

Vol. IX.

No. 5

## OUR IDEAL

Social Betterment, Educational Enlightenment, the Upbuilding—in City  
and Church and State—of Christian Government, and  
the Development of Spiritual Life.

# Westminster Review

Published at Vancouver, B. C.

July, 1916

**Education With or Without Religion**

**Present Day Problems  
and Our Attitude Toward Them**

**Great Preachers I.—Dr. Dale of Birmingham**

**The Crisis in Party Politics and the Way Out—**

**III. An Illustrative Election**

**The Place of Oratory in Dialectics**

*ONE DOLLAR per year*

*Single Copies 10c.*

## DEPENDABLE FOOTWEAR

You can obtain the biggest and most liberal shoe value in Vancouver at this store. We cater for the whole family, carrying only good reliable brands of proven footwear that we sell at fair prices—we do not sell rubbish or cheap "shoddy" shoes.

For Gentlemen, we recommend "Just Wright" Shoes—ease, comfort and service in every pair.

For Ladies, we have a comprehensive selection of everything new and desirable.

For Children, we sell Orthopedic Shoes—common sense shoes built on nature, lasts for ample foot protection, comfort and long service.

## WILSON'S SHOE STORE

159 HASTINGS STREET W.

Near Cambie.

## Buy your silks from the Silk Store

Saba Bros. are specializing in silks and also in cotton crepe. We can show you many different designs in either Japanese or European silks.

## SABA BROS., Silk Specialists

564 GRANVILLE STREET

VANCOUVER, B. C.

## REMOVALS PACKING FIRE PROOF STORAGE

For Pianos and Household Goods  
—Steam Heated

## SHIPPING

Cut Freight Rates in Consolidated  
Cars

**INDEPENDENT VAN  
& STORAGE CO. LTD.**

PHONE SEYMOUR 3491

425 Cordova St. W., VANCOUVER  
B. C.

VISIT THE

## STANDARD SUNLIT DAIRY

YUKON and EIGHTH

Operated with scientific methods  
and machinery

Pasteurized Milk, Whipping and Table  
Cream, Ice Cream, Butter and Buttermilk,  
Special Babies Milk bottled on the farm.

Phones:

Fairmont 1000 and 1001

Mention the "REVIEW"—it identifies you

The following is a copy of a card sent to subscribers whose renewals are overdue:

Your name-label for the WESTMINSTER REVIEW, Vancouver, shows your renewal was due on..... The "*In arrears*" rate is \$1.25 per year, but arrears, if paid by return (with the current year's subscription), will be accepted at the "*In advance*" rate of one dollar a year.

If you would benefit by the option hereby given, your cheque or postal order for \$..... should be mailed at once.

**Westminster Review Office**  
1317 Haro Street  
Vancouver, B.C.

28th July, 1916.

If our subscribers realized that, apart from the cost of producing the REVIEW, it takes 12 cents of the dollar to mail Magazines to city subscribers alone, they would make unnecessary repeated notices regarding arrears.

In self-protection we contemplate changing our "Terms of subscription." Failing receipt of amount noted on the card, renewals more than a year overdue will now be passed to an agent for collection at the "in arrears" rate of \$1.25 per year.

TRY  
**BARCLAY ST. MARKET**

FOR



**Finest Quality Meats, Fresh Fish,  
 Butter and Eggs**

Only Highest Grade Goods  
 Sold

Barrow & Sebben, Proprietors  
 PHONE SEY. 1223

**R. C. PURDY'S Ltd.**

FAMOUS CHOCOLATES and  
 HOME MADE CANDIES  
 675 GRANVILLE STREET  
 Phone Seymour 9020

**Dr. H. E. Thomas  
 DENTIST**

Phone Sey. 3848  
 633 Hastings St. W. Vancouver, B.C.

A. F. McTavish, Prop. Phone Fair. 845  
**Mount Pleasant Livery  
 Transfer**

Furniture & Piano Moving a Specialty  
 Hacks, Etc. for Hire  
 Corner Broadway and Main Street

PHONE SEY. 1937 H. J. McLatchy, Mgr.  
**VANCOUVER CIRCULAR Co.**  
**"The Multigraphing People"**

**TYPEWRITTEN CIRCULAR LETTERS**  
 114 Crown Building  
 615 Pender Street West Vancouver, B. C.

A. E. Harron G. M. Williamson J. A. Harron  
**HARRON BROS.**  
 Embalmers and Funeral Directors  
 Private Chapel  
 Vancouver: Office and Chapel, 1034 Granville St.  
 Phone Seymour 3486  
 North Vancouver: Office and Chapel, 6th Street W.  
 Phone 134

Established 1893  
**Center & Hanna, Ltd.**  
 M. G. Brady, Manager  
**Perfect Funeral Service**  
 Private Exchange, Seymour 2425  
 New Location: 1049 Georgia St. Vancouver

**TERMS OF SUBSCRIPTION**

In the British Empire: \$1 a year (4/6) in advance; \$1.25 in arrears.

**CONTINUANCE OF SUBSCRIPTION**

In each case the month and year up to which the subscription is paid are printed beside the subscriber's name as a record and receipt.

Prompt attention to renewals is valued.

No subscriber's name is deleted from our list without notification in writing from the subscriber and the payment to date of any arrears.

Changes of address should be notified in writing.

Payment should be made by postal orders or notes. When personal cheques are used, unless they are payable in Vancouver, 15 cents should be added for Bank commission.

All communications should be addressed to the **MANAGER, Westminster Review**  
 Vancouver, B. C.

# WESTMINSTER REVIEW

A Social, Literary and Religious Monthly

---

---

VOL. IX.

JULY, 1916.

No. 5

---

---

Published at Vancouver, British Columbia.

D. A. Chalmers

- - - - - Managing Editor

---

---

## CONTENTS

	PAGE
Education With or Without Religion.....	4
By Rev. J. T. McNeill, B. D.	
The Place of Oratory in Dialectics.....	7
By W. R. Dunlop.	
Great Preachers: I. Rev. R. W. Dale, of Birmingham.....	9
By Rev. E. A. Henry, B. A.	
Present Day Problems and Our Attitude Towards Them.....	12
By Rev. A. E. Mitchell, B. A.	
The Crisis in Party Politics and the Way Out.....	16
Part III.—An Illustrative Election—Advantages of Proportional Representation.	

### Notice.

As an unavoidable economy measure, due to war conditions, the literary section of this "Review" may have to be considerably curtailed. In our desire to set a standard, we have repeatedly given our readers more literary matter than our business side warranted, but we cannot follow that course indefinitely. As the note on the May Contents page re "Articles Awaiting Publication" would indicate, we have had on hand an abundance of suitable contributions. So much is this the case that we find it necessary to give all available space in this issue to articles already "set."

# WESTMINSTER REVIEW

D. A. CHALMERS, Managing Editor

Published at Vancouver, B. C.

SUPPORTING SOCIAL BETTERMENT, EDUCATIONAL PROGRESS,  
AND RELIGIOUS LIFE.  
INDEPENDENT IN POLITICS

VOL. IX.

JULY, 1916

No. 5

## Education With or Without Religion

[By Rev. John T. McNeill, M. A., B. D., Westminster Hall]

The problem of religious education cannot be discussed apart from the larger problem to which it is incidental, that of education in general. In this larger field there is so much of experiment in progress that the whole subject of education may be said to be in a state of upheaval and transition. As this process of transformation proceeds it is possible, however, to discern certain definite and substantial changes that have without question come to stay. If we speak of education from the two points of view of what it is to consist of and how it is to be imparted, it may be said that in the latter, in the *method* of educating, the transition seems to be about completed. It seems agreed upon that Shakespeare's schoolboy, "creeping like snail unwillingly to school," is to become a bygone character. The educator now endeavors to have nothing done unwillingly by the pupil, but in all things to enlist his will. The process is one essentially of development, not of repression. The master ceases to be a taskmaster and becomes a leader. He respects the mind, and even the person of his ward. Ferule and taws are relics for the museum. The persecution of the younger generation by the older, which has been so marked a feature of history, seems coming to an end, like that of the "weaker" by the "stronger" sex.

But when we touch the subject of what shall constitute the *materials* of an education, we observe no such definite progress to report. The problem, *what shall the child be taught?* has become indeed increasingly difficult of solution. This is due of course largely to the fact that the range of human knowledge has so vastly increased in recent decades, that the educator is increasingly embarrassed by the multitude of subjects, worthy in themselves, that press for recognition on every curriculum. Bergson tells us to specialize, but to specialize as late in life as possible. The trouble is that in a sense we are obliged to specialize very early in life. The expanse of human knowledge has become so immense that even a survey of the field in general is more than the business of a life-time. Most of us must live and die familiar only with a narrow portion of it. This was not always so. An ambitious

Elizabethan declared at the outset of his career: "I take all knowledge to be my province," and he spoke with a view not merely to philosophy, which must always attempt to generalize, but as a scientist who aims to exhaust his subject. It was too large a boast even for those days; to-day it would be lunacy. The extension of the field of knowledge makes the problem of selection the chief unsolved problem of the educator.

This problem is further accentuated by the tendency of modern education to embrace not only *knowing*, but also *knowing how*. The school system is beginning to adopt to itself all that belonged to the time-honored apprentice system of the Motherland. This economic tendency of present-day education makes large inroads into the pupil's time, and adds to the educator's embarrassment of choice.

In setting any curriculum much that in itself would be desirable must of necessity be left out. But there are some things so desirable that the omission of them is never even considered. No school system omits the multiplication table or the map of Europe. These by general agreement belong among the indispensables. Yet we know of school courses which omit the Ten Commandments, the Fifty-third Chapter of Isaiah, and the Sermon on the Mount, passages which express the essence of the most influential religion in the world past or present. Is there any justification for such an anomaly?

The secularization of public education is not an end brought about deliberately by irreligious educationalists. It is safe to assume that educational leaders have at least as much interest in religion as any class of people. Indeed it is doubtful whether any large proportion of them would oppose the placing of religion on public school curricula, if there were any popular demand for the move. There seems little disposition now in any quarter to claim justification for the exclusion of religion from education, but most people are content to leave things as they are because they fear the difficulties of change. State education as we know it is a very recent development, belonging entirely to the modern period of the disruption of organized Christianity. Our school systems have grown up while denominational distinctions in Christianity were so emphasized that religion might have become—between Catholics and Protestants it often did become—a cause of dangerous dissensions. Its omission was a measure of conciliation to everybody's intolerance.

Apart from this reason of expediency nothing can be said to justify the secularized school. Viewed educationally the experiment has been as silly as the Puritan attempt to abolish play. Viewed religiously it has been wholly deplorable. The results would be even more apparent than they are were it not for two important agencies that have made some contribution to religious education meanwhile. The Sunday School, originally organized for general education, has been utilized by the Church solely for religious instruction. But it has had

a very limited success. Statistics show that in typical Christian countries not one-half of the children ever take advantage of its opportunities. And besides it is very doubtful whether half an hour a week spent under a teacher chosen rather for willingness than for efficiency, can supply even the most regular attendants of the Sunday School with the religious instruction they need. The other agency is of course the Home. People who have had the inestimable advantage of being reared in homes where there was a high degree of religious culture, are often heard to say that the home is the proper place for such instruction. But that is not the last word on the subject. The home cannot give what it does not possess, and the majority of homes simply do not possess the knowledge of religion required. In order to make the home capable of imparting Christian culture to the children in it, it is necessary, generally speaking, to influence the parents while they themselves are children. Without serious effort to make religious education universal, the untaught generations may follow each other for ages, side by side with their more fortunate companions who are born into Christian homes and trip to Sunday School every Sunday afternoon.

The Church has never treated this question with anything like the seriousness it demands. The boy who is denied the privileges of religious instruction is started on a career of moral failure. Sometimes he is rescued from it. But it would be very poor economy to let a boy go to the devil for ten years even if we were assured that at the end of that time he would "hit the sawdust trail" at a Billy Sunday meeting. Germany teaches militarism to children in school and thereby makes militarists of them. If we teach Christianity to children in school we will make Christians of them. That their regeneration depends on a mysterious work of the spirit of God is no excuse for neglect. The teacher is the priest of these mysteries.

There are many signs of a new attitude toward this subject. Denominational prejudices no longer form an insuperable difficulty. The great city of New York is experimenting with a plan that will permit of religious instruction during school hours without interfering with the denominational alignment of the pupils. In that city, where such a plan might be supposed to meet with special difficulties, the initial difficulty was found to be not the unwillingness of educational authorities, but the unreadiness of the Church, or to speak more definitely, of the Protestant Churches, to supply the needed teachers. When our turn comes, let us be better prepared. It is the immediate business of the Church to train teachers of Christianity. Will the Church leaders of the immediate future not be her best teachers, rather than her finest orators? Of all the perils of the future none is greater than that of the uprising of a generation possessing no Christian training. Even the religious instruction of a privileged class ought never to satisfy us. Let the earth be full of the knowledge of the Lord, as the waters cover the sea.



In the Middle Ages religion tried to do with a very small modicum of education. The savage German ignorance that swept over the Roman Empire was not dispelled for a thousand years. The Church drew lines and limits about the intellect of man and starved it of sound learning. With some of the leaders of the Renaissance, education tried to escape from religion. Erasmus, with all his weaknesses, saw with clear vision the essential relation of the two, and strove to promote both together, and thus to Christianize the New Learning. In our day the world beholds the light of a more glorious New Learning, and it is for us to capture this power of new knowledge that is changing the world, and to give it a Christian character. On the one hand we must shake off all the chains of Mediæval obscurantism. "Because thou has rejected knowledge I also will reject thee"; this is a true prophesy wherever it applies. Knowledge is fundamental to culture: Christian knowledge to Christian culture. And on the other hand we must provide against the progressive secularization of culture, the exclusion of Christianity from learning. We see to-day enough of the tragic results of that un-Christian culture that calls itself *Kultur*. There has been uncultured Christianity and un-Christian culture; but the world has never yet seen a truly Christianized culture dominant in any nation. That would be the answer to the prayer: "Thy Kingdom Come." That is the end for which we hopefully labor and pray.

## The Place of Oratory in Dialectics

(By W. R. Dunlop)

It has been said that sanctified laughter is a finer virtue than sanctified sorrow. In the qualified sense it must surely be so, if happiness be the primal condition we lost and may regain; but human nature is so scarred and tears are so common that life cannot yet be otherwise than alternating periods grave and gay, and each has its place. It will at least be allowed that high effort should at times be lit with kindly humour and that the man who can afford to relax for a little will be better nerved for the serious business of life.

At a delightful reunion of the Vancouver Debating League in the University Club recently, the President put the same thought in this way—that the evening was meant, not only as a pleasant interlude in the season's work, but as a means of confirming the League as an educational influence and in the hope of increasing its usefulness. This worthy aim was worthily justified by the event; for the speeches, many of them by outstanding men, made a notable evening in the literary calendar in the city and cannot have failed to leave an impress. The dignity and repose of Athenian eloquence, the charm of Turgot and Mirabeau, the moving periods of Bright and Gladstone, were held up for emulation in academic and public speech, with the implied

suggestion that, in literary as in spiritual life, the mind may grow into a likeness by feeding upon lofty example. It is questionable indeed, if any great man is wholly original in his work, and it is matter of interesting enquiry how far his literary achievements are a reproduction of ideas imbibed in intellectual environment and in continuous literary effort. It is claimed that even Shakespeare was a reproducer; but this is a point that may well be left to the Tercentenary lecturers.

In Dialectics the sphere of debate claims a large, perhaps the chief place in the common view. Not always a correct place, however; for real debate is not merely fact and argument in formal array, but fact and argument clothed in choice and beautiful language; and the place of Oratory as a convincing power in the Forum, while often exaggerated, is as often belittled. Its value and function made a keynote of an interesting evening, in which one Reverend speaker gave a timely advice to study the Bible closely even from motives of poetic beauty.

It is much to be regretted that so few of our public speakers, both in the pulpit and on the platform, develop the power of dramatic speech and movement in their appeal. In the main it is a lost or neglected art. There is plenty of animation but little oratory. Loud, even glowing emphasis on points that are either of no moment or require no proof, subdued reference to a point that calls for declamatory power—these are common but too obviously wrong to be argued; for, in Nature, you do not expect the rushing sound from the purling brook nor the soft whisper from the mighty torrent. Gestures, too, that have no relation to the thought to be expressed may be spectacular, even at times attractive, but they are not harmonious; and the absence of appropriate gesture may spoil the effect of a thought that should be burnt into the mind and heart. But more than this, many speakers of clear thought and methodical mind lessen the power of their message and the scope of its influence by a vapid, even if correct, delivery.

Dramatic talent, only one side of which is exhibited in a branch of the legitimate stage, is a useful ally in national uplift and in spiritual regeneration—not the ultimate agent, but an ally. The diction and fiery eloquence of Mr. Lloyd George have done more to awaken thoroughly a naturally phlegmatic people to the presence of a supreme crisis than many a mere statement of fact; and those who have heard the thrilling appeal in the sermon of the late Principal Caird, of Glasgow University, as only one instance of great pulpit power in the old and new lands, can never forget it.

True oratory, which touches and commands every human emotion, is as far removed from the soap-box and the demagogue as day from night. Fact and argument are the diamond; but oratory polishes the facets.

## Great Preachers I.—Dr. Dale of Birmingham

[By Rev. E. A. Henry, B. A., Vancouver.]

Note:—The main feature of the service in connection with the beginning of the 1916 Theological Session of Westminster Hall, Vancouver, was a lecture calculated to stimulate public interest in great preachers. Rev. E. A. Henry, of Chalmers Church, Vancouver, was the lecturer, and with characteristic ability he reviewed the life of the late Dr. R. W. Dale, of Birmingham. As biography is a subject attractive to most readers, we give space to an abridgement of Mr. Henry's lecture.

"Deep, but never narrow; broad, but never shallow; as honest a man, and as distinctive a thinker as these later times have known."—Principal Fairbairn.

My object is not detail study of Dale's life and theology, but an attempt at an outline picture of his massive personality, his method and ideals and viewpoint; that, standing before the vision of his commanding life, those who preach and prepare to preach, may see and be influenced by one who was a prince and ruler in the preachers' field.

In his veins ran strains from the blood of the persecuted Flemings of Europe. His parents were pious but poor and from his mother he inherited his best characteristics,—energy, enthusiasm, personality. He was studious from his school days and ever a diligent searcher after truth but interested most of all in life. God was the biggest word in his vocabulary, and our duty, loyalty to God. He passed through an early spiritual crisis out of which he emerged Christ's.

One of the keynotes of his long ministry was—Christ—not philosophizing about Christ—is the Bread of Life.

His college days taught him two things: I, That walls and architecture do not make a college, but a well-equipped staff. II, That a exegete should not tamper with a text but seek its own meaning, instead of reading into it his own conceptions. Get the root meaning and it flowers into suggested thoughts. He cultivated a love for literary style through an earnest study of masters like Burke and Wordsworth, Arnold and Pascal.

Outside influences also assisted in Dale's development. In the famous Birmingham Town Hall he heard Bright, Emerson, Kossuth, Gavazzi, Gough and Elihu Burritt. Great movements gave intellectual and political excitement—Chartism, the revolution of '48, Tractarianism. The air was full of big ideas. The loss of early intellectual discipline was made up for by constant plodding but it taught Dale "the despotic control over all our intellectual faculties." His preaching was fresh, original, and forceful. He used plain words, dealt with concrete facts and illustrated from common life. He applied doctrine to social conditions and demanded that Christianity express itself in the citizen's life. It is one thing to make a man a Christian, it is a bigger thing to thoroughly Christianize man and society. "He faced the spectres of the mind" and gained power through them, and he solved his difficulties by keeping his heart's

affections set above; for after all it is the heart that makes the theologian. He anchored himself to the living Christ.

A visit to London impressed him with the tremendous need of pulpits that reach young men's lives, and of a Christianity not of invalids, but of manly, courageous, free, convinced followers of Christ. Popularity may be based on rhetoric or eccentricity, but Church influence, which surpasses popularity, can only come from profound personal spiritual leadership.

Shortly after he was settled at Carr's Lane he chose one of the most potent factors of clerical life—a good wife—who, next to his personal godliness and love of learning, can help make a good minister. She was a domestic blessing and an influential, active, religious worker.

He became an ideal pastor and undertook a genuine cure of souls. His cure was broad and deep. He sought to nourish with big things. Like all who are brave and true to the truth as they see it, he had to brave the attacks of the *odium theologicum*. It taught him sympathy with growing minds and made him a life-long distinguisher between great facts and theories about facts. After all a minister's life is his chief apologetic, and Dale's life was so strong and true and his personality so effective that the love and devotion of his people were his growing defence.

His vision was broad, and he wrote on all kinds of subjects. In the midst of busy political activity he produced a text-book on the atonement that still influences thought. He studied hymns and edited a hymn-book. He lectured to students and others on a multiplicity of themes with moving enthusiasm, and became a power in Birmingham, feeling the immeasurable possibilities of a consecrated preacher to mould the sentiments of the community. He was a genuine prophet. The very character of the city broadened his methods. Ethical interests claimed his attention and he learned that the pulpit is concerned not merely with Christian truth, but Christian conduct; he played upon the public conscience and sought the sanctification of every-day life. He studied affairs and learned to speak with business authority. He saw the psychological tendency of mind to set in firm form as the years passed, and pled for the child, believing the Church should render adult conversion unnecessary by saving the child.

He was a constant business-like student of Homiletics, seeking the latest methods, and growing in pulpit richness. He used his pulpit as an educator, using graded courses of instructional subjects, and made them clear and inspirational. He sought frequent times of retirement for study, reflection and prayer, and he travelled to see and get other viewpoints and opinions.

The Church of God was his passion, and all its work to touch men to vaster issues. He tried to make Carr's Lane an agency where

there were no silent partners. He disciplined himself until he became a centre of cheer and support to amazing numbers. Many-sided interests make a many-sided man, and richness of personality comes from the number of channels of communication he keeps open through which tributary streams flow in to enlarge his life and character. He pondered the vision of the living Christ until it thrilled him and made him thrill his people with the Christ the soul craves.

He studied social problems and applied Christianity to their solution; esthetics to be able to discriminate between mere emotion and the reverence and awe and majesty of the really artistic embodiment of religious thought; Church History, to learn the Church's value as based on human solidarity and on our need of the inspiration of fellowship; and he entered on the duties of Christian citizenship and was not afraid to use his influence on political life.

But after all Dale was first and foremost a servant of Christ and spiritual life. He believed in revival and pled for its broad form with psychological knowledge and a wide outlook and an ethical content—for ethical and evangelical revival are twin-sisters.

In later life he became self-critical of his "stately" style and more anxious for the brotherly approach. To lift man, make him sensible of God and His love, make him fit to work for others in Christ's behalf, is the great ministerial ideal. Invisible strength lay behind the greatness of Dale's personality. It was this background that made forceful his foreground. To gain resource and strength requires repose among eternal things and he rested there. He dwelt in God.

From Dale we can at least learn the transcendent power of a gift for preaching and the worth of cultivating it; the moving force of a decided positive message, a message that hits the target; the undying influence that a genuinely consecrated preacher can exert on other lives. There is no throne any higher in potential possibilities of human influence than a pulpit, and no station more royal than that occupied by an ambassador of the King of the heavenly things. We learn that the preacher must be a student, that he should be interested in vital things, seeking to be in touch with living problems, and applying the truth of God to their solution. Such a preacher and teacher is God's best gift to a community. It is a magnificent chance to give to the world a life. The whole-hearted, sincere, genuine preacher has been allowed to walk upon the high places of the earth. And among those who can help us to see the vision of what it means to be a man of God and a servant of humanity, very few surpass in influential power Robert W. Dale, of Birmingham.

Nothing better sums up his own life and methods than a sheet found on his study table with an unfinished sermon broken in the middle of a sentence: "Unworldliness does not consist in the most

rigid and conscientious observance of any external rules of conduct, but in the spirit and temper, and in the habit of living, created by the vision of God; by constant fellowship with Him; by a personal and vivid experience of the greatness of the Christian redemption; by the settled purpose to do the will of God always, in all things, at all costs; and by the power of the great hope—the full assurance—that after our mortal years are spent, there is a larger, fuller, richer life in——” There Dale stopped as he went out to test the reality of that fuller life.

## Present Day Problems and Our Attitude Towards Them

[By Rev. A. E. Mitchell, Vancouver, B. C.]

The late Professor Drummond said: “To make cities that is what we are here for; to make good cities, that is for the present hour the main work of Christianity—the city is strategic. It makes the towns, the towns make the villages, the villages make the country; he who makes the city makes the world.”

If these words are true, then we in Canada are face to face with the crisis time of our existence and of our Church life, and the key to the situation seems to be the city. That the city is strategic is borne out by the history of the past, while to-day, perhaps, less than one dozen cities in the United-States are the dominant force in its government and in the moral, social and religious life of the people. What is to be the character and influence of these cities, destined to overshadow and shape our political, social and religious life as a nation in the near future, is a very vital question. Unless the Church equips herself now to assimilate and Christianize these growing streams of immigration, in a few years the oncoming rush and swirl of this alien population will so daze and paralyze the Church that she will not recover for a century. It is very much easier to prevent the slum than to redeem it. Better far to erect a fence at the top of the precipice than to provide an ambulance at the bottom.

The problem is big, the solution is difficult. The patriot, the political economist, and the Christian all find this question pressing for solution. We must solve it in the interest of law and order, or it will solve itself in the overthrow of our institutions and the reign of lust and anarchy in their worst forms. This view is borne out by the words uttered by the great Dr. Chalmers, whose plan for the uplifting of down-trodden humanity has never been surpassed. He said on one occasion: “In looking at the mighty mass of a city population I state my apprehension that if something be not done to bring this enor-

mous  
princip  
of the  
of its

ing ev  
massin  
worst  
restrai  
One o  
to eve  
saloon  
and as  
and p  
the m  
otherv  
contro  
tical p  
Grits  
yet th

is not  
and w  
proble  
becom  
ion of  
not m  
“Past  
Engla  
best.  
make

be a p  
ployer  
memb  
decide  
many  
to reg  
haps c  
after l  
men, c  
I  
war?  
on wil

mous physical strength under the control of Christian and humanized principles, the day may yet come when it may lift against the authorities of the land its brawny vigor and discharge upon them all the turbulence of its rude and volcanic energy."

We are confronted to-day with gigantic and rapidly augmenting evils, economic, social, political and moral, caused mainly by the massing of such multitudes in a few great centres, which attract the worst elements of society as well as the better,—centres where all restraints are thrown off, and vice and crime and lawlessness run riot. One of our great problems is the saloon, a power which is antagonistic to every interest of the individual and of the public. Wherever the saloon is entrenched, it corrupts and ruins, crowds our prisons, gaols and asylums with its victims, sets laws at defiance and outrages decency and public sentiment. If not the saloon directly, it often happens that the monied interests behind it prevent men from doing what they otherwise would have no hesitation in doing. To a large extent it controls the ballot-box, corrupts our legislators and dictates to our political parties, for the saloon has no politics. It is the saloon first and Grits and Tories afterwards. If not checked and put down it will yet throttle our cities and nation.

Another of our problems is that of making a living. This in itself is not a new one, for ever since the beginning of society on earth men and women have been face to face with this problem. While the problem is always essentially the same, its form changes. It becomes more difficult as population becomes more dense and the division of labor more minute. Perhaps the labor problem as we know it is not more than three-quarters of a century old. Thomas Carlyle in "Past and Present" gives us a description of the labor question in England and offers a solution in "the hero"—the aristocracy of the best. There are three phases of the labor problem in our day which make it new.

The dependence of the employee, which compels him to cease to be a person and to become a number; the anonymousness of the employer, which leads him to cease to become a person in becoming a member of a corporation, and class segregation, which created a decided gulf between the first and second. In regard to employers, many of them need to be ethically converted from being "owners," to regard themselves as stewards. The employees need help. Perhaps our aim should be to bring about that condition of things striven after by Rousseau, "when no man should be so rich that he could buy men, or so poor as to have to sell himself."

Is this question to assume a new phase as the result of this war? It is a significant thing that we read to-day of things moving on with the precision of a "war machine" with little or no care to the

individual soldier. Yesterday he was obliged to take thought for his clothing, for his food and shelter. To-day, all he has to do is his duty as a soldier to be free from all these cares. The tocsin sounds and the clothing appears; the rifle instinct with life it would seem, leaps to his hand. For every man his implement is ready, kitchens with cooks, hospitals with doctors and nurses. One has only to run to the great father and be fed with the most wholesome food and clothed with the most scientific clothing. Yesterday he felt as an orphan; to-day as a cherished offspring. When he is wounded, the great father becomes the great mother. "Money or no money, he is cared for, his real worth as a *man* is appreciated. When this war is over will there not be great searchings of heart?"

The wage earner will naturally ask "Where now is the great father so visible everywhere in time of war?" Will peace learn no lessons from war? Will the socialism of war give place to the individualism of peace, and man, so precious in the hour of strain and stress, become of little worth in the day of peace? Are we to have no voice in seeking to lead captains of industry to learn the art of caring for men? When these millions return, scarred and hardened from the great adventure, from destinies which their own hands have shaped, with a stirring consciousness of mighty power, of ability to grapple and overthrow, can we help them? Will the great lessons be learned by our captains of industry that are being taught to-day by captains of armies that expensive and luxurious quarters are not to be tolerated if they come to them by the cutting down of the necessities of the common soldier. Would not half our problems be solved if something of this rare spirit could find its way into the mills and factories of the world?

The above are some of the questions suggested by Schoonmaker in dealing with the subject. In "Democracy and the Nations" Dr. J. A. Macdonald says: "If society is to recover there must come a socialism in which individual selfishness and class antagonisms and the fierce competitions of wild beasts in the jungle shall not prevail,—a socialism in which no man eats bread by the sweat of some other's brow and in which, in justice and in love, there is distributed to each according to his need and required from each according to his power—a socialism that makes the strength of the strong the stay of the weak, and the wisdom of the wise the guide of the foolish."

What is our mission in view of its coming? Could we not set ourselves more and more to lead our people to the study of Christ's teaching and Christ's example with reference to the relation of men to one another? Everything else has failed. It is only as our people follow the Christ that we can look for the solution of this great problem.

by an  
of 11,  
in the  
people  
Churc  
ploite  
while  
Christ  
intere

ism a  
long  
churc  
glarin  
peopl  
is on  
the si  
glad  
when

form  
the n  
by a  
socia  
prosp  
and  
to th  
tion  
whic  
ques

wha  
it no  
be t  
prea  
inco  
the  
phe  
stre  
mon  
ians  
sho



Another great problem is the unchurched masses. This is not by any means a new problem. Chalmers in his day found that out of 11,120 souls in his parish not more than 3,500 had seats or were in the habit of worshipping in any church. There are great hordes of people in all our cities who have only a formal connection with the Church. Is it not probable that our city congregations are often exploited for all sorts of outside schemes, some wise and some otherwise, while the masses around our own doors are being neglected? Many Christian people may know more of China and Japan, and have more interest in these countries than the slum section of their own city.

Another problem is the spread of Christian Science, Russelism and kindred parodies on Christianity. It does not require a very long residence in the city to be made aware of the fact that our churches are being honeycombed by these occultisms with all their glaring inconsistencies and cleverly devised methods of hypnotizing people. Their propagandists are everywhere but in the slums. That is one of the places they are never found. In our hospitals, among the sick, they are very busy disseminating their literature and giving the glad hand to everyone willing to take it; knowing as they do that when people are in trouble they are most susceptible to such attention.

#### OUR ATTITUDE TOWARDS THESE PROBLEMS

If we are ever to find and apply an adequate remedy for these formidable evils we must dig down deep into the subject and meet the new condition of things in the only way that will afford relief, viz.: by an enlightened apprehension and appreciation of the natural and social causes and conditions which are at work, antagonistic to our prosperity, and then to work along the great lines of Providence and Christianity to restrain and uproot, by methods and forces adapted to the changed state of things which exist. In seeking to find a solution of these problems I shall ask a few questions and offer answers which may at least help us to look afresh at these ever pressing questions.

In dealing with the spread of present day isms we often wonder what is the best way to meet and to counteract their influence. Would it not be worth while to have a hospital visitor whose duty it would be to care for the sick spiritually? How meet the situation in our preaching? Spasmodically, in a sermon, to lay bare their fallacies and inconsistencies, or spend more of our time in interpreting for our people the old Book? Are we not in danger of allowing so-called prophets to deal almost exclusively with prophecy while we spend our strength on topical preaching because, forsooth, it is easier and a little more catchy? Might we not meet the hunger of many earnest Christians if we spent more time in expository preaching than we do? Why should we not give more time to the interpretation of prophecy?

[To be concluded]

## The Crisis in Party Politics and the Way Out

### *Part III—An Illustrative Election—the Advantages of Proportional Representation.*

This illustrative election is held over a constituency which returns *five members* of Parliament, and it is assumed that the following *Nine candidates* have been nominated. Each elector has one transferable vote.

#### BALLOT PAPER

Mark Order of Preference in spaces below	Names of Candidates
_____	ASQUITH, The Rt. Hon. H. H.
_____	BANBURY, Sir Frederick
_____	CECIL, LORD ROBERT
_____	CHAMBERLAIN, The Rt. Hon. J. Austen
_____	GEORGE, The Rt. Hon. D. Lloyd
_____	HARCOURT, The Rt. Hon. Lewis
_____	LAW, the Rt. Hon. A. Bonar
_____	MACDONALD, J. Ramsay
_____	SNOWDEN, Philip

#### INSTRUCTIONS TO VOTERS

Vote by placing the figure 1 opposite the name of the candidate *you like best.*

You are also invited to place  
The figure 2 opposite the name of your *second choice.*

The figure 3 opposite the name of your *third choice*, and so on, numbering as many candidates as you please in the order of your preference.

NOTE.—The paper will be valid if only the figure 1 is marked, but voters are advised to number in the order of their preference the names of all candidates whom they would desire to see elected. The paper will be spoiled if the figure 1 is placed opposite the name of more than one candidate.

## Result of Election

No. of Votes - 115

No. of Seats - 5

Quota =  $\frac{115}{8} + 1 = 20$ .

Names of Candidates	1st Count	2nd Count		3rd Count		4th Count		Final Count		Elected Candidates with order of seniority.
		Transfer of Law's Surplus	Result	Transfer of Harcourt's Votes	Result	Transfer of Snowden's Votes	Result	Transfer of George's Votes	Result	
ASQUITH (Lib.) . . . . .	14		14	+ 3	17		17	+ 8	25	Asquith (4)
BANBURY (Cons.) . . . . .	5	+ 6	11		11		11		11	
CECIL (Cons.) . . . . .	10	+ 9	19		19		19		19	
CHAMBERLAIN (Cons.) . . . . .	5	+ 15	20		20		20		20	
GEORGE (Lib.) . . . . .	7		7	+ 1	8		8	- 8	—	
HARCOURT (Lib.) . . . . .	4		4	- 4	—		—		—	Law (1)
LAW (Cons.) . . . . .	50	- 30	20		20		20		20	
MACDONALD (Lab.) . . . . .	13		13		13	+ 7	20		20	
SNOWDEN (Lab.) . . . . .	7		7		7	- 7	—		—	Macdonald (3)
Totals . . . . .	115	—	115	—	115	—	115	—	115	

## EXPLANATION OF ELECTION RESULT

*1st Count—*

The returning officer sorts the ballot papers according to the names marked with the figure 1 and credits each candidate with one vote in respect of each ballot on which his name is so marked. The result is shown in the first column.

*Ascertainment of Quota—*

The returning officer then ascertains the quota, i. e., the *minimum number of Votes which for a certainty will secure the election of a candidate*. This minimum is in this election 20 and is found by dividing 115 (the number of votes polled) by 6 (one more than the number of seats) and by adding 1 to the result of the division. The division of 115 by 6 yields 19 and the quota is  $19 + 1$ , i. e. 20. In a total poll of 115, six candidates can obtain as many as 19 votes but only five can obtain as many as 20. There are five members to be elected, and therefore any candidate who obtains 20 votes must for a certainty be elected.

*Election of Mr. Bonar Law—*

The returning officer then declares elected every candidate who at the first count obtains a quota or more of votes. *Mr. Bonar Law has 50 votes and is declared elected.*

*2nd Count. Transfer of Mr. Bonar Law's Surplus—*

Mr. Law has received 30 votes in excess of the quota, and these excess votes are transferred in such a way as to give effect to the wishes of those who voted for him. To ascertain these wishes, *all Mr. Law's 50 papers are re-examined and sorted according to the names marked with the figure 2*. The sorting resulted as follows:—

Banbury .....	10	} 50 ballots.
Cecil .....	15	
Chamberlain .....	25	

Mr. Law can spare 30 out of his 50 votes, i. e. three-fifths. Therefore he can spare to *Sir F. Banbury* three-fifths of the 10 votes on which the latter is second preference, i. e. 6. Similarly he can spare to *Lord Robert Cecil* three-fifths of the 15 votes on which he is second preference, i. e. 9. And lastly he can spare to *Mr. Chamberlain* three-fifths of the 25 votes on which he is second preference, i. e. 15. Six, nine and fifteen votes are accordingly transferred to *Sir F. Banbury* to *Lord Robert Cecil*, and to *Mr. Chamberlain* respectively as their proper shares in Mr. Law's surplus.

*Election of Mr. Chamberlain—*

As a result of the transfer of Mr. Law's surplus, Mr. Chamberlain attains the quota. He is accordingly declared elected.

*3rd Count. Transfer of Mr. Harcourt's Votes—*

After all surplus votes have been transferred, the returning officer declares defeated the candidate who is at the bottom of the poll, in this case Mr. Harcourt. The votes recorded for Mr. Harcourt are not wasted. His ballot papers are re-examined and the votes transferred to the candidates named thereon, as the next choice of those who voted for Mr. Harcourt.

*4th Count. Transfer of Mr. Snowden's Votes—*

Mr. Snowden is now at the bottom of the poll. His papers when re-examined show that his supporters have indicated Mr. Macdonald as their next choice, and the votes are accordingly transferred to Mr. Macdonald, who, having now attained the quota, is declared elected.

*5th Count. Transfer of Mr. Lloyd George's Votes—*

Mr. Lloyd George is now at the bottom of the poll, and his papers when re-examined disclosed a next choice for Mr. Asquith to whom the votes are accordingly transferred. Mr. Asquith's total is now 25, which is more than the quota and he is declared elected. There now remains but one seat to be filled. It will be seen that even if all Mr. Asquith's surplus votes (5) fall to Banbury his total would be only 16. As this total is less than Cecil's (19), Banbury is declared defeated and Cecil is declared elected to fill the last seat.

*Result—*

Each party obtains representation in proportion to its strength and secures as representatives those candidates whom it most prefers.

ANALYSIS OF RESULTS

Party	Party vote as shown by first preferences	Seats won
Conservatives .....	70	3
Liberal .....	25	1
Labor .....	20	1

*Advantages of Proportional Representation*

Proportional representation was adopted by the Belgium Legislature in 1890. Several general elections have been held, and Count Goblet d'Alviella summarizes the results of the reform as follows:—

1. We have gained the consciousness that the groups of deputies fairly represent the proportional forces of the respective parties.
2. We have secured for each party the absolute right to choose and return its own leaders.
3. We have introduced more sincerity into electoral platforms.
4. Political life has never been more active. It has even reached several districts where there had been no contest for more than twenty years.
5. We have everywhere diminished party animosities, and all parties are satisfied with the working of the system.

*The Elector is freed.* It widens his choice. Whenever the official nominee is unacceptable, the electors can nominate a further candidate without affecting adversely the representation of the party in Parliament. His vote is always effective in building a group having a leader as members. He votes for the candidates whose policy he

favours. No circumstances can prevent his vote counting. This frees him from the controlling influence of the caucus. All votes have one value, even those of the minority, and no small sectional or financial interest can control the results of an election. He votes intelligently because he has to make a choice between leaders of public opinion. He is able to do justice to his principles of citizenship in a just, fair and effective way. He takes more interest in voting.

*The Representative is freed.* He has no longer to secure the assent of the Central Nominating Committee, so long as he can secure sufficient support to form a group equal to the quota he is sure of being returned. He no longer has to satisfy all classes in his constituency in order to command a majority. He no longer need fear to criticise, if necessary, the expenditure and administration of the executive, so long as he adheres to his election promises—he is no longer a rubber stamp. He is free to vote on measures in accordance with his own conscience, and in accordance with the will of a whole constituency or group of voters that put him in, instead of feeling obliged to placate a few voters sufficient to turn the scale in his district who may be a very small but active minority. He is no longer a prisoner of the Big interests through the influence of the machine, nor of the small self-interested group of voters who have used the balance of power in a close contest.

Public Opinion is represented by its leaders in strict proportion to its voting strength. The majorities shall rule but the minorities shall be heard. Those new forces and stimuli which, in whatever class of society they arise, are the real hope of the future shall there easily and naturally find representation.

“Every strain of opinion honestly entertained by any substantial “body of his King’s subjects shall there find expression and speech.”—Asquith.

Each group shall be represented by the ablest and best men independent of any caucus, machine, boss or whip, and shall continue to support him on his decisions so long as they are the opinion of his group. This will ensure more stability in our legislation and continuity of service of our experienced legislators and civil officials.

The people having absolute power to choose and return their own leaders, Democracy regains control of the Government, and the House, being an exact image of the nation, (in all its workings) would hold the confidence and respect of the electorate, rendering extra parliamentary action (referendum) unnecessary. The House having sovereign power, there would be no tendency to control of the executive. The power of the political organization would be limited to that which legitimately arises from organization.



## A Splendid Collection of White Cotton Wash Goods

The month of August promises to be a hot one. Old Sol is going to make up for his coolness to us during the last several weeks by coming good and warm in the weeks to follow. There are many women in Vancouver who are still unprovided with their usual white summer apparel, and to these we direct this announcement:

**We have just opened up many new White Wash Goods and marked them at very reasonable prices. Read:**

Fine White Reps for Skirts and Middies, 36 inches wide, at, per yard ..... **35c and 25c**  
 Fine Cord White Pique, 36 inches wide, per yard ..... **39c**  
 English Pique, soft and pure cotton, a fine quality 40 inches wide, per yard ..... **45c.**  
 Very best English Pique and wider cords, 44 inches wide, per yd, **65c**  
 36-inch White Twill Cotton for Middies, and 30-inch White Fine Middy Panama, both per yd. **25c**  
 White Ducks and White Drill, 30 inches wide at per yard..... **25c.**  
 English Ratine Suiting, pure white, 36 inches, regular 75c per yard; Special at ..... **59c**  
 36-inch White French Crepe, very soft and graceful, and washes well, per yard..... **39c**  
 39-inch Swiss Dotted Muslins, extra wide, per yard ..... **35c**

Striped Muslins, English made, very pretty, per yard..... **15c**  
 Checked, Striped or Plaid Irish Dimities, 30 inches wide, per yard ..... **29c**  
 Check Organdy Muslins and Dimity, per yard ..... **25c and 20c**  
 Special White Plain Organdy, 40 inches wide, at ..... **20c**  
 Fine Mercerised Mulls, 40 inches wide, white or pink, at per yard ..... **30c**  
 32-inch White Vesting, pretty stripe and damask Dot design, at per yard ..... **25c**  
 Very pretty Striped White Voiles or Organdies, also with fancy designs 40 and 42 inches wide at per yard ..... **39c, 45c and 55c**  
 Real Swiss Sheer Voiles and Crepe Voiles, embroidered spots or stripes and dainty drawn thread effects, 44 inches wide, at per yard ..... **65c**

**THE HUDSON'S BAY COMPANY**  
 Granville and Georgia Streets

Say—"I see you use the 'WESTMINSTER.'"

**SPECIAL DEPARTMENTS**

Carried by

**MORE & WILSON**

*Suits, Coats, Hosiery,  
Sweaters, Dresses,  
Blouses and Whitewear,  
Corsets, Neckwear,  
Underwear, Furs, Millinery  
Infants' and Children's Goods*

556 GRANVILLE STREET

Phone Seymour 1526  
Connecting all Departments

**CAMPBELL'S  
CAR VANS**

Are the logical answer to the MOVING QUESTION—they solve the problem of care and safety in the moving of household furniture so far as the vehicle is concerned.

Our trained experts—packers—movers—shippers—in addition to our big Padded "CAR VANS" complete the combination of "Safety First" in Campbell's big organization.

No matter where you want to move your household goods—from house to house—out of town—or to store them in our Fireproof Security Warehouse, phone us about it—Seymour 7360—"WE KNOW HOW."

**CAMPBELL'S**  
Security Fireproof Storage &  
Moving Co. Ltd.

CAMPBELL'S STORAGE CO. LTD.  
Fire Proof Warehouse, 786 Beatty Street.  
Phone, Seymour 7360.

Call up

**A. A. BLAIN**

For

**Groceries, Fruits  
and Provisions**

TWO STORES

Cor. Nicola and Barclay Sts.

Phone Seymour 7868 and 7869

1908 Stephens Street

Phone Bayview 1676

VANCOUVER, - - B. C.

**DO YOU KNOW**

that we have a complete stock of all the newest in **Men's and Boy's Suits, Hats and Furnishings** at the most reasonable prices?

We invite you to give us your business.

**Clubb & Stewart Ltd.**

Phone Seymour 702  
315 Hastings Street W., Vancouver

Mention the "Review"—It identifies you.