General Conference Daily Bulletin

Devoted Specially to the Proceedings of the General Conference Session of the Methodist Church

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CONFERENCE ACTION ON THE JACKSON TEACHING

THE THEOLOGICAL CONTROVERSY

At the opening of the morning session today Rev. Dr. Cleaver was given the floor in order to introduce a resolution regarding Biblical teaching in our Theological Colleges, the resolution he endeavoured to bring in on Saturday evening, as shown in our reports elsewhere. It was as follows:

Cleaver's Resolution

"Whereas it is regrettable that during the past quadrennium in the College teaching of our Church, orally and in publications, there have been set forth doctrines of an unsettling and injurious character such as:

1. The only chapters of Genesis are not history and they are not Science; they contain no account of the real beginnings either of the earth itself or of man and human civilization upon it.

2. Christ assumed the Mosaic authorship of the Pentateuch and the Davidic authorship of the 110th Psalm. Modern scholarship denies both.

3. A man may not do violence to his intellectual conscience at the bidding of any authority, however august, and such an appeal can accomplish nothing unless it be to discredit the authority itself.

4. On a question of moral duty Jesus is to be listened to: on this matter (concerning the casting out of devils) He is simply to be ignored.

Therefore this Conference expresses its strong disapproval of this, and all such teaching as has a tendency to disparage the Deity and Infallibility of Christ, while here upon earth, to weaken the authority of Christ and His Apostles, or to discredit the Scriptures as a trustworthy revelation from God."

Dr. Cleaver

The more I think about the matter the more I feel this Conference should deal with it, Dr. Cleaver said. He then read his arraignment of Modern Scholarship respecting many of its teachings in relation to the Bible. The Report on the Educational Committee has provided necessary legislation and all I now desire is an expression of opinion from this Conference respecting these matters now taught in our Colleges. However the professors in our Colleges claim that the Discipline does not touch the matters to which we refer and therefore the legislation we have is ineffective. The Chancellor of our leading University claims that I am out of order because I am introducing new doctrines into the discipline. Surely this Conference that institutes Colleges and supports them should have a voice to say whether the teachings in these Colleges is in harmony with the doctrines of our Church and whether such should be continued or not.

The report of the Committee shows that throughout our Church there is a most unsettled condition. We do not insinuate or reflect against the personal character of any of our teachers. We are not dealing with any individual but with the teachings they have introduced and the books they have printed. Far graver issues are at stake than any personal considerations. The foundations of our faith are attacked. To charge any individual is futile. I have the proof of this false teaching only in the case of Victoria College and I have heard the Chancellor of that University defend it.

"The quotations from the book written by a professor in this College are: It says Genesis is not history nor science." But Genesis claims to be an account of the beginning of things. If then it is neither history nor science as the writer says nor gives any account of the beginning of things then it is a fraud.

2. The writer says in the words of modern scholarship that when Christ assumes the Mosaic Authorship of the Pentateuch he was limited by the scholarship of His day and was wrong in his assumption. These modern scholars declare that Christ was so limited in His humanity so much so that his divinity was overwhelmed. They say Christ could not discriminate between myth and history. This professor goes farther and says Jesus is not an infallible guide. If Jesus Christ is not to be believed at certain times when is He to be believed? Where are we to feel ourselves on safe ground as to the teaching of Jesus Christ? We are further taught that the source of authority is in every individual man. It puts every man's conscience on the throne of authority, both moral and intellectual, even above the authority of Jesus Christ and the New Testament. Surely we do not want our children this taught to our children. Surely this Chuch, building its Colleges and paying its professors, has a right to say whether we shall allow teachings that the Church does not believe! The writer of the book (Studies in the Old Testament) describes the historical character of the Old Testament. They claim that Abraham and Isaac are all of them mythical. How do they know these men are mythical characters? What is their argument? "We have no proof that these men existed therefore they did not exist." What do you think of that argument? There seems to be an eagerness on the part of this professor to go against the Bible record. If I have to give up the Bible I'll give it up, but not on arguments as flimsy as are produced by this man. In the discussion of these matters in our Toronto Ministerial Association, this professor was not able to convince his brethren of like neutral calibre, then he takes his erroneous teachings into our Colleges to disturb the thought of our young men who are easily persuaded by men of such strength of mind and scholarship. If we want souls saved in our churches we cannot expect to have such when such teaching prevails.

Mr. Winter, Seconder of Dr. Cleaver's Resolution

This is the most important matter that has ever came before this Conference. I am not a man of scholarship, but I have some common sense. I rejoice to say that I believe in Jesus Christ as the Divine Son of God, but as the Higher Critics teach about Him He is no Saviour at all. These Higher Critics base their arguments on baseless assumptions. Their teachings are shipwrecking the faith of hundreds. This teaching is discrediting and is preventing the progress of Missions. I accept the Bible. I'd rather accept the most improbable thing in the Bible than the shifting views of these Higher Critics. They are based upon useless and baseless assumptions. They are contrary to our Church teachings and the Bible. They strip our Lord Jesus Christ of His Divinity.

A closure was put upon the discussion by a motion that Chancellor Burwash and N. W. Rowell alone be allowed to speak on the other side.

Dr. A. D. Watson moved the following amendment:

"That whereas the matters contained in the resolution now presented are in their nature such as call for the most careful and mature deliberation of those best fitted to adjudicate in such matters and inasmuch as this General Conference, which is by constitution and usage, a legislature rather than a court of trial and cannot give that patient and calm deliberation to these matters which the interests of great truth and highest fellowship demand, having provided legislation embodying a method of procedure in cases of supposed departure from the teaching of Methodism, which we believe will not tend to stifle the candor of our Professors, yet will serve to keep inviolate the integrity of our Methodist doctrine, and at the same time hold from the confidence of our people, therefore,

Resolved that having adequately provided for such cases as are referred to in the resolution, this General Conference reaffirms its allegiance to Christ as King and Savior and God and its faithful adherence to the Word of God which liveth and abideth forever."

Half a dozen plans were proposed, but it took some time before a plan of procedure could be determined on. The decision of the Conference was to allow Chancellor Burwash and N. W. Rowell, K.C., to speak and Dr. Cleaver be given opportunity to reply.

Dr. Burwash

I am sorry that the responsibility in this matter falls so largely on me. To undertake so heavy a burden as you have placed upon me is to take my life in my hands. The subject is one of great importance. It affects our future as a Church, our standing in the country, our orthodoxy and our freedom, one of the most fundamental facts of our Church, viz., "liberty of conscience and liberty of thought within the limits of our standards.' To make public opinion the standard of orthodox is to cut off liberty; it kindled the Smithfield fires, it was the spirit of the Middle Ages and it was this that the Reformation overthrow. Of course there are fundamental we must hold. There is not a man in Victoria who does not believe and teach the Deity of Jesus Christ and the authority of the Holy Scriptures. So far as I know every College we have desires to teach in harmony with our standards of doctrine. We are ready to stand on the platform or in any court of trial to test our teachings as to whether they are in harmony with our standards or not. So far as I know there is no church in the world that has a more rigid and thorough method of procedure to try the matters in question than the court you instituted as a Church on Saturday night last. This is no place for settlement. This is not a judicial court. We cannot establish new standards of doctrine. Whatever we may do here can be only an expression of opinion having a moral weight according to its majority and the ability of the men voting upon it. I am pleased with Dr. Watson's motion. I would not move it because it might be thought I was preventing discussion. I am, however, anxious for a thorough discussion. Between the views of Higher Critics there are as many variations of belief as there are in every phase of scientific study. Catholicism declares that Protestantism is all wrong because it has divergent views. We all know what a fallack this is. Now in none of our Colleges is Higher Criticism taught as a distinct science, but there are many facts that Higher Criticism has brought to light which are accepted. Much that Dr. Cleaver has said has been an avoidance of the heart of the question. There are but two points to consider:

(1) Does any teaching in our Colleges interfere with our doctrine as set forth in our standards of doctrine, as to the Deity of Christ?

(2) Does any such teaching interfere with our belief in the authority of Holy Scripture?

I want to say that Mr. Jackson affirms both in the very book which has been here referred to.

Dr. Burwash, proceeding, quoted from Wesley's Notes a definition of the personality of Christ which declares: He is very God of very God and yet very man of very man. He pointed out the difficulty of human reason comprehending this mystery, how that consistently with His Deity in His humanity He was subject to limitations of knowledge. He (Dr. Burwash) had always taken the position he could not explain this, but the Scripture admitted it and Wesley taught it. There are different theories. The German theory that His Divinity was veiled, and John Wesley's that He emptied Himself of the Divine fulness during His earthly life and regained it at His exaltation were similar. Mr. Jackson expressed Mr. Wesley's view and had not gone beyond it. Dr. Cleaver had quoted from Mr. Jackson's book certain paragraphs with insufficient regard for the whole.

Dr. Burwash then showed how hard it was to explain the geneologies in Matthew and Luke, and that Wesley found it a difficulty. The writers, Matthew and Luke, were viewing these tables simply as historians, and that to accept the language of the time in matters of science and of history was to have more weight than to hold that they were under the control of inspiration and that to have troubled about science and history would have been to turn thoughts of men away from the great evangelical truths. Jesus did not concern himself about these questions such as the Authority of the Pentateuch, to do so would have been to have had the Scribes and Pharisees about His ears.

N. W. Rowell

I am on the other side because I love the Methodist Church and because I want to see her engaged in things that are essential. Theology is not my province, but I have read both sides of this question. I have read the conservative view as described in Dr. Orr's book on the Old Testament. I have read Dr. Drr.s latest book on Inspiration, and here the speaker quoted from the book to show his belief in the limitations of Jesus as to knowledge and that He laid no claim to omniscience. The limitations of Jesus' consciousness were not assumed but real. Jesus used popular language regarding certain books of the Old Testament not expressing "ex-cathedra" judgments on the doctrines contained therein. I have read Mr. Jackson's book three times and it contains nothing more radical than things I find in Wesley's notes on the New Testament. I do not think Dr. Cleaver's conclusions are fair or just and I do not accept them. Concerning the first chapters of Genesis the speaker read extracts from Dr. Thomas to show that it was neither history nor science because there was no man present to write the history—as it was pre-historic. The Bible is a book of religion and Genesis is mythical—that is, it is a parabolic, pictorial narrative suited to the child mind of the world at the time, but its references are to great fundamental facts. Again he shows that Dr. Orr declares that Inspiration does not refer to the history and science of the Bible. The Bible is in no sense a book of science dealing with any of our theories of modern science. Dr. Orr says: "Job is a great drama, the greatest drama of the age." I have yet been taught that Job was history but here Dr. Orr claims that Job is a drama. Deuteronomy is considered a

(Continued on Page 4)

General Conference Proceedings

Transcript of Minutes

TWELFTH DAY—TWENTIETH SESSION.

Friday Afternoon,
August 26th, 1910.

Rev. A. Carman, D.D., General Superintendent, in the Chair.

Devotional exercises were conducted by Rev. R. D. Hamilton, of the London Conference.

Minutes of the Nineteenth Session read and confirmed.

The order of the day was taken up and Bishop Honda, D.D., of Japan, and Rev. H. M. Du Bose, D.D., Fraternal Delegate from the Methodist Epscopal Church, South, spoke words of farewell.

Moved by Rev. H. Sprague, D.D.,

Seconded by Rev. Wm. Heartz, D.D.,

"The General Conference having learned of the death of the Rev. Charles Stewart, D.D., which has occurred since its meeting began, hereby records its appreciation of his long continued, varied and valuable service to our Church and to the Kingdom of our Lord.

Dr. Stewart entered the ministry in the year 18g2. For fifty-one years he continued in full, actve work, eighteen of which he spent in the pastorate and thirty-three as Professor of Systematic Theology in the Allison University. Seven years ago he became supernumerary, and at the same time resigned his chair and his place as Dean of the Faculty; but, in a less arduous positon, he continued in professional work to the end of his life. He was a member of every Central Conference but one, until advancing years prevented attendance.

At the General Conference of 1886 he was elected Fraternal Delegate to the Wesleyan and other Conferences of British Methodism. He was a member of the Ecumenical Methodist Conference held in London in 1901. His long and zealous service in the interest of the Brtish and Foreign Bible Society was signally acknowledged a year ago by appointment to a place on the Society's Board of Directors and the gift of a costly copy of the Holy Scriptures. All who knew Dr. Stewart had confidence in his purity of purpose, his conscientiousness in action and hs loyalty to Methodst teachings and interests. These qualities, united with an unusual force of conviction and character, enabled him to make a deep and abiding impression on the ministry and the churches of the Maritime Provinces, where his lfe's work was done, and where his name will be tenderly recalled and revered through many coming years.

On motion it was ordered that a copy of the resolution be sent to the family of the late Dr. Stewart.

H. P. Moore, Esq. presented Report No. 10, of the Business Committee.

Your Committee begs to report as follows:

1. We recommend that such sections of the report of the Committee on Sunday School and Epworth League respecting election to the Board and of the report of Committee on Discipline No. 2, referring to electons of members of the General Conference Special Committee, have precedence over previous orders so as to permit to the elections taking place as per agenda.

2. That the following brethren be excused to-day from further attendance upon Conference, satisfactory reasons having been given:

J. A. M. Aikens, K.C., George Thompson, F. Curran, R. McLeod, Dr. Calder, L. J. Clarke, J. C. Hay, Rev. W. M. Patten, M.A., B.D., R. C. Vaughan, C. A. Stanley, W. Heaman, C. H. C. Fortner, Rev. J. H. Oliver, S. W. Vogan, T. Wickett, J. W. Knox, D. T. Stafford, G. T. Lewis, G. A. Bateman, Prof. J. B. Reynolds, R. W. Ireland. Adopted.

Rev. A. C. Crews, D.D. presented Item 2 of the report of Committee on Sounday Schools. The Item was on motion adopted. Carried.

Mr. T. E. O'Flynn presented Item 71 of Committee on Discplne No. 11. The Item was on motion adopted.

Moved by Rev. J. S. Williamson, D.D.,

Seconded by Mr. H. L. Lovering,

That the vote on Item 1 of the report of the Committee on Church Union be now taken. Carried.

Moved by Rev. Wm. Briggs, D.D.,

Seconded by Mr. D. S. Curtis, to reconsider the resolution that vote be now taken. Carried.

Moved by Rev. S. C. Bland, D.D.,

That the vote be taken after Rev. A. M. Sanford and O. Darwin have spoken. Lost.

After some discussion it was moved by Rev. J. A. Rankin, D.D.,

Seconded by Mr. I. Taylor, that the vote be now taken. Carried.

The amendment was put and lost.

Item 1 was carried—220 voting for and 35 against the adoption of the Item.

On motion Conference proceeded to election of Fraternal Delegate to Methodist Episcopal Church, South.

The following were nominted:

Rev. S. P. Rose, D.D., Rev. S. J. Shorey, D.D., Rev. J. Livingston, Rev. G. W. Kerby, B.A., Rev. W. H. Hincks, D.D., Rev. J. W. Sipprell, D.D.

A ballot was taken and the ballots left in the hands of the Secretary of the Conference.

The Conference delegations were orered to meet as per discipline to elect ther representatives on

The General Conference Special Committee,

The Book and Publishing Committee, and nominate their representatives on the Sunday School and Epworth League Board and the Temperance, Prohibition and Moral Reform Board.

Announcements were made, and Conference adjourned at 5 p. m., the Benediction being pronounced by Rev. J. Allen, M.A.

TWELFTH DAY—TWENTY-FIRST SESSION

Friday Evening, August 26th, 1910

Conference resumed at 8 p.m.

Rev. A. Carman, D.D., General Superintendent in the Chair.

Devotional exercises were conducted by Rev. James H. White, D.D., Superintendent of Missions of British Columbia Conference.

Minutes of twentieth session read and confirmed.

Moved by Rev. T. Albert Moore, D.D.,

1. That the rules, regulations, decisions and resolutions adopted at this Conference take effect forthwith, after the passing thereof, unless some other time has been expressly or impliedly fixed or provided.

2. That the former laws and rules of the Church shall be therefore repealed or amended.

(1) In all cases where any action has been taken or provision adopted having or impliedly that affect;

(2) In all cases where such former laws or rules are contrary to or inconsistent with the action of this Conference. When there is conflict or inconsistency tebween two or more enactments the latest shall be the binding one.

3. That the Editing Committee of the Dsicipline shall have power—

(1) To correct any merely verbal or clerical errors;

(2) To change the arrangement where necessary, provided that the meaning be not changed.

(3) To make uniform the use of the names of Officials, Departments, Institutions and the like.

The Secretary of Conference reported that the members of the General Board of Missions had been elected in the following order—

Ministers—W. H. Heartz, D.D., S. J. Shorey, D.D., J. W. Sparling, D.D., Wm. Briggs, D.D., Wm. R. Young, D.D., E. B. Ryckman, D.D.

Laymen—N. W. Rowell, K.C., Hon. W. H. Cushing, J. W. Flavelle, LL.D., Hon. Justice Maclaren, LL.D., W. H. Lambly, C. B. Keenleyside.

The scrutineers reported the result of the first ballot for election of fraternal delegates to the Methodist Episcopal Church South—no election.

A second ballot was taken and scrutineers retired.

Moved by N. W. Rowell, K.C.

Seconded by Rev. James Allen, M. A,.

That in the event of the Weslevan Conference in England desiring to transfer authority over the Soldiers' and Sailors' Home at Esquimalt, British Columbia, to the Methodist Church in Canada, the General Board of Missions be and it is hereby authorized and empowered to deal with the whole matter, and particularly to take all such action in the case as the Board may deem expedient in order that this transfer may be effected.

Conference Special Committee

Toronto—Rev. W. H. Hincks, D.D., Rev. J. A. Rankin, D.D., N. W. Rowell, K.C., Hon. E. J. Davis, Hon. Thomas Crawford.

London—Rev. R. W. Millyard, Rev. J. E. Ford, C. E. Naylor.

Bayof Quinte—Rev. W. H. Emsley, W. H. Hooper, F. E. O'Flynn, K.C.

Montreal—Rev. C. S. Deeprose, Rev. Wm. Philp, C. W. Cate, K.C.

New Brunswick and Prince Edward Island, Nova Scotia—Rev. Howard Nova Scotia, Newfoundland—Rev. Howard Sprague, D.D., Sackville, N. B.; Rev. G. W. Bond, B.A., River John, N.S.; Hon. H. J. B. Wood, St. Jonns, Newfoundland.

Manitoba, Alberta, Saskatchewan, British Columbia—Rev. J. W. Sparling, D. D.,Rev. R. Newton Powell, B.C., E. Michener, Alberta; J. F. Middlemiss, Sask.

Report of election by the several delegations were called for and given as follows—

Book and Publishing

Toronto—Rev. J. C. Speer, D.D,. Rev. T. E. Bartley, F. W. Winter, J. R. L. Starr.

Hamilton—Rev. W. J. Smith, B.A., Rev. J. W. Cooley, Joseph Gibson, H. P. Moore.

London—Rev. W. J. Ford, LL.B., Rev. W. G. H. McAlister, B.A., W. S. Dingman, Charles Austin.

Bay of Quinte—Rev. B. Greatrix, Rev. Geo. J. Bishop, D.D., R. W. Clarke, M. A. James.

Montreal—Rev. F. G. Lett, Rev. Wm. Timberlake, J. W. Knox, G. F. Johnston.

Nova Scotia—Rev. S. F. Huestis, D.D., Rev. R. McArthur, Hibbert Woodbury, D.D.S., A. M. Bell, G. O. Fulton.

New Brunswick and Prince Edward Island—Rev. George Steel, Rev. Thos. Marshall, Rev. H. E. Thomas, S. W. Hunton, M.A., Henry Smith.

Newfoundland—Rev. George Paine, John Lesmon.

Manitoba—Rev. A. Stewart, D.D., Rev. J. McLean, Ph.D., Rev. T. B. Wilson, E. L. Taylor, J. A. M. Aikins, K.C., J. K. Sparling.

Alberta—Rev. J. M. Harrison, Rev. T. C. Buchanan, F. E. Butchart.

Saskatchewan—Rev. W. W. Abbott, B.A.,B.D., Rev. W. S. Reid, B.A., J. A. Cross, J. H. Holmes, J. W. Higginbotham.

British Columbia—Rev. A. E. Roberts, B.A., Arthur Lee.

Nomination for Sunday School and Epworth League

Toronto—A. W. Briggs.

London—Rev. R. D. Hamilton.

Hamilton—Rev. W. H. Harvey, B.A.

Bay of Quinte—Rev. D. S. Houck.

Montreal—Rev. George S. Clendennen.

New Brunswick and Prince Edward Island—Rev. J. B. Gaugh.

Nova Scotia—Rev. W. I. Croft.

Newfoundland—Rev. T. B. Darby, B.A.

Manitoba—Rev. W. A. Cooke, D.D.

Alberta—Rev. T. P. Perry.

Saskatchewan—Rev. High Dobson, B.A.,B.D.

British Columbia—E. W. Keenleyside.

Temperance and Moral Reform

Toronto—Rev. J. H. Hazlewood, D.D., A. D. Watson, M.D.

Hamilton—Rev. A. L. Gee, Ph.D., Samuel Carter, Esq.

London—Rev. R. J. Garbutt, D. C. Taylor, Esq.

Bay of Quinte—Rev. John Garbutt, J. J. Mason, Esq.

Montreal—Rev. W. H. Sparling, D.D., Abraham Shaw; Quebec Group —Rev. William Sparling, D.D., Rev. D. T. Cummings, T. A. Barrington, J. H. Carson.

New Brunswick and Prince Edward Island—Rev. H. E. Thomas, W. S. Whitman, M. E. Armstrong, M.D., Rev. S. Howard.

Newfoundland—Rev. W. H. Dotchon, A. Penney, J.P.

Manitoba—Rev. J. C. Walker, Rev. A. E. Smith, W. F. Osborne, Winnipeg, Andrew Graham.

Alberta—Rev. Geo. W. Kerby, B. A., Rev. G. G. Webber, W. W. Chown, Edmonton, G. W. Smith.

Saskatchewan—Rev. Joseph N. Oliver, Rev. Thomas Lawson, E. B. Tedford, Mortlach, C. B. Keenleyside, Regina.

British Columbia—Rev. S. S. Osterhout, Ph. D., Rev. Robert Hughes, J. P. Rice, Kamloops, George R. Gordon.

On motion of the Secretary of Conference it was ordered that the delegations that have not made their nomination to the Board of Temperance, Prohibition and Moral Reform, should meet for that purpose at the close of this evening's session, and report before the morning session so the full report can be presented in the reading of the Minutes.—Carried.

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General Conference Daily Bulletin

Devoted specially to the Proceedings of the General Conference of The Methodist Church, August, 1910.

JOHN P. HICKS - - Editor

N. W. Rowell's Address

Sunday Evening Service

The evening service at Metropolitan Church was to be taken by Rev. J. C. Speer, D.D., a former pastor, but in deference to Mr. N. W. Rowell, K.C., the Canadian delegate to the World's Missionary Congress, Edinburgh, held in June, 1910, Dr. Speer requested that Mr. Rowell give his report to the convention, which Mr. Rowell consented to do. The building was densely crowded. The service was opened by the pastor, Rev. T. E. Holling, with hymn 706. Rev. W. H. Sparling, D.D., led in prayer. The lesson was read by Rev. Dr. Chown, Junior General Superintendent. The second hymn, 716, was announced by Dr. Carman, the Senior General Superintendent, and Mr. Rowell was introduced and spoke as follows:

My embarrassment in speaking on the World's Missionary Congress is to know what to say and what to leave unsaid. I think, however, I shall first speak to you on the

Preparation for the Conference.

They began two years before the Conference was held. A group of Missionary experts in Europe, United States, Canada, and the Far East, studied the conditions now forcing the hurch in world-wide evangelism. There were eight groups of committees formed. The first, headed by Jno. R. Mott, studied the field unoccupied and the ened.

The second group studied "The Church in the Mission field."

The third studed education in relation to missionary life. The training of a native ministry and the place and power of education in such work.

The fourth, "The Missionary message in relation to non-Chrstian religions." They studied non-Christian religions. They gave a brilliant review of these and their essential truths. They showed that Christianty alone could be the universal religion. They discussed modern phases of thought on the missionary problem. The new theology, science, higher Criticism.

Fifth group—"The Training of the Mssionary."

Sixth group.—"The Home Base." They studied the conditions in the church in relation to world evengelization. The sources at home of men and money.

The seventh group studied "The Relation of Missions and Governments."

The eighth group studied "Question of Co-operaton of Churches in Non-Christian Lands." They strongly advised and organic unity as necessary in order to more effective work on the mission field.

In further preparation there were held in England, Scotland and Ireland preliminary meetings that issued a call to prayer to all our misson fields in the world for blessing upon this great congress.

The Congress.

There were 1,250 accredited delegates representing all the Protestant denominations of the world. It was the greatest missionary congress in the world's history. There were the leading men from Europe and the foreign mission fields all over the world. Besides there were over 200 missionares, from the foreign field and also 800 of the wives and special friends of the delegates. They were so crowded for room that they found it hard to find a seat for the Mayor of Edinburgh, who was entertaining the Conference.

There were additional meetings held in other churches and at some of these 3,000 were gathered. Lord Balfour of Burleight was Chairman of the Conference, but John R. Mott presided at the morning and afternoon sessons, and Lord Balfour in the evening. The city of Edinburg gave a hearty welcome to the Conference. The University held a special convocation at which several distinguished delegates were honoured with degrees, among whom was Mr. John R. Mott and Mr. Robt. E. Speer.

The Opening Meeting.

Lord Burleigh sad: "I have a message from the King. The King commands me to convey to you his deep appreciation. It is a congress for a reign of peace and the welfare of the world. May the Congres be guided by Divine Wisdom."

At once, as the message closed, the National anthem was sung.

The primate of England was the first speaker. He struck the keynote of the Congress in his first sentence. "Brothers and Sisters, in the Lord Jesus Chrst."

Each speaker was presented in 30 minutes.

Each speaker was given seven minutes. Not a man had his time extended. Even W. J. Bryan in the middle of a splendid peraration, was compelled to stop. The Business Committee met each day to settlte the work for the next day. They published an agenda for each day. Speakers were allowed to criticse the report so that they might choose for the final reports both the original investigations and the criticisms.

In order to speak, the speaker must send in his card, and on it the phase of the question he wished to speak on. The Chairman, John R. Mott, had control of who should speak and in what order. At the close of one day he had 50 cards of men who had not had a chance to speak. In the cussed. Among the laymen who spoke were Robt. E. Speer, Seth Low, Balfour of Burleigh, Sir Andrew Fraser and Sherwood Eddy. Among the ministers were Dr. Denny and Dr. Horton. Dr. Denny spoke on the demand of missions on the church. Not an optimistic address, but most incisive. He showed with mpelling power the demand missions made on the character and that only by exalting Jesus Christ and obeying His commands could we enter into our heritage.

Dr. Horton spoke on "The Sufficiency of God." For days we had heard of the one hundred and fifty million unchristian heathen—the propaganda by heathen religions themselves, the force of Islamism today, the force with whch heathenism in Africa is often beating back the Christian forces. But in the face of it all Dr. Horton dared to show the all sufficiency of God and that in His strength we could conquer.

Dr. Mott's address was an inspiration. With compelling power he showed us our responsibility to go forth and do our share in evangelization of the world.

The service of intercession at the centre of the day we entered upon a service of prayer. It was considered the most important part of the Congress. It was in harmony with the whole spirit of the Congress.

During the two years previous every day at noon the Committee had stopped all its work to pray, and many of the forenoon difficulties were dissolved in prayer, and light broke in on the shadows. The chairman sad he knew they were led of God.

Result of Congress.

In so far as organization was concerned, there was the formation of a continuation committee of 35. John R. Mott, D.D., was chosen as chairman, and among many others, Mr. Rowell was a member of the executive.

Impressions of Conference.

Dr. Horton: "I contrast this gathering with the first Christian gathering at Jerusalem next to consider whether the Gentiles should come Gentiles, having come in planning for a world-wde evangelism, in which Jesus was but a small part.

"When this assembly prays it is the most overwhelming spiritual power I have ever felt. It was an interesting prayer for a world."

Dr. McKay: "The feeling was too deep and sacred for words."

Dr. Cecil: "It was the strangest plea for unity I have ever heard."

Sir Andrew Fraser: "The most important of the Conference was that it was a unique testimony of the unity of the Church of Chrst."

Dr. White: "The greatest Congress in the world; greater than the Nicene Council. In the future the crowning glory of Edinburgh will be that it held in its city this great Congress.

The British Weekly sad: "It is the most impressive gathering since the Reformation."

Personal Impressions.

1. The place and power of prayer and the consciousness of how little we can do without God.

2. The manifest sense of the presence of God. I never had such senplace. Men felt and spoke in the presence of God.

3. The abounding faith of missionaries in the power of the Gospel to save.

4. The spirit of unity and toleration present. We had men of most divergent views on polity and theology and yet all were unified n a sense of the presence of the Lord things on which we agree! We are one on all that is necessary for the world's salvation.

5. The sense of responsibility resting on us as Christians to do our share in world-evangelization. We felt how little we had done and how determined we were to do our best to arouse the Church to her duty. The heart of the Church should beat quick and strong to accomplish the purposes of God to save the world, unless she has such missionary enthusiasm she is an organization which misrepresents her Lord. What a glorious privilege it is to be a Christian! to live today! when the church may enter into her glorious heritage and bring mankind to the feet of her Redeemer and Lord.

CONFERENCE ACTION ON THE JACKSON TEACHING

(Continued from Page 1)

compilation of traditional reports. I shall not trouble you further with extracts. I want to simply say: "Mr. Jackson is more radical in some respects, more conservative in others than these writers. I am not prepared to say that Jackson, Orr and others are correct. I am not capable of expressing an opinion. When in Europe I got hold of the debates in the Toronto Conference as reported in the Daily Globe: it made me sick. To think that while we were in that Congress discussing the evangelization of the world, at home they were quarreling over matters of theological controversy. Brethren, let us go forth as men to preach that God is able and willing to save men from their sins and let us cease this haggling about non-essentials.

Dr. Cleaver in Reply

I do not need to say much. The speakers who have spoken hav. not touched the points I have dealt with. We feel as sincere as Mr. Rowell but no missionary work will be advanced so long as Christ is discredited and the Authority of the Scriptures assailed.

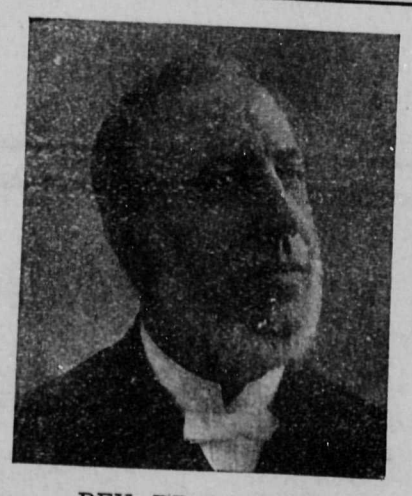
Dr. Watson then spoke to his amendment as above stated.

Motion Reconsidered

Later the Theological matter was, on motion, opened for reconsideration. Mr. N. W. Rowell moved to add the following words to Dr. Watson's amendment:

"That in this word God has spoekn to us by His Son; we acknowledge Him as the infallible teacher as well as revealer of the things of God."

The Conference accepted this by a practically unanimous vote.



REV. DR. BRIGGS,

A report of whose able sermon yesterday, with other valuable matter, is held over until tomorrow.

THE PRODIGAL'S RETURN.

(Rev. J. Calvert, B.D.)

Oh list! for the Father is calling
His wanderer back from the wild;
His love yearns to press to His bosom,
His famishing, far-away child.

His eye scans the distant horizon;
His soul moveth strangely within;
For love hath detected the spendthrift
Home-turning, though stricken in sin.

Now music and gladness resoundeth:
Mirth mingles with joy in the soul;
The sinful the Father forgiveth;
The broken one makets the whole.

Erased the writ of misdoing:
Forgotten the sin of the past:
The swineherd rejoiceth in sonship:
Tis "meet to make merry" not fast.

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Victoria, the Home City

Home-building in Victoria is an Art. In most cities it is an expedient. The burning desire to live in a "flat" has not yet afflicted Victoria's citizens to any appreciable extent. There are all kinds of homes in the city ranging from the palatial to the modest, from the mansion with many acres of lawn and garden, to the retired little homes peeping out from vines and flowers, lovely in their seclusion.

Visitors to Victoria are at once impressed by this love for the beautiful which is so typical of the city's entire surroundings. All outlook, beauty; all season Summer might well have been written of Victoria, since it is rare, indeed, when the roses do not fling their petaled fragrance into the air. From earliest springtime until in other climes the drifts have wrapped all Nature in a winding-sheet of spotless white, the flowers in British Columbia's Capital City continue to blossom and send their perfume abroad. Never a month but what somewhere the flowers blow.

Difference and distinction mark the architectural beauties of the dwellings. Taste and culture combine to make them dreams of loveliness and contentment. In many districts the sea beckons; in many others the woods stand bathed in sunshine or ruffled at times with the plumes of passing winds. Hedges and shrubbery wall in many of these houses, and their gardens and lawns show everywhere the patient and loving care of the owners.

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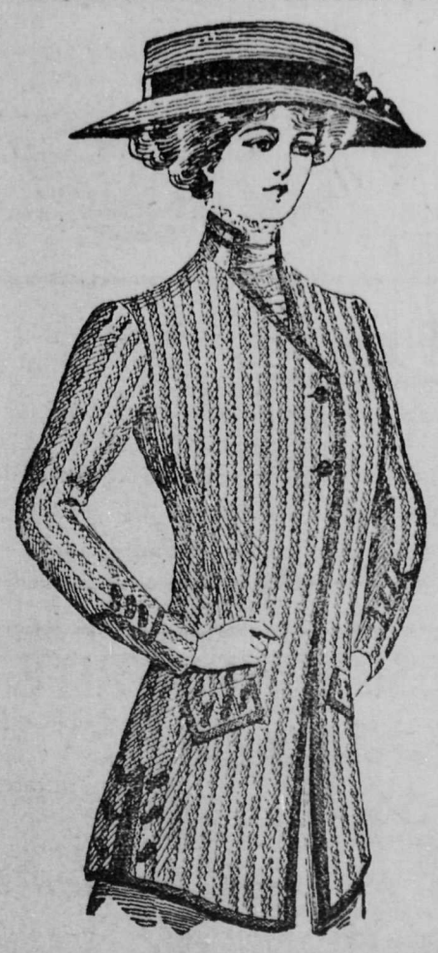

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Golfers in three-quarter length, plain weave, with pockets, in white and black. Campbell's special at $6.75

Misses' Golfers, in navy and white, ages 6 to 12 years. Campbell's special $2.50

Children's Golfers in cardinal and navy, with pockets and brass buttons, for ages of 2 and 4 years. Campbell's special $1.50

GENERAL CONFERENCE PROCEEDINGS

(Continued from Page Two.)

Moved by N. W. Rowell, K.C.,

Seconded by the Rev. W. R. Young, D.D.,

That this Conference send a lay fraternal delegate to the Methodist Episcopal Church South as well as a Ministerial delegate on the understanding that there shall be no additional charge upon the General Conference fund for expenses by reason of sending a lay delegate.—Carried.

N. W. Rowell, K.C., nominated G. F. Johnson, Esq., as lay Fraternal Delegate to Methodist Episcopal Church South.

It was ordered that a ballot be cast by the Secretary. The ballot was cast and Mr. Johnson was declared elected.

Consideration of the Report of the Committee on Church Union was resumed—

Item 2 was read—

II. (1) Also that we further recommend the General Conference to send the documents of the basis of Union agreed upon by the Joint Committee, to the District Meetings, for consideration, and the Annual Conference of 1911, for consideration, and adoption or rejection, the Conference to report their decisions and votes thereon, with any additional information deemed desirable by them to the General Conference Special Committee, immediately after the close of the Conference of 1911.

(2) Also, further that the General Conference authorize the General Conference Special Committee, after the reports of decisions and votes on the proposed basis of union have been received from the Annual Conferences, if the reports from the Annual Conferences warrant such action, further to send the documents of the Basis of Union to the Quarterly Official Boards and also to the membership of the Church for consideration and adoption or rejection, during the year 1911-12, the results of the dedecisions and votes of Quarterly Official Boards and of the Membership to be reported in 1912 and transmitted through the District Meetings and Annual Conferences of 1912 to the General Conference Special Committee, which shall further be authorised if the tabulated results of all the voting of Annual Conferences Quarterly Official Boards and the membership of the Church, seem in the judgment of the General Conference Special Committee to warrant further action, in its discretion to call a special meeting of the General Conference, further to consider the matter of consummating the proposed union.

Moved to adopt. Moved in Amendment by Rev. L. Curtis, D.D., seconded by G. Paine,

That the General Conference Special Committee be directed to appoint the time for the vote of the Quarterly Official Boards and Membership of the Church upon the question of Church Union.

Moved in Amendment to the Amendment,

That this Conference fix time for taking the vote.

Amendment to the Amendment was lost.

Amendment carried.

Item 2, as amended was adopted.

Item 3 was adopted.

Report as amended was on motion adopted as a whole.

The Report of the Committee on Evangelism was called.

Moved that the Report of Committee on Education be received after that on Evangelism.

Motion was lost.

Rev. A. L. Gee, Ph.D., presented the Report of the Committee on Evangelism.

Moved by Rev. J. A. Rankin, D.D., and seconded that we adopt the Report.

Moved in Amendment by A. D. Watson, M.D., seconded by Rev. R. H. Burns, D.D.,

That the matters contained in the Report be placed under the management of the Department of Temperance, Prohibition and Moral Reform, which shall appoint a central subcommittee as an executive to supervise and control the work under the leadership of the General Superintendents.

Moved in Amendment to the Amendment, by Rev. C. E. Bland, B.D., seconded by Rev. Wm. Philp:

That a strong Central Committee be appointed with corresponding members in various Conferences.—Lost.

Moved by Rev. L. Curtis, D.D., seconded by Rev. A. K. Birks, B.A.,

That the Report with the Amendments be referred back to the Committee with a view to the formation of a Central Committee with corresponding members in the various Conferences.—Carried.

Rev. A. E. Roberts presented Report No. 12 of the Business Committee.

Item 1—That Reports be taken up in the following order after the list already passed was exhausted.

Salaries—Discipline No. 1.
Discipline No. 2.
Discipline No. 3.
Book and Publishing.

Item 2 was laid on the Table.

On motion the Hours of Sessions were reconsidered.

On motion the hours were fixed 8.30 to 12.30 and 2 to 5.30.

Announcements were made.

Benediction by Rev. E. B. Ryckman, D.D., of Montreal.

THIRTEENTH DAY—TWENTY-SECOND SESSION.

Saturday, August 27th, 1910.

Conference resumed 8:30 a. m.

Rev. A. Carman, D.D., General Superintendent, in the Char.

Devotional exercises were conducted by H. P. Moore, Esq., of Hamilton Conference.

Minutes of the Twenty-first Session were read and confirmed.

R. W. Clarke presented Report No. 2 of Committee on Missions.

Item 1 was adopted.

Item 2 moved to adopt.

That paragraph 403, sub-section 2, of the discipline re composition of the General Board be amended by striking out the word "and" in the first line of page 235 and adding after the word "socety" the words "The Local Superintendents of Missions," the assistant or Field Secretary, the Superintendent of Indian Education and the Deputy Treasurer."

The clause as amend to read "The General Superintendent or Superintendents, the officers of the Society, the Local Superintendent of Missions, the Assistant or Field Secretary, the Superintendents of Indian Education, and the Deputy Treasurer."

On Motion the Item was laid over.

Item 3 was adopted.

Item 4 was lad over.

"4. Re motion of Hon. Justice MacLaren re charging Discipline Par. 407, Sections 1, 2 and 5, by inserting in the clause the words "a ministerial Treasurer."

Your Committee recommends nonconcurrence.

Item 5 was adopted.

Item 6, paragraph 411, Sections 1, 2, 3, 4, 5, 6, 7, 8, 9 and 10 were adopted.

Re Foreign Missions (sub-section XVII) Parapragh 412, adopted.

Paragraph 413, Sections 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14 and 15 adopted.

On motion the vote on Paragraph 413, Section 13, was reconsidered.

Item 13. At the annual meeting preceeding the General Conference, each Mission Council shall elect delegates to the General Conference on the same basis of representation as obtains in the case of Annual Conferences, it being understood that such delegates be appointed from among the missionares who may be home on furlough at the time.

Moved by Rev. S. G. Bland, D.D.,

Seconded by Rev. A. K. Birks, B.A.,

That Paragraph 413, Section 13, be struck out. Carried.

Paragraph 413, Sections 16 and 17 adopted, and 18 with note, adopted.

Paragraph 414, Sections 1, 2, 3 and 4, adopted.

Item 7 of the report adopted.

Item 8 adopted.

Item 2, which had been laid over, was taken up.

Item 12, which had been laid over, was taken up.

Item 13, which had been laid over, was taken up.

Item 14, which had been laid over, was taken up.

Item 15, a, b, c, d, e, f, g, h, adopted.

Item 16 was read.

Item 17 was read.

Rev. James Allen, M.A., moved adjournment of the debate.

The Captain of the "Homespn" (Mission Shp) was introduced to Conference.

Announcements were made and Conference adjourned at 12:30, with the Benediction by Rev. W. J. Ford.

AFTERNOON SESSION

The debate on the Report of the Committee on Missions was resumed and considerable discussion arose on several matters but in general the report of the Committee was adopted witb hut few minor amendments. Then came on a Report for which many had waited long, viz., the Report of

The Committee on Education

This report was read by Rev. S. G. Bland, D.D., Secretary of the Committee, and explained by Justice Maclaren, the Chairman of the same.

The question of Theological aid to students was first dealt with and passed without much debate.

Following this the next item that was discussed was that referring to the teaching of Theological Professors which had caused already much discussion in the Committee on Education. The Committee brought in a somewhat conservative report.

Doctrinal Teaching of Professors in College—Dr. Cleaver Springs a Surprise.

Quite a surprise was sprung on the Conference by an amendment to the Report introduced by Rev. Dr. Cleaver, explicitly condemning the teaching of professors in several of our tions issuing during the quadrennium, especially in the matter of discrediting the Deity of Christ. Authority of the Scriptures, Historical Character of Genesis, Jesus Christ's infallibility as to the Scriptures, etc.

This emendation was considered out of order by some.

Said the Chair—Surely you don't want to put a doctrine about devils in the Discipline. Chancellor Bruwash claimed that such matters as were found in the amendment were irrlevant to the discussion. Such if allowed would assume that this Conference is a court of trial.

Dr. Manning—That amendment makes some assumptions that this Conference is not prepared to accept.

The Chair stated—"This amendment would be better at the close of the Report. You may express yourselves as a Conference on the teaching of our Colleges at the close of the Report."

The Report was then proceeded with.

Exception was again taken to the method of procedure against erroneous teaching.

The Chairman of the Committee, Justice McLaren, thought the report had a weakness in this regard. Mr. M. W. Rowell ,K.C., thought otherwise. Two other lawyers, Hilliard and Harley, were up with an effort to find a legal technicality in the Report. The legislation of the General Conference is well protected by the many lawyers that are present.

C. S. Deeprose—What is meant by these words: "shall be called together immediately." He did not need the explanation for he soon declared its meaning himself.

A. J. Irwin—Mr. Harley was under a misapprehension. Any five members may bring a charge.

Hilliard, Burwash, Young and Woodside are now on their feet, each with an amendment. J. W. Woodside got the floor: "I am neither a lawyer nor the son of a lawyer, nor a minister; I do not think we need any amendment."

Curtis, Ford and Cooley are now to the front. Cooley would lay the clause on the table but the table was left empty as before. Then Dr. Williamson wanted to back up and start over again on Clause 1, but there was no going back by the Conference.

W. G. Hunt would change the report so as to make it possible to lay a complaint either before the Board of Regents or before the Board of Education.

A. M. Sanford said no; let all complaints go to the College Board but let a complaint go at once to the Court of Appeal if the College Board should not entertain a charge. Hunt's amendment prevailed.

Discussion now became intense in considering the right of appeal to the Court of Appeal on the part of a man who is not a member of the Church.

J. A. Carson introduced an amendment but it was ruled out.

The memorial from the Laymen's Association of Toronto Conference was called for. This memorial called for the elimination from our Colleges of all such teaching as is contained in Rev. George Jackson's book, "Studies in the Old Testament."

Dr. Cleaver now wished to introduce a statement which would test the Conference on certain teachings in our Colleges but there was a strong tendency to oppose the introduction of such a statement.

Dr. Dyer rose to his feet and cried out: "Mr. General Superintendent!"

The General Superintendent turned his eyes upon him and said: "What's this?"

The business man who doesn't advertise because it costs money, should stop paying salaries for the same reason.

IT might be of interest to you to learn that this paper is printed with the approbation of the Presbyterian Church (Old Kirk) at the corner Courtney and Gordon streets.

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Committee on Missions

(Continued from Page Four of Saturday's Issue.)

T. E. E. Shore.

The W. M. S. is under the direction of the General Society, Mr. General Superintendent. If this is so, said Hilliard, why are we building a new hospital in Chentu, where this question had a relation to the debate, we were too dense to see.

Mr. Shore continued: I have been to the foreign field and I witnessed the greatest harmony between the W. M. S. and the General Board. The General Board cannot do much of the work on the foreign fields, the social conditions there prevent such. The W. M. S. must do this. Our W. M. S. is educating the women to see their work, vision and call to the fields beyond. The Sunday Schools are where they should begin. Organized missionary education in our Sunday schools has only begun n this quadrennium. They are to co-operate with the General Board. They are to do so by carrying a missionary educational campaign into our Sunday Schools not to take away their funds. That the General Board may transfer a part of the funds received from such schools to the W. M. S. is all we ask for.

G. J. Bond.

I have seen the W. M. S. and their work in foreign fields. I am one of the two men here who have seen such and I pray you support the Woman's Missionary Socety.

I have the floor, said Mr. Bell.

No, sir, said the Chair. I didn't give it to you. Clarke has it.

W. H. Clarke.

Why put this on the Sunday Schools if the Board has control of it? Help the W. M. S. all you can, but do not prejudice the work of our Sunday Schools.

Major Bell.

This will increas the funds. The W. M. S. can spend money, dollar for dollar, as well as the General Board.

Considerable discussion ensued as to the lay and clercal representation from China and Japan in the General Conference. This was a new provision as heretofore the foreign fields were not allowed to send delegates to the Parliament of the Church. Further discussion was held on the question as to who should compose the Mission Council in these fields and what power should be given to the lay and clerical sections of the same.

J. Gibson.

I protest this action is a hopeless discrimination.

Rev. J. T. Pitcher.

We are creating by this action a new conference in China.

S. G. Bland, D.D.

I would like to give representation in our General Conference, but it involves many difficulties. We cannot settle this question now. I move that clause 13 be stricken out.

Mr. Shore said no! Let the General Conference Special Committee deal with it. (Cries of no, no.)

The Chair: The only solution to this queston is to consider these men in the foreign field as members of the Home Church and appoint them as such to your General Conference. They are but a district meeting yet. When they have organized as an Annual Conference then they may so act, but it would be a high piece of legislation to create of them an Annual Conference at once. Let some Annual Conference elect some of these brethren as a part of their General Conference delegation and such will gve them proper representation.

A warm discussion arose over the question as to whether or not Local Superintendents and Field Secretaries should be members of the General Board of Missions. There was strong opposition to allowing such memberships, as they were the appointees of the Board. The discussion was in part as follows:

J. Gibson Certainly Said:

Here is another pernicious principle. To let these Field Secretaries in as members of the Mission Board and also Local Superintendents, to legislate unfairly and to give the balance of power to the clergy.

Dr. Stewart.

I am surprised at Brother Gibson. Who has the balance of power in matters of prospérity?—the layman. Who fixes the salaries of ministers and professors—the layman. Who has the balance of power? Since the inception of Local Superintendecncy the Board has needed the superintendents at these meetings. They need their presence and the information they can gve. Let us give them a vote.

Hon W. H. Cushing.

When you take ministers out of the pastorate to put them into local superintendency you are taking men who have deep interest in the work. I cannot vote intelligently on the Mission Board unless I hear from these men. I do not see any principle violated in gving these men a vote.

Justice MacLaren.

These men are appointees of the Board. We should vote to uphold the principle that appointees of a Board shall not vote in the meetings of the Board.

Rigsby.

If there is one thing that makes my heart sore it is expressions such as I have heard that the ministers of our church are not independent in their judgment. These appointees are members of the Church, surely we can trust them with a vote.

Hilliard—Up again—he smells a rat every time the question of law is at stake.

N. W. Rowell, K.C.

I voted in the Committee below. to put the Local Superintendents on the Board. Upon further reflection I think otherwise. It would too greatly enlarge one section of the Board. We need the advice of these men. They have given it. They have taken part in all deliberations, but they have no vote. Isn't that fair? The only thing they are shut out from is in the final matters of legislation. If we give them a vote we might find ourselves in the position where appointees of the Board would control the legislation.

J. Gibson.

A question—"Sit down, brother," said the chair. "You have spoken twice." I know, but here is a fair question. Assuming that this item will pass, what wll be the composition of the Board? This was answered by the chairman.

O. Darwin.

I am a Superintendent of Missions, but I speak as a delegate to Conference. I do not care personally what the Conference may do. The full committee recommended that Local Superintendents should be on the Board. It was only later in a small attendance of the committee that Mr. Rowell introduced a new clause which disturbed the whole question. There is no man on the Board that knows more about our Misson work that Mr. J. M. Shannon, and I certainly think he should be on the Board. In the Presbyterian Church their Local Superintendents are on every Committee and are members of the Board. I would add the names of Mr. Shannon, and so amend the report of the Committee.

Brown.—The principle is wrong. The Board should have power to criticise every appointee of the Board I shall vote against it.

Treasurer of Misson Fund.

Dr. Speer introduced a motion to appoint a clerical treasurer of this fund.

Johnson opposed it thus:

We have now a giant in finance, Mr. H. H. Fudger, who has a splenid deputy. I challenge this intelligent body to produce one word of criticism against the present condition of our Missonary finances. There is perfect confidence throughout our Church in our present conditions.

Justice MacLaren.

I endorse all that has been said by Mr. Johnson, but I think business principles should prevail where such large amounts of money are at stake. We have two treasurers in our Educational and Superannuation Funds. We should have this in every case where we do not exact bonds. I have all regard for Mr. Fudger, but he might have a successor and we would not want to institute new legislation and exact bonds from him if we had not done it previously.

I would not reflect upon the personiality of a previous clerical treasurer. If the accounts were not approved, that was the fault of the auditing committee. Treat this fund as other funds.

(To be Continued)

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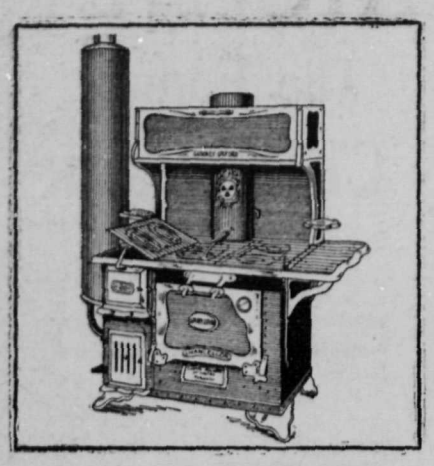

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From Blaine on the east to Blackies' Spit on the north there runs one of the finest beaches in British Columbia.

Eastward toward Blaine the tide leaves a beach nearly a mile in width. Immediately south of the property deep water is reached in about from one to three hundred yards. West of the property a sand beach is left by the receding tide, extending fully three miles from high water mark.

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