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D. A. CHALMERS

Managing Editor

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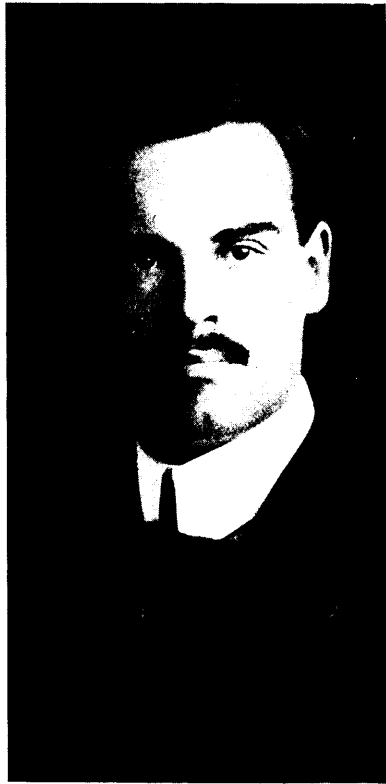
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Rev. John T. McNeill, M. A., B. D.

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Recently appointed Lecturer in Church History in Westminster Hall.

Mr. McNeill was born in Prince Edward Island about thirty years ago. He attended Prince of Wales College, Charlottetown, for several years, and afterwards took his Arts course at McGill University, Montreal. In graduating B. A. in 1909, he gained the Gold Medal for Honours in English Language and Literature. In 1910 he graduated M. A. The same winter he took his first year Theology at Montreal Presbyterian College.

On coming to Vancouver in 1910 he joined the teaching staff of the Matriculation department. His second and third years Theology were taken at Westminster Hall, and he was the first graduate to earn the B. D. degree, that distinction being the more notable in that the work for it was done with the ordinary work of the Third year. He was also the 1912 Valedictorian.

After graduating in Theology, Mr. McNeill supplemented his studies by post-graduate work at New College, Edinburgh, and in Germany. He then spent a year in pastoral work in Chipman, New Brunswick, and during the past winter took a special course at Union Theological Seminary, New York.

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APRIL, 1915

No. 3

*Christianity and the World-Crisis.

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

NOTE:—We think it well this month to make the proportionate arrangement of our literary matter secondary to the publication unabridged of Mr. McNeill's treatise. We believe this course will commend itself to our readers because of the paramount interest of the subject.—[Editor.]

I.

Importance and Significance of the Present Crisis.

It is impossible to overstate the importance of the present world-crisis. In all human records there is nothing comparable to it. All the crises, all the convulsions which have fallen within the experience of man in his recorded life on this planet present no parallel. Humanity is not only passing a mile-stone; it is striking out into a new road. Whatever the future may be it cannot be a repetition of the past. We are privileged to witness the beginning of a new era. We may differ in our conjectures as to what the new era will be; your expectations and even your hopes of it may be quite unlike mine. But I believe earnest reflection on what is going on in the world today will convince every type of mind that the life of the world is passing through a profound change, and entering upon a new age, from which there can be no reversion to what has gone before. That which hath been is not that which shall be.

Briefly, the significance of this transformation, insofar as its significance is yet evident, consists in the fact that the *human race is, for the first time, arriving at a consciousness of its organic unity.*

The New World-consciousness.

Even without the calamity of a world-war, the amazing achievements of Science would sooner or later have made us aware of this. It was foreseen indeed by a few gifted souls early in the Scientific Era. It is about three-quarters of a century since Tennyson wrote confidently

*Subject of Opening Lecture of Westminster Hall Session 1915.

of "The Parliament of Man, the Federation of the World." It was in 1851 that the great Exposition was held under the patronage of Albert the Good, with a view to bringing the nations to a better appreciation of one another. Of late years many organizations and enterprises have consciously or unconsciously embodied the same principle. But few of us realized the meaning of these things. Few of us discerned the Signs of the Times. It was not until the pangs of a war of unprecedented proportions were felt, that the world-consciousness dawned. As men near perishing from cold are wakened by blows from what would be a fatal sleep, or as some sleeping giant of folklore is roused by a sharp wound to defend himself from greater danger, so this bitter war is, to use a poet's phrase, "stabbing broad awake" the spirit of the world, and through its agency the human race is for the first time realizing a still dim but rapidly clearing consciousness that it possesses a unified organic life. Before, it was only a reasonable theory, now it is a fact ascertained by painful experiment and placed beyond dispute, that when a nation suffers, the world suffers. The nations of the world normally bear to each other in this age of universal intercourse, the relation of members of the same living body, and the eye cannot say unto the hand: I have no need of thee. As one organism the world today can have health or sickness. It can have health only if all its parts are functioning in health; and today the world is sick and feverish in every part because certain of the members have transgressed against others and interrupted the normal functions of the parts. It is at last perceived that war anywhere means distress everywhere. In the past victory in war has usually meant some material advantage at least, but it is at last evident that war cannot bring advantage even to the conqueror. By damaging your foe you damage your market, and by reducing his production you reduce your own comfort. By exacting a heavy indemnity you cripple his trade, and so you lose in a large degree the profit of trading with him. In modern war, too, even the *neutrals* lose heavily. Formerly, it was usual for the neutral nations to watch the fray with the gleeful interest of small boys at a dog-fight. Now they feel the distress of the situation. Everywhere there is uncertainty in business, with consequent unemployment and non-production, and in some countries wide-spread actual want.

Significant Attitude of the United States.

And it is not only the economic distress of the non-participants that goes to indicate the new world-consciousness of which I speak, but also the profound and unselfish sympathy that has passed like a wave over them all. This is a new thing under the sun; it suggests the beginning of a world unity that is not only external and material, but inward and spiritual. No more notable instance of this change could be cited than that of the United States of America, the most influential

of all the neutral nations. It is not many years since the Republic herself was led by jingoists who were anxious to establish her ability to "lick all creation." But today,—with the exception of those within her borders who are blinded with prejudice for the cause of a European Fatherland,—that great nation is viewing the struggle with a profound and genuine emotion of sorrowful regret, and while discerning the right and the wrong of the conflict, still maintaining an attitude of malice toward none and charity toward all. Flushed with triumph of her own recent industrial gains, she has, almost suddenly, become humbled and compassionate and conscious of her obligation to all the world. The average citizen has immeasurably widened his outlook and his interests. Whereas, before he would entertain you about the tariff or Standard Oil, he is now applying himself to the validity of Treaties, the Rights of Neutrals, the use and abuse of military power, the true greatness of nations, the limits of nationalism. Or if he is of that constructive type of mind which prosaic people call visionary, his scheme for making a model city out of Chicago now takes secondary place to his outline for a United States of Europe. We might reflect on many facts that prove the same attitude to be prevalent in most, if not all, of the other neutral nations, but the enumeration of these facts would be superfluous here. By every train of thought we are led back to the truth of the assertion with which I began, that in the sudden agony of this conflict the human race is, for the first time, becoming conscious of its organic unity.

II.

Concern for the Future.

One cannot think that thought without a certain anxious concern for the future. One trembles at the realization that he is living through what may be the supreme hour of human destiny. Men who have any time to reflect are on tip-toe with curiosity as to what the passing days will bring forth. Religious sects of the past who looked for the speedy consummation of the Kingdom of God were scarcely more filled with expectation than is the average student of events today. To quote a recent utterance of Kipling, men today "are scouting and reporting along the sky-line of the future." It would be absurd for us even in view of the change I have been speaking of, to plunge into this strange country of the future with serene and superficial confidence. This change will not, in itself, solve all the multitudinous problems that trouble human life. The world-consciousness will not automatically bring Heaven to Earth; a *world-conscience* will be needed as well. Otherwise we may have wars and tumults, revolutions and social upheavals *ad infinitum*, in a world whose consciousness is insanity. And we cannot have a world-conscience till we have a *world-faith*. If we are to know what is right to do, we must know what is true to believe. That is the fundamental need of humanity.

Demand for a World-faith.

The peculiar opportunity of Christianity today consists in the fact that the need of a religion for all humanity is felt as never before. Men today do not want to be irreligious. Even those who want to be *bad* are rarely found to be expressly hostile to religion. The earnestness of the hour has touched all to some degree, and there are no scoffers left. But while there are no scoffers there are many doubters. It is a time of anxious religious questings and questionings throughout the world. Christianity had already largely undermined the assurance of the devotees of other religions, and now with peculiar intensity the searchlight of reason and the test of experience are being applied to Christianity itself. All round the world, Confucionists, Bhuddists, Mohammedans and Christians are questioning Heaven and Earth and their own souls, seeking if haply they may find the truth by which they may live. From a world awakened by pain the cry goes up for a credible faith, and men are waiting and hearkening as never before for an answer, an adequate answer to this human cry. It is a gross error to depict humanity as wise with age and blasé with experience of its vices. Men grow old, and nations grow old, but humanity itself is young and innocent. It has only the dawning consciousness of infancy, and, forced to walk in unfamiliar ways is looking up for That-which-it-may-trust. Where if anywhere, lies the answer?

"Has Christianity Broken Down?"

Now the Church teachers of all generations have asserted the adequacy of Christian Doctrine, or rather of Christ as interpreted in Church Doctrine, for all men's need. And many events of history, including the conversion to Christianity of nation after nation tended to substantiate the claim. But yet we find the claim not only questioned but flatly denied, and that in all honesty, by non-Christians today, particularly in view of the failure of Christianity to avert war. For instance, a Jewish writer said last October in the *American Hebrew*:

"The Church has failed. It has taught the lesson of peace, but there has been no peace. Throughout the centuries Christianity has spoken of peace, but nowhere in Christian teachings have there been found effective examples of the peace spirit since the death of the Great Founder. As an institution it has been the right hand of war, ministering words of comfort to the dying soldier, but never standing firmly for ideals of peace in moments of crisis."

This thought is not confined to prejudiced opponents. The question, "Has Christianity broken down?" has formed the title of a number of magazine articles, and has been debated in a university forum of religion. A Congregationalist editor commenting on the outbreak of war, complained, "Surely the heathen will laugh and the Moham-

medans mock with derision?" But mockery, perhaps, even among Mohammedans and heathen is not the spirit of this earnest hour. With the ethnic faiths undermined and Christianity questioned, the world is seeking for a credible and reliable religion that all men may live by.

Inadequacy of Existing Non-Christian Religions.

Seriously to seek for an answer among the existing non-Christian religions would be an unprofitable task. Christianity, even in the degree in which we have received it, has given us a wholesome and ineradicable dislike for the others. We cannot go to the sleepy faiths of India: they will not give us stimulus and sustenance for the urgent life we want to live. We cannot turn to the militant and immoral religion of Mohammed: having been prompted by Christianity to emancipate slaves and women, we loathe the inferior ethics of Islam. We cannot dream of adopting a religion that has kept China stagnant for two thousand years. We are surely not so bankrupt of intellect and honour as to take refuge in Christian Science or Mormonism. The world today is indeed appreciative of what was true in its own outworn creeds, and its grotesque modern inventions may have a certain vogue, but after all it is not the attractiveness of any rival that can cause Christianity to be discarded. Apart from the religion of Jesus there is today very little religion that has any vital appeal to men. So that the mind that is in doubt is on the perilous verge of atheism itself. If this world-war really spells the downfall of the Religion of Jesus the anxious doubter sees nothing left to cling to. Is there a God in Heaven at all, he asks, or is the Universe impelled by blind forces that make only in a rough general way for the survival of the mighty? Must we surrender ourselves to the tyranny of that conscienceless monster, the Nietzschean Superman? Are we to revert to the ethics of the jungle, and deny the moral gains of all the ages? Is might the only right? Is self the only God?

III.

If you admit with me, as I think you will, that this is a fair statement of the ghastly doubt that arises in many earnest minds at this hour, you will follow with indulgence while I try to express what I feel to be the facts about the present position of Christianity in the world. We must, as far as possible, avoid details, and mention only easily verified or self-evident facts.

Inquiry re the Present Influence of Christianity in the World

First, then, let us briefly inquire what are the facts about the effects of Christianity in the world as we know it? The answer to this question must be two-fold, with reference to what Christianity does and what it is leaving undone.

(1) *The Positive Effects—Benefits of Christianity Indisputable.*

What then, are its positive effects in the world of to-day? In reply it seems to me that the defenders of Christianity can offer two unanswerable facts, viz., that indisputably Christianity has exerted a beneficial influence wherever it has been tried, and that undoubtedly Christianity is capable of contributing more than it has contributed to the advantage of the race. In regard to the first statement: it is safe to say that *Christianity elevates the individual and, to a certain degree, the society, to a moral level otherwise absolutely unattained.* And by a moral level I mean not merely the degree of approach to a legal standard like the Ten Commandments; rather I use the positive test of the Gospel Law: Thou shalt love thy God, thy neighbor, thyself. Christianity produces in the modern world more of the morality of service based on love than is elsewhere to be discovered. Elsewhere indeed the very ideal of such service is very rarely to be met with. Time will not permit extended illustration of this fact. But let us not allow any hostile influence to persuade us that because this war has come upon Christendom we are therefore proved inferior to the docile devotees of Bhudda. A statistical writer in *Everybody's Magazine* recently informed the public that since the battle of Lepanto in 1571 when Western Europe was cleared of the Mohammedans, there have been 42 wars between Christians and only 15 between the non-Christian peoples of the world. Such tabulations are neither here nor there. What matter even 42 wars against 15, when on the one hand you have British Citizenship and American Democracy, and on the other you find the unspeakable Turk; when here you see the Christian home, and there the Mohammedan harem; here a beneficent and miracle-working science, there the degrading superstitions of the Ganges and the helpless inertia of Cathay? Despite the wars of the so-called Christian nations, it is not to be disputed that life in them is distinctly better than it is where other religions dominate.

Christianity Not Exhausted.

And due weight should be given to the second consideration that *Christianity has not yet exhausted its power to elevate mankind.* Some who would perhaps accept the former assertion would be inclined to deny the latter. They would say, True, Christianity has played a large part in the advance of the race but it has now reached its limit of effectiveness. It admirably took the place of the decadent classic cults, and it admirably satisfied the timid mediaeval mind, but it has not the same application to the life of the modern man who goes out to conquer nature and to take tribute of the long stored resources of the world.

I venture to say that these views have had fewer spokesmen in the last decade than previously, for in that time Christianity has given pro-

mise of new conquests both in nominally Christian and in non-Christian lands. The new earnestness of the Church at home in its attitude to the suffering classes,—the favorable inquiry of Indian students,—the wide-spread Christian movement in China, where even since the beginning of the war thousands have professed Christianity—these are symptoms of a religion strong enough to be aggressive. Never since the first century was the Church more conscious of her world-mission or more intent on fulfilling it. And indeed there is no reason in the contention that the faith of Christ is obsolete, while it is admitted that it is superior, and while any region of the world remains to be touched by the improvement it can bring. After we see the Hindu, the Turk and the Chinaman averaging up to our level of morality, it will be time enough to take a step beyond; but perhaps by that time it will be agreed that there is no step beyond. If it is found that Christ can rejuvenate the aged and dispirited nations of the East, perhaps it will also be discovered that He can advance the young, vigorous and progressive nations of the West to heights of moral attainment as yet almost undreamed-of.

(2) *Where Christianity Is Still Ineffective.*

I have stated that Christianity elevates the moral life to standards not otherwise reached, and further that it gives evidence of being still unexhausted in its rejuvenating and vitalizing power. But we may not rest with these comfortable words. We have also honestly to inquire what Christianity is leaving undone,—what present day Christianity is failing to achieve. For there are regions of human life in which Christianity has been painfully ineffective.

The Social Side of Every Human Life in Relation to the Extended World-Society.

It is the beginning of philosophy to observe that there exist two distinct phases within the unity of everyone's conscious life. There is his personal life, which is a secret between himself and God, and there is a social life which he lives in relation to others. Who are the others? They are his near kindred, his playmates, his work-mates, his club-mates, his fellow-collegians, his fellow-citizens, his fellow-countrymen, and in this age if never before they are his fellow-men all around the world. There is no limit to the possibility of these associations, no limit to the possible extension of his social life, except the limits of the inhabited globe. We need acknowledge no social obligations to the hypothetical inhabitants of Mars, but, willynilly, we are placed in relation and under obligation to the world society that is fast becoming a reality in the modern world, and to every member of that society. There was a time when it was possible to be a tolerably good citizen of Ballachulish without being a

citizen of Scotland; there was a time when it was possible to be a reputable citizen of Boston without being much interested in the vulgar politics of the Republic; but we have entered on a period when it can no longer be respectable to be a citizen of Chilliwack without trying to realize one's membership in the society of the world. Nay, we can no longer avoid citizenship in the world, or escape social relations with all nations of the world. A million Germans slain may or may not include friends of mine; they are certain at least to include friends of some friends of mine, and I cannot be indifferent to the calamity without being heartless and unsociable. It was quite comprehensible even to Athenians, as Roman citizens whose Empire skirted three continents, that God had made of one blood all nations for to dwell on the face of the earth. Today when news and thought are flashed almost instantaneously to every town and hamlet from the ends of the earth, we are much more in need of recognizing that oneness. Science has brought us into contact; it remains for Religion to bring us into fellowship. The present war is but an instance of the contact without the fellowship. It is the friction of uncongenial contact that has produced this conflagration. I am not seeking the reasons why Religion has limped behind Science in influence upon the nations in recent times. I am only pointing out some proofs of the very important fact, that *while Christianity has produced marvelous effects in the individual side of this twofold life it has, so far, only partially affected the social side.*

Limits of Historical Christianity in the Social Realm.

Let me state this fact more explicitly. Christianity has operated in the social life of man only within the limits of the home, sometimes of the community, occasionally of the nation. It has only in the very rarest exceptions been applied internationally. Individualized Christianity has produced vast results that are by no means to be disregarded. It has shown us austere saints, fearless martyrs, devout scholars. Occasionally there has appeared a greater personage than these in the pages of Christian history,—a patriot-reformer like Luther or Knox with a nation-wide interest, or, greater still, a lover of man, like Paul, or Livingstone, men who in widely different ways responded to a vision of the need of humanity at large without respect to rank or color. In the case of the majority of Christians the idea of a true social Christianity has been very distant and hazy. The Church itself has stood for social purity, but without concerning itself with many of the immediate causes of impurity; it has condemned slavery but has never succeeded in removing all the conditions of slavery; so that the modern economic slave is sometimes found obsessed with the idea that the Church is his natural enemy; it has upheld the ideal of peace, but so feebly that today the most warlike nation in the world is one

that has enjoyed the reputation of being one of the most Christian. "It ought to be emphatically urged by Christ's people themselves," writes Dr. Symonds of Montreal, in the *Constructive Quarterly*, "that Chistianity has failed in the field of international relations." These are reasons why the world today is crying out for a credible faith. A religion that does not attempt and earnestly prosecute social ends, the social ends of the new world-society, will no longer be a credible faith.

IV.

Religious Needs of the New Era.

Having tried to outline wherein Christianity as practised has been efficient and where it has been inefficient, let me now venture to suggest some of the religious needs of the new era. This critical hour in world affairs is a supreme testing time in the life of the Church. Some time ago a writer asked the question: "What must the Church do to be saved?" But, ultimately we are not concerned in the saving of the Church. The Church, like the Sabbath, was made for man, and not man for the Church. We are ultimately concerned in what the Church may do, as the corporate organ of the Christian religion, to save men both individually and socially. The Church will live only if she possesses and interprets the only religion worthy of being universal. And if she enters the new era with the passion and the vision for saving men, her own position will be secure; the gates of Hell will not prevail against her. But to save men in an age when the social side of mankind is so complex, the *Christianity of the Church must be as strong socially as individually*. That is one condition of a credible religion. No sheer egoism of piety can get men into Heaven or bring Heaven to earth. We must teach a social doctrine. I do not say that the Church must adopt the policy of political agitation or ally herself with any party or scheme of social reconstruction. But she must be awake to the need of reform that will make it easier to do right and harder to do wrong. She must insist that no personal religion avails anything, that is not social as well. She must greatly augment the Social conscience of her people. That is her immediate obligation, and if that is done, I, for one, have faith to believe that ways and means of social reconstruction will be found. Only a sound and powerful social religion can deliver us from the Scylla and Charybdis of civilized life today—the conscienceless agitation at one end of society and the conscienceless plutocracy at the other—evils that seem to threaten us, the one with anarchy, the other with bondage. But as things are today is it not true that many in the class to which most of us belong, who are neither agitators nor plutocrats, are almost equally conscienceless in the economic phase of our social life? Are we not-

agitators only because we have a fair portion of wealth and leisure, and not-plutocrats only because we haven't been able to reach that pinnacle of worldly possession? The Christianity that is to be a credible faith in the future must prove its mastery of selfishness, must overcome selfishness even in its most respectable forms. There is no other power or doctrine but the Gospel of the Cross that can bring social love to take away unsocial selfishness, make all selfishness disreputable, and rob it even of its present assurance that it is respectable.

A Supernational Religion.

In view of the universal extension of social relations, it follows, secondly, that the credible faith of the new era will be super-national. Nietzsche indeed called Christianity a supernational religion, but observed that it was so only in intention and not in actuality. It has been always and growingly international; supernational it has not yet shown itself to be. Often I know we have denied to Cæsar the things that are Caesar's, but often too we have rendered to Caesar the things that are God's. The German who lets the State exploit his manhood for military service, and yields to the ambitious ends of his Caesar (or Kaiser) the strength of his youth's best years, is a conspicuous example of this false devotion. We, as an Empire, have managed so far by demanding this wrong service only of a few volunteers. That much was necessary for us but even that much was deplorable. Did we, as Christians, realize that armies are only

The Makeshift of a Twilight Age,

and that in the full light of a world Christianity men will not countenance an organization that appoints unto slaughter the noblest of the noblest nations and depletes the race of its heroic blood? The German people have been duped by their war lords, but they might not have been so deceived if we of the peace-loving nations had been more in earnest about the welfare of humanity. If the more enlightened people of the world had been willing a quarter century ago to undertake,—with an expenditure in effort and in wealth but the thousandth part of what they are now obliged to spend in slaughter,—a systematic exposure from a Christian point of view of what we knew all the time to be the senseless barbarity of war, in other words, if the religion of the professors of Christianity had been in reality a supernational religion, I believe this war would have been impossible. Wrong-headed leaders might not have been persuaded, but the peoples could have been persuaded and aroused against the inhuman policies of their oppressors, finding that in Christ there is neither Jew nor Greek, neither French nor Teuton. Instead the German schoolboy since the time of Bismarck has been instructed in

the fundamental lie of the militarist, that the nation's neighbors are its natural foes, some time or other to be humbled or annihilated. Believing in that lie, how could that schoolboy full-grown, regard treaties that were made to prevent the annihilation of these neighbors? You might as well trust the crafty Iroquois. And we, the Christians outside Germany, if not primarily, are secondarily responsible. We Britishers even were content largely to leave the whole question to the charge of *diplo-macy*, and that, let us confess, because we believed all the time that we could defeat Germany if it were necessary to do so. Our "Heathen hearts" did after all "put their trust in reeking tube and iron shard," and we never sought to save our backslidden brother. The peace movement was too late in promulgating its principles, and just when it was beginning its campaign in earnest, the war-makers let hell loose upon the world. There is no denying the fact that *hell has been let loose because most Christians were not sufficiently interested in the Kingdom of Heaven.*

National Appropriation of God Not Allowed.

A credible Christianity will not allow that marked feature of present day religion,—a feature which the war itself tends to intensify—the national appropriation of God. True, the extreme case of this is to be found among our foes. The nation of Luther shows a tendency to revert to the Yaweh of Deborah's song. The statement circulated in Turkey that the Kaiser has been converted to Islam, was not so untruthful as it appeared. His God is not the compassionate Father of the New Testament revelation, but more like the Allah of the once victorious armies of the Prophet. We must once and for all step clear beyond this national appropriation of God. And if we find that God gives us any national advantages, we need to remember the arresting words of the herdman of Tekoa, warning us that our privileges themselves constitute our responsibilities and our perils: "You only have I known of all the families of the earth, therefore will I punish you for all your iniquities."

World-Christianity Superdenominational.

And here let me interject a question. Does it not follow that if we are to have a supernatural Christianity there must also be a universal cohesion of the Church, at present so scattered, as the organ of that supernatural faith? As we look into the sects of Protestantism today we see increasing evidence of their real unity of interests and of Spirit, but few indications of their future organic unification. The Catholic Church, so mighty in its organization and so ubiquitously active, is too retrogressive intellectually, too timid and mediaeval in its teaching, too overbearing in its authority, ever to lead spiritually

the modern world. It will soon reach a point where it must either reform or retire as a spiritual organization. Yet it is politically ready to take advantage of any approach of the nations, and to obtrude itself into any new world organization. Does it not become us to be up and doing adjusting our denominational differences, that we may be able to procure some form of joint action among the Protestant Christians of the world? *Must not our world-Christianity also be superdenominational?*

Intellectually Untrammelled.

And again, thirdly, *the religion that will win the world will be an intellectually fearless religion.* It will be such as will appeal to reasonable men. If you do not believe that your religion is reasonable, why then you do not believe your religion. Your unwillingness to submit your faith to intellectual scrutiny argues the extreme fragility of your faith. I do not mean that religion should be devoid of mystery; that may be rationalism but it is not reasonable. Students of human nature know that the intellect has its limitations. Reasonable people don't ask you to present them a religion that they can fully understand and lucidly reduce to statements of fact. But they do not want to suspect that you are needlessly obscuring it to them, or withholding from them any ray of intellectual light that Science has to shed upon it. Too often Christian teachers have treated the Gospel as if it were a fragile thing that too much Science could wither, as if one were to mistake a great cedar tree for a tender herb, and try to shelter it from the sunshine and the rain. That was the timid policy of the mediaeval teachers. "No, no," they said, "the earth cannot be a sphere, and if Science says so then Science must forsooth be strangled and silenced lest the whole fabric of religion tumble." Yet the earth *was* a sphere, and Science though temporarily put to silence, was right. The vain-gloriousness of mid-Nineteenth Century Science is happily now a thing of the past, and nobody today dreams that the assertions of Science are infallible; but a glance at the history of progress during the late centuries shows that Science has very often been right, and that it has very often led even Theology into paths of discovery. Religion in this age can frankly and courteously take Science by the hand. We must depend on Science for facts and inspire Science with ideals. We must bring our religion confidently out into the open, and feel no unwillingness to expose it to the full light of investigation. We must challenge the minds of all thoughtful men, and champion our faith not only in the inviolable castle of the Pulpit or surrounded by the "divinity that doth hedge," a theological chair, but also in the level arena of the Press, the hustings, and the University. *According as we are believing we shall be unfearing.*

V.

The End in View: The Salvation of Manḥind.

If, as many hope, the human race, having been raised up through struggle to a consciousness of its unity decides one of these days to settle down to peace and progress, it must first of all address itself to the capture for human advantage of the splendid material gains of the age; and in that noble work only the Christian Church can furnish leadership. The Church's problem is the problem of humanity, the Church's hope is the hope of the world, the Church's true programme is a world programme,—not only the evangelization, but the salvation of the world—that *the world through Him might be saved*. "Salvation," let us remember, is derived from a Latin word which means health, and salvation is principally health. The process of salvation is the regaining of health,—the health of the whole human being. The Church must be ready to meet the need of the world with the question of the Master: Wilt thou be made whole? We have no right to specialize on a dimly perceived phase of human being, which, in theology, has often become separated from the individual himself and vaguely called "the Soul." Jesus' ministry did not consist in spiritistic intercourse with *souls* but in normal and beneficial fellowship with *men and women*. The salvation He had to offer was not merely the hope of future deliverance from the punishment of sin; it was also and primarily deliverance from the effects and from the power of sin. It was not partial but entire, the health of the entire personality, in the bodily life which is mortal and in the spiritual life which is immortal. *And we, his followers, must not hesitate to apply his Gospel to all of the needs of men, bodily, mental and spiritual, economic, political, and artistic, till Christianity shall control all culture and direct all progress, and give color and quality to every human life from the cradle to the grave, besides illumining with hope that which lies beyond the grave.*

Terrific as the struggle of war is, and awful as its consequences are, we may still conceive of its good results exceeding the evil. The chastened nations will look back upon it with wonder at the greatness of the sacrifices it entails, and turn from its vainer offerings to the eternal sacrificial work of God that culminates at Calvary. And with hearts made tender by pain, men will learn at last universally to love one another. Perceiving the unnaturalness and needlessness of war and hate, they will turn their valour unto holier use, subduing the wrongs suffered by the weak, extirpating vice and crime, and reducing, perhaps to the vanishing point, the pain and anguish of human life. Dreams of the future enthrall us with their wonder and beauty. Our part is not to dream but to do. And our inspiration for the future must come from Him who went about doing good, and deposited in the mass of humanity the one supreme saving influence, the power of His sacrificial love.

Christian Psychology

[By Professor James Stalker, D. D.]
(Hodder and Stoughton, 1914)

Readers of this journal—those especially who studied under Dr. Stalker in Westminster Hall—will be among the first to welcome his new book. Originally delivered as a series of lectures under the “James Sprunt” Foundation, it has all the qualities which make its author irresistible as a lecturer. Full of sound wisdom and learning, transparent as sunshine, and lit up by the happiest illustrations from life and literature, the book is a pure delight to read. Dr. Stalker has a rooted dislike of the “jargon of philosophy.” Like another distinguished teacher, the late A. B. Davidson, he believes that with clear ideas in the author’s mind even the most abstruse subjects can be handled in the language which “wives and wabsters” use. Readers quite innocent of philosophy would enjoy this book, though it contains food for the professional psychologist as well. But undoubtedly its strongest appeal will be to Christian preachers, who will find in it a most illuminating study of the soil in which their planting must be done.

The subject is Christian psychology. By this Dr. Stalker does not mean an analysis of the specifically Christian consciousness, or the resultant of scientific research into the phenomena of religious quickening and conversion, with which the school of Professor James is so honourably associated, but the unfolding of the spiritual life of man from Individuality to Personality, from the plastic materials with which Nature has endowed him to the nobly planned and fashioned manhood the Spirit of Christ moulds of these materials. The book may be described, in fact, as a study of the human mind flushed by the Spirit of Christ, its tap-roots nourished on His redeeming love; and all its native powers and graces clothed in the beauty of holiness.

The separate chapters follow the general outlines of school psychology. The distinctions of body, soul and spirit are first made clear; then the author traces the workings of the human mind through sense, memory and imagination to its highest flights in reason, heart, will and conscience. His general analysis is based on the results of psychological investigation, both ancient and modern, though these are presented with a zest and glow conspicuously lacking in more technical works. The reader is continually impressed by the wonder of the soul of man; and his sense of wonder is heightened as he sees man’s natural gifts blossoming into Divine strength and purity under the life-giving influence of Christ. Into this aspect of the subject—which is the very essence of the book—Dr. Stalker throws his full weight. And here the Christian worker will learn most from him. He will catch a fresh vision of the ideal after which he must strive, and be guided equally in his pursuit of the ideal.—Alex. R. Gordon.

The Social Problems of British Columbia

[By Professor Geo. C. Pidgeon, D. D.]

III.—Immigration.

When the Imperial Government handed over the administration of the affairs of this Province to its own people, British Columbia had less than 36,500 of a population. This was in the year 1871. To this handful of people were entrusted the resources of an Empire. The growth in numbers was slow until within the last ten years, and even yet the actual population is but little over 400,000. Very few of these are therefore native born. If our wonderful resources are to be developed in the near future there must be a large influx of people. The immigration problem is therefore peculiarly acute in British Columbia.

The volume of immigration into Canada as a whole was abnormally large in recent years until the financial stringency and the war stopped the flow. When the tide of immigration into the United States was at its height, they never received in any one year more than $1\frac{1}{2}$ per cent. of their population. In 1912 Canada received $4\frac{1}{2}$ per cent. of her population. Our immigration was then relatively three times as heavy as theirs when at its highest point. There is reason to believe that it will grow to still larger dimensions after the war. In an address delivered in March of last year, Mr. Will W. Lee, the Y. M. C. A. Immigration Secretary, gave the following interesting statistics:

Interesting Statistics.

Of the immigrants we received from Continental Europe in the four years preceding, 81 per cent. were from Southern Europe and 19 per cent. were from Northern Europe. Every year the percentage from Southern Europe increases. In the last ten years, 79 per cent. were men and 21 per cent. women. Much has been said lately about the criminal tendencies of our foreign-born population. Statistics show that, in the last ten years, out of over 56,000 offences, 2 per cent. less were committed by the foreign-born in proportion to their numbers than by the native-born. These people are true to the traditions of their fathers when they come to our new land and loyally observe the principles in which they have been trained. But we do not give them the opportunity to bring up their families in the same faith. We fail to respect the foreigner, and this atmosphere teaches the children to despise their parents, and to hold lightly those parents' convictions. There can be only one result,—by our treatment of the parents we ruin the children. In two provinces the children of foreign-speaking parents were 300 per cent. more criminal than the children of the native-born. To the other difficulties which the immigrant has to face, we add an atmosphere destructive to his family's character. Comment is needless on the problem this raises for ourselves.

The immigration question is more serious in British Columbia than in the other provinces. The nature of our industries, noted in a previous paper, creates a demand for cheap labor. Development must be on a large scale, often requiring armies of men. There is therefore a constant temptation on the part of large employers of labor to evade or break down our immigration regulations. We have the Oriental problem. Here is where those people land, and our mild climate and the character of our soil and our industries make British Columbia the most attractive province in the Dominion for them. Of the 418,000 who came to us from all lands in 1913, 90 per cent. went to the cities and a large percentage of these to the four largest cities of the Dominion. The principles on which we are to deal with this problem must receive thorough discussion.

Immigration and Race Assimilation.

(1) Are we justified in insisting on a white British Columbia? This leads to another question,—Is the maintenance of our national life worth while or has patriotism ceased to be a virtue? If this province is to be preserved for Anglo-Saxon civilization, some form of exclusion is essential. Some patriots have had to defend their country against invasion by force of arms: We have to protect ours against peaceful possession by men of other races. Japanese, Chinese, East Indians and negroes have sought to enter and settle in our province in such numbers that, if they had been granted free access the European population would soon have been limited to employers and overseers of labor, with an ever-diminishing number of professional men and merchants. To have had the province dominated by such a medley of races would have been fatal. No true national life would have been possible. We could never have had a homogeneous population. Now the character of our civilization and the whole influence of the Occident on the Orient depends on the preservation of our national life in this Western Province, as in the Western States. At the point where the West touches the East our race must be at its purest and best. A white British Columbia is therefore the basis of our immigration policy.

But we do want honest immigration laws. To keep these people out by a subterfuge is not consistent with the dignity and honor of a great nation.

(2) We can therefore admit freely only such races as assimilate freely with our people. A race that maintains its separateness in the national organism is like indigestible food in the body. The state of affairs in the Balkans is a warning to the new peoples of the West. For centuries these races have been ground under the iron heel of Turkey, the most merciless despotism that Europe ever knew. Yet those races are as distinct and the national consciousness of each as

clear as before the Turk entered Europe. This is an illustration of what will happen here if we allow people of alien blood to settle here in large numbers and maintain their racial identity. The very life of the nation depends on admitting only those peoples whom we can assimilate readily, and on maintaining those conditions which make assimilation easy.

Guarding the Privileges of Citizenship.

(3) We must guard our citizenship. It is a fact that naturalization has been made so easy that intelligent foreigners have despised its privileges. The newness of the experiment we are trying in America has hardly dawned upon us. In former ages men moved in masses. They could not occupy the land until they conquered it. But we have taken the British Constitution, the result of 1,000 years of thought and experiment and struggle, and set it up over this vast region and invited people from every corner of the Western world to come under it and enjoy its privileges. The rights of the average incomer are protected more fully here than they were in his home-land, and he has opportunities for self-improvement and self-advancement that his own nation reserves for the rich and powerful alone. After a few years he is admitted to the privileges of citizenship and is invited to take his part in determining the laws and policy under which all must live.

This fast-and-loose playing with our constitutional rights must cease. There must be some standard to which all citizens must attain. A knowledge of English, some measure of education and acquaintance with our mode of government ought surely to be the minimum required. Our political future will be dark indeed unless something like this be done.

(4) If this is required we must then provide facilities for attaining this standard. An illustration of the possibilities in this line may be found in the action taken by First Presbyterian Church in this city. It has handed over its entire property, one of the most valuable in the land, to the Social Service Board of our Church on the condition that an institutional work, adapted to the needs of the district, be added to its present activities. The existing congregation, with Dr. Fraser at its head, will be the heart of the whole movement. It was found that only one-third of the people in its district are English-speaking; the other two-thirds are composed of peoples from almost every country in Europe. If the needs of these strangers are to be met, they must be ministered to on the plane on which they live. Facilities for education and recreation must be provided; they must be trained in the art of living; the most rudimentary lessons in domestic science must be taught. This will pave the way for instruction in the principles of righteousness and truth of God. By methods like this we can serve "the stranger

within our gates," we can prepare him for citizenship; we can claim his children for the highest things in Church and State. Every community should consider it a binding obligation to assist the immigrant and prepare him to take his place in our ranks. We have invited him here; by his labor he is helping to build up our nation; and the best we can give him will yield a rich return.

The Women's Page

Women's Social Service Work

It is eight years since our Church's department of Social Service and Evangelism was instituted, and one of the most important of its varied activities is that of preventive and redemptive work for girls. Quite a number of Redemptive Homes have been established, stretching from Sydney, Nova Scotia, to Vancouver, and as it is the latter in which we are particularly interested, we shall confine ourselves to the local work.

The Vancouver Home was opened in October, 1913, premises at Gladstone Road being rented for the purpose. In the following year, however, a more suitable and commodious house was secured at 2831 Cambie Street, where the work is carried on under exceedingly comfortable and satisfactory conditions. The supervision of the Home is under the auspices of the Presbyterian Women's Social Service Council, the membership of which is drawn from the various congregations of the district, two representatives to the Council being appointed by each Session. There are also Associate Members, comprising additional ladies connected with the different congregations interested in the work.

The President of the Council is Mrs. E. A. Henry, whose efforts on behalf of the work have been untiring since its inception. There are the usual executive officers, and the committees are as follows:—Control Committee, Adoption Committee, House Committee, Buying Committee, and Clothing Committee.

The Home is under the efficient care of Miss White, and her capable assistant, Miss Jarvie, and under their kindly influence, the meaning of the word "home" becomes real to many a girl sojourning there. While the thorough equipment of the girls for useful service and work in life is kept in view, their spiritual upliftment is never lost sight of, and in this connection, it was most encouraging to learn of a decided work of grace going on in recent months among them. Several of the girls who have passed through the Home are now "making good" in situations; and taken altogether, much good of a lasting

nature has been accomplished during the period the local Home has been in existence. Much voluntary service has also been given by ladies interested in the welfare of the girls.

The Council meets on the last Monday of each month at the Home, when reports from the committees, and also from the Matron, Miss White, are received. Donations of money and supplies of clothing, provisions and vegetables are gladly received at the Home from time to time, from congregations and individuals, and both in the city and rural districts, an increasing interest is being evinced in the work as a whole. In these strenuous times, all the help and co-operation possible are needed more than ever, for the successful continuance of the work. At present there are in the Home fifteen girls and two babies.

The third Wednesday afternoon of every month is the visiting day at the Home, the arrangements for same being taken in turn by the representatives of the different congregations, by whom also refreshments are served.

This is merely a glimpse of the work going on. Only by a visit to the Home can the real nature and extent of the work be estimated, and ladies interested will be heartily welcomed at any time, and especially on the monthly visiting day.—J. B. K.

The New World After the War

There surely never was a time in the world's history when the comfort, peace, power and joy of the realisation of the fact of the resurrection of Jesus Christ from the dead, and all that that involves, was more sorely needed than now. The earth round the pressure strain and sorrow of war is being felt in a greater or less degree, by all nations and peoples.

Just as the blackness of darkness overtook those who had staked their hopes and their all on the character of Jesus Christ, and who stood by while they saw Him done to death, so to-day we stand surrounded by the appalling darkness and blackness of bloodshed, and commune with one another and say, "We trusted that it had been He which should have redeemed—the world."

War and its consequences have robbed, and are robbing, so many of loved ones, and sweeping from under the feet of others, possessions that hitherto were deemed as essential and permanent as this life itself.

Just as on that day before the Resurrection of Jesus Christ so to-day many believers in Christ everywhere are perplexed, troubled and dismayed by the awfulness of the experiences through which the nations are passing. Not only is the present charged with pain and loss but for many the future too is fraught with fear and uncertainty.

We need therefore to restore our souls by seeking to visualize the events of that first Easter Day, and to dwell upon them, until the gladness and joy of that first Eastertide become ours.

First of all we see a little company of courageous women passing through the still dark streets of Jerusalem; women whose hearts had been enlarged by sorrow and were now overflowing with love; women whom love for the Crucified One had made generous, strong, dauntless, and unsleeping in their devotion; women who loved to the death and beyond it, and who were hastening now to render the last sacred service to the One they loved, knowing all the while that an insuperable difficulty stood between them and their object. "*Who shall roll us away the stone?*" Were they not unconsciously reckoning on God's aid? If not, how wondrously and yet how fatherly He responded to their love and to their need. Seated on the stone waiting for them beside the empty sepulchre was one, the radiance of whose face and whose gracious words ushered them into a new world. All their self-sacrificing devotion, all their present sorrow and fear, all their blankness of outlook for the future were known to the One whose messenger he was. "*Fear not ye . . .*" "*Come.*" "*See . . .*" "*Go quickly and tell his Disciples. . . .*" "*and behold He goeth before you . . .*"

We hear it said, "There will be a new world after the war is ended." It is doubtless true that territory will change hands and that one result of the conflict will be a better understanding alike of the character of those nations with whom Britain is allied and of those against whom they are fighting. It is true that this war has produced among the combatant nations an unprecedented wave of patriotism and self-giving. It is true that we realise in an infinitely greater degree than ever before that what vitally affects one nation affects all nations. But unless we are all made conscious of the new world into which self-giving and suffering are meant to usher us, for very many there will be no new world after the war.

Just in so far as we realise the mighty, divine, universal, and at the same time the individual purpose being wrought out through all this sorrow, suffering and sacrifice, so far shall we be able to see and come into possession of a new world after the war.

We—like those devoted women on the first Easter morn—need messengers of God—messengers like the radiant-faced Old Testament leader Moses, a graduate of the school of suffering—suffering both personal and vicarious—"who endured as seeing Him who is invisible" and was used of God as a consequence in bringing about His gracious purpose towards the children of Israel. We need preachers, teachers, leaders, men of vision, who have seen the King and who have been taken into His councils and become allied with His redemp-

tive purposes for the race; men who can say "Come and see" beyond the mystery of suffering, sacrifice and death. Come into a wealthy place where God the Father dwells, where fear has no place and where peace steals over the spirit "like dew upon the tender herb." "Come and see," God as your God and your Father and Jesus Christ His Son as your Elder Brother and Lord.

Being made perfect through suffering—"made perfect" meaning having the right attitude of mind and heart and spirit toward God—we not only see and know God as our God and our Father, but we are brought into living touch with His Risen Son, our Redeemer, through whose sufferings and sacrifice this altogether satisfying and life-giving new-world relationship became possible.

And this newly realised relationship insures not peace only, but power. As we see more and more the loving kindness of our God and understand something of His world-wide purpose of good will toward all men, we realise also the Brotherhood of men. Then the joy of service becomes ours. We too "go quickly and tell His Disciples" and those who are not yet His Disciples that "Christ is risen indeed." We see service that we might render, and the will and the power to serve come to us through the Holy Spirit. We too, hear the words, "All Hail" and worship Him. Like John we see and believe. Like Mary Magdalene we cry "Rabboni." Like Thomas we say "My Lord and my God." And we can also testify—"Did not our heart burn within us while He talked with us by the way and while He opened to us the Scriptures?"

From out of the night of suffering, sacrifice and death we are led into the brightness of the Resurrection Day, into a world of springing flowers and singing birds which tell us anew of the Redemptive and abounding love of God; a world of unceasing but altogether satisfying service. What this old world needs is messengers of God in every place, men who can see beyond the mystery of suffering and interpret experimentally to the race the world-embracing, yet individual and intimate beneficent purposes of God. Then shall all nations the world o'er be heard to sing:

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation! Hark thy watchman! they lift up the voice, together they break into singing; yea, eye to eye do they see when Jehovah returneth to Zion. Break out, sing together, ye wastes of Jerusalem: for Jehovah has comforted His people, has redeemed Jerusalem. Bared has Jehovah His holy arm to the eyes of all the nations, and see shall all ends of the earth the salvation of our God."—M. W. M. C.

Around the Hall.

[Notes of College Life, by Wm. J. Cameron.]

It is one of the laws of life that the old ever gives place to the new. The Winter Session has come to an end, and the Summer Session has begun. The Arts men have left for their mission fields and the "Theologue" as he is termed, has again made his appearance. He comes with the advent of spring, and is known by his learned look, and sometimes, but not often, by his air of superiority.

The session has opened with about twenty men, none of whom, as Dr. Pidgeon remarked, has been born in Canada. England, Ireland, Scotland and Wales are represented. The opening lecture was given by the Rev. John McNeill, M. A., B. D., the first B. D. graduate of Westminster Hall. Some of us had the benefit of Mr. McNeill's tuition in the Matriculation Department, and we the more heartily welcome him back, as we know something of his scholarly gifts and personal worth.

Recently we said "good-bye" to four of our students who have gone east with the McGill University College Contingent.

Our missionary in Korea, the Rev. Mr. Scott, has sent us a letter regarding his work there. The scenery, the climate, the work and the people are spoken of in very appreciative terms. Needless to say, Mr. Scott is very optimistic, for no true missionary can be otherwise. He and his wife have begun language study in true student fashion. He does not minimise the difficulties of the Korean tongue, but "learns a phrase and uses it on his servant or someone else." Mr. Scott pays a high compliment to the lady missionaries. He adds that there is a total of about two million souls to care for, and our staff numbers thirty-three.

Note for W. H. Graduates.

The Ladies' Auxiliary of Westminster Hall desire to be in touch with all Hall graduates. We are informed that a committee was appointed in this connection. Its members are Mrs. McKenzie, New Westminster; Mrs. Main, 1305 Barclay Street, Vancouver; Mrs. Wells, the Corran, Eburne, and Mrs. Scouler, 731 Jervis Street, Vancouver. It was suggested that the standard periodicals received regularly by members of the Auxiliary might be sent to graduates who are remote, and to others who would value them. Perhaps those who appreciate the spirit of this movement will communicate with members of the above committee or with the Convener, Mrs. Scouler, at the address given.

Progress in the Cariboo.

NOTE:—In view of the recent formation of a "Presbytery of Cariboo," the following notes contributed by a writer who has himself had a considerable number of years' experience in the Upper Country, may be read with interest by many of our readers.—[Editor.]

In the year 1894, the great Superintendent Dr. Robertson sent George A. Wilson, then a student, now Superintendent of Missions for British Columbia, into the region of the upper waters of the Fraser River, known for decades back as the Cariboo Country, to do scout work. Young Wilson went forward on his task with some timidity, as the Superintendent in his "word of counsel" had given him minute instructions on how to swim a swift river with his horse. He was to ride boldly into the stream until the horse was off bottom, then to slip off behind and hang on to the horse's tail. The advice, however, was useless, and Mr. Wilson's fears groundless, for he was able to travel almost everywhere in a comfortable buggy and over good roads. He held services here and there among farmers and miners. For the Cariboo was already a well established, if scattered, community. The lure of the yellow metal had brought eager miners as far up the Fraser as Quesnel as early as 1859. Thousands of men poured in from Canada as well as from California in the early sixties and the gold that was taken out was so vast in quantity as to make the name of Barkerville—the town that grew up in the centre of the section—a famous name. It is now largely a deserted village, though thousands of dollars in gold are still washed up each season from the gulches and creeks surrounding. In its palmy days, there were three churches—a Methodist, an Anglican, and a Welsh Church. The former two still stand, but are seldom used.

But the Cariboo Country has not been left to grow up in spiritual weeds. The result of Mr. Wilson's visit was the establishment of a regular mission. Ever since that time, with some intervals, there has been a Presbyterian missionary in the Cariboo. The headquarters of the work has been the town of Quesnel, which has for many years been the distributing point for Cariboo. Here dwelt some rare souls, notably Mrs. McLean and Mrs. Bohanon, the one an English, the other an American lady. The former was the prime mover in a notable thing that was done in 1895. Before the arrival of a regular student or minister, when as yet there were only itinerant preachers, a church was built free of debt, equipped with pulpit, organ and bell, and capable of seating about 75 people. It cost \$800. Just as it was ready the first missionary arrived in the person of Mr. Andrew Glass Hutton. Ill-health caused Mr. Hutton to leave after about six months' service. Rev. Dr. McKinnon, now of Kitsilano, Vancouver, manned the field for the next six months. For the next three years Duncan Campbell, late of Enderby, ministered to the people of the Cariboo.

During his career there was first used as a manse a building which until a short time before was a coal bin for a neighboring blacksmith, but which with some additions, paper and paint, became a suitable residence for the missionary. A Mr. Brunton, now a missionary in the East followed Mr. Campbell and remained for two years, 1899-1901. Mr. W. F. Robertson, now of Melita, Manitoba, was the next to arrive. He stayed two years and was the first Cariboo missionary to be married while in Quesnel. His example in this respect has been followed by all his successors: Rev. C. A. Mitchell, 1904-1906, now of North Bend, formerly of Calgary; W. J. Allan, 1906-1909, now of Cobden, Ontario; and W. Stott, 1910-1915, whose resignation has been accepted by Presbytery. During the last five years some notable advances have been made. In January, 1911, Mr. Stott was formally inducted into the pastoral charge of Quesnel, the first induction to take place in Cariboo. This ceremony is usually performed with at least three members of Presbytery in attendance, but in this instance Rev. Duncan Campbell, clothed with Presbyterial powers did it all alone. Making the trip up the Cariboo road just after the New Year, he struck 30 degrees below zero weather for the four-day trip up and a slightly reduced temperature for the return. The induction took place in the little church on Friday, the 13th, 30 degrees below, and 28 persons present.

The same year the little 1895 church passed into the hands of the Anglicans, who had lately entered the field, and a fine new \$5,000 church (Cariboo prices) was erected. Two years later a companion to the church—a comfortable six-roomed manse—was built at a cost of \$2,000. The manse was built free of debt, thanks to the generosity of Mr. and Mrs. McLean, and the debt on the church at the present time stands at somewhat less than \$2,000.

PRESBYTERY OF CARIBOO

The third meeting of the recently organized Cariboo Presbytery was convened at Fort George, there being present A. C. Justice (Moderator) P. T. Pilkey and W. Stott, ministers; S. L. Hilborn, representative elder, and Messrs. Cameron, Sinclair and McLarty, missionaries of Willow River, Vanderhoof and Fort Fraser, respectively. The Presbytery nominated Dr. Neil, of Toronto, as Moderator for 1915 Assembly, and appointed its own commissioners.

The resignation of Rev. W. Stott from the pastoral charge of Quesnel was read, and after being laid over for a time, was accepted. "to take place on June 30th or at an earlier date, if such earlier date should prove to be mutually desirable by both congregation and minister." The next meeting of Presbytery is to be held in Quesnel on the occasion of the induction of Mr. Stott's successor, which will probably be about midsummer.

A number of matters had to be thoroughly thrashed out so as to be ready for presentation by Mr. Pilkey at the Synod meeting in Vancouver in April. The Presbytery had been assessed \$1,000 for the Budget, but instead \$400 was agreed upon as a reasonable figure.

The problem of mapping out the mission fields to be manned and the kind of men and equipment to be supplied was the biggest task of the Presbytery. It was necessary to cut down these to the minimum. The Presbytery asked for four students and two ordained missionaries besides the ministers with regular charges.

The reports on Social Service, Religious Education and Home Missions were carefully presented and eagerly discussed. Mr. Justice presented the Social Service report, which gave a survey of the social conditions prevailing throughout the Presbytery, and dealt with the progress made in questions of public morals, labour questions, and the effects of the war on the life of the Church. The report on Religious Education presented by Mr. Stott, dealt with the condition of the Sunday Schools and Young People's Societies, and showed the value of keeping careful statistics. The Home Mission report, presented by Mr. Pilkey, gave a comprehensive survey of the work that had been done during the winter and the needs for the coming summer.

"Election of Officers and Conveners for 1915" was one of the items on the docket, but in view of the coming changes in the personnel of the Presbytery it was decided to continue the present officers until the midsummer meeting at Quesnel.