

Vol. IX.

No. 2

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.

March, 1916

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Former Vancouver Editor in Debate with
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(Originated as Westminster Hall Magazine)

A Social, Literary and Religious Monthly

VOL. IX.

MARCH, 1916.

No. 2

Published at 1600 Barclay Street, Vancouver, British Columbia.

D. A. Chalmers

Managing Editor

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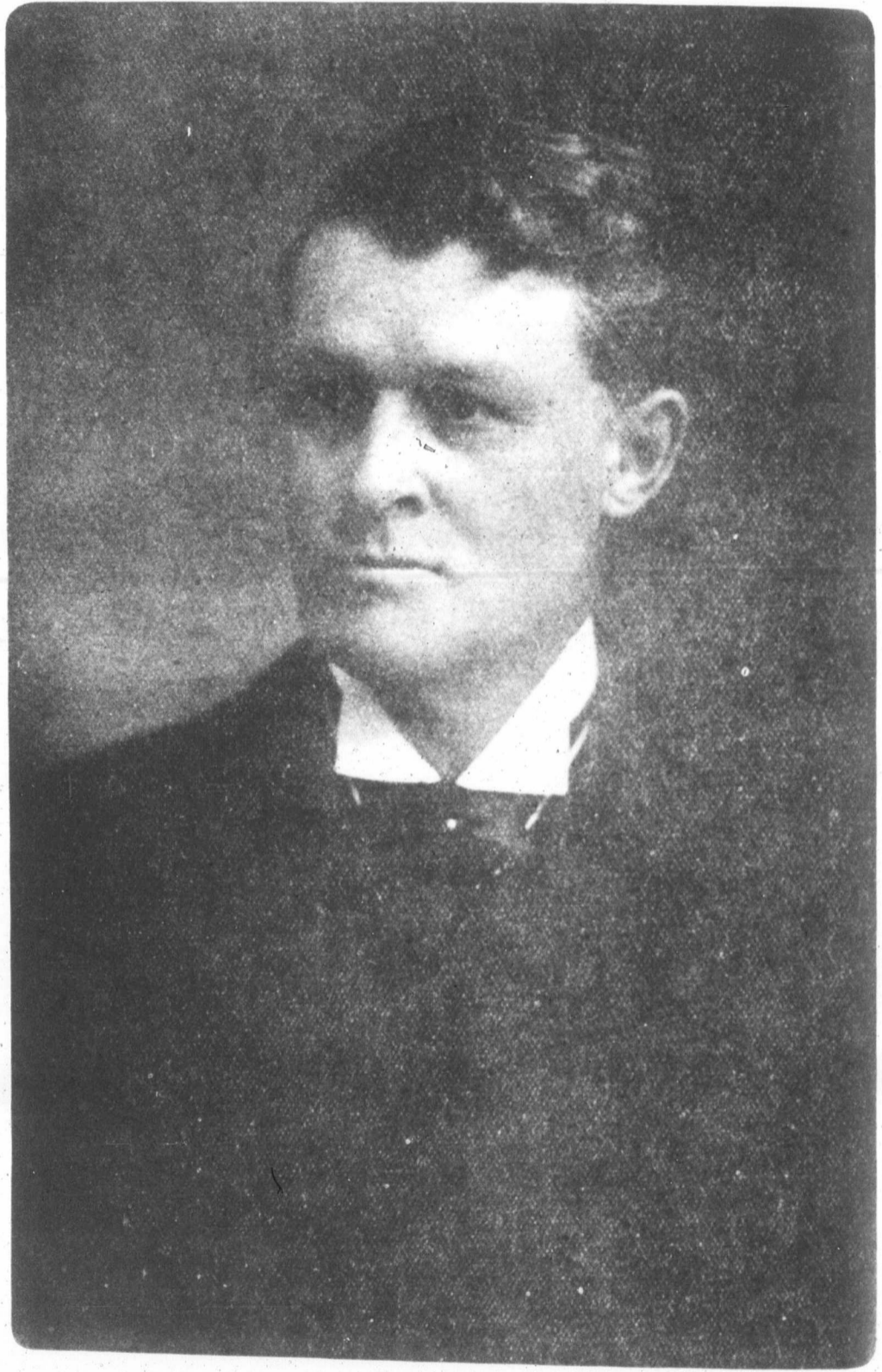
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Sir Charles Hibbert Tupper, K. C., Independent Conservative, whose speeches and attitude on the political situation in British Columbia were recognized as influential factors in the recent bye-elections, when two Liberals were returned as Opposition Members.



The Late

C
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B
T



The Late Rev. R. Van Munster, M.A., B.D.

The first break by death in the ranks of the graduates of Westminster Hall took place recently at Nelson, B. C., when Rev. R. Van Munster succumbed to pneumonia. Prior to entering for Theology, Mr. Van Munster (who originally came from Holland), was a teacher in Victoria, and while a theological student he was for some time on the tutorial staff of Westminster Hall.

His first charge was in North Lonsdale, North Vancouver, in which he did good service before accepting the call to more arduous work at Nelson. When called to Nelson he also had a call to another charge, nearer the coast. When the two calls were presented to him in the Presbytery he chose Nelson as more representative of "the trenches" and "the firing line."

Much sympathy is felt for Mrs. Van Munster, who was recognized not only as an able helper to her husband, but an efficient worker in the Women's Department of the Church's activities.

First Presbyterian Church, Victoria, in which the Presbyterian Synod of British Columbia meets on Tuesday, 4th April.



First Presbyterian Church, Victoria

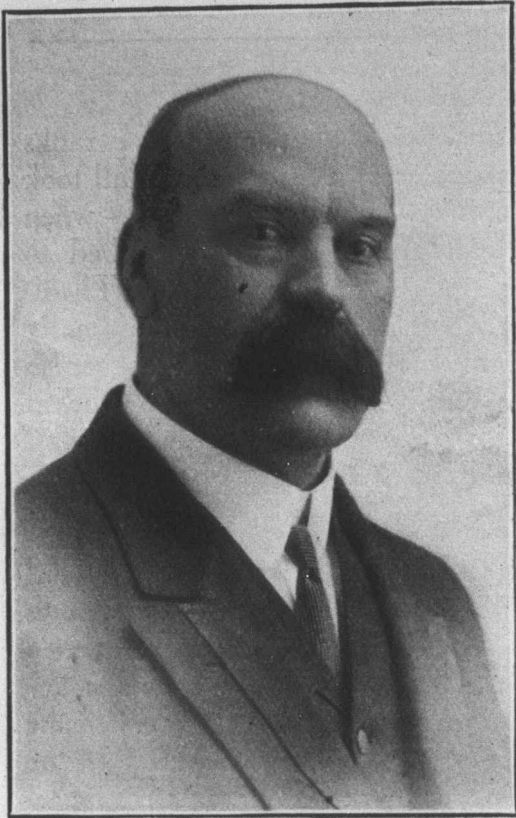


Photo by George T. Wadds

REV. R. G. MACBETH, M.A., B.D.
Author, Journalist, Lawyer, Minister,
who was recently inducted into the pas-
torate of St. Paul's Presbyterian
Church, Vancouver. Because of his
regular contributions to this *Review*
of "Notes and Comments," our readers
will be interested to know the facts
which we have gathered concerning Mr.
Macbeth, and reproduced on page 14.

Westminster Hall Theological Session Opens 14th April

Influenced by the fact that the Synod of British Columbia meets in Victoria in the first week of April, and by other considerations, the opening of the 1916 Theological Session of Westminster Hall has been fixed for Friday, 14th April, when it is expected Rev. E. A. Henry, of Chalmers Church, will deliver the opening lecture in St. Andrew's.

Over thirty men who have been connected with the Presbyterian College are now at the front or in preparation for it, but an attendance of from 12 to 15 students in theology is expected.

The special professors this year are Professor Ernest Scott, D.D., of Queen's University, Kingston, and Professor W. R. Taylor, formerly of Westminster Hall, and now of Toronto University.

A new feature of the course this year will be a series of lectures from local ministers-in-charge, and we understand that the list of lecturers includes: Revs. Dr. Sipprell and R. J. Wilson; E. Thomas, E. A. Henry, H. F. Waring and F. W. Kerr.

WESTMINSTER REVIEW

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

VOL. IX.

MARCH, 1916

No. 2

Editorial.

Dr. Vrooman's Contribution on Peace or War.

WESTERN CANADIAN READERS who were fortunate in making the acquaintance of Dr. Frank Buffington Vrooman during his stay in Vancouver, when Editor of the *British Columbia Magazine* (which ceased to exist some time after he severed his connection with it), will turn with special interest to the leading contribution from him in this issue, which deals with the present attitude of the United States towards war and peace.

In a personal letter, Dr. Vrooman remarks: "I stood alone for the cause of Britain and preparedness against representatives Bailey of Pennsylvania; Hayden of Texas; Senator Vardaman of Mississippi, and William Jennings Bryan."

Vancouver City Council's Opportunity

Whether or not it is true that in a multitude of counsellors there is wisdom, Vancouver citizens will watch with curiosity for the practical effects on civic conditions of the reduction in the number of city councillors.

No doubt there are many weighty affairs claiming consideration, but we venture to suggest that attention might be given to several minor matters which affect the appearance of the city. A "clean-up week" is all right, but why should not the owners of vacant lots within the central parts of the city, at least, be compelled to have them cleared up, and made presentable? Uncleared and unsightly lots are common even in the West End of Vancouver. Surely some arrangement might be made whereby such lots could be used for "vegetables, fruit or flowers."

It might also be suggested that a by-law be passed (or enforced, if already passed), whereby bicycles shall no longer be run on the footpaths of the city. In some parts it is not an uncommon experience to find boys on bicycles sounding horns warning pedestrians to make way for them on the concrete paths, as if the latter had been made for the bicycles, rather than for pedestrians.

An objection to hawking newspapers on Sundays need not involve any reflection on the local daily which puts its sixth weekly issue to

press early on Sunday morning, thereby probably giving more of a Sunday's rest to its staff than if it were published on Monday morning. To deliver a paper early on Sunday mornings is one thing, but to have boys selling them on the street during the day is quite another. We believe exception has been taken to this action on different occasions, and this Councillor or that Alderman has been to "see to it," but the nuisance is still continued.

On one occasion it was reported in the papers that the Chief Constable expressed sympathy with the boys who sought to make an honest copper by selling papers on Sunday. If that report was correct, it did more credit to the Chief's heart than to his head. People who object to unnecessary trading on Sunday do not wish to deny the traders—newspaper boys and others—all reasonable opportunities for the carrying on of their work, but even newspaper boys deserve relief from duty one day in seven.

The Half-Holiday Movement—A Chance for the Churches

THREE YEARS AGO an editorial in this Magazine linked the subject of half-holidays and Sabbath observance. We think it is well to call attention to the subject in connection with the present movement to obtain the passing of a law making the closing of shops imperative for one-half day a week, preferably Saturday.

We do not see how anyone should in these days require argument in favour of such a law, and we think that the people of all the churches ought to be strong advocates for the passing of it. Men require rest and recreation in the physical and mental spheres of life no less than in the spiritual, and if half a day at least be given before Sunday for exercise in the open air, it is probable that church attendance on Sunday morning would show an appreciable improvement.

We hope that the clergymen of all denominations and active church workers everywhere will give any help in their power towards the enactment of a weekly half-holiday.

Parsons and Politics—The Lucas Case Appealed

A VANCOUVER CORRESPONDENT (C. M. M.), sends us a long letter, prompted to some extent, we believe, by our references to the Lucas Case. The letter, which touches on several subjects, is written in a commendable spirit and deserves more attention than our space this month permits.

We recognize the fairness of our correspondent's reasoning in most of the matters he mentions with regard to Protestants and Jesuits, the need for unity among those who would keep British ideals of government dominant in Canada, etc., but we cannot agree with him in his suggestion that clergymen should always stand aside in politics.

If it could be proved that the Ministerial Union of the Lower Mainland, or any of its members, had gone out of their way to make

a *partisan* attack on the Government of the day, and had used their position of public influence to do so, the clergymen concerned would deserve severe condemnation. On the other hand, if ministers of the Gospel—no matter what their “denomination”—know of flagrant wrong being perpetrated by any government and fail to condemn it for fear of being called party politicians, they should be held as guilty as the wrong-doers.

It may also be asked: Does not much of the criticism of the action of the Ministerial Union arise from others doing the very thing they accuse the ministers of having done—putting regard for party feeling and affiliation before principle and good government?

After our February number was published we noted with interest that the Lucas case was appealed. Whatever may be the ultimate legal interpretations of a statement or statements in the “Crisis” pamphlet, or government reports referred to therein, we believe that these British Columbia ministers of various denominations, and also, we understand, of different political parties, in publishing that pamphlet sought to make “an appeal for investigation” into conditions which they held to be detrimental to the Province. If the “Crisis” is all wrong, the best way to prove it is for the present or succeeding British Columbia Government to give the ministers the independent “investigation” for which they called.

An Educational Number?

Owing to the limitations of space, (indirectly due to business conditions in these most strenuous war times), the second article of Mr. C. N. Haney’s series on “The Educational System of British Columbia” is unavoidably held over. Other articles sent to us on “Religious Education” and on “The Bible in the Schools” have suggested that we might fittingly produce an Educational Number. Whether or not we are able to do so at this time, we may note (especially for our increasing list of subscribers in the teaching profession), that we hope to find space for at least one contribution each month bearing directly on educational questions.

Helps and Hindrances in Church Life

We have had one or two very acceptable responses in the competition for adults announced in our February number. This competition is still open and we may remind those of our readers who have just “put off” writing or mailing their contributions that it is not yet too late. “Should not exceed 500 words,” was meant to suggest an average length of article. Some writers may be able to say all they wish to express on the subject in 100 or 200 words, but probably most of those who give time and thought to either the “Helps” or the “Hindrances”—or to both—will find they need to use the limit suggested, or more.

Prohibition and Compensation

STATESMEN lead public opinion, politicians follow it. It was not surprising that Premier Bowser should, after the bye-elections, make the announcement he did with regard to Prohibition. After the off-putting and indecisive tactics adopted towards the Prohibitionists prior to the bye-election, the Premier's later attitude was exceedingly agreeable, but we question if it warranted any oratorical bouquets.

Politicians of all parties, no less than other people, may be the better for a little encouragement in the right direction, but we think it would be well to wait till something definite is *done* before votes of thanks are passed. So far as we observe, the Premier is bracing himself and the party he heads, to pass one or two worthy acts ere the sands of their term run out, but perhaps the suggested "Bowser Bill" might with equal fairness be called "A Bye-Election Sequel." Even at that we welcome and value the Premier's attitude and action, and trust he will be able to carry out his good intentions in connection with the liquor question.

The question of Compensation promises to be a vexed one. That is not to be wondered at when the law has involved hotel keepers in the erection and maintenance of extensive buildings. We are very much alive to the arguments to the effect of—Who will compensate the widows and orphans for their losses? etc., but we think that question should have been raised a generation or more ago.

It is all very well to say that there is no legal claim for Compensation for the taking away of a license; but if the granting of that license was conditional on the erection of certain extensive and expensive hotel accommodation, we think some consideration should be given to those who have—wisely or unwisely—invested money in these buildings.

The other day a prominent clergyman of the Anglican Church suggested (in conversation) that the vote might be taken on Prohibition *first*, and that Compensation might be dealt with independently at a later date. Such a suggestion is well worthy of consideration, more especially as with the lapse of time an opportunity would be given to the hotel proprietors to *prove how far* loss is sustained from the cancellation of the liquor license.

In any case, perhaps, many people would, like ourselves, be so thoroughly happy to see this liquor license business made a matter of history that they would approve of a reasonable allowance being made by the Government towards a re-adjustment of property values involved. Even in getting rid of what so many hold an objectionable business, we need not forget that hitherto it has been tolerated (however stupidly) as a legal and legitimate business. Let us "give the Devil his due."

Peace or War?

The Attitude of the United States

[Synopsis of the speech of Dr. Frank Buffington Vrooman in the debate with Col. William Jennings Bryan, at the inaugural banquet of the Economic Club of Washington D. C., March 4, 1916.]

First of all, I want to state a few points upon which I am in general agreement with the pacifists. We are all of accord in this: That we are hoping and working for peace; and I will say here that no man loves peace more than I love peace; and no man hates war more than I hate war. I will go him one better, and say that I am nearer being for "peace at any price" than they are, for I am for peace, "even at the cost of war."

Again, let us admit that the mere piling up of armaments will not secure peace, especially by the militarist nations as an increasing menace to the peace-loving nations.

Let us agree also that we must apply the same moral principles to the nation that we apply to the individual; that murder is murder, and theft is theft, on the part of an individual or a nation; on the general principle that you cannot erect a crime into a decency by the multiplication table.

I am for the taking of profits out of war as far as possible. I am against Kruppism as I am against Kaiserism; and as to Kaiserism, one of my main contentions is that we must take the profits out of it once and for all.

Once more, let me say that no pacifist ever said anything fierce enough against aggressive militarism to suit me; and that I am so inimical to the monstrous doctrine that Might makes Right, that I am not even neutral on the world conflict that is going on just now to show whether the ultimate law in this universe of God's is the law of Might, or the law of Right.

Again let me say that this subject is so vast, that I must trace a line of suggestion rather than a fortified argument; as necessarily I must leave many points without adequate proof, for sheer lack of time.

What definite steps shall we take towards the peace of the world?

So far as I know, there are but two possible ways, other than slavery or annihilation, to establish a universal peace.

One would be universal disarmament, involving an armed international police force to guarantee it. That is our ultimate ideal, not immediately attainable.

The method I am proposing to-night is nothing less than a forward movement of a world democracy, through an alliance of the democracies of the world, in the interest of the survival of democracy and international law in the world. I propose an alliance between all

non-aggressive and peace-loving nations, armed and organized for defence and not aggression, and that defence confined to certain well-defined rights and principles:

- (a) The abolition of piracy once for all;
- (b) The creation of a body of international law, with the emphasis on the sanction that can make it good; and which shall include the honorable conduct of war, and the honorable initiative of war, which means that war is the last resort, after every other means of settling a difficulty has been put to the test. And this, I believe, is an important contribution which has been made by the distinguished author of our Peace Treaties, who is to speak later in the evening;
- (c) The guarantee of the freedom of the seas;
- (d) The protection of the rights of small nations;
- (e) And most important of all, the prevention of all irresponsible and aggressive warfare for territorial aggrandizement, or for indemnity—in other words, for loot.

These are some of the things that seem to me worthy of the effort of a world organization. For securing some of them, we have had many half-way measures, as, for example, a system of treaties unsupported by force to make them good. This plan is not fundamental. Therefore, its influence is strictly limited. Two years ago I think I should have been fairly satisfied with this proposition. But since certain nations lately have persisted in regarding treaties as mere "scraps of paper," it is plain to me that the awful strain of conflicting world interests cannot be safely met by unsupported "scraps of paper."

In the introduction to his book on naval warfare, Admiral Baron Curt von Maltzahn says: "War as an instrument of policy must be subservient to policy." We must say the same thing of diplomacy, that it is an instrument of policy and is subservient to policy. But we must go further and apply the same principle to policy, which is the instrument of the economic necessities of a people stated and maintained by their government as modified by the sentiments and passions of men.

The time has come for us to do some fundamental thinking, and this is quite impossible if we linger upon the surface of things and fail to go at once to those factors and conditions which themselves finally determine all questions of peace or war.

As to this phase of my subject, I do not have to look further than to the attitude of the President of the United States. Although I have been a life-long Republican, I wish to say just here that there is only one issue before the American people to-day, and that is not a partisan issue. The supreme crisis upon us is of such a nature that we ought to forget, until it is settled, that there ever was such a thing as a Republican or a Democrat, and that there is or ought to be nothing here in this country of ours to-day but American patriots; and as

American patriots it is our duty to hold up the President's hands, and not tie them and throw him to the pacifist allies of the Moslem or the Kaiser, either in Europe or in the Congress of the United States.

So far as I know, President Wilson is the first President who has ever outlined a great foreign policy, as, for example, the new Pan-Americanism, with a naval defence programme adequate to make it good. This is the first step in my general proposal. When this has been accomplished there will be other things yet to do. But it is well to remember that the differences between a policy and a bluff does not lie in the programme itself, but in a nation's power to make good that programme. So far, we, who are boasting ourselves as the richest, if not the greatest nation in the world, have not had a foreign policy for a hundred years. We have clung madly to that amiable humbug we have called the "Monroe Doctrine," and to another polite bluff we have called the "Open Door," until we have become the world's laughing stock; but just now if we listen, we may hear a sinister challenge of all of our pretensions, and every hour the cuckoo clock is striking, "Put up or shut up; fish or cut bait."

When the other day in St. Louis President Wilson spoke for the greatest navy in the world, he knew what some of us have known for a long time, but what the most of us have yet to learn, that there are no other conceivable conditions upon which the new Pan-Americanism can be developed and maintained. Bismarck once pointed out to the Reichstag that a colony is a point to be defended. We must say the same thing of every one of our outlying possessions, and unless we are irresponsible children, we must say the same thing of a national policy.

We have got to make up our minds whether we propose to be a first-class nation or a second-rater. If we elect to be a first-class nation, we must be willing to pay the price, and that price is the organization of such power as will make good our pretensions.

Whatever may be the outcome of this war, every indication points to a coalition between Germany and Japan to smash once and for all what they have called the insolence of our Monroe Doctrine. I am not at all sure that the blow will not be struck before this war is over.

The pacifist will object to my programme principally for two reasons; first, because for a year and one-half his activities have been devoted, consciously or unconsciously, to the support of the Kaiser and aggressive militarism. I have noted with some astonishment and surprise many evidences that show the pacifist, in his deepest heart, nourishing a secret love for the strong arm of the militarist. He would object again to a great navy, which alone can make a policy out of a bluff, because he has been telling us that preparedness makes for war. The thing that interests me is that he has failed to say a word so far as to what unpreparedness makes for. He has failed also to make the vital distinction as to the difference between preparedness for ag-

gression and preparedness for defence. It is a perfectly fair proposition to suggest that you go to Belgium and ask the man on the street whether he wishes to-day Belgium had been better or worse prepared. Go to France or England and ask the same question. Switzerland mobilized 250,000 troops overnight, and could have mobilized as many more, and saved herself war. If Belgium had been as well prepared, the foot of no German soldier ever would have been placed on Belgian soil. Suppose the British pacifists had failed as they so tragically succeeded in preventing the organization of an efficient land force; and suppose at the first rumor of war they had but 1,000,000 men trained and equipped as the whole German army was trained and equipped; and suppose notice had been served promptly to the Hohenzollern family, that if they declared war on France and Belgium they might have the British army and navy to reckon with. There would have been no war. But if I am mistaken and war had been declared, it would have been over within six months or less and Europe would not have been destroyed.

Suppose the pacifists had had their way with the British navy, as they had their way with the army. German Kultur of that type which found its efflorescence in Belgium would have been dominant in the world a year ago.

A gentleman who believes in the amiable theory that preparedness makes for war, even in a peace-loving democracy like ours, proposed the other day in Congress that we reduce our standing army to 50,000 men and save some money and spend it in old-age pensions. Behold the flower of American statesmanship. I remember well that it was only a few years ago when they were proposing the same kind of a thing in England. On many a British platform in those days I combated the contentions of Lloyd George and Winston Churchill, both of whom were shouting to the same effect and speaking of British battleships: "What is the use in spending our money for machines to kill people with when that money could be used for old-age pensions?" Late in July of 1914 I motored from London down to Portsmouth and saw there lying in the harbor the greatest naval spectacle that was ever organized in the history of the world. Five hundred and fifty-six British ships of war lay at rest in those peaceful waters, and in a few days they disappeared and were lost in the mists of the North Sea. Then the alarum of war was sounded and I wondered how many people there were in Great Britain who begrudged a pound or penny that had been spent in "machines to kill people with."

Gentlemen, this project of pan-Americanism will not be an easy proposition to maintain. It will be very difficult to maintain it without enormous power organized on our own part, and without the cooperation of the other democratic nations of the world. If President Wilson has gone the Monroe Doctrine one better, shall not we go

President Wilson one better, and call for a pan-democracy, composed of all the democracies of the world? Such a coalition and such a programme would be winners from the start, for the simple reason that such a combination would unite the financial, industrial, military and naval strength of a formidable majority of the nations of the earth, supported by sympathetic minorities amongst most of the military autocracies themselves. It is time, as I said before, for a forward movement of democracy, and that through the alliance of the democracies of the world in the interests of the survival of their own ideals.

If the United States could not take the lead in such a movement, what nation could? But there is no nation in the world that will listen for a moment to the United States on such a proposition, unless we come to them equipped with the organized strength to do our part in making good. Therefore, an adequate defence policy is the *sine qua non* of successful negotiations. The day is rapidly approaching, let me say, when you will have to spend your money or shed your blood. The day is already at hand when the inscrutable sphinx is asking the question if the crack of doom has not already sounded for democracy on this hemisphere in its sheer inability or unwillingness to defend itself. What I fear more than any nation of the world is the criminal complacency of the American people. We are living in a fool's paradise. I have never been partial to the cigarette nuisance, but of all its forms I think the worst is in smoking them, or even the pipe of peace, over an open powder magazine. Perhaps some of us will have occasion to find whatever consolation there is in the words of old Jean Paul Richter, "A long hope is sweeter than a short surprise."

The pacifists will tell you to believe, and act as if you believe, that there are no war-mad peoples in the world, when all we have to do is to lift up our eyes and behold one-half of the world war-mad. The pacifists will tell you to gamble; to stake the lives and properties of a hundred million people, to stake all we have on ever hope to be, to stake the ideals and institutions of democracy on this hemisphere, upon the proposition that Germany is going to order her foreign policy according to the Sermon on the Mount, and that Japan will frame her foreign policy according to the Golden Rule. They may do it. Some strange things have happened. But I am not ready to gamble on it; at least to gamble such a stake. The motto of the pacifists might be stated: "Save your money and take your chances." My motto is: "Safety first."

Truth, crushed to earth, shall rise again,
The eternal years of God are hers;
But error, vanquished, writhes in pain,
And dies amid her worshippers."

Concerning Rev. R. G. MacBeth, M.A.

Rev. R. G. MacBeth was born in the famous Lord Selkirk Colony of the Red River, in what is now Manitoba, and his parents were both from the Highlands of Scotland. Educated in Manitoba College and University, Mr. MacBeth was an Honour Graduate (and medalist) in Classics. He afterwards took the full course in law and was admitted as barrister and solicitor in Winnipeg, where he was in practice for about a year before he heard the call of the ministry. During his student days he served as lieutenant in the Riel Rebellion campaign, for which he has the medal and clasp for action. He took his first year in theology at Princeton, New Jersey, under some of the most noted teachers of that outstanding institution, but returned to Winnipeg to finish his course.

He left Vancouver to take up work in Paris, Ontario, and his record there is one of unqualified progress. During his pastorate considerable improvements were made in the church property, nearly all the debt was cleared off, and the givings to missions quadrupled.

After mission field experience he was called to the important charge of Augustine Church, Winnipeg, where he had a most successful pastorate, leaving the church free of debt and a large contributor to missions. From Augustine he came to First Church, Vancouver, and here also he did specially good work.

Over a year ago Mr. MacBeth came west in connection with the Church's new programme of Evangelism. He made a trip to the Peace River Country, and his letters upon that experience—published throughout Canada—attracted wide attention. Though the war interfered with that programme, we believe that St. Paul's Church and Vancouver City are to be congratulated on having this versatile preacher and lecturer again settled in the West.

Mr. MacBeth has written much for the papers and the magazines, but he is also responsible for several books, including "The Selkirk Settlers in Real Life," "The Making of the Canadian West," and "Our Task in Canada."

"He fixed thee 'mid this dance
Of plastic circumstance,
This present thou, forsooth, would'st fain arrest;
Machinery just meant
To give thy soul its bent,
Try thee, and turn thee forth, sufficiently impressed."

Western Canadian Church Notes

Methodist

[By A. E. Roberts]

During the month past the Rev. A. E. Smith, of the First Methodist Church, Brandon, Manitoba, paid a visit to British Columbia in the interests of the Prohibition movement. Mr. Smith's visit was of peculiar interest to Methodists as he was at one time pastor of the Nelson Methodist Church and his work there is well and favorably remembered. His special work during this visit was to address meetings held under the auspices of the Labor party, or at least announced with special invitations to Labor men to attend. He discussed the question of Prohibition from a standpoint different from that generally taken by public speakers, and won much praise for his broad and sane treatment of the subject. Mr. Smith is a "fighter" when it comes to Social Reforms, and his one regret was that his visit was not timed when the referendum on the Prohibition bill was to be taken. He is at his best in the heat of an election and delights to get into the excitement that is aroused at such a time. He addressed meetings throughout the Upper Country and in Nanaimo, Victoria and Vancouver.

* * * *

One of the Methodist pastors of Vancouver, Rev. F. W. Langford, B. A., of Grandview Church, has announced his intention of returning to College to take a post graduate course, and will leave the city next June to attend Union Theological College for a year. Many a pastor will look with longing eyes upon the opportunity thus opening for Mr. Langford, and while not envying him his chance, will devoutly wish that such an opportunity might come their way. The best wishes of his many friends will follow Mr. Langford to the Seat of Learning.

* * * *

Sanford Methodist Church, Pastor Rev. T. H. Wright, held very successful anniversary services on Sunday, March 5th, when Prof. McNeill delivered two inspiring sermons. A public meeting was held on Monday evening that showed how well the church was managing to hold its own in spite of the strenuous times brought about by the war. Addresses were given by Revs. E. Manuel, John H. Wright and Dr. Sipprell, and a most interesting programme was given by local talent.

* * * *

The Rev. Ernest Thomas, of Wesley Church, assisted by Mrs. Thomas, gave a very helpful and inspiring interpretation of Tennyson's "Idylls of the King" on March 7th. There was a very large audience in spite of the heavy rainfall, and all were delighted with the

strongly educational value of the evening's entertainment. Mrs. Thomas proved herself to be an elocutionist that sympathetically interpreted the work of the author, while Mr. Thomas' addresses showed careful study of the poem in the light of modern movements and made "The Idylls" teach great truths for the day. Two solos excellently sung by Miss Nellie Street added greatly to the enjoyment and were in keeping with the topic of the evening. It may be interesting to our readers to see the outline or synopsis of Programme:

Synopsis of Programme

Life and Poetry—Tennyson's England—Science and Religion
 Selection—The Coming of Arthur.....Mrs. Thomas
 Evolution and Spiritual Life—Guinevere and the Lady of the Lake—
 The City Built to Music.
 Selection—Lancelot and Guinevere.....Mrs. Thomas
 Solo—Elaine's Song.....Miss Nellie Street
 The Social Revolt—The Plea for Free Love—Love and Law.
 Selection—The Holy Grail.....Mrs. Thomas
 Revivals and Social Justice—Democracy and the Church—Has
 Religion Failed?
 Solo—The Song of the Novice.....Miss Nellie Street
 Selection—Arthur and Guinevere.....Mrs. Thomas
 Religious Interepretation of Common Life—The New Outlook—
 Place of Death in Progress.

* * * *

Much sympathy has been extended to Rev. Dr. White, Superintendent of Methodist Missions in British Columbia, and his family, in the sorrow that has come to them in the passing to her reward of Mrs. White, the devoted wife and mother, after an illness extending over many years. Her death took place on Sunday, March 5th, and the funeral services were held in Queen's Avenue Church, New Westminster, Tuesday, March 7th, those taking part being Rev. W. W. Abbott, pastor of the Church; Rev. R. F. Stillman, President of the B. C. Conference, and Rev. Dr. Sipprell, of Mount Pleasant Church.

Baptist

[By G. R. Welch]

Baptist Five-Year Programmes

The Baptist Union of Western Canada has taken a leaf from the book of the Northern Baptist Convention of the United States in adopting a five-year programme as guide and goal for the activities of the denomination. If "imitation is sincerest flattery" then we have paid our big sister across the line a great compliment. It is to be

hoped that in both countries the Baptists will make good in working out their forward movement plans. Of course the Canadian programme is very modest as compared with the American for in this country we are a feeble folk, while across the border the Baptists are a mighty host. The latter are undertaking big things. Their programme is comprehensive and embraces all phases of religious activity such as evangelism, missions, education, stewardship, etc.: a million increase in membership; a missionary force of 5,000; an endowment of two million dollars for the ministers and missionaries benefit board; one thousand theological students and fifteen thousand other Baptist students; twenty-five student pastors in universities; six million dollars extra endowment and equipment for educational purposes at home and abroad; also an annual income for missions and benevolence of six million dollars. This surely is a programme of no mean dimensions. Wisely also the local church is not overlooked in this well-planned movement. The objective of each congregation is to be: One new disciple for every eight members; one new recruit for the ministry in each five-year period; one per cent. of its young people in college training; special individual gifts, legacies and annuities for Baptist missionary benevolent and educational work; fifteen per cent. yearly increase in offerings to missions and benevolences.

The moving spirit in this American Baptist forward movement is the president of the Northern Baptist Convention, Professor Shailer Mathews, of Chicago University. This Christian statesman in introducing this programme strikes the right note when he affirms that "the call of the hour is for a constructive, cumulative programme of advance so large and so compelling as to arrest attention, unify our forces and activities, challenge our men of large resources, and stir our whole people with a splendid enthusiasm for the Kingdom of God."

After the ambitious scheme above outlined a consideration of our own five-year programme seems to be somewhat of an anticlimax. But we must not despise the day of small things. American Baptists did not always number into the millions. Canadian Baptists may do that some day. In the meantime our eighteen thousand church members will find enough in the following outline of work to keep them busy for the next half decade. The aim is to double our membership; to increase our missionary offerings by three thousand dollars per annum from forty-eight thousand dollars this year to sixty thousand in 1920; all present indebtedness to be discharged; seventy-five mission fields to be brought to self support and the others advanced in the same direction; a campaign of pulpit education in the great Christian doctrines; Sunday Schools to be brought to standard efficiency; Brandon College to be strengthened; one hundred new fields to be opened; fifty recruits for the ministry; foreign missionary offerings to be increased from 20 per cent. to 25 per cent. within the period; a better educated

ministry. Various methods are suggested whereby these results may be attained. One commendable feature about this programme is that if it errs it is on the side of moderation. It should stimulate the churches to increased activity and direct them all to a worthy objective.

Evangelism

A number of the coast churches have been engaged in evangelistic effort. The First Church has just closed a sustained and very successful series of services. Dr. Campbell has been his own evangelist. The results are gratifying. The Mount Pleasant Church, led by Pastor Baker and assisted by several other brother ministers is now engaged in a similar campaign and is having good encouragement. The churches of South Vancouver have joined in the interdenominational evangelistic movement and have had a season of spiritual refreshment. Other Baptist Churches are looking forward to special meetings.

Anglican

[By Archdeacon Heathcote]

The Recent Synod of the Diocese of British Columbia

The 16th session of the Synod of the Diocese of British Columbia, and the first to meet under the Chairmanship of Bishop Scriven, was held in February in Victoria. The largest item of business was the revision of the Constitution and Canons, which was satisfactorily completed before the close of the Synod. One of the most striking features of the Synod was its enthusiastic Missionary meeting, which was said to have been quite the best that was ever held in connection with the Synod in that Diocese. Short speeches by active missionaries was the order of the day.

The Synod and Prohibition

The following resolutions were passed unanimously by the Synod:

(1) "That in the opinion of this Synod the time is opportune for attempting to ameliorate the conditions consequent upon the abuse of intoxicating liquors as beverages by the enactment of prohibitory legislation."

(2) "That whereas the question of the prohibition of the liquor traffic is now in the public mind; and Whereas a plebiscite has already been promised by the Government, therefore be it resolved: That the Synod heartily approves the proposal to submit the whole matter to the vote of the people, and strongly urges that this be done at the earliest possible date, in such a form as to ensure the rendering of an unequivocal verdict."

The Third Annual Festival of the Combined Anglican Choirs

The annual festival was held in Christ Church in February and as on similar occasions in previous years, the church was filled to its capacity. The choir, which consisted of about two hundred and fifty voices, was composed of the choirs of Christ Church, St. George's, St. Michael's, St. Paul's, Holy Trinity and All Saints, in addition to which there were several individual members of other choirs. The service was sung by the Rev. H. A. Collins, Rector of St. James' Church, and the sermon preached by the Archdeacon of Columbia.

The music which was chosen, was Walmsley in D Minor for the Magnificat and Nunc Dimittis, a dignified setting and good example of English Church music. The Anthem chosen was "The Heavens are Telling." The service was closed with the Te Deum, that of Sullivan in D, which was magnificently rendered.

These services are beneficial in at least two ways: They gather together the musical people of the various parishes and create a bond of unity between them, and secondly, a joint service of this kind gives an exemplification of the Church's service under conditions different from those which obtain on an ordinary Sunday.

No praise which we can give can be considered too great for the officers and others whose unselfish work brought about such a noble offering of worship; Messrs. Barton and Bullen, chairman and secretary respectively, were especially interested in the work and responsible for the organization. Mr. L. J. M. Minchin, the choir master of All Saints' Church, and well known in musical circles, conducted the musical part of the service with Mr. Chubb, the popular organist of Christ Church presiding at the organ.

Bishop de Pencier Leaves with the 62nd.

Captain the Rt. Rev. A. U. de Pencier, Bishop of New Westminster, was appointed Chaplain to the 62nd Battalion in July of 1915. The Battalion left for overseas on March 15th, the Bishop accompanying it. The Bishop's action in accepting this position has caused two feelings of an opposite character to arise: First, that of pride that British Columbia, the province which has sent a greater proportion of soldiers to its population than any other province in Canada, should have supplied one of its leading clergymen; the other the feeling of intense regret that is generally felt at the Church having to carry on through a most difficult year without the whole-hearted optimistic support of its Bishop.

A small gathering of clergy said farewell to the Bishop on Saturday the 11th. Holy Communion was celebrated at St. Paul's Church, after which twenty-six clergy and the leading laity took breakfast with him at the Western Club, where speeches of a valedictory nature were made.

Presbyterian

[By J. Richmond Craig]

The question, "Why do not more elders attend Presbytery" that was asked in this column last month has had its answer, and that from the elders themselves.

"I never get a notice of meeting; how can I be expected to attend?" is the rather pertinent reply from one elder. Our good friend has not evidently heard of the inherited or transmitted "errors of omission and commission" that still cling to Presbyterian officialdom.

"I do not see the value of a Presbytery in Western Canada; for whom do they legislate, and how is that legislation carried into effect? Every congregation seems to me to do as it pleases, more or less, and so I do not go to Presbytery. For me, it is so much time wasted."

Our friend is evidently perfectly sincere, and seems to touch a "sore" spot in our present system. We appear to lack co-ordination. The average church member knows nothing, and cares less, for the modern Presbytery. Very many of our members do not even know the name of our esteemed Moderator, and just how to link up the pew with the Presbytery in this West is a problem for our Church statesmen.

And yet, it is not the fault of our system altogether, but rather the slipshod and makeshift methods of enforcing or non-enforcing the laws regarding church government, that have led to the present indifferent attitude towards our church courts, of so many of our best elders and workers.

"The Presbytery should visit the congregations under its care." So reads Rule "92" in the blue book. Why this injunction is never carried out in our Western Presbyteries is not for discussion in these pages. One thing is certain, were this carried out with any degree of diligence, a better and healthier state of affairs would obtain in most congregations.

Take the "Budget allocations," for instance. The Committee appointed, apportions the amounts to the several congregations, and that, in the main, ends their labors. The minister wrestles with the problem as best he can. If he raises the amount, good and well; if not, that ends it. Many congregations, taking advantage of this state of affairs, refuse to contribute—formulating, usually, a "Hard Times" excuse. A regular Presbyterial visitation as outlined on page 84 of the appendix, would strengthen the position of every minister within the bounds, and show to every congregation that they could not act as individual units. A systematic visitation of congregations by Presbyteries, not Superintendents, would result in lots of elders and managers in British Columbia churches being "found wanting." A few ministers also, might need "transfers!"

Notes and Comments

[By Rev. R. G. MacBeth, M. A.]

There has been much doing in the political life of several of the provinces of Canada lately. From Ontario westward to the coast there have been various movements and some of them have been startling enough. But they have not been surprising to anyone who has studied the trend of Canadian history since Confederation. Amongst our deductions from recent happenings are those that follow here.

(1) While party is practically inseparable from a system of free responsible government, it is becoming increasingly evident that party names which may stand for something in Dominion affairs have not much significance in the provinces. In the provinces the matters administered are almost exclusively domestic and local. So that it seems somewhat absurd to import into these limited circles the party names which obtain in the larger spheres that touch the world outside Canada. Especially in trade issues party will persist, but independence within the party is the hope of good government.

(2) It is evident that no party has a monopoly of purity or of corruption. It is very disconcerting when a party in one province is making appeal for support on the score of purity to find the same party in some other part of the Dominion exploding through the corruption of some of its members. This has happened again and again in Canada and goes to prove that there is nothing inherent in the names Liberal or Conservative to keep men straight. In other words the wearing of a party tag does not insure the possession of lofty character. That must spring from a deeper source in the individual heart.

(3) Party ties might be of some special benefit if men who are bound together by them could be made to feel like travellers roped together on Alpine heights; the safety of all depends on the care exercised by each.

(4) It is quite evident that the liquor traffic, realizing that its last fortification is being shelled to pieces, will fight by fair means or foul, mostly foul, to hold some ground. Hence it behooves all public men to exercise special care not to get into its toils in any conceivable way, however innocent looking the snare may be.

* * * *

One of the most interesting features in connection with the fight for prohibition in Manitoba was the appearance on the prohibition platform of Mr. Percy Hagel, a young lawyer of Winnipeg. His father, Mr. N. F. Hagel, was one of the most brilliant lawyers of his day, an exceedingly effective speaker, and the younger man has much of his father's ability. But a few years ago Mr. Percy, largely through the entanglements of drink, became mixed up in the serious matter of helping a murderer (who was later recaptured) to escape from jail.

For this the young lawyer was sent to the penitentiary, but on his release he expressed a desire to do everything possible to redeem himself and help in the redemption of society. He was one of the most powerful agencies in the campaign.

* * * *

It is noticed that the Labor party in Vancouver has decided not to put candidates in the field at the ensuing general election. There is every reason why some men who understand the case of the toiler from the inside should be in legislatures and parliaments, and fairness in the ordinary party primaries should recognize the right of such men to be placed on the general ticket. But the experience in Canada where classes are less marked than in older lands, and where men's talents, regardless of birth, are recognized, has been that men who claim to represent any special interest or class in the Legislature or House have not had a wide influence on general legislation. In the Ontario Legislature Mr. Allan Studholme, of Hamilton, was a most able, conscientious and persistent member, but the fact that he claimed to represent one class only gave him less influence than he would have had if he were elected by the people as a whole. There are amongst labor men a great many who would be of much value to the country as representatives and they should be sent as such by the constituency. Men are not handicapped by social distinctions here as in the older countries, and we should not import ideas that we can do without. It is difficult to see how the brotherhood of man and class consciousness can dwell together.

* * * *

The 300th anniversary of the death of the Bard of Avon finds the fame of that "man of oceanic mind" shining with undiminished lustre. Cheap plays and cheap "shows" have but served to enhance the repute of the master of drama, and during the coming month Shakespeare will be the star on the stage everywhere.

In the Hour of Silence

[By Rev. Principal John Mackay, D.D.]

Adoration

Hallowed Be Thy Name

A name for us is often only a sign or mark which distinguishes one individual from another, but for the Jew, it was loaded with all that could be expressed in a word of the character and inner life of the person named. The name Jehovah was so sacred to them and conveyed so much of the Divine that they would not utter it in ordinary speech, but used a substitute. For them that name was crammed full

of all that could be uttered of the innermost nature of the Almighty. It is thus used in the words of the prayer our Master taught.

As soon as we come near to God and apprehend Him as "Our Father which art in heaven," we are overwhelmed with adoration before His glorious majesty and His unspeakable wealth of life.

All nature speaks of Him, to the thoughtful, prayerful heart and the quest of all the ages in science and philosophy, in art, in literature and in religion has been to spell out some syllables of the name that is above every name. The heavens declare His glory and the firmament shows His handiwork.

Then, too, each one of us has a life long experience of His unceasing care, of His unchanging love, in every phase of life and His name means all this to us. So, too, the whole history of humanity is the story of how man has slowly, oh, how slowly! come to comprehend what He is and therefore what His name means.

But most of all we find that name in its fullest significance in Jesus Christ. There we see God, not only as the high and holy one who inhabits eternity, who is glorious in majesty, dominion and power, but as the Father who loves to the uttermost His unworthy and ungrateful children. Whatever we see in Christ of infinite tenderness and undying love, that belongs to the name of God. And the history of the Church, from that day to this in its struggles and aspirations, in its failures and its triumphs, spells out the name of names.

When we think of it, when we hear it spoken, or when we attempt to realize it in the solemn sanctity of the prayer attitude, it means for us all that we have learned of God from nature, from Providence, from experience, from history and most of all from the face of Jesus Christ. With all that it thus means borne in upon us, how can we fail to bow in adoration, saying, "Hallowed be Thy name."

Prayer

Holy, Holy, Holy, Lord God Almighty: Heaven and earth are full of the majesty of Thy glory. Before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou art worthy to receive blessing and honour and glory and power. The earth is Thine and the fulness thereof, the world and all that dwell therein. One generation shall praise Thy works unto another and declare Thy mighty acts and we will speak of the glorious honour of Thy wondrous works. Our fathers trusted Thee and Thou didst never fail them: Thy goodness and Thy mercy have followed us down the days and the years. Enable us O God, with all our hearts and all that is within us to hallow Thy holy name. Amen.

The Children's Page

Our Bible Story—The First Long Sermon

In the early days of Christianity one of the leaders of the Church paid a pastoral visit for a few days to the Christians living in a seaport town on the coast of Asia Minor. In the evening of the last day of his visit he preached a farewell sermon. It was a long sermon, lasting until midnight. One youthful member of the congregation fell asleep, and startled, perhaps, by a sudden burst of eloquence from the preacher (the kind of inspired passage which makes the speaker thump the table or desk), the youth fell out from his place near the window on to the street below.

The preacher at once turned physician and was able to assure the congregation that the young man was not seriously hurt. It may be thought that the privilege of hearing the great preacher ought to have kept the youth alert and wide awake. At any rate he missed a great opportunity by his sleepiness. There is a notice used in our street cars to attract the attention of passengers to certain rules: Stop! Look! Listen! These words simply mean "wake up and take notice." Remember the rules—avoid danger.

Have you started dawdling and dreaming through life? Stop right now and wake up! Don't have a sleepy mind. Be alert—observant, active. Look before you and about you. Be sure you know where you are going. Listen—all the time—listen for the message in your reading, to the advice of faithful friends. Listen for the good things that other people say.

Remember: The warning you did not see cannot save you from danger. The truth you did not hear cannot help you.

The prize winner last month was Miss Mary J. Shaw, 325—48th Avenue East, Vancouver, B. C. The following competitors deserve special mention: Master Willie Ross, Ahousaht; Miss Elsie Sutherland, Ashcroft; Miss Jean Ross, Vancouver.

This Month's Competition

A book prize will again be awarded to the boy or girl who can find the names of the town, the preacher, and the sleepy youth mentioned in the story told above. If more than one correct reply is received, the prize will go to the boy or girl sending the most neatly written copy.

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