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# WESTMINSTER Hall Magazine and Farthest West REVIEW

VOL. VI.

AUGUST, 1914.

No. 1

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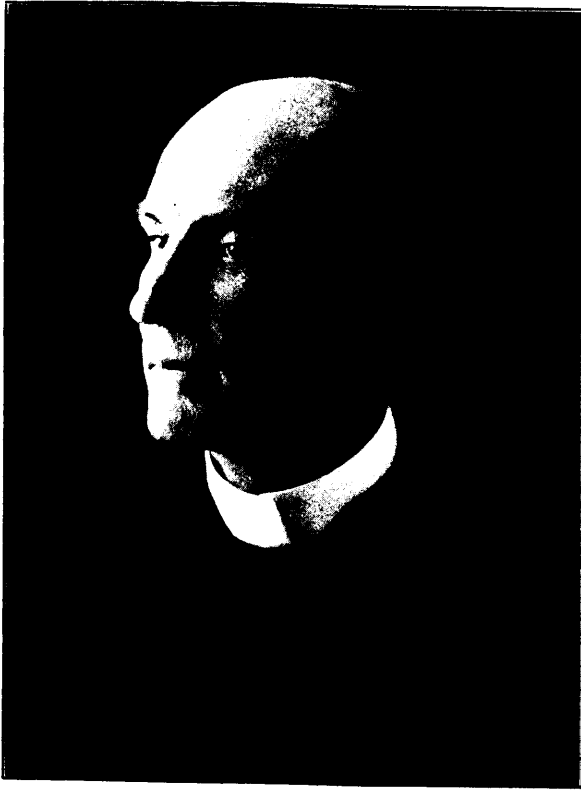
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D. A. CHALMERS

Managing Editor

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## THE ORIGINAL "SKY PILOT"

REV. HUGH R. GRANT, M.A.

VANCOUVER

Mr. Grant, who is said to have been associated in the mind of "Ralph Connor" with the original "Sky Pilot," has left St. Paul's Church, Vancouver, in response to a unanimous and persistent call from Prince Rupert, the more northern west coast city in British Columbia, and now the Pacific terminus of the Grand Trunk Pacific Railway.

A short article concerning Mr. Grant appeared under "The Man and His Message" in our February number; but so far from any copies being available at the publishing office, we should welcome the return of any unsoiled copies of that issue.

A report sent us of presentations to Mr. Grant is among much matter unavoidably held over this month.

# Editor's Page

## *The Ultimate Standard of Progress*

In our July issue we wrote of "an epoch-making opportunity for Anglo-Saxons," and now a supplementary idea may be emphasized. The world-shaking war, begun with this month of August, suggests among many other things that not by races, but by the standard of Christianized civilization attained is the true progress of nations to be reckoned and recognized.

It is needless to write now of the menace of German militarism, which has unquestionably had much to do with setting the pace in armaments in Europe, just as it would be unwise to forget that many of the German people are peace-loving citizens and leaders in literature and art. The prophecies to the effect that permanent peace will follow the present great war have already their sceptical critics, but there is no ignoring the thought that the army of peaceful progress and of Christianized humanity may ultimately enforce the curtailment of armaments and the organization of an international or intercontinental arbitration court.

Meantime, in the war's first stages, its unifying effect on the nations of the British Empire has been one of the most notable and inspiring results.

## *Our Sixth Volume*

Before or with the opening of a new volume it is customary for many publications to forecast their future or outline the varied good things they have in store for their readers. Not only because

"The best laid schemes o' mice and men gang aft agley," but because we would rather satisfy and gratify our readers by performance, month by month, than seek their good-will on promises and prospects, we refrain from mentioning in detail the articles we hope to publish in the near future.

At the same time we may emphasize that what was true immediately after the present management took charge of this magazine, has continued true in an increasing degree, and we have at no time lacked an abundance of articles bearing upon one department or another of the field we seek to cover.

As one of the leading articles in this number may suggest, we hold that our ideal affecting "social, literary and religious life and work," involves an interest in all matters bearing directly on educational questions. We are also glad to be able to reproduce in this issue Professor Bronson's searching article on "Ministerial Perplexity—and Some Suggested Ways Out."

We are gratified to be able to record that we have an enlarged and continually increasing mailing list of bona-fide subscribers. Our progress in that direction has been steady, and our faith in our field and opportunity of service remains undiminished.

# \*Westminster Hall

(Tune: "O Canada")

[By William Scott, B. A., President Students' Council, 1914]

Westminster Hall, our Alma Mater dear,  
Fondly thy name our loyal hearts revere:

For learning sound  
Will aye abound

Within thy sacred walls;  
And men of might  
Prepare to fight

For right, where duty calls.

Westminster Hall! Westminster Hall!  
Proudly and long thy virtues we extol,  
Proudly and long thy virtues we extol.

Westminster Hall, in youth thy counsel lend:  
Our fathers' faith, O help us to defend.

May we never swerve  
From Him we serve

With wise and earnest zeal;  
But taught by thee  
True patriots be

To seek our country's weal.

Westminster Hall! Westminster Hall!  
Help us to heed our great high Captain's call,  
Help us to heed our great high Captain's call.

Westminster Hall, thy colours blue and gold  
Enshrine for thee rich glories yet untold.

Thy motto grand,  
"To every land,"

Shall our endeavour be:

The setting sun  
Shall see begun

Thy work beyond the sea.

Westminster Hall! Westminster Hall!  
Loud ring our praise of thee, Westminster Hall,  
Thou art of Colleges the best of all.

Vancouver, August, 1914.

\*Awarded first place in a College Song Competition among W. H. students.

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INDEPENDENT IN POLITICS

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VOL. VI.

AUGUST, 1914

No. 1

## \*Education as a Welding Force in the Building of a Nation.

[Alice Ravenhill, F. R. S., &c., Shawnigan Lake, B. C.]

The fundamental problem of all mankind is how to attain fulness of life. To many minds the acquirement of wealth represents their somewhat crude conception of its solution; and they are not wholly at fault, for, though wealth alone confers neither breadth of vision nor ensures immunity from ills, nevertheless most of the best things get into this world by the aid of wealth. That freedom from material cares which, in most of cases, is essential to the best work of the artist, scientist or philosopher, depends upon the possession of an assured income; conditions of life favorable to vigor of mind and body can be obtained only by those well enough off to pay for them. Profitable enjoyment of the rich records of the past, embodied in wood, stone or ivory, transcribed on parchment or paper, or depicted on vellum, canvas or copper, is chiefly the privilege of those whose early lives have been spent under the direction of well trained teachers and whose maturity has ripened in an atmosphere of cultured leisure.

Naturally, the significance attached to this expression, "fulness of life," must vary among the millions who hold its attainment as their ideal. To the majority it would probably stand for ease, food, warmth, shelter, a pleasant leaven of play to lighten daily toil; relief from haunting fear of starvation, debt and disappointment. To a minority, this longed-for goal would also embrace opportunities for intellectual expansion; and to a third section of mankind, freedom to practice their faith without risk of molestation would constitute a prominent feature in their desires.

"If then wealth," as Mr. Justice Murphy told us a few weeks ago, "means the abundance of things that are necessary to satisfy

\*Read before the Annual Convention of Canadian Clubs, held in Vancouver, in August, 1914.

human needs," presumably he used this word in its most comprehensive sense and included therein all needs, religious, intellectual and physical; that is to say, the advantages of modern civilization; association with a well organized society; and participation in the progressive development of an enlightened and wisely governed people. Doubtless, it is their search after this fulness of life which has attracted to Canada the mixed multitudes of which her population is constituted. Here, maybe, they consciously seek only that material good which appeals with so much force to human nature of every color and creed; but here, also, they *should* find opportunities for the intellectual culture and the practice of moral standards, without which prosperity is as partial as it would be short lived.

### *Canada's Mixed Multitudes.*

To realize how mixed are these multitudes, take the latest figures as to the origins of the seven and a half millions of people, scattered in the year 1911 over the vast area of Canada. Great Britain and Ireland contribute 54 per cent. of the total; next in numerical importance come the French, of whom there are more than two million, representing a percentage of 28.51. The remaining 17½ per cent. is composed of multifarious nationalities, which dwindle in percentage proportion from the 5.6 per cent. of German birth to the .05 per cent. who hail respectively from Greece, Turkey and India. Twenty-eight or thirty peoples are enumerated in the Table of Origins found in The Canada Year Book for 1912, although Swedes, Norwegians and Danes are grouped under the general description of Scandinavians, and 2.30 per cent. appear under the heading "Various or Unspecified." Europe furnishes twenty-four nationalities, Asia three and Africa but one; the Hebrews are cosmopolitan and the Indians are aboriginal. What proportion of these people have come direct to Canada, or have reached it after a preliminary residence of greater or less duration in the United States, is not specified in the statistics to which I have had access; neither are the American born emigrants classified as such in these tables, in spite of their known considerable numbers.

Two observations suggest themselves at this point. In the first place, the fame of Canada, the opulence of her natural resources, the unlimited scope of her vast dimensions, the openings she affords for every type of worker, are obviously responsible for the magnetism she exercises on the world at large. Of this power of attraction she is justly proud; only so can her endowment of wood, water and minerals, her capacity for the production of animal and vegetable commodities be utilized.

In the second place, there comes the thought that, with every increase to the population, arise associated responsibilities for those who control and those who benefit by the conditions of life in this

country. Where settlers are scattered and space is well nigh limitless, the family, though its individual members are the product of modern times, apparently fairly rapidly resumes its more or less primitive and patriarchal characteristics. Each family is self-sufficing as to its physical resources; and the sons develop a clannish loyalty, which ensures united action in difficulty or danger. The administration of justice and the protection of life and property in areas comprising a group of families are influenced by local requirements and enforced by rough, if effective, tactics. But the establishment of more homesteads, the advent of pioneers rushing to "claim" or "townsite," call for more highly organized methods of procedure, if the interests of the weakling or the absentee are to be protected; if civilization is to advance; and the conventions which serve as ties to the structure of social life are to be maintained.

It is these more highly organized methods of procedure which find embodiment in our legal code, in our municipal and rural by-laws, in all the multifarious public arrangements which exist to-day for our comfort and convenience; such as the supply of pure water, of electricity and of gas; or the well considered regulations for the transport of food stuffs; for the control of infection; for protection from crime, fire or flood; and for the ordering of our conduct one toward another. This complex system of legal enactments, controlled by an army of officials, is the natural outgrowth of public needs, associated with an increasing population.

#### *Responsibility the Keynote of Duty.*

First, the family group; then its expansion into tribe or community; then the combining of many communities under one system of government, to form a powerful, because united, nation. So have empires ever grown; the period of growth being most active as law and order have gained a greater proportion of adherents. To see to it that the system of government should fit the people upon whom it is imposed is the personal duty of those who frame it; to secure desirable revisions, as conditions change, and to set an example of conformity to the rules laid down for the welfare of the community, is the responsible duty of each individual. Thus, whether we make the laws or benefit by them, responsibility is the keynote of duty.

But the stream of national development rarely follows a wholly unobstructed course. There are marshy shallows, where its waters dwindle to a mere thread, because exaggerated individualism threatens to swamp respect for the rights of others or the recognition of national claims. Precipitous rocks may bar its current, so that its placid waters are churned into swirling torrents, as advocates of socialism find themselves caught into the turbulent exaggerations of syndicalism. Illustrations of these stormy phases of a nation's evolution are familiar to all



students of history; indeed it is not far fetched to compare the growth of a young country with the corresponding periods in human life. There is a period of relatively peaceful infancy, succeeded by the happy, adventurous irresponsibility of childhood; followed, in its turn, by the buoyant anticipations and associated stress of adolescence, which leads on to a more or less productive maturity concluding with an old age of calm beauty or pitiful degradation, according to the deeds and thoughts of antecedent years.

*At the Adolescent Stage of Development.*

On this continent, it is the adolescent stage of development which finds its counterpart in Canada and the United States. There is the exuberant vitality which is disposed to leap before it looks; the absorbing enthusiasm which sometimes prejudices judgment; the egoism and impatience which hinder at times the attainment of the very ideals which fill the eager mind; the well developed capacity for criticism, which is exercised on all who deviate from the momentarily accepted standard. Is not our own past period of experiencing just such characteristics still fixed in our memories; do we not purposely revive these impressions while we endeavor to bear with and guide our juniors, as they fight their way through this turbulent phase of existence? Even so are we also called to the aid of our own country, as she pursues her course towards a fine maturity. Exuberant energy and enthusiastic faith in her own future are invaluable qualities to possess; they minimize obstacles and serve as incentives to needful effort on the part of emigrants from older countries, exhausted by strife and persecution or enervated by luxury on the one hand and overcrowding on the other. But, the inevitable egoism of youth and its impatient excuses for substituting a lower for a higher standard because quicker of attainment, call for balanced counsels from the elders of these same age-old nations, whose people have suffered many a time and oft from the unexpected pricking of the airy bubble of speculation which they mistook for sound security. Mutual criticism, taken in a kindly spirit, would lead to a recognition of community of interest, in spite of apparent diversity; so that fellowship in the common national development ideal would check, by sheer weight of public opinion, the resentment occasionally aroused in old stager and new comer alike, by the imposition of laws or the issue of regulations essential to the welfare of the nation, which appear, temporarily at least, to interfere with individual rights in a free country. It may be well to remind ourselves that progress and civilization are not synonymous terms. The rights of one and all are indeed freely advertised and claimed to-day; would that there were a similar readiness to shoulder the responsibilities indissolubly associated with each such right; that this sense of responsibility must be cultivated there is no question. No nation can be welded into

a factor for beneficent power in the world's work unless its people are possessed by a cheerful and enlightened conception of their duties, (individual, local, national) for the maintenance of law and order—for the growth of morality and culture—and for the progress of art, commerce and sanitation.

Consequently Canada assumes a dual obligation when she offers to the world's wanderers a home of marvellous physical wealth and beauty. If her adopted children are to realize the fulness of that larger life they seek, she must provide for the gratification of the moral and intellectual elements in human nature as well as for its purely material needs. If her own duty to the Empire and the Universe is to be fulfilled, she must further exercise a unifying influence on the mixed multitudes she allures to her green pastures, and knead these particles of varied potentialities into one coherent mass, competent to support the white man's burden of duty, of responsibility and of progress. Once the magnitude of this liability is realized, there is little doubt that many volunteers will press forward to assist in its fulfilment. No one agency, no solitary source of influence, can suffice; neither can it be discharged by isolated or impulsive enthusiasts.

#### *The Forces Which Mould Society Must Be Utilized.*

A comprehensive and necessarily elastic scheme of united action is a primary necessity, and every force which moulds society must be utilized. The most powerful of these forces are not far to seek; they are close at hand in such familiar, every-day channels as home influence and educational methods; club membership and trades union tenets; press ideals and theoretical national standards; each and all therefore should be employed in the service of national growth and unity.

Time permits me to enlarge on one only of these forces, that of education as it may be utilized in our school methods. To some of us the two main objects of subjecting children to the discipline of school seem to be, first, that of leading them into paths found to be profitable in the light of long experience, defined by the footsteps of the world's great men and women and beautified by their labors in every field of knowledge; thus definitely training the inexperienced child to delight in all that is pure, lovely and of good report, so that he can discriminate and choose the best, rejecting things paltry, mean and detrimental. Second, the provision for all children, quite independently of home surroundings, of an environment which shall stimulate their powers and capacities, so that their larger, better selves may develop and bear fruit. To ensure the attainment of these objects, every individual pupil must become a personal study to his or her educator; for if the State assumes the responsibility of moulding human material at the well-nigh most plastic stage of life, its officials must not ignore the fact that, whatever the cost, each child has a right to be educated according to its own requirements, in order that each may render to

God and to the world that particular service for which he was born. No cast iron regulations, imposed upon an entire school population, make for a vigorous national life; as France, and more lately, Great Britain, have learned to their cost. Large classes and uniformity of method in schools scattered over a wide area are false economics. It is but a few weeks since an English educationist of the first rank published some telling criticisms of the defects which sterilize commonly accepted systems of school training, and are, in his opinion, responsible for the disappointing results, which lead the uninformed to brand as a failure what is miscalled education. The most prominent of these defects is the retention as our model of a type of instruction applied to a group of subjects medieval in their origin, unsuited to the needs of to-day, unsympathetic to the majority of minds which are forced into their pursuit; consequently never assimilated and so cast out at the earliest possible moment. If the object of school training is the formation of character and the cultivation of latent gifts and if character is the joint product of inherited nature and childhood's environment, our system of education must be framed to take into account the new combinations of nature ever taking place, and the novel influences in our surroundings ever coming into activity.

### *The Test of a Good Education.*

It is futile to waste valuable time and talents in the effort to cram the Twentieth Century child into a Fifteenth or Sixteenth Century system. "The test of a good education," as the Vice Chancellor of Leeds University said many years ago, "is character and conduct at thirty-five years of age." Meanwhile let us bear in mind that if school links are early broken, if school studies are gleefully relinquished, if school ideals do not crystalize into a high standard of morality in the national life we may rest assured that the school system of that nation needs thoughtful, painstaking revision.

This last statement introduces another fact of supreme importance to our national life, namely, the prime necessity for well trained teachers and for continuity of service on their part.

### *Teachers Should be Nation Builders—Not "School Tramps."*

Let me quote the vivid words of W. E. Chancellor, Editor of "The School Journal," which he addressed last year to many thousands of American teachers gathered in annual conference. "Educators," he said, "are not only teachers in the accepted sense of the word, but social engineers—community architects—nation builders. Can young girls in need of wages rise to these heights?" And then he brands as the "arch heresy, the blackest crime against the community," the prevalent custom on this continent for teachers to be merely what he calls "school tramps."

My brethren, these things ought not so to be in any country. In no case is the result so disastrous as in a young country still in the making; in which many diverse nationalities have to be guided to the formation of one ideal of conduct; in which the exaggerations of immaturity have to be pruned into the stability of manhood; and the duty of devotion to a common cause calls for constant emphasis. Under any circumstances, the undertaking upon which the teaching profession embarks is one of the most serious in the world; its responsibilities become stupendous, when, as in the case of Canada, the school population contains representatives of the twenty-eight nationalities which appear on the Table of Origins in the Year Book for 1912.

I do not pretend that it is an easy task to quicken in the modern child that faith in his country, native or adopted, which enthused our ancestors. Conditions tend to early cosmopolitanism, which, though good in its way, is inclined to further the evasion of personal responsibility for the welfare of neighbor and compatriots, and to encourage a selfish indolence, incompatible with the highest type of life. The younger the training is begun, the more enduring will be its influence. "No man liveth or dieth to himself"; that is the lesson needed to-day. The difficulties are enhanced when the child's immediate neighbors are of a race he is permitted to despise, or so new to their adopted country that they are liable to confuse liberty with license, and, while cut adrift from their old moorings, are too much absorbed in the bewilderment of novel surroundings to lend a hand in making fast the anchorage of their new ship of state.

#### *Methods in the United States.*

Our neighbors in the United States are particularly skilful in their utilization of the machinery of the public school system to advance the rapid assimilation into their national life of the numerous peoples who seek shelter under their flag. In order to foster the spirit of patriotism among the children of the Republic and to arouse it among their adopted brothers and sisters, vocal expression is given weekly, if not daily, to the sentiment of pride in and loyal devotion to their country; and the result of the impressions thus made upon the plastic natures of the young people subjected to the process is seen, not only in their sensitive minds, but exercising an actual moulding influence upon their physical appearance, obliterating old types and recasting them into a perceptible uniformity of figure, speech and action.

I shall never forget the opening exercises I witnessed one spring morning in a large New York School, when the massed children stood at salute as the head girl carried the huge silken banner to the place of honor, where she addressed it in a set form of words of respect, subsequently repeated by the whole number, standing: "Flag of our great

Republic, inspirer in battle, guardian of our homes, whose stars and stripes stand for bravery, purity, truth and union, we salute thee. We, the children of many lands, who find rest under thy folds, do pledge our lives, our hearts and sacred honor to protect thee, our country, and the liberty of the American people, for ever; one country, one language, one flag." The whole ceremony was dignified and impressive. It appealed to a child's instinctive love of symbolism and pageantry, which has been turned to such admirable account by the founder of the Boy Scout movement. Compare the pathos and appeal of these words with the short creed recently published for its members by the Overseas Club. Maybe they are more in tune with British reticence; but they lack that stately diction which distinguishes the American pledge, and seizes a child's imagination: "Believing the British Empire to stand for justice, freedom, order and good government, we pledge ourselves, as citizens of the greatest empire in the world, to maintain the heritage handed down to us by our fathers." Such brevity suffices for adults, but something more picturesque and expansive is needed for small people.

#### *The Use of Patriotic Songs and Character Talks.*

Another excellent practice I found quite common in the States, namely, that of singing patriotic songs at these opening exercises, which keep constantly before the children the idea of national unity, strength, freedom and prosperity. The grand words of the Fatherland Psalm, or the inspiring lilt of the "Red, White and Blue" or the simple rhythm of "The Flag Song" appeal to all the children; but especially do they bind the little foreigner to his new home, while the native born child visibly swells with pride in his grand inheritance. A useful variation of this programme would be the introduction of the national anthems and patriotic songs in use among each nationality represented in the school; by thus making them familiar to all the children a further interest in and bond of union with the "strangers within our gates" would be brought about. Another American custom, not immediately directed to this end, but certainly contributory to it, is found in the selection for a daily talk of some man or woman whose deeds have brought glory to their country or good to all mankind. The list includes the names of Buddha and Florence Nightingale, of William of Orange and the Mother of the Gracchi, of John Brown and Elizabeth Fry, of Joan of Arc and Robert Owen, of Cordelia, Confucius, and Columbus. Again the opportunity is provided for emphasizing the bond of love for God and man which binds all humanity into one vast whole, as well as the fact that every nation contributes its representative to this roll call of honorable deeds.

(To be concluded)

## The Adulteration of Spirituous Liquors—Part II

(Translated from the French by Professor R. E. Macnaghten)

*But, it will be said to me, since it seems proved to-day that the chief cause of alcoholism is the impurity of the alcohols delivered for consumption, is not the law sufficiently armed against the adulteration to prevent the sale of these unwholesome drinks? It cannot be pretended, in the present state of our legislation, that the presence in brandy or gin of amylic alcohol, butylic alcohol, or any of the other poisonous substances recently discovered, can constitute a fraud that shall fall under the application of the Penal Code. The sale of ill-prepared or incompletely rectified alcohols is not touched by the law which regulates the adulteration of articles of food. Attention has long been called to this matter. As early as 1872, the Belgian Medical Association, stimulated by the increasing dangers of drunkenness, gave expression to their desire of "seeing the Government pass laws or measures adequate to do battle with this great social plague." And it is not only in our country that the legislative enactments have been acknowledged insufficient; everywhere the fiscal and penal laws are impotent to prevent the adulteration of alcoholic drinks. The International Congress, held in Paris in 1878 for the study of questions relative to alcoholism, expressed the desire that Governments should be invited, not only to prevent and repress the abuse of alcoholic drinks, but also to direct all their efforts *to the end that the brandies destined for general consumption should be, as far as possible, purified or rectified.**

Similar resolutions with respect to Governments were passed by the Congress of Brussels and Geneva; and the Hygienic Congress held at Vienna in 1887 unanimously adopted the two following propositions: (1) the control of brandies by the State before their circulation in commerce; (2) the withdrawal of duties on wholesome drinks, such as wine and beer; so as to concentrate all fiscal charges on what are rightly termed alcoholic liquors.

During the discussion in the Belgian Chamber on the Bill for the repression of drunkenness, which the Government passed in the session before last, many speakers demanded that special measures should be decreed to assure the purity of alcoholic drinks, and M. de Selys Longchamps expressed himself thus: "Since we cannot hope that the people will of its own self cure itself of the excesses of alcoholism, or that the consumption of spirituous liquors will sensibly diminish, it is the duty of the Government, in the absence of legal ordinances sufficient to produce this result, to take measures of the most adequate and strenuous kind against the adulteration, or, I should rather say, the empoisonment of alcoholic beverages. I appeal to the distinguished

masters of the art of medicine, who are equally versed in the knowledge of chemistry and in the effects of certain substances on the health of mankind; I feel certain that they will confirm what I have just said on the frightful danger that threatens us from the consumption of empoisoned beverages." The law against drunkenness has been one of the first concessions made to those who have for so many years been battling against alcoholism. Nevertheless we must not deceive ourselves as to the efficacy of repressive measures, which, though far more rigorous in other countries, have, as experience shows, had no effect in restricting the consumption of alcoholic drinks. The sole efficacious remedy consists in prevention. Let us hope that the Government, faithful to the promise made to the Chambers, will not delay to complete its work by preparing a law preventive in character and *especially containing provisions for the assurance of purity in alcoholic drinks.*

The Patriotic League for the Prevention of Alcoholism has long been occupied in seeking for these means. Amongst the preventive measures which it recommends should be included in the new law, is "the enactment of measures adequate to assure the good quality of alcoholic drinks, and to hinder the sale of products that might include substances of that kind which we have already described to be injurious to the health." The requisite condition of purity ought to be assured by a body of expert chemists, acting in rotation, *i.e.*, the chemists would inspect, in turn, the distilleries and retail establishments. The license would be withdrawn after three infringements, proved by three separate chemists. It is with reason that the League insists that the certifying of the impurities of alcoholic drinks should be made by experienced chemists. It is, in fact, no easy task to discover the fraudulent adulteration of different alcohols, and to recognize in any beverage the different varieties of alcohol. The chemical processes discovered up to the present day for attaining this object are complicated, require the advanced knowledge of specialists, and demand the employment of perfected apparatus. The French Senate has comprehended the great importance of the solution of this problem in instituting a prize of £2,000, to be awarded by the Academy of Sciences, to the person who shall discover an easy and practical method, such as could be employed by the agents of the Administration, of determining in the spirituous drinks of commerce and in alcoholic beverages the presence and amount of other substances than chemically pure alcohol or of ethylic alcohol.

You will pardon me, I hope, for having entered into these details (which are perhaps somewhat too scientific), concerning the different kinds of alcohol, their origin, their mode of production, their composition, and the means of verifying their purity. My object is not to make to you a vain display of erudition, but rather that you may thor-

oughly understand the causes and the complicated morbid phenomena of this terrible disease, alcoholism; a disease that is so common in our days, and which menaces not only the individual, but also the family, society, and the future of the country.

The alcohols of commerce—according to two chemists distinguished in our country, Messrs. Dewilde and Van de Vyvere, who have given much study to the question—are all impure. The processes of distillation and rectification practised in our distilleries are insufficient to remove the whole sum of fusels; moreover the gin of the country always contains a certain quantity.

The majority of the distillers, much more solicitous for their own interests than for that of the health and wellbeing of the public, content themselves with distilling at 73° (centigrade), and while they reject the more volatile substances that pass away at this temperature, they leave the alcohol infected with the remaining impurities, which consist of extremely dangerous poisons. *This is the real cause of alcoholism.*

There are, nevertheless, means of manufacturing alcohols free from these products, and there are methods of rectification by which with the worst "phlegms" one can obtain neutral products, free from fusels, which, having lost all trace of their origin, are as pure as the alcohol derived from wine. But these methods are costly, and rarely put into practice. The honest manufacturer, who endeavored to apply them, would run a great risk of ruining himself; and perhaps even the consumer, accustomed to the biting taste of impure gins, would turn up his nose at such productions.

The hygienic control of a protective law would alone assure the circulation of alcohols of good quality, and free (from the sanitary point of view) from the dangers of empoisonment that exist in the alcohols of commerce now delivered to consumption. This would be one of the most effective methods for preventing, in a sure and certain manner, the progress of alcoholism.

The rectification of alcohols, all important though it be, presents a great defect, that is, of being expensive, and moreover of causing great waste, which still further increases the cost price of production. The manufacture at the outset of pure alcoholic liquids will be a real gain, and a great improvement on the above process. A method has been discovered; and now-a-days it is possible to manufacture from all sorts of materials, with the diverse substances that permit of fermentation, ethylic alcohol of so pure a kind that it requires no rectification. The product obtained depends entirely on the quality of the *ferment* employed. If this latter be pure, it produces genuine alcohol, similar to that produced by the fermentation of the juice of fresh grapes. But if it be impure, an iso-alcohol will be developed, *i.e.*, a product which will have the same formula as the alcohol of the series, but which will



differ by its physical, organoleptic, and physiological properties. The remarkable researches of M. Pasteur have shown that every process of fermentation has its own particular ferment or yeast. M. Girard, head of the Paris municipal laboratory, continuing the researches of his master, has proved by means of experiments "that the same *must* (unfermented wine) when impregnated with one kind of ferment will give one product, and with another ferment another product." It is therefore absolutely necessary in the materials to be submitted to fermentation, to employ only those ferments which are capable of producing the purest alcohols.

At present, says M. Girard, the manufacturers employ two sorts of ferments, the high ferment and the low ferment. The low ferment, that employed generally in the manufacture of German beers and of good alcohols, is a micro-organism of a vegetable character (*saccharomyces cerevisiæ*) which lives in the "must" at a temperature of 6° to 10° (centigrade), and never mounts to the low surface, even if the temperature rises to 20°. Another ferment, which is much employed at present, is furnished by the fermentation of fruits and plants (*saccharomyces apiculatus*). This ferment, after several transformations, produces in acid and sweet liquids good alcohols.

The high ferment, which especially used in Belgian distilleries, is only developed at a temperature of 16° to 20°. It mounts to the surface, and gives to the alcohol a bad taste, which is accentuated according as the temperature is raised and as the secondary ferments multiply.

We see therefore that it is possible to obtain pure alcoholic beverages either by successive processes of rectification, or by the new methods of manufacture based on the different kinds of fermentation produced according to the different ferments employed.

Even electricity has been employed to rectify bad alcohols, by producing the hydrogenation of the phlegms by means of copper-zinc. According to M. Naudin, the chemist, this process, which is followed at the distillery of Bapeaume lez-Rouen, is superior to all others.

Finally, there exists another very simple process, which we have not yet mentioned, though it has always been known and employed by the wealthy classes—I mean the *maturing in cask*. Newly-made beverages (especially when they have been badly prepared) nearly always contain, as we have already noticed, noxious substances, some more volatile, some less volatile than vinous alcohol. In beverages which have been matured, on the other hand, the greater part of these unwholesome substances—even those which may have been introduced by fraud—are eliminated, and replaced by agreeable and harmless perfumes which are of themselves developed, in such a manner that these products, after a greater or less interval, do not exercise on the human organism the same noxious effect as at the original period of

their manufacture. All the world agrees in stating that after the consumption of old wines, and matured liqueurs, even to a certain excess, neither the brain nor the digestion are effected as they are after imbibing immatured beverages, which have not been freed of their injurious elements.

Certain manufacturers pretend that they have discovered processes which permit the extraction of noxious elements from alcoholic beverages, and by which brandy, gin, wine, or beer, can be thoroughly rectified in twenty-four hours. These would be most valuable processes, if the exactness of the assertion could be properly demonstrated. Up to the present we have, so to speak, treated exclusively of the alcohols that serve as the basis of the spirituous beverages used extensively in commerce, and we have been able to affirm that the gins and brandies which are habitually consumed to excess by the inhabitants of our country, are far from being pure, and often constitute a danger to the health of the community. If we now pass to a category of spirituous beverages, which are generally known under the name of "liqueurs," and whose number is very great, we shall find that their adulteration is even greater, and that their poisonous effects are likewise more fearful. To the deleterious action of alcohols has been added that of foreign substances, which nowadays men do not hesitate to substitute for the natural products, and which are employed by commerce to give to wines, to brandies, and to different liqueurs the external appearance of natural beverages.

Certain wines, instead of being prepared, as formerly from the juice of the grape, are nothing but a frightful mixture of the alcohols of commerce, of water, and of saline and coloring substances, to which is added a stain of French or German origin, which is called, according to circumstances, by the name of "oil of French wine," or "oil of German wine."

Would you know the component parts of this complex product? Mr. Girard shall inform you in his own words:—"This product comes from the oxidation, by means of nitric acid, of the oil of coco, butter, castor oil, and sometimes from fatty substances; under the action of the nitric acid are obtained caproic, caprylic, and capric acids; these acids when etherified under pressure with methylic, ethylic, amylic, or propylic alcohols, give out ethers which have an agreeable perfume, and the smallest quantity of which suffices to give a 'bouquet' to a large volume of alcohol." Hear now how dangerous these products are. The following are the results of experiments made by the same gentleman on "bouquets" called "oils of wine":—Dogs of 10 to 11 kilogrammes in weight, into whom had been slowly injected six to eight centimetre "cubes" of French or German oil of wine, died in less than an hour after having shown signs of meningous excitement and difficulty in the action of breathing and of the heart, terminated by asphyxia.

We can form, then, some idea of the disasters consequent on drinking a beverage of such a kind. Moreover, it often happens that in order to give more pungency to brandies, they are doctored with irritating substances, such as pepper, sulphuric acid, acetic acid, &c., or a horrible drug is added, that is called the "flavor," a sort of mixture analogous to the oil of wine. One hundred to two hundred and fifty grammes of this product are enough to perfume a pipe of 1,000 hectolitres; but in return, a hypodermic injection of 1 centigramme made with this "bouquet" in a Newfoundland dog kills him in eleven minutes. The gin consumed by the working classes in our country is, generally speaking, nothing but alcohol mingled with water. That is one of its least dangers. Often it is adulterated with pepper, with ginger, &c., or with the essence of turpentine, ammonia, or sulphuric acid, to make it more biting; or with soap to make it more unctuous.

It is interesting to examine what these different artificial essences in reality are. They are chemical compositions, generally poisonous, which so far as taste and odour are concerned, bear a marvellous resemblance to the natural products.

Mr. Decaisne declares that the abuse of vermouth produces conditions known under the name of acute alcoholism or chronic alcoholism; that in a short time it induces disorders in the digestive functions and in the nervous system; and that vermouth, even when of good quality, ought to be banished from daily consumption. The same should be done to all those spirituous liquors of which we have just been speaking, and others which are considered as anodynes, namely, curacoa, anisette, cassis, &c., the use of which has, unfortunately, extended as a habit into all classes of society, and even to women. *If time permitted, I could describe to you the deadly effects of the poison alcohol, explain to you the deep ravages that it causes in the human system, demonstrate to you the evils it brings into the family, enumerate the ills which it daily causes to modern society, and give you a glimpse of the hereditary degeneration which is its fatal gift to the offspring of drunken parents.* But this would be to leave the track of my appointed task, and I should fear lest I were abusing the kindly attention which you have graciously accorded me. Moreover, this portion of the vast question of alcoholism has been well treated by my honorable colleague, Doctor Delaunoy. I shall not occupy myself any further with the different remedies that have been successively proposed for combating the disease of alcoholism. *I shall confine myself, in conclusion, to insisting on the necessity of repressing, in an energetic manner, the falsification of alcoholic liquors.* The consumption of these beverages, and especially that of gin and brandy, has made alarming advances of late years. M. Cauderlier has proved by

the Government returns that the mean expenditure for all alcoholic beverages in Belgium for the period 1873-1881 has been £19,000,000 per annum. This sum is almost double that of the annual state budget. Gin alone in this calculation counts for more than £5,000,000 a year. The increase in madness, suicide, and crime is in direct ratio to the increased consumption of alcoholic liquors.

In France in twenty years, £1,600,000,000 were spent in alcoholic liquors. Paris alone consumes almost £25,000,000 a year. What misery, disease, madness, and crime is represented by all this. In England the money spent in intoxicating liquors amounted in 1866 to £80,000,000, and since, the sum has kept on increasing. In Germany, from 1859 to 1879 more than £1,280,000,000 were dissipated in alcoholic beverages. It can be affirmed with certainty that alcohol kills more men than the most deadly diseases or the most sanguinary wars. The victims to alcohol in Russia are estimated at more than 100,000 persons a year. The evil has extended to the New World. It has destroyed the indigenous races of America and of Oceania, and if the State does not regulate the sale of spirituous liquors in the Congo, the invasions of alcohol cannot fail to bring about the degeneration and then ere long the extinction of the negro. We are too keenly interested in the eminently generous work of civilising Central Africa, not to give the cry of alarm. It is time, and more than time, to put an end to so deadly a plague.

Assuredly I do not pretend to maintain that the abuse or even the use of pure ethylic alcohol is harmless; I am aware what disastrous effects it produces in the human economy; I know that drunkenness, whatever be the quality of the alcohol consumed, is the cause of evils innumerable. But how much more dangerous and deadly are the effects of impure and adulterated liquor. The Government, having learnt the duties which devolve on it, will not, I believe, fail in the war which it has commenced against alcoholism. It will understand that it is necessary, so far as the restriction of sale and the imposition of penalty for evading the same is concerned, to place impure alcohols under the same regulations as adulterated beverages; and that with the briefest possible delay a regular and systematic inspection of alcohols must be organized. In order to attain this object, and make an effective law against the adulteration of articles of food, a law which public opinion vigorously demands, there is no other way but to set up, in the principal centres throughout the country, laboratories (of which an admirable specimen has been founded by the care of the Government at the "Grand Concours") which should be charged with the gratuitous analysis of all alimentary substances whose purity might be called in question. This would be a means of repressing and preventing fraud, of assuring the health of the people, and thus of increasing the vigor and the well-being of the entire population.

## On Quarantania

[R. A. Hanley]

Look from this mount, young Prophet,  
Under thy searching eyes,  
Earth with its priceless glory,  
Round thee in beauty lies.

Look to the east, or westward,  
Where'er thy vision will;  
Let all this wealth and power  
Thy deepest wish fulfill.

Look o'er the sweeping desert,  
Up from the fields of myrrh  
Wendeth the fleet-limbed camels  
Laden with species rare;

Look on the trackless ocean,  
Over the waters cold,  
Passeth the fleets of nations,  
Freighted with wealth untold.

Look o'er the mighty kingdoms,  
City and smiling plain,  
On let thy vision lead thee  
Till East is West again;

Yonder, the tramping legions  
March with the spoils of war;  
See in those mail-clad armies  
Power that no walls can bar.

Mine is the might of empire,  
Mine is the pomp of kings,  
Mine is this world of splendor,  
Mine all the light it flings.

Would'st thou be king of nations?  
Would'st thou in glory shine?  
Fall at my feet, young Prophet,  
Worship, and all is thine!

\* \* \* \*

Get thee behind me, Satan!  
Scorn I thy garish throne!  
Know you not it is written:  
"Worship thy God alone?"

## \*Ministerial Perplexity—Some Suggested Ways Out

[By Professor Solon C. Bronson, Chicago, U. S. A.]

One of the most inspiring little books which has fallen under my notice of late is Mr. Herbert G. Wells' "The Discovery of the Future." The thesis elaborated in that tract is that to-day with our scientific approaches we may even more safely forecast, and so know, the future than hitherto we have known the past. Of the past there are three sources of information: The first is personal experience, the second is history, the third is science, especially geology and archæology. The first of these, personal experience, is after all uncertain, since the feelings as well as the eyes of a man are lenses which mislead the best of us as to size and quality. The second, history, is but the record of the experiences of previous men, or the interpretation of those experiences, which only doubles the uncertainty. The third, science, is the surest source of definite information respecting the past, but it deals only with the distant and the least instructive past.

Of the future, however, we have in many realms absolute knowledge, and in all, with materials now at hand, we have much surer knowledge of the future than of the past. Such is the argument in part. Mr. Wells boldly applies all of this to the social and political history of man, and asserts that we may, if we will but use the materials at hand, know the course of human history, or on the basis of our knowledge, shape it.

Now that is exactly what we want in the Church—to discover the future, not the future of the world to come, but the programme for this; and this is possible, if we will. Take all these great social problems which confront us to-day and we have now arrived at such knowledge of processes that these problems stand in the way of solution—the problem of poverty, of misery, of crime. We do know the way out of these, or we may find the way out if we will.

### *Change is the Order of Life.*

But first, to show the need of such discovery of the future, I want to put on the screen a picture of our perplexity. To say that the age in which we live is peculiar, is commonplace, and to some inane. Yet it is peculiar. Every age is peculiar in some matters, and to say otherwise is to deny the most patent facts of life, the order of which is change. Bergson's philosophy may be new, but it is true; change is the order of life. Only dead things stand still. In social development

\*Read before the Fourth Annual Pacific Coast Theological Conference, held at Bellingham, Washington, 1914.

we never reach ends, finalities; we can hope for progress only, or at least, change. To say that this age is like former ages is only partly true, and the things in which it differs from former ages are for us the most important things.

One might catch up this stream of change anywhere for purposes of illustration, but just now it will be needful to speak of some things bearing on the religious situation. Take first, things most material. Take the change in church architecture, and who does not know that the form of buildings now being erected, at least by the free churches, has changed greatly in the past fifty years. But this marked change in church architecture is due to the changes which have taken place in what goes on inside the church. It is an effort to provide the proper shell for the animal within, and so adapt it to the discharge of its functions. Whether this is for good or ill does not matter now. The life and activity of the church within are widely different from what they were in the recent past. Or let us approach it from another angle which gives us an equally clear vision of the fact. Take the change in the forms of worship. Who does not know that the sacrament of the Supper as administered in any modern church could not be identified by the early Christians except by a great stretch of the imagination, not to speak of the widely different administrations practiced by the various branches of the church to-day. Some of us have already lost certain forms of service which once were regarded as essential. The early band meetings of the Methodists are of this sort. There are still other services of this and of other churches which are now disappearing.

#### *Coercive Authority Gone or Going.*

Take matters more fundamental still: The old discipline rested upon fear. Government rested upon fear, religion rested upon fear, the family was supported by fear, child training was by fear chiefly. Women were held in apostolic subjection to their earthly lords through fear, not at all through greater piety or sense. Now all this is greatly changed or is rapidly changing. We no longer seek to crush the will of the child, but to educe it, educate it, develop it. In many departments of life coercive authority is gone or is going. Even the thunderings of a superheated theology no longer scare people, at least so easily as formerly.

Or take another aspect of the present, namely, its multitudinous distractions, its complexity, simply the number of things going on to-day. Life is a vast moving picture and the rapidly rolling films reel off startling surprises every second—new scenes, new things, wholly unlike anything the world has seen before. In our organized life it is so. We are very nearly organized to death—more harness than horse, as it were. We are rushing from one meeting to another, or one amuse-

ment to another; we have new games, new tasks, new religions, new philosophies. Every day affords a new thrill. It is a new world of wonder; a world, at least on the outside, gloriously attractive. The prosaic and unexciting ox cart has given place to the rapidly moving steam train, the trolley, the jar of the automobile, and the thrilling endeavors of the aviators. We do see miracles. We talk through space, we flash our thoughts over seas on the wings of light. It is a new world for us all; new to the religionists, and we know that nothing like it has ever appeared in the past.

*Notable Words—Written Before the War.*

I close the contrast by one more illustration, the force of which none of us can deny, and it is one of the most important for the church. To-day for the first time in history we stand face to face with all of the undeveloped races of mankind, and we cannot dodge. Exploration has ended, the world is small, and we both know and are known. We are in grave peril. The poor peoples whom we have exploited are more numerous than we, and they are rapidly appropriating our mechanical devices and are even more skilled in the use of them than we are. They can, if they choose, soon wipe us off the face of the earth. This makes living to-day a very delicate matter. The world has become a sensitive world, a powder magazine into which some irresponsible nation may at any time throw a lighted match. (These words were written before the recent outbreak in Europe).

Now to say that the minister in the midst of all this confusion is not perplexed is to say what is not true of any other living man. All of us are perplexed. We do not know the way out. The minister in the increasing distractions of this continuous vaudeville, with its prosperous religious fads and delusions, finds it difficult to get a hearing for his message, and with infirmaries for the aged and the sick it is increasingly difficult longer to minister to the two classes which might presumably lie nearest to his touch. Our appeal to the world is muffled by the roar about us.

*The Social Solidarity of the Church.*

I now turn to the second part of my title—some suggested ways out. The idea is paradoxical after the perplexity for which I have argued. I have implied that this perplexity is one of the orders of life, that perplexity follows perplexity, and must do so in an advancing world. But I would have you go back for a moment to Mr. Wells' thesis—the discovery of the future. There is a knowledge of the future, at least a better knowing of the future than most of us now have, which may serve us here, or which may relieve us in our perplexity. In a former address (that of last night), I sought to show by the activities of the early church, that they in their time ministered



largely and variously. They touched the world of life about them at many points; there were many voices of appeal; they organized kindness, prevented poverty, cured sickness. They preserved the credibility of their testimony before a hostile world. They shut the mouths of their enemies not by answering back, but by living right. It was an expanding church, and we read at the conclusion of one of those accounts, this text: "So God's message is spread and the number of disciples increased rapidly in Jerusalem, even a large body of the priests accepted the faith."

And now turning attention to the church of our time, on the suggestion derived from that earlier church, I desire to state three general principles, and then in conclusion put forth some more concrete, constructive suggestions based on those principles.

And the first of these three general principles is this: The reassertion on the part of the church to-day of her social solidarity. I avoid the word unity, because it suggests what I do not mean. I use the words social solidarity because they open the way for an explanation. The church, then, must reassert, or perhaps better realize, at least acknowledge, her social solidarity. She is one, not so much organically as socially. She is more like a community than an organism. The community is made up of various families dwelling apart, each with its peculiarities of form and management, but socially one—a fact that needs also to be recognized by many communities, as well as by the church.

*Family Disease or Poverty Matters of Community Concern.*

The apartness of these families while in social solidarity implies that no one of them shall encroach upon another, much less throw stones at it. Even such a thing as disease in any one of these families is a matter of community concern. So also the poverty of one is the poverty of all. In a sense it is just as important for one of these families to keep the good health of another as to keep its own. Disease is infectious, so also is poverty. In a profound sense each family rises or falls with every other and all others. Ultimately they all go up together, or they all go down together. That is, they can live best only when they recognize and realize their social solidarity. The early church had that recognition and realization as we have seen, and the modern church must have it. The way to that will be discussed later.

The second general statement which I desire to make is this: That we must to-day, perhaps to-day more than in any day hitherto, greatly broaden the area of our appeal, or greatly extend the line of appeal to humanity. I have sometimes thought that there is a note which will awaken any heart, so that every heart may be awakened, if we only knew that note and sounded it properly. There is a point of contact with every soul. We have been striking a few, some of us only

one or two notes, and we have played these notes for all. We need, such are the possibilities of this divinest of arts, other notes, or combinations of notes, orchestras, oratorios, all notes and all combinations of notes to catch the ears, variously attuned, of this distracted humanity. The point is that there is an appeal which will be effective, but we must greatly lengthen that scale of notes to cover the need. That too, came out in the study of that early church when we were seeking justification for it in the modern church.

*The Value of "Automatic" Virtues.*

The third general principle is this: We must carry out and register in the constitution of society, that is in law first until they become embedded in our social customs, our ethical gains. We must do so or they will slip. These ethical gains must become the habit of society; automatic with society, so to speak. An automatic virtue is easily discredited by some, but give me the automatic virtue for safety far more than the virtue which must be propped up by a new volition every time it goes off. Take the virtue of truth-telling, and no man can be trusted if he is obliged to put forth a new volition every time he has the need of telling the truth. Give me the man who tells the truth automatically, no more thinking of doing so or not doing so than he thinks of winking his eye. Take the matter of honesty, and if you must gird yourself up each time in an heroic effort and resolve not to steal your neighbor's purse when you see it open to your hand, say what you will, that virtue is scantily protected. It is apt to slip any time; the volition may not be put forth soon enough.

Now the thing I have in mind is that all our ethical gains must become established in the habits of people in order to make them secure. They will first be established in law, and then later when the people are habituated to the new order, there will be less need of law, for your ethical gain will be established in custom. A recent writer in the *Saturday Evening Post* has told us that Kansas after a fight of twenty-five years has now so safely habituated her people to the exclusion of the saloon, that they would not put it back if they could. The thing which once required an extra volition at every election, now goes as a matter of course, automatically. So Kansas has released the impelling power of her social will to give attention to other and perhaps better things than defence along that line. I have a friend who is enslaved by the habit of drink. The word "enslaved" is the word to use. Every day is a fierce battle for him. A considerable part of his mental and physical energies each day goes simply to defend himself. I am not handicapped like that. Drink is no trial to me—it never has been. My will impulses are free for other things. And I think my virtue of sobriety is none the less desirable, even though it

almost ceases to be a virtue. Perhaps it would be better to use the word I did use. The ethical gain is now registered in my habit, my constitution.

*Clean Up that "Jericho" Road.*

Leastwise this is the way things are brought about, it is the trend of progress to-day. Take it in other social matters. The parable of the Good Samaritan is a beautiful teaching on neighborliness, but we are inclined to-day to advance upon that by saying that even a better exhibition of neighborliness would be to clean up that Jericho road, and by putting the thieves which infested it out of business, safeguard all travellers along that road. How one can for a moment believe that while the church owes a duty to the poor fellow who fell among the thieves, she has nothing to do about cleaning up that road, is beyond me. She must make that a part of her concern, or the number of victims of the thieves will swamp her. At the very least she must hold her own members to discipline if they fail to clean up that road. By so much as prevention is better than cure, is all this true.

*Our Duty to Deal with Causes—Social and International.*

Or again, what stupidity to urge the duty of almsgiving and yet leave the sources and causes of poverty undisturbed; that is, to let them rest in a mal-adjusted economic condition which fattens the fat and denies the lean. This Dives of luxury, lolling in his palace on the one hand, and this Lazarus of want, wallowing in miserable filth on the other, must not be allowed to await the decisions of the eternal future to adjust their claims. Lazarus deserves better than the ministry of dogs here and now, and the Christian church is in duty bound to see that he gets it. We must make it obnoxious in law first for any such contrast to exist, until finally it becomes obnoxious to the social conscience. We have lost much valuable time, and wasted much in charity by trying to get at it from the other end. To preach the gospel of contentment to these two men, offsetting the misery of Lazarus here with a promised rest in Abraham's bosom, is an affront to Christian ethics. Take it in larger matters. Take international peace, and who shall doubt that the three greatest Christian nations could to-day declare a world peace, could use their navies as a world police patrol, and that then no lesser nation would dare interrupt the harmony; or that in time they would all come to see the need of it and approve it? The principle is clear. What we need is not more benevolence, but to make these Jericho roads safe for all. Not more jails and hangings, but fewer stews and drink shops where crime is generated. Not more almsgiving, but more justice. Not more hospitals, not even more prayer to avert disease, but more push carts and brooms to clean out the dangerous infections. Not more conversions of sots and bums, but

the better safeguarding of children that they do not become sots and bums. In all of these things we know now the way to go and how it is to be gone. Then in God's name let us go that way.

*The Treatment—A Valuable Report.*

And now, finally, how are these desirable things to be realized? That to all of us is the important question. Having diagnosed the disease and disclosed some of its characteristics, what is the treatment?

A book of the greatest interest to missionary students is the report of the findings of the twenty-one conferences held in the Far East by Dr. John R. Mott during the years 1912 and 1913. The book appeared about the first of this year, and is as yet little known, but it constitutes in my judgment of the best text on the science of missions we have. To me the outstanding feature of those reports is the humble confession of those mission leaders, gathered from all churches and from all nationalities, that they were, to use a current expression, not quite on to their job. And every one of those conferences, as I now recall, arranged for an immediate and scientific survey of their respective fields. That is in perfect accord with the first law of efficiency brought to us from the industrial world. And that, too, is the first thing requisite to church efficiency. Study your field. These missionaries knew something of their fields, many things, in fact; but none of them, so they finally concluded under the searching questions submitted to them by Dr. Mott, had ever made a scientific study of their fields.

So many a pastor, or pastors in many communities could wonderfully clear the way for more intelligent action if they were to make such a survey of their parishes. At present this needs the help of experts, but ministers must be trained to do it. Anyone who knows anything at all about the matter of surveys, knows the need of them, and the truth of the assertion.

*Organize the Agencies to Meet the Need.*

The second concrete suggestion which I desire to make is more applicable to some churches than to others, but is doubtless applicable to all in some measure. It is in substance this: Having found the point of need in the community—the same is applicable to the church general—having found the point of need, organize the agencies to meet that need. In most instances this will simply mean a more or less radical readjustment of existing agencies. It does not imply, at least I do not so regard it here, a setting aside of the historic organization. As I said, we are not here concerned with questions of polity, but with organization under a particular polity. Any church, whatever be the type of polity, papal, episcopal, presbyterial, or independent, or modifications of these, has within these the possibility of adjustment to new tasks.

Of late years we have heard much of the open or institutional church. All churches are open or institutional to some extent, but few as institutional as they ought to be. The principle underlying the idea is, however, perfectly clear. An institutional church may be defined as a church which, discovering the needs of its community, physical, mental, moral, or spiritual, needs not otherwise provided for, organizes on the ground the agencies for meeting those needs.

At whatever cost of historic order, however, we must create the agencies for the new times, if the historic agency does not do the work which must be done. They did that in the early church, and one of the greatest barriers to our advancement to-day is our disinclination to do that. Some of us would seemingly prefer to die, or at least let the drowning man die, than discard some piece of machinery which comes down from the past. The law of this present life is inexorable here. New emergencies, new tasks require new machines, or the adaptation of old ones. Indeed, sometimes the old task is better performed by a new machine. And after all, all are instruments—*instruere*—to build on or for. They are made for the thing that is needed to be done by them.

### *The Besetting Sin of the Minister—Laziness.*

Closely associated with this question of instrument or organization is another efficiency principle, also suggested by the industrial world. Provision must be made for an effective supervision. Ian MacLaren somewhere says that the best besetting sin of the minister is laziness. He may, so he says, hoodwink his wife into honestly believing that the dear man is actually studying his very eyes out, whereas, if she could unbeknown to him, slip in upon him, she would find him snoozing. It is a principle well recognized in business and industry, that any man needs checking up to secure the best results; and many and many a man in the ministry could regularly do better work, if some efficiency committee regularly inspected his work. Supervision does not mean the dictation of a boss, but the pressure of a kindly authority near at hand; and no man is perhaps so good that he can do his most effective work without it. Nor does this call for close supervision in any way reflect upon the man. To have a treasurer's accounts audited to-day is not a reflection on the man. It is his justification without which he could not be justified before men. It can work only good when his accounts are right, and it can work only ultimate good when they are wrong. To have a man's work regularly surveyed and checked off is not a reflection, but is a helpful stimulant to most and can do no harm to any. The lack of this inspiring supervision has sent to incompetency and neglect many a young minister who easily could have been saved to strength and efficiency by means of it.

*A Definite Programme Needed by the Modern Church.*

And that leads naturally to the next suggestion. One of the greatest needs of the modern church, either local or general, is the want of a definite programme. How many of us ministers live, as it were, from hand to mouth? Do we have a plan for the week? Doubtless, since we shall be forced into our ministry next Lord's Day. Perhaps we even have a programme for the year. We need a programme for the years, and the church general needs a programme for this new world conquest. For what do we see? The vast decisions of the universal church at work with little if any co-ordination of parts. It is as if an army were in its several divisions scrambling with each other for position. That would be a sort of Mexican army, each department of which would, at this distance, seem to be in revolt against somebody or something.

Perhaps the illustration we ought to use is that which the apostle himself uses—the body. Then we have to think of the several members of this body contending with each other; the eyes going in one direction, the feet in another; hands working contrary to each other—such is the picture of the church. Absolutely if we are to win this present world conquest we must come to some understanding with each other, and work out a programme which will fit us all in a co-ordinate whole. I hope to live to see the day when the world's Christian leaders may be called together, not to debate, that is not to contend for points of doctrine or polity, but to confer on the united programme for the universal church of Christ. Debate, discussion, divides; but conference, conferring, works not for the advantage of some, but for the advancement of all.

*Wanted—A Federation of Leaders.*

Where is the modern Moses who will outline with an intelligence which commands the respect of all, and a clearness of command which can be heard by all, the way we ought to go? Perhaps after all we do not want a single Moses, but a group of them, a federation of the wisest and most considerate, the meekest leaders of our day to write the Great Programme of the modern church.

And now I come back to that question of the church's social solidarity. How shall that be brought about? Well, not by enactment, nor yet by resolution, though those seem to be the only ways thought of. It all seems crude and unpardonable, however, in the light of what we know of human nature. How are friendships ever formed? Why, by acquaintance, association. Buckle, in his *History of Civilization*, somewhere tells us that once upon a time the Englishman looked across the channel and said: "Those Frenchmen are all fops. Any Englishman can easily whip ten Frenchmen!" And the

Frenchman looked across the channel and said: "Those Englishmen are as foggy in mind as in climate. Any Frenchman can easily whip ten Englishmen!" Then one day these men got together on the field of battle, but they were angry, and they fought and fought till both were exhausted—that's all war ever does, it exhausts. Then these neighbors sat down and got acquainted, and the Englishman changed his mind in regard to the Frenchman, and the Frenchman changed his mind in regard to the Englishman.

How are friendships ever formed? Why, by association.

### *The Way Towards Harmonious Work.*

Mott tells us that in the East he asked a Samaritan bishop how these great divisions of the church could be brought to love each other and work harmoniously. The old bishop said three things: First, pray much; second, show courtesy and gentleness; third, see more of each other. That's the whole thing in a nut shell. I do not need to argue the point.

We do know the way out, or we can find that way, if we get together and map out our tasks and unify our work. The call for that is urgent. If the door of opportunity closes upon us to-day, it will not again be opened for a millenium of time.

The patient Lord of us all almost impatiently awaits our answer.

## The First Service in the Settlement

[By J. Lloyd Hughes]

(NOTE.—This story is from life in a certain part of British Columbia, but the events suggested are common to many communities in these years of the opening up of Greater Canada.)

There was a stir in the settlement. The children talked in whispers, and the parents thought it would be a "mighty good thing" if they could get up in time.

"You see, it's like this with us," said one; "we have such a lot of chores to do of a mornin'; besides these boys and girls, I have ninety-two little ducks followin' me around everywhere wantin' to be fed, and there's the pigs to feed and the milkin' to do; but I was brought up a Presbyterian, and before I was married to my man—he was a Methodist—I used to sing in the choir. He wanted us to be married by a Methodist minister, but I said 'No, this is the last time I can speak for myself,'—so we got married in the Presbyterian way."

"Teena, Teena, chase those ducks away; there's a dear!"

Turning again to the visitor she went on: "It'll be a good thing for the children; none of 'em have ever been to Sunday School. I often thought the school ma'am should have Sunday School for them; but then my neighbor Johnston here—he's the school sektary too—has

eight children going to school; and him and his missus a-teaching their children there is no God—and their children telling the other kiddies that it's no use praying; and then he is always after everybody with his ideas about the Bible. But I say I don't want *my* kiddies to be brought up like that; I want them to have the same chance as myself. Well, I'll come and the children too, every time I can. Sunday after next?"

"Yes," was the answer. "Good day; I have yet to see the school trustees and ask their permission to use the school house."

"Oh, yes! Johnston might not like it, but the others will back you up. Goodbye!"

With this the brave little woman turned into the house, while the missionary continued on his way to visit the other homes of the community.

The next house was Johnston's. In response to the cheery "Come in," the missionary stepped inside and quietly stated his business—to ask permission to hold services in the school house. To the visitor's surprise, the old man readily consented to the request, saying, "I may come myself, too, and the children here," pointing to a big family ranging in ages from about sixteen downwards. "It will be quite a curiosity for them; they have never been to a service." Then with his characteristic thirst for argument, he added, "We might have a little discussion afterwards."

From house to house the missionary went and everywhere he received the cordial welcome of the western settler. In nearly all the homes the same story was rehearsed of the "long, long time since I was in church," and "the children have never been to Sunday School," and "we have never had one here."

The final arrangements for the services made, the missionary was invited to stay over Saturday night at Sandy McPherson's place. It was seventeen years since Sandy and his wife had left their Ontario home to come out west, and to these two it was a link with the old times to have "the minister" stay at their house.

Sunday morning dawned bright and clear. The cattle in the meadows were browsing quietly, the tinkling of their bells sounding sweetly on the morning air; the robins tweedled in the orchard, and the humming bird busied itself in the honeysuckle around the house. Sandy, and Sam, the hired man, were bustling around the yard earlier than usual. The hens and pigs, the dog and cats, the calves and the colts, were quieter than usual, as if even they knew that there was something uncommon arranged for that day.

Soon the team was at the door and the start was made. No one ever thought of checking the time till the party was on the way, when Sandy looked at his watch and said that it was only ten o'clock yet. There was then a comparing of watches, and Sandy's time was found to be nearly right.



"We might as well drive down the road a little," said one.

"Say, that's our corner post, isn't it?" said another. "Yes, and Abe McIntyre's line runs that way, doesn't it?"

"That is a poor bit of land; can't grow nothin' on it," Sam chirped in; "but those guys who bought it for town lots think it's the best land in the province."

"Sandy, we had better be turning back," interjected the lady. "What time is it now?"

"Oh, we have a quarter of an hour yet; it won't do for us to be there before everybody else; it won't look nice."

The school came in sight again. A small shack built of rough lumber, and looking as if it might tumble down any moment. Overhead a Union Jack gently lapped in the breeze as proudly as if it were over the parliament buildings. On the door was a weather-worn notice signed by the trustees—"Campers keep out."

After all the precautions they were the first of the congregation to arrive, and they could not open the door so they had to wait a while. Suddenly a little boy appeared, breathless from running, and, without a word, disappeared through the opening in the window, and immediately opened the door from the inside.

Following a little application of the broom, the school house was ready for the service, and within a short time the place was full of reverent worshippers.

The old familiar psalms and hymns were sung with great fervor, accompanied by the music of the missionary's accordion. The Old Book was opened and a portion read from the Gospel. The missionary's text was the words of Christ: "And I, if I be lifted up will draw all men unto me"; and the appeal made that Sunday morning brought home to the gathering that, notwithstanding distance, time and place, the same power remained in the word of Jesus Christ as many of them had known of old.

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Teach me to live! 'tis easier far to die,  
Gently and silently to pass away;  
On earth's long night to close the heavy eye,  
And waken in the glorious realm of day.  
Teach me that harder lesson—how to live—  
To serve Thee in the darkest paths of life;  
Arm me to conflict now, fresh vigor give,  
And make me more than conqueror in the strife.

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There is no exorcist of fear like love. Longing for the good of another will carry one through fire and water.—R. W. Barbour.

## The Fourth Pacific Coast Theological Conference

Judged by the standard of some of the addresses given and papers read before the Conference, probably it would be maintained that the Fourth Pacific Coast Theological Conference held at Bellingham this year was second to none. But in so far as local arrangements for the conference were concerned, it may be frankly recorded that the experience was disappointing.

This was the second conference held "across the line," and on this, as on the former occasion, the meetings were on Chautauqua grounds, but the Bellingham conference will probably be the last one arranged in association with a Chautauqua programme. Of the natural beauty of the Bellingham Chautauqua grounds there is no question, but something more is needed in arrangement to ensure a time of healthful rest and recreation of body and mind and spirit.

As the conference officials learned by experience, the Chautauqua was a "business proposition," the management of which had, with commendable foresight and insight, sought the amalgamation of the programmes without coming under any financial responsibility to the Theological Conference.

Considering that the same method of preliminary publicity was followed as in the previous year, the attendance was somewhat disappointing, the registration being as five to eight compared with the number registered at Victoria in 1913. No doubt the special attractions from a holiday and scenic point of view of the British Columbia Capital City had something to do with that; but probably other circumstances affected the attendance.

Unhappily there were unavoidable disappointments and delays—through serious illness, etc., affecting those involved—in connection with the publication of the detailed programme, and some who had thought of attending may have received these programmes too late to be influenced thereby. On the other hand the preliminary announcement—indicating the scope and giving the date of the conference—had been mailed some weeks before to the ministers of all the churches represented in the lists of the preceding year; yet the secretary for this year had to report that of many hundreds to whom these preliminary announcements were sent, only a very few replied and registered before the conference.

If the ministry of the churches wish to do their part in putting this international and interdenominational conference on a healthful, permanent basis, they will see to it that they register in good time in succeeding years. The weighty assistance of the laity is practically assured for the next two years, as Vancouver and Seattle respectively

were selected for the conference and with large gatherings at the evening meetings there is every prospect of the conference securing funds more than sufficient to cover all preliminary and other expenses, whether or not the officials elected—or nominated—remain merely honorary.

It is perhaps to be regretted that the alterations made this year in connection with the officials, did not include the appointment of two secretaries instead of one; as we have reason to know that what is required is a secretary on each side of "the line," with corresponding sub-secretaries in each denomination.

So far as this magazine is concerned, we are glad to be able to reproduce several of the more outstanding papers read at the conference, and the first one—Professor Bronson's—appears elsewhere in this issue.

## Going Home to God

[By Rev. John O. Foster, D. D.]

'Tis sweet to tread the verge of time  
Where countless feet have trod;  
And muse with joyful thoughts sublime  
Of going home to God.

The path becomes the King's highway,  
Attractive plain and broad,

Illumined by a beacon ray  
That comes alone from God.

In notes of sweetest melody,  
And praises true and strong,

We make no mournful threnody  
While journeying along.

Assurance cheers the onward course,  
Faith points th' enchanting rod;

While Love inspires with gentle force  
The onward way to God.

A mighty host, an unseen throng,  
Are present ever near,

Attending while the days prolong  
And lengthen year by year.

But by and by the end will come,  
The journey will be trod,

And safe in the eternal home  
We'll be at home with God.

Seattle, Washington.