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# WESTMINSTER Hall Magazine and Farthest West REVIEW

VOL. V.

JULY, 1914

No. 6

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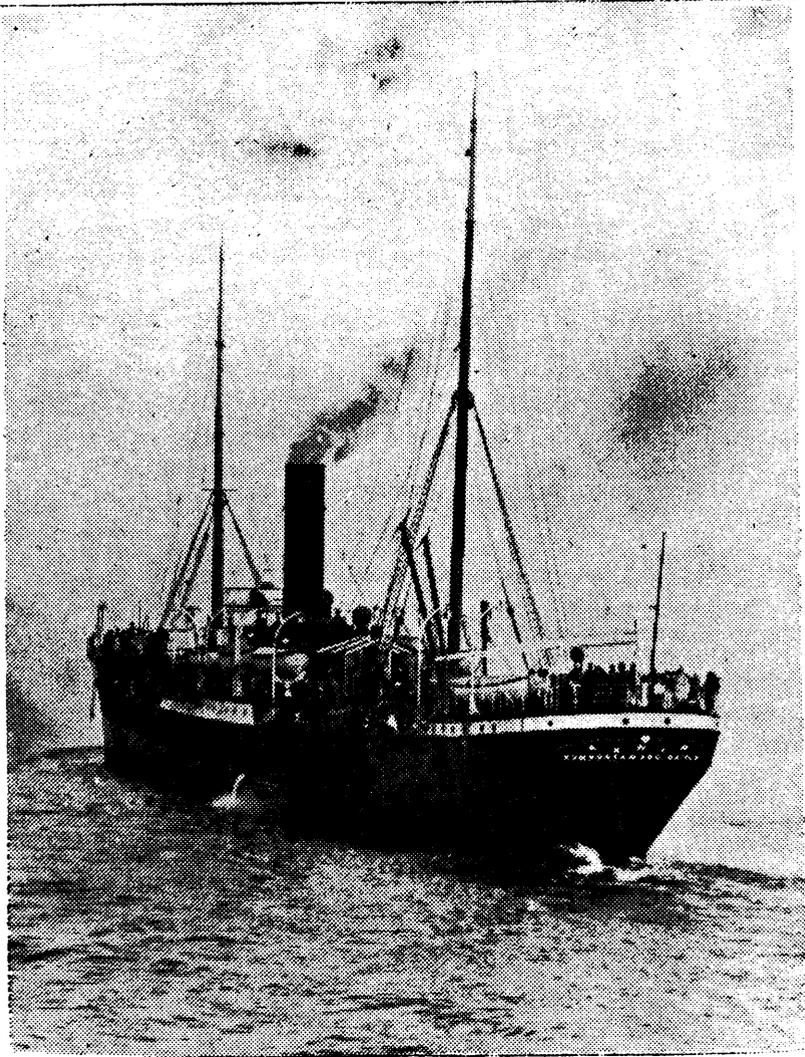
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D. A. CHALMERS

Managing Editor

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## Eastward Ho!—The passing of the Komagata Maru.

Above is an engraving of the Japanese ship as she left the Pacific coast on the morning of July 23rd, 1914, taking back with her the 350 Hindoo passengers who reached Vancouver harbor on 23rd May.

The questions involved in the claim of the Hindoos for admission into Canada have focussed the eyes of the Empire, and indeed of the world, on the Farthest West Coast-land city.

Though the ship has gone, the immigration problems remain to be solved. Interest in the series of articles on "Problems of Immigration" which Principal Mackay has been contributing to this magazine since January, will no doubt be deepened, and that all the more by perusal of the article in this issue (page 5) on the Komagata Maru.

To save correspondence, we may note that no more copies of our February magazine are available; but the article it contained on "The Real Meaning of Oriental Restriction or Exclusion" may be reprinted.

Extra copies of this issue may be ordered direct from the publishing office, 1600 Barclay Street, Vancouver.

## An Epoch-Making Opportunity for Anglo-Saxons

We live in an age when questions concerning the division of the land surface of the globe among the peoples, and the possibility or impossibility of fusion of the races loom large on the horizon. With unprecedented progress in methods of transit, and in machinery for offence and defence, the ultimate outcome, so far as human imagination can anticipate, is likely to be either terrible wars mainly on racial divisions, or gradual progress through genuine Christianizing, towards the establishment of "the Parliament of Man, the Federation of the World."

The article on the Mexican situation appearing in this issue, taken together with the series of immigration articles by Principal Mackay, and especially with the questions discussed in the seventh article (on the *Komagata Maru*), also published in this number, may naturally lead us to contemplate the opportunities and responsibilities of our own time and of our own Anglo-Saxon peoples.

The difficulties arising from dealing in the different nations of the empire with men who are British subjects but not British citizens are being unforgettably demonstrated in Vancouver at this time; and it is reasonable to assume that as one result the whole question of immigration within the empire, and as affecting the Orient, will have more masterly attention at Ottawa and London and other British Empire centres of government.

While it is natural that we in this Farthest West should be primarily concerned in what relates to the United States of Great and Greater Britain, the same problem as affecting other peoples may well have our attention also. It is at least remarkable from an "all the world" point of view that at this time, when the Anglo-Saxon citizens of the British Empire are having the race problem within the empire forced upon their attention, the great American republic of kindred peoples should be involved in the question of settlement of a country to the south of them whose inhabitants seem still semi-savage, or, at least, unfitted for self-government.

Some one recently suggested that "Europe with the Americas may rule the world" or "Asia with the Americas may rule the world." It becomes easy in these days to think in continents, and in any case continental progress has been such in recent times—and there is so much promise of greater change taking place—that other doctrines than the "Monroe doctrine" may well become obsolete in practical politics.

We may believe that there is a divine law working in this world and elsewhere in the universe towards "some far-off divine event to which the whole creation moves." No people, be they Indians, Anglo-Saxons or Mexicans have a right to monopolize the earth's surface if they are not developing the country and producing a virile race who, in the main, "make for righteousness" and the development

of the brotherhood of man through the dissemination and practice of the highest Christian principles.

If the natives of any country under British protection, though British subjects, have not reached a stage of intellectual, moral or political development fitting them for British Empire citizenship, there can be no injustice in withholding from them the privileges such citizenship carries with it; and if the natives of Mexico prove themselves no better than barbarians continually at strife among themselves, and guilty again and again of atrocious crimes against the subjects of other nations, the sooner they and the country they inhabit be taken in hand by a more enlightened and better-disciplined Power the better.

Notwithstanding the seemingly impassable barriers to fusion between certain races at this beginning of the twentieth century, all the nations of the earth are "of one blood," and are destined, in the course of generations, to have more and more in common in interests and ideals. Even at this date men need not be held mere visionaries if they suggest that the principles governing family life might with advantage be applied to certain conditions and practised by certain peoples. Why should nations any more than individuals be for ever seeking to annex for individual national ownership (?) more than they can use of earth or earthly things: and why should not those who have more than they can use consider their brethren in the "family" of nations who, for healthful national expansion, need more than is legally theirs?

Might not, for instance the British Empire and the United States, with mutual advantage, arrange for the transfer of land under their supervision? It has been suggested that portions of Africa would suit the Hindoos better climatically than Canada: Surely it is equally true that portions of Africa now under British control might be of service to the United States for attractive optional colonization by its "colored" population; and for geographical considerations alone, irrespective of the alleged "natural resources" of the northern country, Alaska might well be taken in exchange by the British Empire.

The Race Congress suggested by Principal Mackay in addressing a public meeting in Vancouver "caught the public imagination," according to one authority; and the suggestion as repeated in his article on the Komagata Maru will no doubt win wider attention.

There may be difficulties in the way; but to some such course the representative governments of the world must ultimately come, and we venture to suggest that the Anglo-Saxon peoples who, in spite of their mistakes, have so long led the van of Christian civilization, may well inaugurate such a fraternal and family policy of mutual consideration and conference, which in its natural development would probably come to embrace all the peoples of the earth.

"Visionary!"—Yes; but the visions and ideals of one generation often become the common sense in thought and the familiar in practice of the next.

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VOL. V.

JULY, 1914

No. 6

## \*Problems of Immigration, VII. Komagata Maru

(By Principal Mackay)

For many weeks a ship that loomed up out of the far Pacific has swung idly at anchor in our glorious harbor, while the snow-capped hills looked silently down upon her and upon us. For all these weary weeks three hundred and seventy-five of our fellow men have been penned up on that ship with the strange sounding name, every one of them wanting to know the meaning of it all, while the world waits to see the denouement.

The Komagata Maru is an advance messenger of the hosts of problems that are destined to come up out of the Pacific and stand as doggedly as she stands waiting for our answer. And the answers we give to them will determine our destiny. It is not right that these men should be held a spectacle for gods and men for so long and that their very lives should be imperiled by confinement in such narrow quarters.

### *Who Is to Blame?*

But who is to blame for this? In the first place the blame belongs to a group of agitators here in Vancouver who, knowing that many of their own countrymen were out of work and hundreds of white men were seeking work in vain, knowing too, that there was a regulation designed to limit immigration until the stringency had passed, deliberately advised their fellow countrymen to make this spectacular attempt to break down our regulations. These men and their fellow seditionists in India are the real culprits in this case and the true situation ought to be brought home to the masses of India. The majority of the Komagata Maru passengers are merely pawns in a great game, the real object of which is to embarrass the British authorities in India. A considerable number of them, however, are the off-scourings of Eastern ports, of a class which no country can afford to receive. But they all deserve our pity and sympathy and the kindest treatment they can

\*See footnote on page nine.

receive at our hands under the circumstances. Yet, should they be allowed to land now, we would earn the contempt of the very men who are back of this intrigue and other shiploads would soon follow. Then, too, the labor situation is so acute that their landing would be bound to accentuate the bitter feeling against all Oriental laborers, already too strong, and give the agitators still more material to fan the flames of discontent in India. But if they are sent back the utmost pains should be taken to make the real situation plain to them and to allay any unnecessary bitterness which they may feel. There can be no doubt about it that every one of them will go back feeling aggrieved, but better that than have other thousands come here and have to pass through similar experiences, or that we should see British Columbia turned into an Oriental province. The situation is of sufficient importance to warrant a careful investigation of all the circumstances in the case that these duped men may know where the greater share of the blame lies.

#### *The Canadian Government's Treatment of the Question*

But any apportionment of blame will not leave the Dominion Government guiltless. The question of Oriental immigration has never received statesmanlike treatment at the hands of any Government in Canada. The imposition of a head tax upon Chinese wishing to come here is an unworthy and un-Christian thing, and quite ineffective for the purpose for which it was designed. Better far to have enacted a rigid exclusion law, when this one was put on the statute book. There is no people with greater racial pride than the Chinese. A Chinaman will make almost any sacrifice, even to life itself, to save "face." How deeply must he resent the indignities heaped upon him by our stupid immigration policy. In the coming days, when Canadian commerce seeks fields in China, he will remember and we shall pay the price, and we may yet have to pay a still more terrible price unless we face more seriously and intelligently the problem of our Oriental relations.

Since Hindoo immigrants began coming to us, a still more fatuous policy, if policy it can be called, has been pursued. The Government has adopted one subterfuge after another in the hope that some good providence would step in and save it from the necessity of a definite and decided pronouncement on the question.

#### *Admittedly a Difficult Issue*

The issue is admittedly a most difficult one and especially so for a Canadian Government. Every act of a self-governing Dominion has a bearing upon the whole fabric of Empire. And yet it will ultimately be found that anything which makes impossible the highest type of Christian democracy in any one of the self-governing Dominions, cannot be in the best interests of the Empire as a whole. This Hindoo question touches the continuance of British rule in India, but it also

touches the very life of Canada, and there must be no weak yielding to the demands of those who wish to come here. A firm stand on this question may cause resentment for a time in India, but it will save Canada from a condition of affairs which will put her back centuries, and it will also work for the best interests of India and the Empire.

The Oriental is a past master in the art of subterfuge and the policy of drift, and any attempt on our part to meet him in these things will only win his contempt. He is accustomed to look for a plain, firm stand from those associated with British rule, and these will win his respect.

### *Publish the Whole Truth in India*

At the present time, we have a definite regulation designed to keep out all artisans and laborers. Had a number of Hindoos of these classes come here in the ordinary way, ignorant of this, we could well afford to relax our regulation and admit them. But no innocent group of Hindoo laborers ever engineered such a spectacular thing as the chartering of a boat to come clear across the Pacific to challenge our right to say who shall dwell within our gates. This is the deliberate act of cunning schemers and the first step toward at least winning their respect is to beat them at their own game by sending back the Komagata Maru and her passengers. Of course the whole expedition and its results is admirably planned to make material for sedition mongers in India, but the truth also travels and both the British and Canadian Governments should take care that the whole truth about the matter gets into every hamlet in India where interest has been aroused in this affair.

### *Unfair Discrimination*

But when all is said and done we cannot divest ourselves of blame, nor can we wonder at the Hindoo if he feels aggrieved. While the Komagata Maru lay idly at anchor, the Empress of Asia steamed up to her berth and some hundreds of Chinese were allowed to land. Of course we know that they had paid their tax and started for Canada before the order-in-Council above referred to was declared to have reference to their countrymen. But the Hindoo lying yonder in the harbor only knows that he is shut out and the Chinaman is admitted and he also remembers that more Chinamen came in last year than all the Hindoos who have yet been admitted. He also knows that there are four or five times as many Japanese in British Columbia as there are Hindoos and he rightly resents the preference given to these races over him, a British subject.

### *Time for Definite Policy for All Oriental People*

The time has come to cease temporizing and to adopt a definite policy which will be fair and equitable to all Oriental peoples. Such a policy ought to be arranged by conference with the authorities of

Oriental nations as the present treaty with the Japanese was arranged. There are already far too many Orientals as compared with whites in British Columbia, and China, India, and Japan ought to be asked to prohibit the coming of any more of their nationals to Canada for at least five years.

#### *A Japanese Suggestion Worth Considering*

In the meantime an immigration policy which will apply to all races, should be sought for. The suggestion has come from a Japanese source that only five per cent. of the number of naturalized members of any race be admitted in any one year. If conditions of naturalization were made reasonably high, it would be some years before any considerable number from any Oriental country could attain to citizenship and thus these people could be practically excluded until their civilization approximated ours more nearly, without any special singling of them out by specific enactment, which is what they feel keenly.

At the same time those whom we now have would be eager to approximate as rapidly as possible to our standards and thus one of the worst objections to their presence would be removed. While this regulation would limit the numbers of Orientals coming to us to a negligible quantity, and also improve the quality, it would not limit the members of the British race at all and would permit of the coming of very large numbers of all the northern nations of Europe who have many representatives among our citizenship. At the same time it would practically shut out Turks, Armenians and many other halfwhite races who are almost as unassimilable as those described as Oriental. Of course it would require the establishment of receiving offices in all the countries where immigrants come from. But this is the only decent thing even under present conditions. It is a crime to allow poor people to break up their old home and their old ties and spend their all to pay their way across the ocean only to be turned back penniless and broken, to a worse condition than that which they tried to leave.

#### *Statesmanlike Policy Would Win Approval*

It ought not to be impossible for the statesmanship of Canada to devise an immigration law which would win the approval of the Oriental peoples, and would yet secure that only a very few Orientals and those of the best classes should be permitted to come to dwell here. The leaders in Japan and China and India are big men and will not deliberately follow any policy which is likely to stir up the antagonism of the great white powers. They can be made to appreciate the fact that wherever Western democracy is firmly established there too many Orientals can not be assimilated, and I believe that if approached in the proper spirit they can be got to co-operate heartily in keeping their nationals from going in large numbers where their presence will be harmful to others as well as ultimately to themselves.

But we have no moral right to hold all the land now under the British flag for our type of civilization. There are many large and splendid areas which are much better adapted for exploitation by yellow races than by white. And there are others equally suitable for either race where no great progress has been made in the establishment of Western institutions. All such areas should be thrown open to immigration, especially from India, and every encouragement given those who there seek larger opportunities.

### *Common Interests of White and Yellow Races*

China and Japan must be considered, too, if the world is to progress by peaceful methods. There are those who talk glibly of a terrible struggle between white and yellow for the mastery of the Pacific. Were such a struggle necessary in the best interests of the whole world, we should face it bravely and pay the price in blood and treasure like men. But the interests of white and yellow are at bottom the same. We each seek room and opportunity to realize our best manhood. We are linked in increasing closeness by science and literature and commerce. For a time we shall feel keenly the competition of the Orient in commerce and manufactures, but unless we are prepared to admit our essential inferiority to the yellow man, we must realize that in the long run we shall be able to compete on equal terms with him and hold our own in the markets of the world. These markets will be increased and enriched by every upward step in the life of the Oriental races and we shall ultimately profit with them in all the good that comes to them.

### *Urgent Need of a Racial Congress*

But in the impact of too such diverse civilizations, problems requiring careful handling, are bound to arise, and those relating to immigration will be among the most trying. Yet if our boasted civilization amounts to anything, we should be among the leaders in seeking for a good understanding among all sections of the human family. A great racial congress is urgently needed, that the aims and aspirations of each race may be understood by all the others and jealousy and mistrust be reduced to a minimum.

Such a congress would be of priceless value in laying down broad lines of agreement along which future progress may take place and thus prevent friction in the coming period of rapid changes in every phase of human activity.

If the Komagata Maru shakes us out of our smug complacency and makes us realize the meaning and the potency of the Orient, its coming will be worth while.

\*NOTE.—Since the above was written the Komagata Maru has left for the Orient. For this satisfactory termination of a difficult and delicate situation, the local authorities, and especially Mr. Malcolm J. Reid, deserve great credit. Having been in close contact with these officers during the whole negotiations, the writer is in a position to speak of the kindness and consideration shown throughout to the misguided passengers of the Komagata Maru. The departure of this ship is not the last word on this vexed question. We look for prompt and statesmanlike action on the part of the Dominion Government towards giving us an immigration law which will leave us no longer cause to be ashamed.

## Impressions of B. C. Baptist Convention

(By Rev. G. R. Welch)

NOTE.—Last month we gave evidence of our interest in the Anglican Synod and the Methodist Conference; and while we are now giving space to a short impression of the Presbyterian General Assembly, we are pleased to be able also to incorporate in this issue the following ably expressed impressions of the British Columbia Baptist Convention.

The provincial convention of Baptist Churches was held this year within the First Baptist Church of Vancouver. It will pass into history as one of more than ordinary importance. The problem of organization and the financial aspect of the missionary and educational enterprises of the denomination claimed chief place in the deliberations of the assembled delegates.

### *Organization*

Baptist Churches hold to the congregational system of church government. They are incurably democratic in spirit and practice. They view with alarm anything that seems to threaten in the least their cherished independence and freedom of conscience. This is not to be wondered at when we learn from history the terrible cost they have paid in their vanguard fight for these important factors of human progress.

But the problem of adapting the organization to the changing order must be met. A new country presents new conditions, geographical, social, financial. Fortunately, congregationalism is elastic and it may be adapted to new conditions without violating the democratic principle. To the working out of this problem of adaptation to new conditions the convention gave its serious thought.

Mr. C. W. Woodworth, in his presidential address, called attention to the necessity of complementing the principle of independence with the larger principle of interdependence. This necessity is being recognized and worked out. The system of government so far evolved is this: The unit of organization is the local church which is absolutely autonomous. The local churches, however, are grouped into conventions and through their delegates at the annual assemblies they come together for fellowship, consultation and the work of common denominational interests such as missions, education, publication etc. The work of administration is carried on through boards and committees appointed at the conventions. These conventions are entirely on a voluntary basis having no authority whatever on the local churches. In the Eastern provinces of the Dominion the organization is carried no further, but in the four Western provinces the conventions are grouped into "the Baptist Union of Western Canada," to which the provincial organizations hand over certain functions and activities. This last step in the evolution of Baptist polity is something new to the denomination and is being worked out with great care so that certain

denominational principles may be properly safeguarded and yet the organization be made as effective and smooth-running as possible.

The Baptist women, also, of the B. C. Convention, have been passing through the throes of reorganization and have formed themselves into "the Baptist Women's Missionary Society of British Columbia." This brings them into line with the other three Western provinces of the Union. The women have had a splendid year in every way and under the able leadership of Mrs. J. S. Reekie, the president of the new society, they face the future with great confidence and hopefulness.

### *Missions*

The Baptist people are essentially missionary, especially in the foreign field. The modern missionary movement had its genesis with this denomination. This year also, is the Judson centenary commemorating the inauguration of American Baptist Missions by that hero of the faith, the Apostle of Burmah. The particular fields of this convention's foreign missionary activities are India and Bolivia. Representatives of both these fields were present, Miss Bessie Churchill, of Babilli, and Miss Dr. Zella Clarke, of Lompett, representing the former and the pioneer missionary, Rev. A. B. Reekie, the latter. These gave instructive and very encouraging reports. To the writer, however, the foreign missionary interests were somewhat overshadowed and dwarfed by the nearer and more clamorous claims of home missions and education. This may be accounted for by the fact that owing to the great inrush of immigrants to this province the demands of home evangelization are about as much as the relatively few Baptists of this country can cope with. But if the kindly criticism is true, may it not be accounted for partly by the fact that the responsibility for this work is shifted from the Convention to the Union. The missionary contributions are sent on to headquarters at Winnipeg, and there responsibility, so far as this Convention is concerned, ends. Perhaps this is part of the price paid for the more elaborate organization that has developed.

In the home mission field there has been very encouraging progress in spite of the serious handicap entailed by the general financial depression. In round numbers the Baptist communicants of British Columbia total 5,000. This means a net gain of some 400, of whom 250 were received by baptism. Nearly 900 were received into the churches and 500 lost by letter and otherwise. This is indicative of the unsettled conditions that pertain in the province. It is an occasion of deep regret that, owing to lack of resources, it has been impossible this year to do much more than mark time. This is especially aggravating as the opportunity is so great, the need so pressing, and the returns so blessed and so sure. The Home Mission Board, however,

is getting the finances in such shape that a forward policy, it is hoped, will soon be possible.

### *Education*

British Columbia Baptists have an excellent educational institution, Okanagan College, at Summerland. It is affiliated with McMaster University, Toronto, and gives instruction to cover the second year in arts. It also has commercial and music courses. The college has just closed a very successful year in everything but finances. The steadily mounting liabilities of the institution have caused considerable anxious thought to "the powers that be," and the Convention decided that the college must be put on a sounder financial basis. A campaign has been started to this end and encouraging results have already been attained in spite of the hard times. This shows that the school is doing commendable work and meets a real need in the constituency. The Convention learned with regret of the resignation of Dr. Sawyer, who has been principal of Okanagan College from its inception in 1906. Failing sight is the unfortunate cause of this loss to our educational work. He is succeeded by the Rev. S. E. Everton, B. A., B. D., the former popular vice-principal, who gives promise of aggressive and successful leadership.

### *Finances*

In common with other denominations and commercial and industrial institutions the denomination has felt the financial pinch rather severely. Retrenchment in expenditures and increased liberality on the part of the churches has been thereby necessitated. The superintendent's office has been closed and certain of the brethren have assumed his work in addition to their other duties. The churches are responding royally to the increased demands made upon them and the missionaries are enduring hardness, as good soldiers, with cheerfulness. The financial outlook is therefore clearing and the future more hopeful. The churches raised for all purposes \$119,000. Of this amount \$17,000 was devoted to missions. The average offering per member was over \$27. One church averaged \$50 per member and another \$40. Some of the weaker churches are the more liberal.

### *The Down Town Problem*

The rapid growth of our cities creates some perplexing problems and grave religious responsibilities. The Oriental and other non-English-speaking population demand attention. They present a menace, a challenge and an enviable opportunity. The Convention faced its duty this year and made a humble beginning by getting into sympathetic co-operation with the Jackson Avenue Baptist Church, which is at the very heart of the foreign constituency, and by seeking to

secure larger appropriations for work among the Scandinavians and negroes. The non-English work will doubtless steadily grow in importance here as elsewhere in Canada.

### *The Hidden Spring*

An important feature of the Convention was "the quiet hour for the deepening of the spiritual life." The delegates felt the need of getting into closer touch with the Author of all Good. The best hour of each day was given to quiet meditation and prayer. A special devotional chairman was leader and brief inspirational addresses were given by Rev. D. J. Welch, of Kelowna, on the helpful themes: "With Jesus at Prayer—in Soul-Winning—and Enlisting Men for Service." It was time well spent. Those present "drank of the brook in the way," and were refreshed and strengthened.

### *The Privileged Class*

The Baptist faith is a layman's religion. Its great Founder was a layman. The ministers are one with their brethren and enjoy no special privileges. At this convention the laymen sat in the chief seats. The President of the Convention, the President and Secretary of the Union, Messrs. A. B. Stovel and J. A. McIntyre, who were also present, the chairman of the Home Mission Board, and others, were all laymen. If the work of the denomination does not prosper the blame cannot be laid at the door of the ministry. It is surely a hopeful sign for any denomination that it has so many men qualified by character and ability to take the leading places in the work of the Kingdom.

### *The Physician*

Our beck or call he waits, or noon or night,  
 To homes of luxury, or low thatched cot  
 'Neath smiling suns, or when the frore winds smite,  
 While oft the charms of leisure are forgot.  
 One task is his—unto the human lot—  
 By countless ills begirt, to bring his aid,  
 As doth a gardener who rids his plot  
 Of noxious pests that lurk within the shade.  
 A shadowed brow tells how his cares are weighed  
 Lest fell Disease should o'er his skill prevail;  
 But when its deadly ravages are stayed,  
 And Health plants roses on the cheeks long pale,  
 Reward is his beyond mere earthly good,  
 As he beholds the tears of Gratitude.

—Alexander Louis Fraser.

Great Village,  
 Nova Scotia.

# The Adulteration of Spirituous Liqueurs

NOTE.—Following the article by Dr. A. P. Procter on "Alcoholism" in our June number, it was suggested that the reproduction of this article, translated by Professor R. E. Macnaghten, would be timely.

Professor Macnaghten has been working for the introduction of what he and Dr. Procter and others hold to be a step towards temperance reform. While there may be difference of opinion as to courses to be adopted, there can be no question as to the need for "something being done" to improve present conditions affecting the sale of intoxicating liquors.

## PART I.

### TRANSLATOR'S INTRODUCTION:

This article, which is translated from the French, is from the pen of Dr. de Vaucleroy, a Belgian scientist, and a prominent member of the Belgian Patriotic League against Alcoholism. I have omitted towards the end certain paragraphs which deal somewhat lengthily with the adulteration of "liqueurs," and with the composition of such deadly beverages as "absinthe."

But the rest of the article is from a scientific point of view of absorbing interest. Briefly summed up, the argument of Dr. Vaucleroy amounts to this:—

"Drunkenness is bad enough, but Europe is now threatened with a deluge of alcoholism. This is a disease quite apart from drunkenness, and has its origin in the particular kinds of alcohol now in circulation. For it must be distinctly understood that there are at least eight kinds of alcohol: only one of which is comparatively innocuous. Roughly speaking, pure beer and pure wine consist of this good alcohol; but all spirits, unless properly rectified, contain the most deadly poisons, some of which are so virulent that a fractional portion injected into a dog will kill it almost instantaneously. Therefore it is imperative that the Governments of all countries should unite in repressing drinks of this deadly character. This can best be done by insisting that all spirits shall be bonded under Government inspection, and not put into circulation until their proper rectification has been certified by qualified chemists."

R. E. MACNAGHTEN.

The subject which I am to have the honor of treating before you is a most interesting one from the hygienic point of view, and rightly holds a foremost place in public opinion. The ravages produced in our days by spirituous drinks have become so fearful in all classes of society, and especially in those classes which consume cheap alcohols, which are always impure and adulterated, and the number of those who have suffered from its effects has attained to such proportions that it is more than time to seek for remedies capable of arresting the evil, whose growth continues without ceasing, spreading around it misery, immorality, disease, insanity, and crime, and which, in its effects on coming generations, gravely compromises the future of the country.

Drunkenness is almost as old as the world, the story of Noah furnishes us with the proof. *Alcoholism, on the other hand, is quite a recent evil, and dates from scarcely sixty years ago.* This malady, described for the first time in 1852 by Magnus Huss, a Swedish doctor, is the result of the comparatively recent discovery of industrial alcohols, and has only developed from the day when the distillery first succeeded in producing alcohols at a low rate, by extracting them from materials at a moderate price, such as molasses, beet-root, potatoes, maize, artichokes, and other substances of trifling cost.

So long as men were content to drink beer, wine, cider, and even brandy produced from the distillation of wine, that is to say up to the commencement of the nineteenth century, *the disease of alcoholism did not exist.* Our fathers did not disdain the social cup in festive

company, and were none the worse for it. Moreover, even in our own days the disease of alcoholism is not found in the districts of the vine, where much use is made of pure wine; but it must be clearly recognized that both the production and consumption of pure wine tend to diminish more and more. To the old Gallic and Flemish gaiety, which loved to give vent to its feelings in joyous strains, have succeeded insults, quarrels, and crimes. The title of "eau-de-vie" ("water of life") should be changed, the alcohol of modern times should be called "the water of death."

What then is the cause of such a change? It is that formerly brandy was almost invariably produced by the distillation of wine; and that this product, now known by the name of ethylic or vinous alcohol, although harmful when taken in excess, only produced transitory disorders in the system, and did not affect the organs of degeneration nor disturb the brain of the drinker to such an extent as to produce hallucination or madness.

It was in 1824 that grain was first distilled; towards 1840 alcohol was extracted from potatoes and beet-root; while it was not till 1855 that chemistry succeeded in extracting alcohol from rice, maize, and other farinaceous substances. At the present time these diverse distillations have everywhere made great development.

In Belgium, in Holland, and in England brandies or gins are generally made from the distillation of cereals, and especially of wheat. In Germany, in the Scandinavian States, and in Russia, the distillation of potatoes is that which is in vogue. Germany alone sends every year into France from thirty-five to forty million kilogrammes\* of these cheap alcohols. In France the distillation of alcohol from beet-root and molasses has, in consequence of the ravages of the phylloxera, etc., considerably increased, so much so, indeed, that the production of alcohols made from wine has almost entirely ceased, and that nearly the whole amount of what is now sold under the name of Cognac is really nothing but manufactured alcohol. M. Girard, in a paper read before the Society of Public Medicine, on October 20, 1885, has shown how the fabrication of brandies made from wine declined in France during the years 1840 to 1883 from 715,000 to 14,678 hectolitres; while the manufacture of alcohols made from molasses, beet-root, grains, etc., rose during the same period from 76,500 to 1,943,602 hectolitres.† According to official statistics, the production of spirit made from wine was in 1887 only 11,000 hectolitres.

In the Austro-Hungarian districts also, alcohol is usually made from molasses or beet-root. In the United States of America the distillation of maize was first practised. From thence it has spread to

\* 1 Kilogramme=2 1-5 lbs. (about).

† Hectolitre=about 22 gallons

France, where in the last ten years the chemical discoveries of Drubrunfant have greatly contributed to its development.

In our days men have at length succeeded in extracting alcohol from all sorts of fruits, from plants, and even from wood. Dr. Ardouin reports that in the neighborhood of Avignon alcohol is made from the refuse water obtained from the manufacture of the madder plant, and that in the Doubs and the Jura alcohol is extracted from the gentian root.

All the spirituous drinks—brandies, gins. and liqueurs—consumed in these days, and even wine itself, contain alcohols prepared of different though regular chemical composition, multiple in its origin, their chemical composition, their physical properties, and, above all, in their effect on the human system.

The compositions most favorable to the creation of impure alcohols are all those liqueurs which are disguised under the names of aperients, stomachics, and digestives, and in which aromatic and sugared substances tend to mask the original unpleasant taste, thus exposing the unfortunate consumer to all the perils of alcoholic poisoning.

*Now alcohol is not, as has long been thought, a uniform and homogeneous substance, always the same in its nature, its form, and its effects. On the contrary, as was well said by M. Gadaud in his report to the Chamber of French Deputies, it is a very variable body of different though regular chemical composition, multiple in its origin, and varying very greatly in its properties. There is not only one alcohol, there are many alcohols, which chemists have divided into several series.*

Let us examine together the conditions of the formation of these various alcohols. Most of the sugared liquids which come from vegetables, can, when they are placed under favorable conditions of temperature, diluted with water, and subjected to the specific action of certain small organisms named ferments, give berth to alcoholic fermentation. If this fermented matter, named wort, is then submitted to ordinary distillation, a product is obtained which is known by the name of phlegm. This is far from being pure; and to be delivered for consumption must be rectified, that is to say, freed from *those alcohols which are eminently poisonous*, and also from the impurities with which they are combined.

It is the alcohol which I have previously mentioned, namely, the *vinous* or *ethylic* alcohol (the same as that which comes from the distillation of wine, and the least dangerous of alcohols from a hygienic point of view) which it is our business to obtain as pure as possible. This alcohol consists of a colorless liquid, of agreeable odor, warm and at the same time pleasant to the taste, and boiling at 78° (centigrade).

The experiments made by Messrs. Rabuteau, Dujardin-Beaumetz, Audigè, and others, *prove that this alcohol is almost harmless when compared with the intoxicating effects of other alcohols.*

The noxious elements which accompany it are known by the name of fusels, and contain two sorts of foreign matters, the one more volatile than ethylic alcohol, the others less so. The following table, compiled by Dr. Rabuteau, shows the *boiling points* of these various bad alcohols:

*Bad Alcohols whose boiling point is below that of good (ethylic) Alcohol	} Aldehyde - - - - -	boils at 21°8' (centigrade)		
		Acetic Ether - - - - -	" 72°7' "	
Good Alcohol	Ethylic Alcohol - - - - -	" 78°	"	
Bad Alcohols whose boiling point is above that of good (ethylic) Alcohol	} Propylic Alcohol - - - - -	" 97°	"	
		Butylic Alcohol - - - - -	" 109°	"
		Amylic Alcohol - - - - -	" 132°	"
		Valerianic Alcohol - - - - -	" 133°	"
		Acetate of Amyl and other Poisonous products is -	" 136°	"

\*Note by R. E. M.—The object of the above table is to show the extreme danger of those bad alcohols whose boiling point is above 78° (centigrade). The others are easily got rid of, but the expense of rectification tempts the manufacturers to neglect this in case of these alcohols. All spirits therefore should be rectified under Government supervision.

The products of the first group are extracted easily enough by means of repeated distillation, on account of their low boiling point. This is very fortunate, for they form extremely dangerous poisons. The intoxicating power of aldehyde is so great that a long breath taken above an open flask is sufficient to cause intoxication. When administered in small doses it has an irritating effect on the respiratory organs; it causes suffocation; and Isidore Pierre compares its action to that of sulphuric acid. It sometimes happens that it decomposes and gives birth to acetone, a violent poison, to ether, to an essential oil, and to pepperine products, of which 1-1,000th part suffices to give to alcohol that biting taste so much sought for by old toppers. The acetate of ethyl, or acetic ether, is colorless, of an agreeable odor, and does not seem to have much effect, at least on warm-blooded animals. It easily produces a passing intoxication, which explains the heady effects of white wines, which often contain considerable quantities of it.

According to M. Dujardin-Beaumetz, the amount of aldehyde sufficient to intoxicate being 1 gramme to 1¼ that of acetic ether would be 4 grammes.

The products (whose boiling point is above that of ethylic alcohol) contain the most intoxicating alcohols. Propylic alcohol, discovered by Chancel, is found in small quantities in brandies made of fruit and the residues of the wine press. It gives no bad taste to brandies, but only rather more flavor (Isidore Pierre). It is only found in small quantities in the alcohols of commerce, and does not seem to play an

important part in the production of alcoholism. Nevertheless it is more active than ethylic alcohol, since its lowest intoxicating dose is from three to four grammes for every thousand grammes of the animal's weight.

Butylic alcohol, discovered by M. Wurtz in brandy made from the residues of the wine-press, is produced in considerable quantities in the fermentation of beet-root molasses. It is, according to M. Rabuteau, four times as active as ethylic alcohol. Its lowest intoxicating dose is two grammes for every thousand grammes of the animal's weight. *With three grammes to every thousand, the animal falls almost as if it had been struck by lightning.* Its intoxicating influence is especially exercised on the heart and on the blood, which grows dark and thick under its influence. It produces also agitation of the muscles, and, when given in strong doses, convulsive intoxication.

*Amylic alcohol*—sometimes termed oil of potatoes—forms the greater part of the residues of the brandy made from fecula, beet-root, and potatoes. *It is the the most intoxicating and the most dangerous of alcohols.* It is, according to Rabuteau, thirty times more active than ethylic alcohol. According to M. Dujardin-Beaumetz, it kills in a sure and rapid manner in a dose of 1.59 gr. to 1.75 gr. to every thousand grammes of the weight of the animal. Even in the smallest doses, this alcohol is always injurious. It has the most deplorable effects on the human frame; effects which are felt on the digestive organs, and also on the nervous system. Drunkenness brought on by this alcohol produces violent excitement of the nerve centres, followed by prostration and depression of the sensitive and motive forces. Valerianic ether, a colorless liquid of an irritating flavor, of an odor which has been compared to that of the apple, is found in such small quantities that for a long time it escaped the investigations of the chemists. It exercises but a slight influence in the production of alcoholism.

The acetate of amyl, a colorless liquid, prickly and irritating to the taste, with an odor which reminds one of the pear, is only found in small proportions amongst certain manufactured alcohols, especially in those produced from the potato. The experiments made by M. Rabuteau prove that it is very dangerous. It produces serious complications in the system, amongst others a loss of sensation, and an utter prostration of the bodily powers. As for the poisonous products, which boil above  $136^{\circ}$ , they possess an extremely disagreeable odor, and so penetrating that, when mingled with water in the proportion of two drops to the litre, they contaminate it. M. Rabuteau has also proved by experiment that these products are extremely intoxicating.

In these latter times men have succeeded in extracting from these ill-defined products two substances, whose action is now well known, and which are well worthy of a moment's notice. One is pyridine, a

colorless liquid, of a lively, penetrating odor, and a burning taste, very intoxicating, and having the effect of diminishing the reflex action of the spine, and now employed for medicinal purposes as an inhalation, to arrest neuro-pulmonary asthma. The other is furfural or pyromucic aldehyde, a colorless liquid, but quickly darkening when exposed to the air, of an odor that recalls both that of the essence of cinnamon and the essence of almonds, boiling at  $162^{\circ}$ , and especially found in the alcohols of grains, oats, and barley. Messrs. Laborde and Magnan, in a report to the Society of Public Medicine and Professional Hygiene of France, at a meeting held on July 27th, 1887, on the intoxicating power of alcohols and of artificial flavors, give the results of the experiments that they have made on dogs by means of this product, experiments which throw a striking light on the pathogeny of alcoholism. Furfural, when two centimeter cubes have been injected in the veins of dogs weighing from six to nine kilogrammes, brought on epileptic attacks and difficulties in respiration and circulation, ending in death. These experiments explain the existence of epileptic attacks produced in acute alcoholism amongst persons given to the excessive use of brandy, and mentioned by the doctors of various countries, especially those of Scotland and Ireland, while elsewhere these seizures were only found amongst the drinkers of absinthe, "bitters," or vermouth. Paul Bert, when travelling in Scotland, had observed these same convulsive attacks, especially amongst the workmen and peasants, who drank, not only alcohols made of grain, but the residues left by these alcohols after the distillation. For one half-penny these unfortunate beings can obtain a large glass of this liquid which is as disagreeable to the taste as it is injurious to health. It is easy to understand that on account of its high boiling point, furfural must for the most part be found in these residues.

As we have just shown, with the exception of ethylic alcohol or the alcohol of wine, which was almost uniquely the basis of alcohols in former times, all the alcohols and the different products due to the so-called progress accomplished by the distillery are poisonous. They only date their existence from the day when greedy industrialism, to balance the ever-rising duties which the various governments had established in order to restrain the abuse of spirituous liquors, and to combat drunkenness, exerted all its ingenuity to produce low-priced alcohols from cheap materials, such as molasses, potatoes, maize, beet-root, &c., which furnish much stronger alcohols, and so much the more impure and poisonous as their supply is more abundant. The increase of duty has only had the effect of favoring the production of inferior alcohols at low prices, and of contributing to the falsification of that beverage which has so much spread in our days. By degrees, and in proportion as the duties on it have augmented, the consumption of alco-

hol, so far from diminishing, has done nothing but increase. The pest of alcoholism, as has been proved in our country by the labors of the Commission of Inquiry appointed by the Government, is not only gaining ground in the towns and the great industrial centres, but it has reached the country, and is exercising its pernicious effect in the most distant corners of our land.

(Part II. to follow)

## In the Hour of Silence

### *Intercessors*

To live the self-regarding life is to fail. To seek to love the Christ for our own sakes is to lose Him. The self-centred life is not big enough to hold the Spirit of God and be transformed by His presence. Again and again, sin asserts itself; again and again we fall under the bondage of old habits and earth tendencies. Such a life can never know the full joy of the Christ. It looks to the Church and religion to give it something for itself and it never gets what it seeks. In this practical age untold thousands are leaving the Church and forsaking the Christ, because they have not found what they wanted, a smug, care-free, future-insured existence. But that is not the Christian life. It begins with a death, though it is a radiant life. And that death is of the very thing which so many take for life. It is a losing the self in God through humanity. It is drinking the cup and passing through the agony of Calvary, not in physical suffering, but in the spiritual oneness with all men which made the Cross possible. It is the life of intercession which seeks to lift up to God all the children of men, and in that lifting to feel the strength of God, which is ours as we thus join Him in His eternal task. We are only one with God as we are one with man, we are only Christians, strong with the strength of the eternal as we are weak with the burdens of our fellow men, as we live intercessory lives.

### *Prayer*

O Thou Eternal One, divinely great because burden-bearer and servant of all, Thou who dost find Thy life in loving us, poor, sin-stained children of men, have mercy upon us. Pity our halting efforts after Thee, forgive our selfish using of Thy great love to us. Open our eyes to see and our hearts to receive the mystery and the glory of the Cross. Give us its passionate oneness with Thee and the sin-cursed sons of men. Hide us with Christ in Thee that we may be centres of life and love to others and they may find Thee through us. Teach us how to pray, that in prayer we may lift the world of men a little nearer Thee. So shall Thy will be done in us and Thy Kingdom come through us. Amen.

## The Goodly Pearl

[Mt. 13:45-46.]

(By Edward Arthur Wicher)

NOTE.—We are gratified to be able to incorporate this article from Rev. E. A. Wicher, D.D., Professor of New Testament Language and Literature in the Theological Seminary, San Anselmo, California. Dr. Wicher, who is a well-known writer in prose and verse, and a regular contributor to several outstanding publications on this continent, is at present giving a course of lectures in Westminster Hall, Vancouver.

The parables of the hidden treasure and the pearl of great price are companion pictures. It is as though Jesus, the poet-artist, with his swift, vivid touch, painted first the little masterpiece of the man digging in the corner of the field for the hidden treasure. And then he turned around, and without making any break in his work, painted directly, on the same scale and with the same colors, a picture of another man, a merchant, standing in the half light of the bazaar, and holding up to view the one matchless pearl, which he has discovered and is resolved to purchase.

So much alike are the two parables that many of the scholars who have written about them have treated them under one head and in one chapter. Both of them emphasize the exceeding great worth of the kingdom—a worth so great that a man will gladly part with every other thing he possesses in order to make it his own. In order to buy the field that contains the treasure, he will part with all his other worldly goods. In order to possess the one perfect pearl, he will willingly sell all his stock of pearls and pay the full price. Whoever comes to know the value of the kingdom of heaven will give up houses, lands, goods, furniture, comfort and all earthly ties, that he may gain the kingdom.

Let goods and kindred go,  
This mortal life also;  
The body they may kill:  
God's truth abideth still—  
His kingdom is forever.

The broad truth of these two parables is the same; and yet there are differences between them.

There is a difference between the one man who happens upon the knowledge of the kingdom, as he might accidentally learn of the presence of treasure hidden in a field; and the other, who spends his whole life seeking the supreme human good, which is realized at length in the kingdom, just as though he were a dealer in pearls, who at length found the perfect pearl. The experiences of the various kinds of men who enter the kingdom are not all alike. Some can scarcely believe that the kingdom is intended for them at all, when, lo! at an unexpected turn

of the way, they see an open path leading directly up to the gate. There are other men who search, and strive, and labor, for a good that will not perish; and, after much seeking, they enter the kingdom. We need not expect that all kinds of men will enter in the same way. These two parables represent diverse human types, and each man can make his approach only in the manner that corresponds to his true nature.

In his first great discourse about the kingdom, Jesus said: "Ask and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you." These words of Jesus indicate divergent human characteristics, and the applicability of the kingdom to them all. Some men can enter the kingdom only by asking; they are the men who spend much time upon their knees. Other men can enter the kingdom only by seeking; they are the men who must inquire their way. Life is full of problems for them; and their intellectual requirements, when sincerely met, will lead them up to Jesus. And there are yet other men who are impatient alike of the long vigils of devotion of the kneeling men, and of the slow methods of the investigating men, and they will enter the kingdom only by knocking. They are men of action. They must work. They must make something come to pass. They would take the kingdom of heaven by violence. And they, too, will enter into possession.

Verily the kingdom of heaven is won in many ways, and is open to men of every kind. For there are on the north, three gates; on the south, three gates; on the east, three gates; on the west, three gates. But every man who enters must pay all that he has.

The pearl merchant is a well-known figure in that age. He might travel as far as the Red Sea, the Persian Gulf or the Island of Ceylon, to bring back his jewels. It is said of Cleopatra that she had two pearls, each of which was worth about three hundred and fifty thousand dollars of our money. And Pliny gives us the story, as an instance of her prodigality, that at a banquet with Antony, she dropped one of these in a goblet of wine, and drank it.

In the Semitic world pearls have always been held in high esteem. The rabbis spoke of a series of biblical citations, taken from various parts of the Old Testament, and strung together to illustrate some one principle, as a necklace of pearls. And the doctrines that attracted them most they named pearls. To-day the Arabic poets often speak of their compositions as "A string of pearls," "A lone pearl," or "A precious pearl."

It was the business of the merchant to seek goodly pearls. He spent his whole life in this occupation. At last he found the one pearl of great price. And the kingdom comes thus to all men who are true and steady in their search for the highest.

A long experience in appraising pearls had taught him which were the best. There were so many that approached perfection, and yet failed. One had a slight purple vein, another had a slight yellow tinge upon one side. And the craving of the connoisseur for perfect beauty had never yet been satisfied. When he found the one pearl, he knew how rare and pure it was. There was indeed only one pearl.

In the time of Jesus there were many men seeking the perfect good. And doubtless among the most serious seekers of them all were the Pharisees. They sought the kingdom. But most of them never learned from their experience in dealing with moral ideas. When the kingdom came under their eyes, they did not recognize it. In order to be a great expert in pearls it is needful to have something more than a wide familiarity with pearls. It is needful also to have imagination, and an open mind. The Jews had not an open mind. They had already determined wherein the perfection of pearls must consist. And when the perfect pearl passed under their eyes, they did not know it—it was not their pearl.

But Saul, the Pharisee, was too sincere a seeker to continue to call false pearls true, and the true one false. At length he recognized the true, and he sold all that he had and bought it.

There was another market in Athens, in the school of the Stoics. The supreme good was much discussed. But their moral ideas were not real; they were generally counterfeit and spurious. When St. Paul offered them the true pearl, they mocked him, and called him a fakir, and went back to their imitation jewelry.

There have been many theories of life offered us by the philosophers of recent years, as affording the solution of the problem of the supreme good. We have heard of "the simple life," "the strenuous life," "the cheerful life," "the beautiful life," and many others, which are supposed by their promoters to answer to the deepest human need and afford a lasting satisfaction to the aspiration of the soul. Most of them contain a real truth. None of them can stand for a moment alone. They all need the presuppositions of the truth of the kingdom of God to give them any lasting power of strength or solace. Our supreme good is Jesus. And whenever men go away from Jesus and his gospel to follow a philosophy they lose their way in life. They lose even their certainty of the ultimate basis of morality. And though they may continue to live according to the old standards of right, the joy of doing right and the gladness of the sense of reality are gone.

The wistfulness and sadness of much of the contemporary literature may be traced to the dimming of the sense of Jesus.

There is one further difference between the two parables: the beauty of the kingdom is emphasized in the parable of the goodly pearl, over against the serviceableness of the kingdom in the parable of

the hidden treasure. The kingdom of God is a fair thing, a radiant thing, a thing of beauty. For the response to our yearnings after beauty is as much a part of the good of the kingdom as its satisfaction of our longings for truth and holiness. "The king's daughter is all glorious within." The wonder of light and color, the grace of line and curve, are parts of the dawning glory of the kingdom. We who name Christ's name, and look for his triumph here below, may confidently affirm that all sculpture and painting, all music and poetry, will some day become His, and be made the expression of His holy will in the grace and beauty of an ascending human society.

Martha was cumbered with many cares; Mary found the one thing needful (Luke 10:41-42); and that other Mary, who came in her gratitude into the house of Simon, the Pharisee, to break her box of ointment upon the feet of Jesus, has taught the world a lesson of the inestimably great value of the abandon of love. There is a time when waste is treasure. It is when the heart is full to overflowing and cannot find sufficient channels of expression. Then pain is joy, loss is gain, sorrow is sweetness. And all because of the very greatness of love. "She hath done what she could." Of how many of us could the Master speak these words? Here was at least one woman, who, when she found one pearl of great price, went and sold all that she had, and bought it.

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## The Mexican Situation as a Traveller Sees It from the Border

(By Rev. E. Leslie Pidgeon)

It is not intended that this article should go beyond the limits which the title imposes. I have no profound knowledge of the intricate political situation in Mexico, nor even lay claim to an extensive study of it from a distance. It was my privilege through the courtesy of the Rotary Club of El Paso to cross the Rio Grande into Mexico, visit the points of interest in and around Juarez, including General Villa's military headquarters in that city, and the prison in which the prisoners, civil and military, are confined. I then had opportunity to interview a number of prominent men in El Paso who know the situation from knowledge of Mexico and acquaintance with the leaders of both parties. In fact El Paso is the asylum for the defeated Mexican leaders, and therefore the hotbed in which the embryo revolutions are nursed into maturity. One may get a fairly vivid picture of the Mexican difficulty from the leading citizens of that prosperous and beautiful city of the "Lone-star State."

The first question which arises is, what do the various leaders in Mexico represent? In answer it may be said with a fair degree of justification that Mexico has no middle class. There is the aristocratic party which includes most of the people of education and culture. The border view of this party, however, is that it is very different from our British aristocracy, and is devoid of a keen sense of responsibility to the mass of the people. According to the opinion expressed by those interviewed, it is more representative of the old Spanish aristocracy, or of the privileged class in France in the pre-revolution days. They are more interested in what can be taken from the people than in what can be given to them in public service and enlightenment.

Then there are the masses, mostly ignorant and generally poor, who have been spoiled first by one party and then another; who lack any knowledge of the fundamental principles of the state, and form the black soil in which any upstart leader of ability can sow the seeds of revolution.

Diaz represented the aristocracy; Madero was the champion of the common people; and as may be directly concluded, Huerta represents the reactionary movement toward the re-establishing of the Diaz policy of aristocratic rule; while Carranza and Villa seek to avenge the death of Medero and perpetuate his principles of government.

If you ask which of the two parties is the more worthy or the better fitted to govern Mexico, your answer would depend upon whether your question were addressed to a European or an American. The European interests almost invariably favor the aristocracy, while the American sympathies are wholly with the popular movement. This may account for Britain's recognition of Huerta, and the refusal of the United States to acknowledge him as the official head of the nation. There seems little doubt that European and American "interests" support financially and otherwise their respective parties.

What is principally impressed upon the visitor, however, is the condition to which repeated revolution and change of rulers have brought the country and the people. The city of Juarez, which the writer visited, may no doubt be taken as representative. It has had six different governments in three years. Generally it has been taken in battle. There is scarcely a building in the city which is not riddled with rifle bullets, while many of the larger public buildings which afforded more protection for the defenders, are shattered by artillery. Each time the city is taken the conqueror, whoever he may be, rounds up those who opposed his entrance, backs them up against one of the buildings and orders them to be shot. It is impossible to calculate the number who have been murdered in cold blood. One building which

has been extensively used for this gruesome task is literally riddled with Mauser bullets to the height of a man's chest. The recent capture of the city by General Villa was no exception to this method. Villa and his troops arrived about two o'clock in the morning, and by noon the defenders were overcome. The survivors were driven up to a cemetery west of the city and shot down without mercy. Photographs may be seen in El Paso taken on the afternoon of the capture which impress with a vividness which one cannot forget, the awfulness of the scenes and the callous cruelty which can participate in them without a shudder. Great holes were dug and the dead, after being divested of anything which would be of use to the living, were thrown in and buried. As many as sixty-three bodies were thrown into one grave—if grave it may be called.

The city itself is delapidated. During the years of uncertainty nothing has been done to improve the streets or keep them in repair. The people are too disheartened, and their title to their property too insecure to prompt them to expend time or labor on improvements. Many of the dwellings consist of one room open to the street, where the family is huddled together in a manner which makes comfort or ordinary delicacy impossible. And what seems to be more serious is that the people have lowered their ideals to their surroundings, and look upon the carnage and misery as the normal condition of life.

The suffering and provocation have not been confined to the Mexican people or to those directly connected with the war. The foreigners have been submitted to more indignities than has come to the knowledge of the outside world, and one may say, more than the countries of which they are citizens should look upon complacently. American and German families have suffered wrongs which cannot be described. In many cases the homes of these foreigners were attacked, the men either driven off or killed, and the women seized as a prey to the captors. The Mormon colony was attacked, and the men driven off, or killed if they refused to flee, and the women submitted to cruelty and outrage. A number of their victims have since escaped to American territory and have brought with them an authoritative description of the actual conditions which exist.

The Americans along the border have also endured a continued provocation which the outside world scarcely appreciates. Because of the lack of responsible government in Mexico lawlessness is rampant. Bands for whom no one is responsible cross the Rio Grande and steal anything with which they can escape. Horses and cattle seem to be the favorite booty. Then once they reach the other side of the river there is no redress, nor even anyone to whom a claim can be made. It is not to be wondered at that the men of Texas, who feel quite capable of defending themselves and their property on equal

terms, are growing restive under a condition which has existed for years and displays so few indications of improvement. They can scarcely be criticized for making a vigorous demand that Washington bring this state of affairs to an end.

The question naturally arises when and how can a stable and responsible government be established in Mexico? This question is bound up with that of leadership. Gen. Villa, who has proved himself the strong man of the moment, seems to be one of the obstacles in the way of settled rule. He was an outlaw for twenty years with a price upon his head, and has been a rebel for the last four years. His character has been built upon pillage and lawlessness. He has developed the cunning, craftiness, insight into the probable movements of men under given conditions, and the cruel physical courage which make him a general of marked ability in the type of warfare which the Mexicans practise. He is adored by the common people. In his presence the rebel soldiers fight with desperate courage. On one occasion the rebels were attacked in his absence. He hastened to the scene of battle and arrived as his soldiers were in retreat. But the sight of Villa changed the balance of power, and with a shout of triumph the rebels swept the enemy before them. He has practically won every battle he has fought. The north is now in his hands and he is marching towards Mexico City. In the words of my informant, "should he capture this important position, he will have to be disposed of, else he will become a menace to the peaceful administration of the country." He is absolutely without education and has only recently learned to sign his own name. He knows nothing of the fundamental principles of government or society. He is thus unfit to occupy an important position in a peaceful government, and his restless spirit cannot endure the uneventful life of an ordinary citizen. He is supposed to be Carranza's chief officer, but there is no confidence between him and his chief. Villa is said to have sent a special train to bring Carranza to Juarez to confer with him on important matters of policy. But prudence or suspicion led Carranza to decline the honor of riding on "specials," and to prefer horseback accompanied by a bodyguard of five hundred picked men. Just as soon as the rebel cause seems to be succeeding, the leaders loom up as obstacles in the way of each other's ambitions. The man whom I interviewed considered it out of the question to acknowledge Huerta as ruler. In fact they claimed that no government can be established by assassination, with any hope of permanence.

And further, the country is practically devastated. Public works have ceased. A large proportion of the population are under arms. There is no encouragement to cultivate land or tend herds as it is pretty certain that the products of the individual's toil will be a

prey to the armed bands. No matter what form of government is established, or under what leadership, years of suffering almost bordering upon famine, must follow the disbanding of the soldiers now in the field. The ignorant people will only know that they are hungry, and will be ready to blame the government in power for the conditions which exist. This will be a fruitful field for any restless spirit of General Villa's type and temperament to instigate another revolution. It certainly looks as if the present revolution will succeed, and other revolutions will follow, until some outside power steps in and establishes stable government. On one point I found perfect unanimity on the part of the Americans I interviewed. They are all convinced as to Mexico's inability to establish and maintain a stable government. And from what I saw of the country and the people I thoroughly agree with this sentiment. The natural conclusion is that upon the United States sooner or later must fall the task of assisting Mexico to govern her people. But there exists a very serious difference of opinion as to how this "intervention" may best be brought about. One class of representative thinking men believes that President Wilson's waiting policy is commendable. This class considers that the most blundering method the United States could adopt is war. It would be a difficult and expensive task to conquer Mexico. And when accomplished the United States would face the more difficult problem of governing a country which had been laid waste, populated with starving, rebellious hordes, who would lay at the door of their helpers, the responsibility for the resultant misery. Much better allow the Mexican people to wear themselves out until they will be willing to accept some form of assistance from the Government at Washington.

But there are others who consider this a fanciful dream. They say the Mexicans hate foreigners in general and Americans in particular, and are lacking in any appreciation of American sincerity. They conclude that there is no remedy but armed intervention, and nothing is gained by delay. By these, President Wilson's policy is severely criticized, and the President even charged with placing American honor and justice in the balance before the world. An outsider can only say that the former of these policies is preferable, if it is feasible, but serious doubts as to its possibility inevitably arise in the mind. I would not even venture an opinion on a problem which presents such difficulties to the leading statesmen of the continent.

Mexico is a great country—rich in minerals and agricultural and grazing areas. It is populated by a race whose present suffering challenges civilization; and the solution of the difficult problem which she presents, is one of the first demands upon the great American Republic.

## Around the Hall

Notes of College Life, by Wm. Scott, B. A.

We take this opportunity of expressing our indebtedness to Dr. Wicher for responding so willingly to the hurried call of our college to take the classes in New Testament which we had expected Dr. Milligan of Glasgow, to give us. Dr. Milligan was unfortunately prevented by illness from crossing the Atlantic this summer, and Dr. Wicher gladly stepped into the breach and has now for about six weeks valiantly "held the fort." I use the expression advisedly, for there has developed among the students a marvellous propensity for asking questions in this New Testament class. Dr. Wicher is a master of New Testament Greek, and has forced some of us to look up our Greek grammars; while those of our class who can be truly said to know Greek have found his discussions of Greek etymology and syntax very interesting. But perhaps most of us found ourselves more at home during the lively discussions upon the personality of the devil. These arose out of Dr. Wicher's delightful treatment of the miracles of Christ, and echoes of them can still be heard around the hall. Dr. Wicher has already taken us through the Epistle to the Romans, and will continue his work for the next two weeks in I. Corinthians. Our only regret is that we have not had more time to spend upon these two books. We need as much New Testament work as we can get to round off our Theological course.

With a man of the moral enthusiasm and spiritual insight of Dr. Taylor in the department of Old Testament, there is a danger of us leaving the Hall as Old Testament enthusiasts, without having acquired a true Christian balance by a sincere appreciation of the New Testament. This would be a decided handicap, as Dr. Taylor would be the first to admit. Christian ministers ought to be masters of the New Testament which is the distinctively Christian portion of our sacred literature. Hence our regret that Dr. Wicher could not have spent a longer time with us. He has done his best to cover as much ground as possible during the term, and some of us think he has succeeded remarkably well, when we begin to reckon up the chapters we must review during the ten days or so that still remain before the examination comes upon us. We have appreciated his work on our behalf, and through these pages would sincerely convey our thanks. May we venture to hope that Dr. and Mrs. Wicher have enjoyed their visit to Vancouver, and that the abrupt break in their holiday in a more

southern clime may not have been without some compensation during these delightful Vancouver days.

If Dr. Wicher has perchance noticed any sign of ennui in his class, let him not imagine that we weary of his teaching. We weary for our holidays. Four long months—if I were but a master of that moving trade, I might hope to make our Senate “feel the dint of pity.” But I’m not. “I only speak right on,” and speech of mine, on such a theme, would be of no avail upon such reasonable men. Yet I know that if I were to address the “common rabble,” such is the mettle of their spirit, that the mere mention of the theme would be enough to stir their blood, and make them rise and mutiny. Four long months! And two examinations to bring them to a close! Surely we’ll have earned a fortnight’s respite. We do not forget that our professors have had the same siege; nor will we begrudge them their well-earned rest.

Since our last issue another tennis tournament has been played off. As we have noted previously, College Mission Fields this year are supplied by two men. The teams in this tournament were composed of the different pairs of students supplying the fields. Fortunately the pairing was well balanced, and the games were keenly contested. The victory went to Messrs. McLean and Smith—Alta Vista field, their runners-up being Messrs. Maxwell and Chalmers—the home team. We congratulate the athletic committee upon the interest they have both shown and stimulated in the tennis tournaments, and hope they will manage to arrange for one more after the holidays. If one might venture to make a suggestion, perhaps the committee could plan some method of giving us an inter-year tournament. A little healthy rivalry of this sort might not be amiss. We could play either singles or doubles; each year entering as many men as it pleased. The count might be reckoned upon the average number of games won by each year. (Since writing this I notice that another tournament has been arranged, in which occupants of the same room form a team. This should prove interesting.)

The devotional committee are to be congratulated upon their convenor. Mr. Pringle has shown himself actively alive to the spiritual needs of the college, and under his committee the devotional exercises have been faithfully attended to. The establishment of a Friday evening meeting for the discussion of religious or theological subjects has proved a great success. Each evening a leader proposes his thesis and defends it. Thereafter the meeting is thrown open for a general discussion of the subject. Up to the present such subjects as “The Limitations of Dogma,” “The Message of Amos,” “Mystics and Mysticism,” and “The Earthly and Heavenly People of God,” have been ably introduced, and invariably an animated discussion has followed.

Fortunately the two schools of theology—the old and the new—are well represented, so that discussion is never likely to lag through dull unanimity. If these meetings teach us to appreciate sympathetically the other man's point of view, and convince us that we have by no means a monopoly of wisdom, they will have more than justified their establishment. Meanwhile, here are some lines from Clough that indicate an attitude of mind which it would be well to cultivate in these discussions:

“The old need not be therefore true,”  
O brother men, nor yet the new;  
Ah! still awhile the old thought retain,  
And yet consider it again.

and lest this seem to emphasize one attitude unduly, take this further quotation from the same writer:

Maturer optics don't delight  
In childish dim religious light,  
In evanescent vague effects  
That shirk, not face, one's intellects.

*By the Way*

Joe (in New Testament class): “Is there anything in the New Testament that explicitly forbids a man having more than one wife?”

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Much interest seems to be manifested in the possibility of the Jews returning to Palestine. Dr. Wicher has had to answer several questions regarding it. Presumably the only way by which the Jews could again possess the land is by purchase. Is it only a coincidence that this interest should be shown at a time when real estate has taken such a slump in Vancouver?

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J. R. C.: “Was it the A. C. or L. Manuscript that the professor referred to?”

J. H. B.: “I don't know. These are ‘Uncials.’ I'm more familiar with the ‘Cursives.’”

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We've heard one of our Highland students remark that he has often been mistaken for a Dane or German. It seems difficult sometimes to place these sons of the North. We heard recently of a remark which passed between a worthy old couple from one of our mission fields. They were travelling on the Central Park inter-urban line, and sat ahead of two Highlanders who chatted familiarly in the

primitive tongue. The worthy couple were Scots, and the husband said to his wife: "D'ye hear that?" To which the good wife replied: "Yes, they're Chinamen, aren't they?" This calls to mind the Chinaman's estimate of the three nations. When asked his opinion of the English, Irish, and Scotch, John replied: "Englishman, he talkee too muchee; Irishman, he fightee too muchee; Scotchman, he alle light, he alle same Chinaman."

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Lest some anxiety should be caused by the fact that Mr. A. McLean has spent more of his evenings in the Hall these last few weeks than he did during the first three months of our course, we beg to state that we have learned on good authority that there is no cause for fear. She is only away on holiday.

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"Phone! Grant: Shame, man; to keep her always on 'long distance.'"

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Mr. James Leslie will challenge any man around the Hall to sit ten hours at a stretch in the same chair, over the same book.

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Told for the benefit of Mr. Brooks, by J. R. C.: Young man to his employer, who has reproved him for being late: "Well, sir, I leave every morning by the eight-thirty car. If she is on time I get here a few minutes before nine; if she is delayed, I'm late." Employer: "Young man, I leave every morning by the eight-twenty car, and I'm always on time."

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## Church Life and Work

### *Professor Wicher in Demand*

Rev. Professor Edward Arthur Wicher, of San Anselmo Theological Seminary, who is lecturing at Westminster Hall this month, has been much in demand for services, and has preached in Victoria as well as in Vancouver. After officiating in St. John's Presbyterian Church in the morning, he preached to a crowded congregation in Mount Pleasant Methodist Church in the evening, the pastor of which—Rev. Dr. Sipprell—is a Toronto University classmate of Dr. Wicher's. Lack of space prevents the publication of a summary at this time. In speaking in the morning from the text "Pure religion and undefiled," etc., Dr. Wicher, after dealing with the difficulty of keeping oneself "unspotted from the world," and pointing out what that meant and what it did not mean, suggested that the practise of the first part of the text would be the outcome of experience of the latter part.

Men could so give themselves to the world in service in the spirit of Christ that even those hostile would be unable to besmirch their characters. "Nothing succeeds like success" was one of the devil's lies, for nothing succeeded like the failure which meant self-giving.

An article by Dr. Wicher appears elsewhere in this magazine.

#### *Westminster Presbytery Meets at Agassiz*

The regular meeting of Westminster Presbytery was held in Geneva Church, Agassiz, on 14th July. The attendance from all parts of the Presbytery was good, and a large amount of business was transacted. Greetings were sent to the new Presbytery of Cariboo on its formation, and Rev. C. M. Wright, of Fort George, was transferred to its charge, to be inducted as the first pastor of Fort George, with the hearty congratulations of the Presbytery of Westminster on the splendid work he has done in the middle north.

#### *Prince Rupert's Call to Rev. H. R. Grant*

The call to Rev. H. R. Grant, of St. Paul's, Vancouver, from Prince Rupert, was sustained, after Mr. Cameron, one of the elders of St. Paul's, had made a very earnest and touching plea for Mr. Grant's retention in his Vancouver charge. Mr. Grant was deeply affected by the necessity which he felt laid upon him for leaving so devoted a people, but said he would go to Prince Rupert feeling that a great service lay in his power for the cause of Christ in the north country.

#### *Call to Rev. R. M. Macleod*

A hearty and unanimous call to Rev. Ronald M. Macleod, North Vancouver, from Knox Presbyterian Church, Ingersoll, Ontario, was received by Presbytery, and Mr. Macleod's congregation was cited to appear at a meeting of Presbytery to be held in Mission on July 22nd.

#### *Induction and Other Arrangements*

Arrangements were made for the induction of Rev. H. R. Grant at Prince Rupert and the Rev. T. Thoburn Conn of Mission.

Mr. Grant's removal left vacant the convenorship of the Home Mission Committee, and Rev. A. L. Burch was appointed to this position with much heartiness, Mr. G. C. F. Pringle of Collingwood being appointed vice-convenor, while Mr. G. H. Findlay was appointed vice-convenor of the Fraser valley section of the committee.

Owing to his duties in connection with the immigration department, Rev. R. J. Douglas felt it necessary to relinquish the office of Clerk of Presbytery. The resignation was reluctantly accepted, and a resolution expressing appreciation of his services was cordially passed.

On motion of Rev. R. J. Wilson, Rev. J. L. Campbell of Abbotsford was elected clerk and entered upon the duties of the office.

Various committees reported on the work of their departments. A pleasant feature of the meeting was the luncheon provided on the balcony of the manse by the ladies of the Geneva Church.

In the evening a public meeting was held at which addresses were delivered by Rev. J. S. Henderson on the general work of the Church with a special reference to social service and home missions, and by Principal Mackay with special reference to the educational and foreign mission work of the Church.

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## Impressions of the 1914 General Assembly

The thirty-ninth General Assembly met in Woodstock, Ontario, from June 3rd to 10th. Never had the assembly met in so small a city, but never was it better entertained, and never did it do its work more thoroughly and in so short a space of time. Rev. R. B. Cochrane, minister of the Assembly Church, proved himself to be a man of remarkable resourcefulness and organizing power and he was ably and loyally supported by his neighbor, Rev. H. M. Paulin and the entire community. Woodstock stands in the midst of the rich and beautiful farming lands of the County of Oxford and there are few spots in all the world more pleasing to the eye and inspiring to the imagination than this old country. Its capital city is worthy of her surroundings. She is a city of homes, with broad tree-lined streets and fine public buildings; a city of unbounded hospitality. Every commissioner seemed to feel that the home in which he was entertained must be the most hospitable of all, so splendidly was his every want anticipated.

Rev. Dr. Herridge, of St. Andrew's Church, Ottawa, made an ideal Moderator. He has been known for many years as a master of chaste and beautiful English, a dignified and exceedingly able preacher of the Gospel, but few were prepared to find in him a master of assemblies. Yet by his ready wit, his prompt, yet ever courteous decisions and his unvarying kindness of manner, he won the heart of every member of the assembly in its first session and held it to the very end, putting the business through in the shortest time on record, and with a thoroughness that left nothing to be desired. In this he was ably supported by the business committee whose work gave universal satisfaction. The programme was so arranged as to give first prominence to first things and a fair time to all.

There were some dramatic moments in the Assembly. One that will long live in the memory of all was when Dr. Grant decided to reconsider his resignation and accept the position of Superintendent of the joint committee of Home Missions and Social Service. The whole

Assembly rose to its feet in wild enthusiasm and no man ever resumed his task with a more emphatic verdict of confidence.

Once again the great question was Church Union. The committee had a full day and a half of earnest discussion in which there was very tense feeling, but the most kindly relations were maintained throughout. In the Assembly it was the same. Nothing was said or done to create friction or bitterness and yet it must have been evident to the most obtuse that there is a strong and convinced opposition to the present movement in the Church, and the general feeling was that unless the vote to be taken in 1916 shows a more marked unanimity of feeling in the Church, it will be better to stay proceedings for the present and wait for the progress of the years to bring about the union which will be one of hearts as well as of program.

It was a cause for deep thankfulness to the Great Head of the Church that despite the money stringency, and general slackness of trade, the contributions to the Budget showed an increase of forty per cent. over last year, and the prospects for 1914 are even better, though still far below what has been aimed at.

The excursion to Embro was a delightful interlude, taking the Commissioners through the rich fields and by the beautiful homes of Oxford to the historic church which has given more men to the Presbyterian ministry than any other church in Canada, if not, indeed, in the world, in the same length of time.

The great questions of Home and Foreign Missions, training of the young, and the praise service of the Church all received adequate attention and the Assembly of 1914 made a distinct contribution to the real inner life and work of our beloved Church.

For 1915, Victoria made a strong bid, but the financial argument prevailed, as it would cost \$10,000 more to meet in Victoria than in Kingston, and so to Kingston we go and there in Grant Hall on the First Wednesday of June the fortieth General Assembly of the Presbyterian Church in Canada will convene. In the meantime there is a year's great work to be done. May it be the richest in real abiding results of all the forty.

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### Fourth Annual Pacific Coast Theological Conference Meets at Bellingham July 28th to 31st

To initiate a theological conference which shall be at once interdenominational and international in its scope and influence, is an attainment of which churchmen of any city or district may well be proud, and to Vancouver belongs the credit of having done this in 1911.

Such a conference readily commended itself on both sides of the international boundary "line," and as a result it has become an annual

summer meeting held alternately on Canadian and United States territory.

In addition to prominent churchmen of the western United States and Canada, the first conference held in Vancouver in 1911 was fortunate in having (thanks to the teaching arrangements of Westminster Hall) two distinguished British scholars, Rev. Professor James Stalker, D.D., of Aberdeen, and Rev. Principal Garvie, D.D., of New College, London, taking part in its programme.

At the second conference held near Seattle in 1912, "Graham Taylor," of Chicago, and Rev. A. R. MacEwen, D.D., of New College, Edinburgh, were outstanding speakers and leaders in discussion; while at the 1913 conference held in Victoria, B. C., Principal Adeney, and Professor James Moffat, of Oxford, took part.

#### *The Programme for 1914.*

Preparations have been made to hold the fourth conference at Bellingham, Washington, and by arrangement with the Bellingham Bay Chautauqua Committee the conference membership ticket of \$1 is to carry with it admission for members and their wives to the Chautauqua grounds and programme. This should enable ministers and others to combine a restful holiday with an educational experience involving addresses and discussion upon vital theological questions by leaders of religious thought.

The conference begins with a meeting on Tuesday evening, 28th July, and closes on Friday evening 31st, so that those attending from a distance may arrange to spend the week-ends in Bellingham or at any other attractive point between it and their home city.

The programme for 1914 promises to keep up the standard set in former years, though, unfortunately, through illness, Dr. Milligan of Scotland is not to be present. The president is Rev. A. W. Leonard, D.D., of Seattle, and the opening address on the Tuesday night will be given by Rev. Professor Edward Arthur Wicher, of San Anselmo Theological Seminary, near San Francisco, California. Professor Solon C. Bronson, of Chicago, will give two papers, and the other speakers from the United States side will include President Penrose of Whitman College, Walla Walla, Attorney W. D. Lane, Rev. Dr. Matthews, and Rev. F. A. LaViolette, D.D., and Rev. E. H. Todd, D.D., Seattle; while Rev. W. H. Boardman, Walla Walla, will take charge of the morning "Quiet Half-hours."

The speakers from the Canadian side include Principal Vance of Latimer Hall, Rev. Dr. Sipprell, Rev. Professor Pidgeon of Westminster Hall, Rev. J. K. Unsworth of First Congregational Church, and Rev. Principal Mackay, who will introduce a discussion on "The Challenge of the Orient." Dr. A. P. Procter, Vancouver, will follow Attorney W. D. Lane, of Seattle, who deals with the social task of Christianity.. Dr. Procter's subject is "Citizenship from a Medical Standpoint."