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No. 6

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.

August, 1916

**Provincial Prohibition — and Then ?**

**A Contrast: or, What Christianity is Doing in  
Korea**

**The Passing of the Old Timers**

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# WESTMINSTER REVIEW

A Social, Literary and Religious Monthly

VOL. IX.

AUGUST, 1916.

No. 6

Published at Vancouver, British Columbia.

D. A. Chalmers - - - - - Managing Editor

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**Vancouver, B. C.**

# WESTMINSTER REVIEW

D. A. CHALMERS, Managing Editor

Published at Vancouver, B. C.

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

VOL. IX.

AUGUST, 1916

No. 6

## Editorial.

### Provincial Prohibition--and Then?

The British Columbia Prohibition Act may be far from faultless, but it is a first step in liquor traffic reform and as such ought to be supported by all who have the welfare of the community at heart. All interested in social progress will trust that the defects of the Act as revealed by experience will be dealt with without delay by whatever government may be in power.

Meantime we may reckon on the liquor manufacturers planning ahead to ship and supply their products to the different provinces in the Dominion. Obviously the natural sequel to provincial prohibition of the sale of intoxicating liquor will be Dominion-wide prohibition of the manufacture of it.

When the bar is abolished from the provinces, united effort may be given towards banishing "the bottle" (of all injurious liquors sold as beverages) from the Dominion of Canada, the British Empire and the world. Probably as an immediate result of the present trend of reform, more attention will be given to the manufacture of wholesome beverages, calculated to refresh rather than to stimulate.

It may also be suggested that prohibitionists and others concerned in the uplift of humanity should have under consideration the provision of social meeting places likely to appeal to those for whom the warmth and welcome and social side of the "public house" or "saloon" (as it is called in Canada) have provided a strong, alluring and fatal attraction amid the carking cares of life.

It is not enough to take away the temptation: regard must be had to the need of and the healthy appetite for social life, relaxation from labor, and recreation which in many cases have made it easy for the saloon and its concomitants to appeal. Let the demolition and prohibition of drinking saloons be followed by erection of inviting "welcome" halls—not located in basements or back buildings—in which those who list may have refreshing beverages and hold social meetings and engage in healthy exercise of body and mind.

In this connection some readers may be reminded (as we are) of the unfinished Vancouver Y. M. C. A. building. Would it not be a fitting supplement to the passing of prohibition to organize a "People's Building Society," or "People's Health-promoting Association" to undertake the erection of such "Welcome Hall" buildings

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in all provincial communities? As a beginning in such work help might be given towards the completion of the Vancouver Y. M. C. A. building, as such institutions are along the line of the saloon substitutes which will be more than ever required when prohibition comes into force.

### Pacific Coast Theological Conference

The sixth annual Pacific Coast Theological Conference was held at Seattle this year. Men prominent in the religious world on both sides of "the line" were present and most of the papers read and addresses delivered were of the usual high order. Dr. E. F. Scott, of Queen's College, Kingston, who was lecturing at Westminster Hall, Vancouver, this summer, was among those who attended from the Canadian side and gave valuable contributions to the conference programme.

The attendance of ministers and laymen on the United States side could hardly be said to be large, with a city like Seattle to draw from. Even the evening meetings were disappointing in that respect.

Two years ago this "Review" ventured to suggest that the conditions of this international and interdenominational conference might be improved by the appointment of a Secretary on each side of the line, with sub-Secretaries connected with each of the denominations. The experience of 1916 may suggest that such a proposal is worthy of serious consideration. It need not be inferred that Rev. J. R. Robertson, of Vancouver, who has acted as Secretary-Treasurer for two years, is lacking in interest, effort or enthusiasm. It is not a question of one man's work or ability. It is a matter of connections and ramifications. It is a matter of linking up the ministers and laymen of each denomination in active interest, and more than a circular letter—or letter of any kind—from a general secretary, or the personal influence of a few individual members, however outstanding, is needed to attain that end.

The 1917 Conference was invited to Victoria and (with all respect to our cousins across the line) it may be confidently predicted that it will make a much better showing than the 1916 one. For one thing the minister of Wesley Church, Vancouver, is the president for the year. (The retiring President, Dr. Penrose, Walla Walla, was a model one and had served two years). If Rev. Ernest Thomas, soon after his arrival in Vancouver, gave the impression that he was in a hurry for the provincial fray, he has since given evidence that he is a religious leader of rich mind, fearless in his criticism, and one not afraid of changing stereotyped methods or altering outworn conventional forms. The new Vice-President is Rev. J. Gibson Inkster, Victoria, and with Messrs. Connell (Victoria) and J. R. Robertson still in office as committeeman and secretary respectively, there is every prospect that the British side will establish another record in 1917.

## The Man or the Party?

The Provincial political situation in British Columbia is such at this time that no one not under obligation to do so would be eager to deal with it, and perhaps none but political partisans would care or dare to predict what the result of the election will be. The government seeking re-election has been discredited in the eyes of many and no doubt there are many "men in the street" who would like to see a change, even though they may not be particularly attracted towards some candidates representing the Opposition. That desire may lead a large number to follow the lead of Sir Charles Hibbert Tupper, Independent Conservative, who would put the Liberals *in* because he wishes the present government *out*.

Notwithstanding the statement attributed to Sir Charles that an Independent had no chance in Vancouver, we believe that many of the electors in Vancouver and throughout the Province, with and without party leanings, will be more disposed than ever to put the man before the party. If the retiring government has been open to criticism in many matters, the "plugging" revelations have thrown such a dim irreligious light—and darkness—upon party tactics of one side or other, or on both, that a group of independent candidates free from party connection, who could give evidence that they possessed intellectual calibre and moral stamina would probably win the favour of the largest proportion of the present voting electorate. Many voters "independent in politics" will likely reserve their judgment pending opportunities of hearing the candidates expound their principles and their platforms, when a clear impression can be got of the characters and capabilities of the men.

Not merely because of his platform, but because we believe that Mr. W. R. Trotter, "Independent Labour Candidate" would be a good man to have in the Provincial House, we hope he will be one of the six elected for Vancouver.

## Other Timely Topics

*The Inimitable Billy* has come and gone, and many and varied are the criticisms passed upon him. His capacity to paint in lurid language the evils following from the drink traffic is unsurpassed, and we trust that the result of his visit will be to make the vote in favour of prohibition the more overwhelming. If there are many to whom the language of the bar-room, even when clothed in "Sunday" garb, and used to counteract its source and all its evil connections, does not lessen the strength of the appeal, there are no doubt others whom its reiterated forcefulness repels. The combination of speech making and baseball exercise is unique, but perhaps only in a country like the States where every kind of oratory is an asset, would it be possible for a converted sportsman, unhindered by intellectual training, to win fame—or notoriety—and fortune from the curiosity of the crowd by making vocal his experience of "life" and his knowledge of its "seamy side." At the same time it is well to remember that "Billy" has been greatly used for the uplift of humanity, and after all that is more important than his methods of expression.

*The Imperial Consecration Service* in Vancouver on 4th August, was not lacking in enthusiasm or patriotic fervour. The speakers included the Premier of the Province, Major Rev. C. C. Owen, Judge Murphy and Rev. E. Thomas. The addresses were all good, but the speech of the day was made by Judge Murphy, who, with impassioned utterance, reviewed the causes and consequences of the war.



## A Contrast: or What Christianity is Doing in Korea

(By Rev. Wm. Scott, B. A., Songjin, Korea, Japan)

Some time ago an old man died in his home within a stone's throw of the mission residence. Near as he had lived to the missionaries, and often as he had met and talked with them, he, an old man, bound by the past, had lived his days walking the ways of his fathers, and now that he was gone, was to receive all the rites of a heathen funeral. A writer on Korean life and character argues that since a man shows his deepest convictions in time of grief, we can best understand the religion of the Koreans by their funeral rites. This is no doubt true in the main, so when an opportunity offered of seeing at first hand what a heathen funeral was like, and at the same time of showing our sympathy with the bereaved son, who is a friend of the missionaries, we went to see the proceedings.

While yet in the distance we could hear the "igo, igo, igo" of the paid mourners, a wail whose rythmical cadence and recurring lilting trill struck our western ears as hollow and unreal. The lament had commenced several days before the old man died, and continued with greater insistency for some time after. Grief is just as poignant to the heathen Korean as it is to us, but so much absurd custom has gathered around their rites that the course of grief is often turned aside into channels of pretense. Underneath their lamenting and their sacrificing to the departed is of course the dread of the spirit world. According to the most popular of Korean superstitions any evil that befalls a house is due to the malignancy of evil spirits. Mingled with this lower superstition is something of a purer sort, which recognizes one supreme and universal spirit, Hananim, the Lord of Heaven. Accordingly over the entrance to the house was hung a huge hat shaped canopy, signifying that the inmates were not worthy to look towards heaven. With similar intent, the chief mourner, who is the eldest son, wears the mourner's hat, a huge deep straw head gear, that effectually hides the mourner's face from public gaze, and prevents his looking heavenward.

When we arrived at the house a crowd of friends had gathered to assist in the last rites for the dead. The bier, a massive receptacle highly painted, and decorated around the top with grotesque images, stood ready to receive the corpse. A smaller box, like a miniature Korean temple, we found on enquiry to be a spirit house. Picture the bier, and behind it the mourners presenting this spirit house to the door of the room in which the dead man lies. Into this house the dead man's spirit, which, since his death has been frequenting the old man's house, now enters, and is carried in front of the corpse to the grave.

On its return it takes up its abode in a little shrine before which food is regularly presented by the obedient son. When all was ready the funeral procession started. At its head went a long streamer of paper strips which bore the written record of the dead man's life, proclaiming his virtues and his attainments. Then followed in order the spirit house, and heavy bier, the latter supported by some ten or twelve men, whose reeling and swaying threatened to bring the whole to the ground, and showed that something more than religious zeal was thought necessary to fortify them for their task. Perched on the front of the bier was an official crier, who scattered paper prayers to the winds and proclaimed the good deeds of the deceased. Above all the din, the plaintive notes of the "igo, igo, igo," rang out. The grave was already prepared and the old man was laid to rest, but for many weeks afterwards, during the coldest weather, we could see the eldest son, every morning early, go to the rounded mound to offer worship there.

The contrasting picture was witnessed the following Sunday. It happened to be communion Sunday, and some eighteen new members were admitted to membership in Christ's church. Most of them were young people. Some of these, the sons of Christian parents, reared in a Christian atmosphere, had never known what heathen rites or heathen environment was, except as they learned it out of doors. A generation was rising who knew no God but Jehovah, and their young minds free from the bondage of spirit worship, acknowledged no Lord but Christ. By their side stood some who had but recently come out of heathenism, with their parents. As they stood now on the brink of a new and richer experience they were able to contrast the old heathen home, with its hopelessness and accompanying harshness, with the gentler spirit that now ruled. In the midst of these young folks was one, grey, bent, and in tatters, a poor old fellow with little to call his own. He had spent a long life in heathenism, had walked the long way through, almost to the grave's brink, without any knowledge of Him who cared for the friendless and lonely. After the baptism which admitted these new converts into the church, this old man led in prayer, and his poor voice broke more than once. It was a sight worth seeing—this communion service in a foreign land. Fifty yards from the church the heathen traffic went its way, ignorant or heedless of a Sabbath rest with its approach to the Father of love. If they turned their heads, as the music of a hymn struck their ear, they might have been heard to say, "These are the crazy fellows who call themselves Jesus-believing-men." Crazy fellows; and I look at our converts again. Instead of the dirty clothes and unkept hair of those ceaseless heathen toilers, I see the Sunday dress, white and spotless, and the short-cut, well kept hair. Instead of the hopeless mien, the constant grind with no upward look, I see the quiet joy of those who have learned to wait upon God.

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And again, as I look towards the women's side of the Church, instead of the hard, sad, furrowed faces of the heathen woman, the drudge of Korea, I see the kindly, happy, contented look of their Christian sisters. Here were they gathered with their husbands—a wonderful thing—to recall again in that undying symbol, the supreme manifestation of the love of God. Into their lives, who, though married, had never known love, a two-fold love had come—the love of God, and a husband's love kindled thereat.

As I thought of these contrasting pictures I was glad I had come to Korea. A mission that changes the central and significant rite of a peoples' religion from a funeral with superstitious sacrifice to a spirit that must be appeased, into a feast of love, where only tender memories crowd into the minds of the worshippers—memories instinct with the unfathomable love of the one worshipped, such a mission is one that a man might well be proud of, and consider worthy his most devoted effort.

## Present Day Problems and Our Attitude Towards Them—Part II.

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

Are we utilizing our forces as we should and as we might? Perhaps one of the weaknesses of our present church life is that preaching has been overworked,—not to say anything about the preacher. The people have been preached to two or three times a week till both preacher and people are worn out. Is it not probable that the unchurched masses think the church has become too exclusively a preaching and prayer meeting institution? Both of these are good, as means: is there danger of regarding them as ends in themselves? Should we not make use of our laymen more largely than we do? Again returning to the work of Chalmers who more than any other man deserves the name of prophet of modern evangelism, we find that after he had personally visited his parish and found the lamentable condition in which the people were, morally and religiously, he determined on a plan for the remedying of some of the evils he found existing.

His *prime engine* was a great Home Mission Society, brimful of the spirit of brotherly love. He employed many agents from among the laity, whom he pressed into service. He had a profound sense both of the Fatherhood of God and the Brotherhood of Humanity. He had a clear conviction that if the richer classes would go among the poorer in the kindly spirit of Christian brotherhood and try to gather them into congregations where all would be brothers, society would assume a new aspect and the bitter estrangement of class from

class would disappear. Such a scheme would not only bring the saving grace of the gospel into contact with tens of thousands that were living in neglect of all that was high and holy, but it would Christianize society; it would regenerate the community. Could we not do more along this line than we are doing?

### Preaching for the Times

Is our preaching practical and inspirational enough? Rev. Hugh Price Hughes, in explaining the change in his own life which brought him into touch with the masses of the people, said that in his early ministry he preached a narrow one-sided individualism, but had come to realize the oneness of society and was making it his aim to apply in the most practical way possible the teachings of Christ to the whole life, not only of the individual but also of society as a whole. It seemed to be his delight to probe to the bottom of every social evil, to diagnose it thoroughly and to apply the teachings of Christ as the never-failing remedy of every ill. He dodged nothing, but faced it squarely, honestly, courageously, and the people seemed to know instinctively that he was worthy of their confidence and love. Is it possible to-day, under present conditions, to stand up and tell an audience of working people what Jesus told his hearers? "Be not anxious for the morrow as to what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed." Under present social conditions thousands of honest, hard working men must be anxious—with no security of work, no fixity of tenure, it is not easy to imagine the moral effect of the constant feeling that the family supplies may stop any week through no fault of the worker, and from causes that nothing he may do, can control. Then there is the oncoming of the inevitable old age, and the outlook is not at all a delightful one. Will seeking the Kingdom as a personal experience bring them a competence? The Kingdom of God is surely a much larger affair than individual and private piety. It surely includes such a reorganization of the industrial forces and such an equitable use of the resources placed at our command as shall make it possible for all right-minded and industrious people to gain those necessary supplies without constant and distressing anxiety.

Jesus preached constantly the "Kingdom of God," not merely as a mode of personal experience, but more as a new social order to be attained by men acting together in his spirit. The need for his larger message is apparent, in the fact that there are to-day vast numbers of regenerate men, devoted and sincere as to those duties which belong to personal piety, who are nevertheless steadily causing trouble by social wrong-doing and who are uninterested in the more radical efforts to cure it because of their defective sense of social responsibility.

When Jesus saw the multitude he had compassion on them, then befriended them, fed and healed them. It will be well if

the pulpit allow the "state of the unfallen angels" and kindred subjects to be treated by the prophets of Mars, whilst it deals with poor, toiling, suffering humanity in need of bread. It should also get away from the dry dust of last century theology, and come into vital touch with life as it is in the world to-day. Let us give up taking pleasure excursions to the clouds and direct our energy to the solving of the tremendous problems that are thrust upon us to-day. Not only must our preaching be practical, it must also be inspirational. Much of our effort must be directed to the restoration of spiritual force or to the reinvigoration of faith. The same people appear before us Sunday after Sunday upon whose lives every day of the week has made its serious draft, scarcely one who has not passed through some experience which has tended to reduce the love to man or faith in God. Our work is to recover this lost faith or love, to heal the hurt of the world. If we are going to be successful in this our message must be charged with spiritual life; whatever it lacks it must have power to invigorate,—it must be inspirational.

Are we laying sufficient emphasis to-day on the great fact that Christianity is a vital thing? Men believe it in theory, but that it is little known experimentally is evidenced by the glaring difference too often found between the social ideals professed in the worship of Sunday and those ideals actually pursued in the business of Monday. Men to-day do not feel that it is better for them to work for a Christian than for one who denies the obligations of Christianity. The outcome of experience has not taught them that such is the case. They do not believe that church membership on the part of their landlord insures just and considerate treatment for his tenants. They do not flock to merchants who acknowledge Christ as their Master in confidence that they will on that account receive of them honest goods for a fair price. They do not rejoice when they learn that a railway magnate, in whose employ thousands of their number stand, is regularly attending an orthodox church. In view of such an indictment as this made over and over again, it is the preacher's solemn duty to make plain how much is involved in the prayer, "Thy Kingdom Come," and what is the definite content of a pious wish that the "Divine Will" may be done on earth as it is done in heaven.

The conditions of to-day are thus vastly different from those of 50 years ago, and the church must meet them if she is going to keep her hold on the masses. We do not know what the proportion is, but whilst there are goodly numbers inside our churches on Sunday there are great crowds outside. In the summer there is an ever-increasing rush to the open, to the rivers and the camping grounds. Are we grappling with this problem? Is it not a fact that many church people to-day look upon holidays as an end and not as a means to an end. Many live through the winter to go away in the spring, instead of

going away in the summer to live a better and more devoted life during the winter. Does this "holiday craze" reveal the fact that the things theologians have been wrangling over are not the essentials at all? Is it not possible that the Church's future will be increasingly conditioned by its relation to life's physical bases? Is this the denominator to which all are reducible? Let us imagine two congregations, one Roman Catholic, the other Protestant, each listening to a sermon. One proclaims salvation by Church and Sacrament, the other by faith and free grace. The camps seem hostile, but at the same moment, in the two buildings a new physical factor is introduced—the atmosphere is denuded of its oxygen and its place taken by carbonic acid gas. How long will the theological difference be considered the supreme question? It will vanish, while the one supreme interest will be to get fresh air. So the Church in our large cities to-day has to deal with a population that is gasping for air. The nation is being denuded of its oxygen and is rushing out in search of air. Is the Sunday rush to the country nature's effort to keep her pent-up devitalized children alive? If so, the Church must wake up to the new conditions or drop behind.

The spiritual must re-root itself in the physical—the question must be not how many meetings can be crowded into a week, but what can be done to restore to us a virile humanity, the developing of a strong character inside a strong physique? Our need to-day then is strong men if we would solve these problems. Even though we may not go as far as Carlyle in claiming the strong man the solution of the social troubles of the day, yet we believe the thing most in need of doing is to strengthen our schools for character, for herein we must look for their practical solution, and they are pre-eminently three. The first in time and importance is the home. President Elliott says, "The family remains the most sacred, durable and potent of human institutions, and through it must be sought the replenishment and the improvement of society." What is the condition of the modern home in our cities? For the most part it is ruled by false standards. Simplicity is woefully lacking. There is little discrimination between wants and needs. Too much emphasis is laid on "keeping up appearances." A desire to be like our neighbor is one of the great curses of the age. Much of the hard times is caused by the scale of living, not by the actual cost of living. Can we do anything to change these conditions?

The second great institution for the development of character is the public school. What is its contribution? Josiah Strong says: "Whatever may be the remedy, here is the very serious defect of the public school training, that the intellectual is developed at the expense of the physical and the moral."

President Elliott says: "Our educational system, judged from the standpoint of character, threatens to prove a failure." With our

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splendid school system, is there not danger that we are crowding the intellect at the expense of the body, and at the expense of everything else? It is true "Knowledge is power," but it may be used for most unworthy ends. The question of religious instruction in schools is a difficult one, but surely we are all agreed in this: "The value of moral training is seriously impaired by the absence of religious sanction." The last training school for character is the Church. In the "Prophet in Babylon," Dawson gives a radical criticism of the Church as at present, constituted and operated. We may not agree with him in some of the methods proposed, yet the modern Church will do well to lay to heart the lessons of the book. The Church calls herself the Body of Christ. Then she ought to reflect His soul. Who will say that she is keeping close to Christ? Who will say that she is throbbing with Christ's constraining love? For what did Christ come? To save the lost, surely. But the Church which bears his name too often follows the religious people to the boulevard and holds more services than she renders. The Church must manifest the social spirit. She must appeal to the social conscience. She must accept Christ's social ideal. Mr. Moody, just before he died, said that his only regret in going up higher was that he would not be here to see what he himself called the New Evangelism, which would be different from his own, but for which the race was waiting. The note of the old evangelism was, "Get Right with God." The note of the new will be better, it will declare with a more powerful emphasis that "man must get right with man."

This new spirit will create its own organism, for Spencer was right when long ago he said: "Soul doth the body make." How are we to get it? It will come when we succeed in getting our people to see the Christ. For every sin that blasts the city is condemned at the Cross, and every inspiration that saves it flows from Calvary.

## Reminiscences of Early Church Work in British Columbia

[By Rev. John A. Logan, D. D.]

The following extracts from a letter of the late Rev. Thomas Somerville, written August 16th, 1865, at Victoria, B. C., will be of interest to many readers of *Westminster Review*. Mr. Somerville was appointed by the Church of Scotland as minister of the First Presbyterian Church, Victoria, in the hope of uniting all the Presbyterians of the city in one congregation, and Rev. Mr. Nimmo was withdrawn. He remained about five years and returned to Scotland, where he became pastor of Blackfriar's Parish Church, Glasgow. He remained in active service up to the time of his death in September

last. On February 24th of that year, Dr. Somerville had completed 50 years' service as minister and the occasion was fittingly observed by the congregation and the Presbytery of Glasgow. The *Glasgow Herald* pays this tribute to his memory:

"Dr. Somerville had a singularly attractive personality, and was known and esteemed not only by his own people but among all classes of the community."

After being three months on Vancouver Island he writes: "It took me two months to reach my destination. I left Southampton on the 17th of March . . . arriving in Victoria on May 15th. The beauty of the place excelled all the descriptions I had read of it."

After a pen picture of the surroundings he adds: "Summer breezes render existence here in the summer season, always pleasurable and healthful. . . . I found that the First Presbyterian Church was a beautiful edifice, but the adherents less in number than I had been led to expect . . . . We have been steadily increasing in numbers, and for the last month there has not been a single seat to let. There are many of our countrymen who never attend church, but there are also some who have remembered the church of their fathers in the land of the stranger. After the usual preliminary steps, I ordained four Elders on the 11th of June. This was the first ordination of any kind on the Island. The Elders' names are David Cameron, Esq., Judge of the Supreme Court, Vancouver Island; David Marshall Lang, Esq., Manager of the Bank of British Columbia; John Wright, Esq., architect, Victoria; J. H. Turner, Esq., merchant, Victoria." He has service on Sabbath morning and evening, and prayer meeting on Thursday evenings, in which he is assisted by the Elders and members. "A hundred people usually attend." He has already opened a mission station at Craigflower and preaches on alternate Sabbath afternoons "to a congregation of forty."

The Sabbath School has an average of 90, with 14 earnest teachers, and occasionally he rides out into the country districts, collects the farmers and "conducts divine service." In addition he has been elected Chaplain to the Volunteers and to St. Andrew's Society, and "in this capacity I preached last Sabbath to the Volunteers, when 63 attended in uniform, and about 500 others . . . . Indeed, when looking upon the congregation assembled, one can scarcely realize that we are 8,500 miles from Edinburgh. Scotch faces, and Scotch names abound among us . . . . The city has a population of 6,000, out of these 2,000 only are church-goers . . . . Our town is the world on a small scale . . . . We have the Jews' quarter and the Chinese quarter, and upon our streets are to be seen the American, Englishman, Swede, Dane, German and Italian. Opposite our church there is the Synagogue; near by 20 tents of newly arrived 'Celestials,' and 300



yards further is the Indian reserve. . . . I wish some liberal member of the Church could forward to me a few Chinese Bibles."

From these extracts we see how well this pioneer minister summed up the situation in this far-off colony, and with what earnestness and energy he entered upon his work.

## A War Time Psalm

Psalm LVI.

For the Chief Musician: Set to "The Silent Dove Among Aliens."  
A Psalm of David. Michtam. When the Philistines took him in Gath.

[Donald A. Fraser, Victoria, B. C.]

The Psalmist  
complains to  
God of his foes,

Be merciful to me, O God, for man would me o'erwhelm.  
By fighting, fighting, all day long, he sore oppreseth me.  
Yea, all day long mine enemies would crush me and my realm;  
For proud and num'rous is the foe that sore distresseth me.

but declares his  
trust in God.

What time I am afraid  
I'll put my trust in Thee.  
In God I'll praise His word.  
In God I've trusted; I'll not fear,  
What can flesh do to me?

His foes are  
so persistent

All day long they wrest my words;  
Their thoughts of me are always ill;  
They congregate; they hide themselves;  
They mark my steps with evil will.

he calls on God  
to punish them.

Ev'n as they've waited for my soul,  
Shall they by sin escape them whole?  
Oh, cast the peoples down, O God,  
And let Thy thunders roll.

Because of his  
penitence

On all my wanderings Thou dost look,  
My tears within Thy bottle brook;  
Are they not, Lord, within Thy book?

he is certain of  
God's help.

Then shall mine enemies turn back, in that day when I call.  
This, this I know, that God's for me 'gainst adversaries all!

He re-affirms  
his trust,

In God I'll praise His word;  
In Jehovah praise shall be;  
In God I've trusted; I'll not fear!  
What can man do to me?

and sings a song  
of thanksgiving.

Upon me, O my God, are Thy vows;  
I will render thank-offerings to Thee.  
Thou from Death hast delivered my soul,  
And my feet from their falling set free;  
That I always may walk before God,  
In the Light of Life shining abroad.

## The Passing of the Old Timers

[R. A. Hanley]

They are passing from among us,  
They are passing one by one.  
As they reach the river's margin  
And the current bears them on;  
They are passing from our portals  
To the calm, unbroken rest  
In the land beyond the sunset,  
In the city of the blest.

They have travelled to the Westland,  
Over rough, unbroken plains,  
They secured their prairie homesteads  
By persistent toil and pains,  
They have shown a strength and courage  
That might make the giants quail;  
Now for us the path is easy,  
For our fathers blazed the trail.

Though the fare was sometimes meagre,  
For the wolf was near the door,  
There was still a cheery welcome  
For the wanderer or the poor;  
And the Lord has blessed their labors  
As they broke the virgin soil,  
Gaining homes of peace and comfort  
The reward of honest toil.

Now they leave us wealth and freedom,  
They have made our nation strong,  
They have stood for truth and honour,  
They have battled with the wrong,  
And the glory of their memory  
Must go on from day to day,  
For their spirits shall be with us  
Though their bodies pass away.

But their hoary heads are bowing  
With the weight of toil and years,  
And across their narrow pathway  
Lo the shade of death appears;  
Now they seek a better country,  
And a richer life to come,  
And we seem to hear the music  
Of the Father's welcome home.

Nesbitt, Man.



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