

Will Ex-Reeve Kerr Succeed Reeve Thos. Dickie

South Vancouver Firm Secures a \$250,000 Block Paving Contract from the City of Edmonton, Alta.

Civil War in Ireland Averted—Ulster Wins Fight for Exclusion

THE WHITE WINGED DOVE APPEARS IN S. VANCOUVER

The resignation of Reeve Dickie is now looked upon as an accepted fact although the council will not deal with it finally until Monday. Lines are being quietly drawn by those interested in the prosperity of South Vancouver. It is being felt everywhere that there has been more than enough fighting, and that an effort should be made for peace.

This can, many believe, be accomplished by the election of former Reeve James Kerr by acclamation. The election of a new man for Reeve, however good, would retard the work of the municipality for at least another three months, for no man can very well master the situation in less. There seems no one in sight who can so well control the situation as Mr. James Kerr. His heart and soul are in the work, and after all is said and done it is being recognized on almost every hand that South Vancouver has in James Kerr a good asset of honest capability as a municipal guide and leader.

The Western Call believes that a gross injustice was perpetrated against a most worthy public character, and is glad to note the very marked change of sentiment throughout the municipality in this respect.

The work of paving Main street is now resumed after an interruption of four months. Nothing has been gained by the stupid attempt to break the contract, and after the most searching investigation of a very bitter antagonist not one vestige of proof of dishonesty on the part of a single member of the late council has come to light.

The complaint that the late council entered into a contract for nearly half a million dollars without calling for tenders is still heard although not from any who have really taken the trouble to look into the matter. Undoubtedly this was the cause of the late council's overthrow; but those who have gone into the facts of the case thoroughly are convinced—that whilst the policy of letting the contract was bad—the contract itself is a fairly good business transaction.

The council had before them the work done on Kingsway and the prices paid. They had also the many paving contracts carried out in the City of Vancouver, and availed themselves amply of the details laid open to them by the city authorities. They had then the most recent data and accomplished work to guide them, and they made the fullest use of them. Moreover, the contractors were at the head of the largest industry in South Vancouver—an industry whose success will bring orders from every quarter of the globe to South Vancouver harbor, and Reeve Kerr has been a constant fighter for South Vancouver industries. Last of all, the late council recognized the desperate need of work that was afflicting not only South Vancouver but the whole agglomeration of Greater Vancouver, and took political lives in their hands in order to provide work for the men of South Vancouver. For reasons that we have repeatedly handled without gloves the late council was thrown out. We believe that most of us now sincerely regret it, and the time and opportunity to make amends has come. Much that has been done can never be undone, and much that has been said can never be unsaid, but we can all now move forward together to better things and forget the things that are past.

The Western Call recommends the election of Reeve Kerr by acclamation as the one happy solution of a most vexed problem.

LARGE CONTRACT FOR SOUTH VANCOUVER INDUSTRY

Mr. W. H. Harvey, jr., has returned from Edmonton with a contract for the Dominion Creosoting Company for a quarter of a million dollars wood block paving to be laid in that growing Capital of Alberta.

PETITION TO B. C. E. R. FOR CARLINE ON 56th AVE. SO VANCOUVER

A petition is being circulated amongst the South-enders in Ward I, South Vancouver, for a carline extension on 5th Avenue from Victoria road to Kerr street, a distance of about one mile, with a 5-cent fare straight. The neighborhood to be served by this carline has, perhaps, the finest building territory on the whole uplift, and would very rapidly fill up. The petition is being very largely signed.

PERSONAL

Amongst the many Vancouverites who are making up the "Back to the Land Movement," is Mr. George Schofield, an old timer in the city and one of the staunchest supporters of Orangeism in the West. Brother George Schofield leaves Vancouver to take up ranching at Kelowna.

FARMERS, READ THIS!

Since 1878 the duty on agricultural implements has been reduced from 35 per cent. to 12½ per cent.

Of that reduction Conservative governments have made

20 PER CENT.
and the Liberals

Only 2½ PER CENT.

Thus the Conservatives have done eight times more for the farmers than the Liberals.

Farmers of Canada, think this over!

With all that the Borden Government has done and is still doing for the country, the national debt is many millions lower than under the Grit regime.



EX-REEVE KERR
An Honest Grit

Agreement At Last With the C. N. R.

The agreement with the C. N. R. has now been brought down, and although at this distance it is somewhat difficult to form an exact opinion until fuller details come to hand yet the general impression is one of great relief. The Conservative party will, it is now said, vote solidly for the agreement, with the exception of Messrs. Bennett and Nickle. The Liberals are still anxiously scrutinizing, but several will probably vote with Mr. Borden.

The agreement gives the C. N. R. a guarantee on \$43,000,000 more, and in return secures control to the Dominion Government in case of default on part of the C. N. R.

It is fortunate that an agreement has at last been come to—the prolongation of the recent uncertainty has had a bad effect in financial circles, and we may now hope for a clearing of the sky in the business world. It is stated that Messrs. Mackenzie and Mann fought some of the provisions in the agreement to the last ditch, but they evidently listened to reason at last, and all hands are to be congratulated that a fair arrangement has been arrived at. Canada has been going fast—too fast some people think. But Canada is developing fast, and all her railroads will be needed when ready. The world must be fed clothed and housed, and Canada is the world's greatest storehouse.

The development of Canada must not be checked.

SEXCENTENARY OF BANNOCKBURN

A meeting of representatives of Scots societies was held in the office of Wm. Thomson, 1127 Granville to take steps for the commemoration of the greatest event in the history of Scotland—the Day of Bannockburn, 22nd June, 1314.

The meeting was large and enthusiastic, and arrangements to begin the carrying out of demonstration and basket picnic on Dominion Day, 1st July, at some convenient place approachable by rail or steamer. It is expected that the numbers will exceed one thousand. It will be an awe inspiring spectacle; the audience; the massed bands and pipers, rendering in united strains the martial hymn of independence.

Robert Bruce's March to Bannockburn.

"Scots, wha hae wi' Wallace bled,
Scots, wham Bruce has aften led,
Welcome to your gory bed,
Or to Victorie.

No w's the day, and now's the hour;
See the front o' battle lour;
See approach the Tyrant's power;
Chains and Slaverie.

Wha will be a traitor Knave?
Wha can fill a coward's grave?
Wha sae base as be a Slave?
Let him turn and flee.

Wha, for Scotland's King and Law,
Freedom's sword will strongly draw,
Free-Man stand or Free-Man fa',
Let him on wi' me.

By oppression's woes and pains,
By your Sons in servile chains,
We will drain our dearest veins;
But they shall be free.

Lay the proud usurpers low;
Tyrants fall in every foe;
Liberty's in evry blow;
Let us do or die.

If there are any Scots societies who have not yet sent delegates to the committee let them do so at once, and let the gathering revive the memory of the great day; the rich bountiful harvest of that Seed Time; sown by the heroic labors of Sir William Wallace, as Burns has so vividly depicted him:

"Saviour of his country, mark him well."

THE SINGLE TAX AND OLD COUNTRY MUNICIPALITIES

The man Fels, who made a fortune in soap, latterly took for a pastime a study of the Single Tax, and has left a sum of money for the propagation of the "Doctrine," consequently there are several who are coming to the west to study the Single Tax in operation. Amongst them are Baillie MacMillan, senior magistrate, and Mr. Alex. Walker, assessor, both of Glasgow. The new association of members of the Incorporated Trades of the City of Glasgow, resident in the Province of British Columbia, have arranged a reception and dinner in the Stanley park pavilion on Tuesday, 19th May, at 6 p. m. for the delegates from Glasgow.

There have been quite a number of enquiries for tickets, but the accommodation only permits of a gathering of forty. The chief object is to tender a welcome to the Sun-Set City; an evening at home, from home.

DIED OF LOCKJAW

Mr. Ernest R. Deane, well known young yachtsman about Vancouver, died at his parent's home, 1119 Chilo street, on Saturday afternoon, at the age of 21 years. Mr. Deane contracted lockjaw from the effects of having his foot jammed in the fly wheel of a gasoline cruiser anchored in Coal Harbor last week. At first it was thought to be merely a bad bruise, but on Thursday his condition became worse and on Saturday he died.

Mr. Deane, who was a son of Mr. and Mrs. E. B. Deane, was a member of Deane Brothers & Company, who operate launches on the Sound and Inlet. He was born in California, but came to Vancouver with his parents when three years old. He was a popular member of the Royal Vancouver Yacht Club, and was well known in hockey circles, having played on the Vancouver amateur team for several seasons. He is survived by his father and mother, one brother and two sisters.

The funeral took place on Monday from the family residence.

Big Fruit Crop this Year

"The present year will be the greatest in the history of the fruit-growing industry of the Province," says Provincial Fruit Inspector Cunningham. Collingwood District, May 1—"Peaches and plums have set well. Apples, pears and cherries have never looked better to me in an experience of this district for 12 years.

ULSTER WILL FIGHT AND ULSTER WILL BE RIGHT

The historic words of Randolph Churchill, spoken many years ago, are finding an echo today in every true Protestant heart the world over. The political combinations and tricks that have been and are being used to undo Ulster are paralleled only by those of the days of Richelieu.

The Irish Protestant is singularly simple minded and straightforward. The lineal descendant of the Scottish covenanters, he has preserved a purity of worship and faith that is found nowhere else on earth today. Against him in the British parliament today are combined: 1st, the Irish Nationalist, entirely Romanist; 2nd, the Labor party, entirely indifferent to religion and wearied that Ireland takes up so much time and money in British affairs; 3rd, the Non-Conformist Liberal, whose religious convictions are in a state of flux, and, therefore, entirely subject to present political expediency.

The offer of Rt. Hon. Winston Churchill seems generous, and is a decided advance on anything yet made. "Why could not Sir Edward to this Bill which I ask for to safeguard the dignity and interests of Protestant Ulster and I, in return, will use all my influence and good will to make Ireland an integral unit in the federal system." If Sir Edward used language of that kind it would go far to transform the political situation." Mr. John Redmond is reported as concurring, and saying: "I say now in all sincerity, if Sir Edward Carson will do this, I will try to effect an honorable settlement."

Generous as the offer seems to be it still has the fatal "if" in it. "Ireland an integral unit." Ireland is not an integral unit, and any attempt to settle the question along that line—will we venture to predict, fail.

We are glad to see that it has been stated officially in Parliament "that the government will not use force unless force is used against the representatives of law and order in Ulster. If rebellion comes, the government will put it down; if it comes to civil war the government will do its best to conquer, but there will be no rebellion, no civil war, unless it be of the making of the opposition." These are fair words and, again, we say, a very great advance on any governmental utterance yet made. But, unless we are greatly mistaken, it will be of no avail.

The differences are too great—the modes of thought too divergent the deep-seated religious convictions as far apart as the poles. Centuries of bitter strife—religious strife—have crystallized into a deep-seated political distrust. There are two Irelands and any attempt to unite them except as they are united under the safeguards of British justice will be futile. The big "if" still sticks out in the Churchill offer of compromise, and we predict that it, like all the others, will surely fail.

Ulster is today securely folded in the Union Act of Great Britain, and Ireland. There she has by her frugality and industry made herself famous in the whole world by her wealth and enterprise. The Home Rule Bill proposes to take this Ulster out of its secure position, and subject her to a political power that has spelled industrial weakness if not ruin for the rest of Ireland. So true is this that Ulster, with one-quarter of Ireland's population pays nearly three-quarters of Ireland's taxes. Ulster does not trust Roman Ireland politically any more than she trusts her religiously or commercially. Ireland has a population of approximately 5,000,000, of which 3,500,000 are Romanists and 1,500,000 Protestants. Under the present system of county councils, the Protestants are entitled to 149 councillors. They have only 15. This sample of present treatment of minorities by the Romanists of Ireland does not encourage the Protestant Irish to enter into any closer political relationship, and we believe that they are right.

Further, the Irish Protestants are intensely loyal to the British Empire. In Dublin, when the late King Edward VII paid his visit, a black flag was hoisted over the Mansion House.

O'Connor, Redmond and Devlin may talk loyalty before Britishers in British lands, but it is notorious that they talk complete separation from the British Crown when in the United States.

No! Ulster is in the Union by constitutional agreement—they do not wish to go out, and any attempt to put them out will call forth the last resource of a man that believes himself wronged. Namely, the right to fight.

London, April 30—The British Weekly, leading organ of Liberal non-conformists, says: "We may say with perfect certainty that the Liberal Party will never go to the country in six or sixty years with the proposal that Protestant Ulster shall, against its will, go into an Irish Parliament."

The Northern Whig (Belfast) says: "This is the time for plain speaking. No matter what the consequences may be, our primary objection to Home Rule is on religious grounds. The history of a thousand years has taught us that whenever the Roman Hierarchy has power, she uses it for the extermination of heretics, of whom Protestants are the worst. There can be no compromise that would place the Protestants of Ulster now or at any future time under the rule of Rome. All this talk about federation is so much rank nonsense. We are prepared to endure anything rather than submit to the tyranny of a Romanist parliament."

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25c Minard's Liniment	20c
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"Why We Are Protestants"

Mr. Chairman, Brethren, and Fellow Citizens: I hail the presence of so many ministers of different Protestant churches and so many leading members of different Protestant churches in this vast audience as an evidence that the pressure of the conflict with Rome is drawing us closer together (Applause). We are finding out, I venture to say, that the things in which we agree are more important by far than the things in which we differ. (Applause.)

A Word of Explanation

Now, sir, no apology is necessary at any time for setting forth the reasons why we occupy the position we do; but, as you have already intimated, Mr. Chairman, the time is opportune for this exposition of the Protestant faith, because of the Mission to "non-Catholics," as they offensively call us, recently held in St. Patrick's church, for the express purpose of proselyting our Protestant people. Why, my friends and brethren, so eager were the Paulist Fathers to let us know all about it that some of them, or one of them, or some representative of theirs, came into the vestibule of my church and tacked the notice of the lectures on my bulletin! Well, I took notice! (Applause.)

In the Mission, the doctrines of Protestantism have been assailed, as usual, and every argument known to those skillful controversialists has been employed to seduce Protestants from their allegiance. In these notices and in the public press, Protestants have, as I have said, been dominated "non-Catholics." Now we resent that nomenclature. We Protestants are "catholics" in the true sense of the word. In our creed we say, "I believe in the Holy Catholic church," and we do. On the other hand, we refuse to yield to the church of Rome the name "Catholic." It is the greatest arrogance for that church to appropriate that great and venerable term. I know of no church upon earth that has so little claim to be called Catholic as the church of Rome.

Under the circumstances now described, it has been felt by the ministers at whose invitation I am here, that the time is opportune for a definition and a defense of the Protestant faith.

Now, I am not here to attack the Roman church, but to defend Protestantism from the attacks which have been leveled against it. But in repelling these attacks, it will become necessary to expose some of the contradictions and absurdities and inconsistencies that are involved in the doctrines of that church. I, however, am not responsible for that; but those who by assailing our faith, and doing everything in their power to draw our people from their allegiance, have made it necessary for us to expose what we believe to be the unreasonableness of the faith of the Roman church.

Protestantism Not a Series of Negations.

Now, first of all, and before entering particularly upon exhibition of the grounds upon which we protest against the doctrine and practice of the Church of Rome, I desire to make two brief preliminary remarks. The first is that Protestantism is not, as commonly represented, a mere series of negations,—denying error rather than affirming truth; repudiating false doctrine rather than proclaiming the true. No; we write the word Protestant on our escutcheon in its full etymological significance. A Protestant is one that bears witness for any person or thing; and a Protestant church is one that bears witness for Christ and his gospel in the world. It is a name not to be ashamed of, in either its origin or its history. When our Lord Jesus Christ stood before Pilate, he said to himself, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Humbly treading in the footsteps of her divine Lord, the Protestant church goes forth into the world having this as her aim, that she may "bear witness unto the truth."

Lot was a Protestant when he stood alone for God in the midst of wicked Sodom. The Jewish nation was Protestant, standing among the nations of the earth, a witness for the unity of God, the supremacy of conscience, and the sanctity of the moral law. And, supreme instance! let it never be forgotten that Christ and his apostles were Protestants in their day. They were Protestants for the truth of God, against the traditions and corruptions of the Jewish hierarchy, the established church of that day. And they not only bore witness for the revelation made in the incarnation of the Son of God, but they bore witness against the false doctrines of the scribes and Pharisees, the chief priests and elders of the church. In like manner and in fulfillment of the injunction of the great Head of the church, our Protestant churches bear witness among men today, not only positively; for "the faith which was once delivered unto the saints," but negatively, against the manifold corruptions of that faith for which the Church of Rome is responsible. And, therefore, they bear on their escutcheon the glorious word Protestant,—the witness bearers.

Protestants Are Not Heretics Nor Separatists

The other introductory remark I have to make is that though we are Protestants, we are not heretics nor separatists. (Applause.)

In 1868 the late Pope Pius IX. addressed letters "to Protestants and other non-Catholics," inviting them to return to the bosom of the Holy Mother Church, as the only means of insuring their salvation.

Now, we deny that we have ever separated from the Catholic Church. One of the articles of our faith is, "I believe in the Holy Catholic Church," and in this we claim and enjoy full membership, by the same Spirit which joins in one communion and fellowship "the blessed company of all faithful people." In fact, the Pope and his adherents are the innovators and heretics who have departed from "the faith once delivered,"

who have corrupted the Christian creed; and not the Protestants, who have rejected Rome's novelties and returned to the creed and the practice of the primitive ages of Christianity. Yes; it is the Church of Rome, and not the Protestant churches, which, by her errors and usurpations has separated herself from the Catholic Church of Christ. When she departed from the primitive faith, she became heretical; and when she made the acknowledgment of her erroneous and strange doctrines a condition of membership within her communion, she then forced upon men the alternative of separating from her or of abandoning the faith which they were bound to "contend for." Luther and Melancthon, Calvin and Beza, Cranmer and Ridley and Latimer,—all that noble band of reformers in the sixteenth century, chose the former alternative. They decided to obey God rather than men. Were they therefore heretics? Was it heresy to obey Christ and Christ's unchangeable truth rather than abandon these for the sake of union with a Church which had apostatized from the faith and required all her members to acquiesce in her apostasy?—Nay, was not she the heretic who, abandoning the Holy Scriptures as her guide, taught for doctrines the commandments of men? Let it be remembered, also, that as far as the Church of England was concerned, the reformation was a rebellion against a foreign yoke, and the restoration of the original ecclesiastical authority. The British church had existed for centuries in entire independence of Rome. It had produced martyrs to the faith in the reign of Diocletian. It had sent bishops to the Councils of Arles (A.D. 314), Sardica (A.D. 347), and Ariminum (A.D. 359). It had held numerous synods of its own. As to its orthodoxy, St. Jerome and St. Chrysostom had both borne testimony to it. But it was not until the seventh century that the Church of Rome gained a footing on the island. Her pretensions to exercise authority over the British church were resisted. The bishops of the native church refused to yield their customs or to receive Augustine as their archbishop. They resisted for more than a century the attempt of Rome to bring them into subjection. In short, the Church of England of that day became Romanised only after an ineffectual protest and a prolonged resistance on the part of the native episcopate.

Scripture Versus Tradition

Now, my friends, I come to the substantive part of my address this afternoon. Why are we Protestants? I reply, First of all, we are Protestants because we build our faith and hope on the impregnable rock of Holy Scripture, and not on the shifting sands of ecclesiastical tradition. The Bible, and the Bible alone, is the basis of the religion of Protestants; but tradition, interpreting the Bible, and often superseding it and contradicting it, is the basis of the religion of Romanists. (Now when I use the term Romanist, I beg you to observe that I am using a term which has for authority no less a person than John H. Newman himself, for he published a book called "Lectures on Romanism and Popular Protestantism." Therefore, if instead of calling that church the Catholic church, I speak of it as Romanism, I am simply adopting the language of John H. Newman.) We follow the teachings of Jesus Christ and his apostles in building our faith only on the revelation of truth contained in the Bible. "Search the Scriptures," Christ said. The Scripture cannot be broken.

The Church of Rome, on the contrary, builds her doctrines upon a double basis,—the Bible and tradition; but by making tradition the authoritative interpreter of the Bible, she really rests, not upon the teaching of the Bible, but upon the teaching of tradition.

Now, that is a serious charge. I wish to prove it. The creed of Pope Pius IV., which was published in A.D. 1564, and has ever since been the universal symbol of doctrine in the Roman Church, declares as follows:

- "I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the said church."
- I admit also Holy Scripture, according to that sense which Holy Mother Church, to whom it appertains to judge of the true meaning and interpretation of the Sacred Scriptures, hath holden and still holds."

Now compare with this the language of the Council of Trent: "The Holy Ecumenical and General Council of Trent . . . receives and venerates with equal affection of piety and reverence all the books of the Old and the New Testament, . . . as also the said traditions, as well those pertaining to faith as to morals, preserved in the Catholic Church by a continuous succession."

A Fundamental Error

Here, then, is the first, as it is the fundamental, error against which we protest,—the making tradition, i. e., the alleged oral teaching of the apostles, handed down from their times, of equal authority with the written word of God; and the declaration that the Sacred Scriptures are to be admitted only in the sense in which the Roman Church explains them. The sixth article of the Church of England declares, on the contrary, that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith." When this is denied, the very foundations of the faith are sapped. Our feet no longer stand on the rock of God's written Word, but upon the uncertain and shifting sands of tradition. No wonder that the Church of Rome has been "carried about by every wind of doctrine," since she has cast anchor upon such treacherous ground. For, mark you, as if it were not a sufficient impiety to declare the traditions

(Continued on Page 3)

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Address by Dr. McKim—"Why We Are Protestants"

(Continued from Page 2)

of men to be of equal authority with the written Word of God, she really exalts tradition above the Word, by making that the rule of interpretation.

The False Decretals

Let me give you an example to show how far the traditions to which the Church of Rome appeals are to be depended on. In the ninth century a tremendous forgery arose, under the name of the Isidorian decretals, consisting of nearly one hundred letters, written in the names of earlier bishops of Rome, together with certain spurious writings of other church dignitaries, and acts of hitherto unknown councils. These documents were eagerly seized upon by Nicholas I, who was Pope at that time, and by him and his successors were made the instrument of completely revolutionizing the constitution of the church, and developing the papal power, from a mere primacy, into an absolute ecclesiastical despotism. For centuries these false decretals were accepted as genuine; but for over three hundred years their true character has been known, and they have been on all hands admitted to be a forgery, and a very clumsy forgery at that. Even the most extreme partisans of Rome now admit this,—indeed, the popes themselves have admitted it, yet the radical changes which they were the instruments of introducing, remain.

Now, one cannot help asking, What dependence is to be placed on the traditions which the Church of Rome professes to have preserved since the time of the apostles, if she thus accepted for so many centuries this gross forgery, and made it the support and foundation of doctrines and usages she has insisted on as vital to the true constitution of the church? And this is only one of numerous examples in which the infallible Church of Rome has accepted and magnified the authority of documents which have subsequently been proved and admitted to be forgeries. But if she is thus incapable of distinguishing the true from the false in the writings and documents of her own bishops and synods, how are we to trust her when she presents us with alleged traditions handed down from the age of the apostles? And how can we do otherwise than protest against her impiety when we see the plainest declarations of the Sacred Scriptures made void by her pretended traditions? In our Saviour's time the Pharisees appealed to tradition, but our Lord made his appeal ever to the Scriptures. He changed them with transgressing the commandments of God by their traditions. His words to them are most applicable today to the Church of Rome: "Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:6. "In vain they do worship me, teaching for doctrines the commandments of men." Verse 9. He said to the Jews, "Search the Scriptures." He never said, Search your traditions.

There are the words, and there is the authority, of our Lord and Saviour Jesus Christ against the method which the Church of Rome adopts in asking us to accept her traditions as the basis of doctrine.

Roman Catholic Interpretation of Scripture

But again, the Roman Catholic hierarchy teaches that the Bible is to be accepted only according to the sense which the church puts upon it. Now, perhaps you would like to have a sample or two of the interpretations of this infallible church. Well, here is one of many that might be given. What do you suppose is the chief passage relied upon to establish the dogma of papal infallibility? Here it is in our Lord's words to St. Peter: "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Luke 22:31-32. This, we are told by Romanist interpreters since Pope Agatho, A.D. 680, contains the grant of special privilege to the bishops of Rome as successors of St. Peter. And this, although not one of the eighteen Fathers who comment upon this passage gives any hint of such an interpretation!

I give another precious example of infallible interpretation. You know the popes have claimed power to rule the nations, and how do you suppose this is proved from Holy Scripture? How? Just listen, listen and tremble; it is very simple. St. Peter walked on the sea! Q. E. D. (quod erat demonstrandum!) (Applause.)

This is conclusive evidence that the successors of St. Peter are entitled to rule the nations! Do you not see it? If you do not, you must be very dull. It was declared by Pope Innocent III. in a letter addressed to the patriarch of Constantinople, in which he claimed that "Christ had committed the government of the whole world to the popes."

Such interpretations as these, proceeding from the supposed infallible popes,—in conflict with common sense, in conflict with the laws of sound exegesis, in conflict with the exposition given by the Fathers of the church,—may serve to show how deceitfully the Church of Rome deals with Holy Scripture.

Dr. Preston's Charges

A famous controversialist of the Church of Rome, some years ago, was the vicar-general Rev. Dr. Thomas S. Preston. He said that private interpretation,—that terrible old thing, you know, private judgment,—"private interpretation has virtually declared the Bible to be of straw." But I say that papal and Roman interpretation has actually used the Bible as a nose of wax, to be pressed into whatever shape the exigencies of their case may require.

Again: Dr. Preston says: "Protestantism has torn the Bible to pieces." Think of it, ye Protestants, and repent of your sins! However, even that is not so bad as burning it, is it? (Applause.) For the leaves of the torn Bible, borne by the winds of heaven over the earth, may carry the message of life and immortality to mankind;—the single verse, "God so loved the world, that he gave his only begotten Son," once led a poor Hindu out of his heathen darkness into light;—but, when it is burned, its power to bless is gone,

—for men cannot read its message in its ashes,—and the only voice it then has is anathema against the sacrilegious hand that committed it to the fire.

Roman Doctrines Not in the Bible

Let me repeat, then, with emphasis: If any man asks why we are Protestants, I answer, Because the doctrines of the Church of Rome which we are called upon to accept as necessary to salvation cannot be found in the Bible. Do you think that is a large order to prove? Well, I shall not attempt to prove it; but I shall just hide myself behind the opinion of a great cardinal. You know that is a very safe place to be. The late Cardinal Wiseman, in writing about the way in which Romanists are sometimes converted, or perverted, as he would say, to Protestantism, said this: "The history, in every case is simply this: that the individual, by some chance or other . . . became possessed of the Word of God, of the Bible; that he perused this book; that he could not find in it transubstantiation or auricular confession, that he could not discover in it one word of purgatory, or of worshipping images. He perhaps goes to the priest, and tells him that he cannot find these doctrines in the Bible; his priest argues with him, and endeavors to convince him that he should shut up the book that is leading him astray; he perseveres, he abandons the communion of the Church of Rome, and becomes a Protestant. Now, in all this the man was a Protestant from the beginning; he started with the principle that whatever is not in that book cannot be true religion, or an article of faith; and that is the principle of Protestantism." He took Protestantism, therefore, for granted, before he began to examine the Catholic doctrine. He set out with the supposition that whatever is not in the Bible is no part of God's truth; he does not find certain things in the Bible, and concludes that, therefore, the religion that holds these is not the true religion of Christ."—Lectures on the Principal Doctrines and Practices of the Catholic Church, Baltimore, 1846, page 16.

The man who wrote these words was an eminent prince of the church,—a prince who, if he were here, the Boston Pilot would tell you was entitled to precedence over our senators, over our representatives, over the judges of the Supreme Court, over the Vice-President of the United States, over the foreign ambassadors, over everybody on the face of this big continent except the President; and if a ship bearing him should come into port, it should be welcomed by salvos of artillery suitable to the heir apparent to the throne! (This was said, not of a dead cardinal, but of a living cardinal. I think his name is O'Connell.) (Applause.)

Here, then, is a distinct acknowledgment by an eminent prince of the church, a noted controversialist, that neither transubstantiation, nor auricular confession, nor purgatory, nor worshipping of images is found in the Bible. We agree ex animo with this illustrious representative of Rome. The same is true of all the peculiar doctrines of that church.

Rome's Teachings Contrary to Scripture and to the Fathers

Once more I say. We are Protestants because the peculiar doctrines of the Church of Rome are contrary to Holy Scripture, contrary to the teachings of the Fathers of the church. We are Protestants because we refuse to believe the Virgin Mary more merciful than Jesus Christ; or that she is our mediator with God; or that she is the mother of God; or that she was born without sin. We are Protestants because the doctrine of the mass has no foundation in Holy Scripture; and I might add, no manner or sort of affiliation or association or connection with the great American national Thanksgiving festival. (Long continued applause.) We are Protestants because the invocation of saints has no foundation in Holy Scripture; because the power of the priest to sit in the tribunal of penance and pronounce judicial absolution on the penitent, has no foundation in Scripture; because the doctrine of papal infallibility finds no support either in the Bible, or in the primitive Fathers of the church.

As to Certainty of Truth

But then, O my friends, it is alleged that there is no agreement among Protestants as to the doctrines contained in the Bible; and that this results from the principle of private judgment, which produces endless divisions and differences among them; and then it is declared triumphantly that God is not the author of confusion, and therefore God cannot be the author of Protestantism! Q. E. D. (I like these Q. E. D.'s.) One of the arguments most earnestly pressed in the recent Mission in this city was that there can be no certainty of truth in a Protestant church, that certainty can be found only in an infallible church, speaking to the world through an infallible head.

But then, is the Roman Catholic Church a household free from differences and divisions and conflicts? That's an interesting question, is it not? Are its interpretations of Scripture consistent and harmonious.

Take, for example, the controversy about predestination, which Dr. Preston referred to in such a manner as to leave his audience to suppose that it was one of the dire results of the Reformation. He traced the genesis of this doctrine to reformed theology, and said, "So came the theory of predestination." What a learned man he must have been! (Laughter and applause.)

Well, there are one or two facts that we might quote along that line. The first is that more than a thousand years before the Reformation the theory of predestination was ably expounded by St. Augustine, who is by many held to be the greatest of the Fathers, and is claimed by the Church of Rome as one of her theologians. The second fact is that in the ninth century the Roman Church was convulsed by this controversy in the well known case of the monk Gottschalk, and for ten years it raged with great fury. The third

(Continued on Page 6)

LIBERAL POLICY

WOULD UNDO WORK OF CONFEDERATION

The Canadian people have expended \$90,000,000 in cold cash upon the St. Lawrence Waterway. They have expended \$16,000,000 to construct the channel to Montreal. They have expended \$180,000,000 on the Quebec Bridge and the National Transcontinental. They have expended \$50,000,000 on the Canadian Northern Railway. They have expended \$40,000,000 on our National Ports. They have expended \$10,000,000 on the Hudson's Bay Railway. Why was this enormous amount of money, which is equal to the National debt of Canada—\$386,000,000 expended in such great national enterprises? It was expended in order that this Canadian Confederacy would fulfill the hopes and realize the dreams of the men who sacrificed so much at the cradle of its infancy—that we might make trade East and West possible to achieve, that the majestic St. Lawrence might become the gateway to the Old World beyond the seas; which nature intended it should be.

It is this great fabric which we have builded, the dreams which we are beginning to realize, that the Liberal party would today destroy.

Free Trade with the United States in natural products, free wheat, would make our great national undertakings colossal failures—our great Transcontinentals mere ribbons of rusty steel.

It would undo the work and shatter the hopes of the Fathers of Confederation, make us hewers of wood and drawers of water for the people of the United States.

First Anniversary

OF BEACONSFIELD METHODIST CHURCH

Sunday, May 3rd

Rev. W. J. Sipprell, D. D., at 11:00 a. m.

Rev. E. W. Stapleford, B. A., at 7:30 p. m.

On Monday, May 4th
Tea served from 6:30 to 8:00 p. m.
followed by grand concert.

Tickets 35 cents

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SWAT THE FLY

One fly lays 120 eggs. The female progeny lays when 10 days old. The total progeny then of one fly from may 1st to August 18th, if let alone will be 72,559,411,200,000,000 flies according to the war correspondent of the Province, and we know our Province never lies. Flies do not travel far, but are now reputed amongst the most deadly of all our pests.

This winter has been very mild, so that multitudes of flies will have hibernated, and are now concealed somewhere around every house that was not fly proof last fall. Kill 'em; see that none escape. The killing of the early fly is a necessity if we are to escape a fly pest. The child's instinct to kill every fly in sight is a correct one. Mothers often interfere because they think their child is developing a bloodthirsty trait. Don't do it, mothers; encourage it; commend it. Swat the fly; command it. Swat the fly; the villainous carrier of microbes deadly. Now is the time to begin in this war. Remember President Wilson had scruples about war and behold the mess he has got into now. His policy has armed his foes, and so will yours if you neglect to swat the fly and clean up and keep clean your backyard. Swat the fly!

BACK TO THE LAND

A great many people are going on the land this season, driven thereto, doubtless, by slack times in our cities. It will be the beginning of days for this Province should this movement prove enduring, as we believe it will.

George D. MacKay, Timber Inspector, declares that he has never known so many people looking for land as at present—not timber cruisers or land stakers, but bona fide settlers looking for homes, where they can bring up their families and grow crops. At Heriot Bay Inspector Smith is busy looking after the new settlers, and at Qualicum Beach another report says the sales of 5- and 10-acre patches to families, that are moving in, is remarkable.

TRAGEDY AT LYTTON—THREE SURVEYORS DROWNED IN THOMPSON

The dark, deep, swift flowing Thompson just above Lytton has been the scene of another tragedy. According to reports, E. T. Shaw, Division Engineer, son of Mr. H. S. Shaw, 85 James street, Ottawa; John Burnston, rodman, of Hutton-Cranawick, Beverly, England, and R. M. Horton, address unknown, were drowned whilst attempting to cross the Thompson river, 12 miles east of Lytton, in a small boat. Evidently the party was unfamiliar with our rapid flowing British Columbia rivers, for they lost their lives in attempting to do that which, though often accomplished by those acquainted with our waters, is always accompanied by a certain amount of danger.

THE WORLD AT WORK

ALASKA BOUNDARY SURVEY—WOK TO BE FINISHED THIS YEAR

On his way north to take charge of the Dominion Government section of the Alaska boundary survey for the sixth successive year, Mr. Noel J. Ogilvie of Ottawa, chief engineer for the Dominion-Alaska boundary survey, arrived in Vancouver yesterday.

The work this year, which will be done by nine parties, each under separate leaders, but under the supervision of Mr. Ogilvie, will be in the southeastern section of Alaska, known as the "Alaska Panhandle."

"We have about 100 miles of surveying to finish this summer and this will complete the work as far as the Dominion Government is concerned," said Mr. Ogilvie. "Our work consists, in addition to surveying the boundary line, of the planting of monuments showing where the boundary lies. We will get under way by May, and expect to be in the field until well on in October. The work this year will be easier than in former years, as we are not so far north, and have, as a consequence, less snow and ice to contend with."

Mr. Ogilvie will be in Vancouver for some days making all arrangements to take these parties into the field. He has not as yet definitely decided where he will assemble the various units of the survey, but it is possible that they will be gathered together here, and will proceed north in a body.

While still a young man, Mr. Ogilvie has been the chief engineer in charge of this work for six years, and is looked upon as being a very clever engineer. When not employed in the north he does survey work for the government in the East.

LILLOET THIS YEAR—PROGRESS ON P. G. E.

Ninety per cent. of the grading on the section of the Pacific Great Eastern Railway between Squamish, the Pacific terminal at the head of Howe sound and Lilloet has been finished, and more than half of the grading on the Lilloet-Clinton portion of the new line has also been done. Bridge building is proceeding at a rapid rate along the Squamish, and Jwtheaevu, years rate along the Cheakamus river, north of Squamish, and twenty miles of track has been laid beyond the terminal. Contractors are now moving their outfits, preparatory to starting work on the sections south of Fort George and north of Clinton.

The above is a summary of a report on the progress of work now proceeding on the P. G. E.

The P. G. E. plans to have construction work on the entire stretch of line between Clinton and Fort George under way this year. This has hitherto been untouched. Three contracts were awarded about five weeks ago for the first 100 miles south of the latter point, and it is expected that more sections will be allotted at an early date.

Track will likely reach Lilloet from the Squamish end of the line before the end of the year. The Kelly Lake-Fort George section, 280 miles in length, will be graded this year, according to the anticipations of the contractors.

Work on the north shore portions of the P. G. E. system is being rushed and will be completed and ready for operation by July 1. The company is now operating between North Vancouver and Dundarave. In order to expedite operations on the Dundarave-Horseshoe Bay section bridges are being built in advance of the tracklayers, an unusual course as it entails greater expense than transporting materials as the line progresses. Timbers and steel are being floated to the scene of bridge operations on rafts.

The substructure of the bridge, which is being built over the Fraser river near Lilloet, has been completed and the trestle approaches and abutments have been prepared for the upper structure which will be erected when the track has been completed to Lilloet.

BRUSSELS A SEAPORT IN JUNE

The capital of Belgium is being connected with ocean by a canal and in June next it is expected that ocean going vessels will reach Brussels.

When You Buy, Great or Small, Remember B. C.



By J. A. G. Hart, Secretary, Manufacturers' Association of B. C.

Use the label, Mr. Manufacturer. If you make or put up goods in British Columbia use the Made-in-British-Columbia label. Paste it on any article that you make and never stop talking about it. The labels will do much to draw the attention of everybody in British Columbia to the fact that there is a Made-in-British-Columbia organization here, and it will do a great deal more to emphasize the importance of supporting the products of the home-made goods.

In quality, British Columbia goods are the equal of those products made elsewhere and dumped into the province to the detriment of our own industrial welfare. The policy of buying goods from mail order catalogues instead of patronizing local firms is not a good policy.

Many a workman in British Columbia is today out of a job just because he and his friends did not purchase British Columbia goods when it was possible to make these purchases. This does not mean that manufacturers exercise any undue discrimination against those of their employees who prefer to buy goods elsewhere but in their own factory.

It means that every time money goes east to some big catalogue house for goods that might just as well be bought in Vancouver, or in British Columbia, this province loses just that much. One hundred dollars expended in Winnipeg or in Toronto for merchandise there is just one hundred dollars lost to British Columbia. In labor, perhaps, it means the work of one or two men for one or two weeks. And that brings the subject right back again to the workman in British Columbia.

They have the power within themselves to build up a province that will be big in the industrial field. The combined purchasing power of the workmen in British Columbia probably has never been tabulated. But it probably goes well over the million dollar mark every month. To say just how much of this is expended elsewhere but in British Columbia is only to speculate.

But from the prevalence of the mail order habit in Vancouver alone, it is safe to presume that at least one-third of this is expended on goods through the mail order channel. And that means just that corresponding amount of labor lost to British Columbia.

Labor men would, of course, resent the statement that they, and they alone are responsible for the comparatively low development of British Columbia industries, but they cannot evade the fact that they are partly responsible. They can adjust themselves to the situation and help to build a bigger British Columbia. Look for the label. Ask for the label. See that you get it.

Trade Record

Ottawa, April 25.—Official trade figures for the twelve months of the fiscal year, ending March 31 last, were issued by the customs department yesterday, and show a grand total for the year of \$1,112,562,107, a record in Canadian history.

The total trade of the preceding year, which was up to then the high-water mark, was \$1,068,660,225.

The feature of the year recently closed is the enormous increase in exports of Canadian products, the total being \$431,589,658, an increase of eighty millions over the preceding year. The imports, on the other hand, which amounted to \$618,328,874, showed a decrease from the preceding year of a little over fifty millions. The biggest increase in exports was in agricultural products, which rose forty-eight millions over the preceding year; manufactures jumped fourteen millions and fisheries showed an increase of four millions. Imports of coin and bullion amounted to over fifteen millions and export of coin and bullion were over twenty-three millions. The trade of the month of March showed a decline from the previous year, the total being \$92,887,453, as against \$106,148,252.

Wall Paper

The enemies a man makes by taking a decided stand have more respect for him than have the friends he makes by being on the fence.

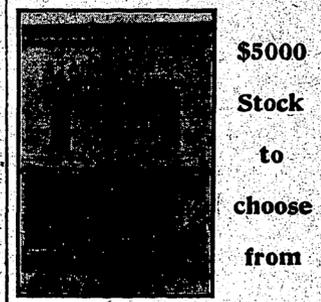
For one man that will stand prosperity, there are a hundred who will stand adversity.—Thomas Carlyle.

Happiness does not depend upon where we are, but upon what we are.

BEACONSFIELD METHODIST CHURCH

The anniversary of Beaconsfield Methodist church will be held on Sunday and Monday, May 3rd and 4th. On Sunday Rev. W. J. Sipprell, D.D., will conduct the services at 11 a. m., and in the evening the pulpit will be occupied by Rev. E. W. Stapleford, B. A.

Monday evening, May 4th, the Ladies' Aid will give a tea from 6:30 to 8 p. m., followed by a grand concert. Beaconsfield Methodist church has had a very successful year, and also the pastorate of the Rev. H. A. Ireland. The Ladies' Aid gives every person a cordial welcome.



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PREVENTION OF TYPHOID FEVER

Provincial Board of Health, Victoria, B. C.
Have you paused to consider the great financial loss caused every year through Typhoid Fever?
Typhoid fever is a filth disease, although cleanly people often become affected. It is carried by human excretions and gets into the drinking water through improperly constructed wells, defective drains, etc., or on to food through the agency of flies, and so on into the mouth and stomach.
This disease is far too prevalent, the deaths in British Columbia for the last year from this cause alone being eighty-five.

Apart from this loss of life, the economic waste is enormous. During the same period about 700 persons were ill with this sickness in this Province. If each of these cases were laid up for 8 weeks, a short average, this would mean a total period of 39,200 days in hospital, and with hospital expenses at \$2 per day, a total cost of \$78,400.
If each patient required a total of four months before he regained his full strength and earning capacity, this would mean a total loss of \$4,000 days. As the majority of these cases occur in men earning \$3 a day and over, the loss of earning capacity would be about \$252,000. This, together with the hospital expenses, which do not include doctors' fees and other items, gives a gross total of \$330,400. Aside from this, many

persons never regain their old health, and this, together with the loss of life, cannot be estimated in dollars.
To prevent this disease, besides cleanliness, a method of immunization is now available. This consists of the use of typhoid prophylactic, which is a sterile solution for hypodermic injection. It may be used by a doctor or nurse, and will be supplied on application to the Secretary of the Provincial Board of Health, Victoria.
After the first dose there is some slight reaction, the person inoculated feeling as if he had an ordinary attack of la grippe. This passes off in the course of a very few hours and does not prevent the person following his usual work. The second dose is given from seven to ten days after the first, and from this practically no reaction occurs. A third dose, for still more complete protection, is given from seven to ten days after the second.

That this inoculation does protect is shown by the following tables taken from the report of Dr. H. G. MacKil, Surgeon-General of the Alberta Division of the Canadian Pacific railway:
To quote further from Dr. H. G. MacKil:—

"One of the most striking results was in a gang of about thirty-five men who were camped within the city limits, and who absolutely refused to be treated at first. There were eleven cases developed in this camp, and then the men began to ask to be inoculated, which was done, and following that we had only one more case."

Other statistics which do not apply quite so near home are here given:—
(1) Sixty-one thousand six hundred and twenty-two British Soldiers immunized in India during 1911. Typhoid incidence in the immunized, 1.7 per thousand; in those not immunized, 6.7 per thousand—a case reduction of 75 per cent. Death rate in immunized, 0.17 per thousand; not immunized, 1.15 per thousand—a mortality reduction of 85 per cent.
(2) Eighty-two thousand United States soldiers immunized up to July 1st, 1912. The typhoid rate dropped from 3.03 per thousand in 1909 to 0.3 per thousand in 1912—a reduction of 90 per cent.

The use of this may save your life, as it already has saved others. Have it used on yourself and get your friends to do likewise.
W. BAPTY,
Acting Secretary, Provincial Board of Health, Victoria, B. C.

CANADA AHEAD IN FLOUR

Washington, D. C.—Consul-General George E. Anderson, of Hongkong, reports that increased prices and decreased gluten content of flour from the United States and lower quotations for flour from Australia and Canada are factors that combined to cause a considerable fall in Hongkong's imports of flour from the United States as compared with what the imports should have been during the closing months of 1913. In November flour from Canada was coming into Hongkong in increasing amounts, and a considerable movement of flour from Australia had also commenced.

Flour from Australia has had small part in this market for a number of years, and usually comes into Hongkong and China only in times of unusually great demand, such as in famine years or when prices in the United States are unusually high. The high course of prices of American flour at present, prevents any considerable purchases from American mills aside from the forward contracts already made. Comparatively low prices in Canada have favored trade from that Dominion at the expense of American mills.

Perhaps the most serious feature of the situation, however, is that new flour coming in from the Pacific coast of the United States is short of gluten, while the flours of similar grade from Canada at present are particularly strong.

THE EXPERIMENTAL FARMS' REPORT

The information contained in the annual reports of the Experimental farms of the Dominion Department of Agriculture is so varied and complete as to render these yearly volumes almost worthy the name of "Encyclopedia of Agriculture." The Experimental farms' system embraces the Central farm and twenty branch farms and stations, each manned by a staff of specialists. At these widespread, well equipped institutions practically every phase of agriculture, from the study and suppression of plant diseases to the breeding and raising of all manner of orchard, garden and field crops and classes of farm animals, are taken up. In addition, seven outlying sub-stations carry on and report upon work of an agricultural nature.

The report for the year ending March 31st, 1913, makes a volume of nearly 700 pages, crammed with the meat of what was accomplished and found out during the year. The information is so classified and treated as to be readily available to the reader in whatever subject he may chance to be interested. A large edition has been printed so as to supply for some time at least every applicant who will drop a card for a copy to the Publishers' branch, Department of Agriculture, Ottawa.

When Laurier launched his Transcontinental Railway project he declared that Canadian wheat must be transported to ocean ports through Canada in order to preserve its identity. Now he wants to send it all to the United States mills and have no such thing as Canadian wheat or wheat flour.

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Young People's meeting at 8 p.m. on Monday night.

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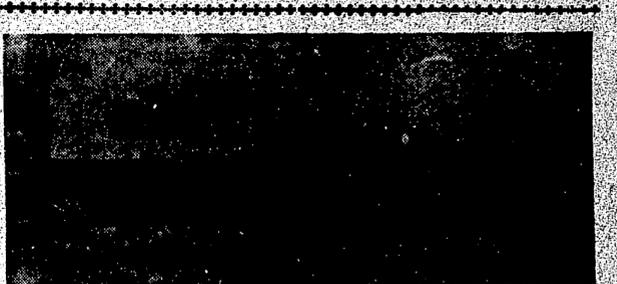
SEALED TENDERS will be received by the undersigned at the Harbor Commissioners' Office, Eburne Station, B. C., up to noon on May 8, for sinking test holes in the North Arm of the Fraser River between the commencement of the estuary at Point Grey and the westerly boundary of South Vancouver. Specifications can be seen and full particulars obtained on application to Messrs. Davis & Leslie, Harbor Engineers, 502-504 Duncan Building, Vancouver, after April 16.
The Harbor Commissioners do not bind themselves to accept the lowest or any tender.
H. B. A. VOGEL,
Secretary.
1-12-26

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Address by Dr. McKim--Why We Are Protestants

(Continued from Page 3)

is that in the seventeenth century the same controversy convulsed the Roman Church, maintained by the Jansenists on the one side and the Jesuits on the other, with a bitterness certainly never surpassed by Protestants. It continued from 1640 to 1713, a period of seventy-three years. Why, we cannot help asking, did not the learned Vicar-General Preston read up a little about all this history? It is true that when a decision is reached, the opposition submits. But such submission is no proof of unity. The bishops who denounced, with so much vehemence, the dogma of papal infallibility at the Vatican Council in 1870, submitted, because the Church of Rome is an absolute spiritual despotism. We Protestants prefer liberty of conscience and liberty of thought, even at the cost of external uniformity (Applause.)

Rome's Boasted Unity a Sham

But observe, my friends, that after all, unity is not secured in the Church of Rome. They tell us private judgment is a false and dangerous guide. They reproach us with our divisions. But it may be safely affirmed that there is more unity and agreement among the leading Protestant churches on this platform this afternoon than there is in the Roman Catholic Church throughout the world. (Applause.) Its boasted unity is a sham and a delusion; it is nominal rather than real, external rather than vital.

So, too, with the interpretation of Scripture. Her highest dignitaries contradict one another in their interpretations of the Bible. Thus, two popes of Rome declared it to be so indispensable for infants to receive communion that those infants who die without receiving communion go straight to hell. And yet the Council of Trent, whose decrees Pope Pius IV. proclaimed and bound upon the whole church, anathematized this doctrine. Ah! they do not agree, then. What did those Fathers of Trent mean, to anathematize a doctrine of one of their popes? Were they modernists three centuries ahead of time? Take another instance, Pope Pelagius declared the invocation of the Trinity necessary to the validity of baptism (A. D. 555-560); but another Pope, Nicholas I, assured the Bulgarians that baptism in the name of Christ alone was sufficient. Celestine III. declared the marriage tie dissolved if either party became heretical. Innocent III. annulled this decision, and Adrian VI. called Celestine a heretic for giving it. And upon so vital a doctrine as the divinity of Christ, Liberius, one of the early bishops of Rome, was himself heretical. Yes, one of their infallible popes, upon whose interpretations of Scripture the whole world of scholars and theologians is bidden to wait, actually subscribed an Arian creed, though Arianism is by that very church denounced as a most dangerous heresy. Such facts as these are not exactly suggestive of unity, consistency, or truth, are they? (Applause.)

Testimony of the Fathers on the Sufficiency of the Scriptures

I have said that we are Protestants because we build our faith solely upon the revelation of God in Holy Scripture. Let me say that in taking this position we stand side by side with the primitive Fathers of the Church. If there is anything that can be established from the writings of the Fathers, it is that they held the Bible to be the full and perfect rule of faith, that it contains the whole word of God, and that what is outside of it need not be regarded. For example, St. Basil says, "It is a most manifest fall from the faith to introduce anything that is not written in the Scriptures." He also says that "to detract from Scripture, or to add to the faith anything that is not there, is most manifestly forbidden by the apostles." O Paulist Fathers, take note of that! You will get St. Paul after you! (Laughter.)

Another witness is St. Cyprian, who maintained that to find out what interpretations are genuine we should not take the words of the popes of Rome, but search the Scriptures as the only trustworthy record of apostolic tradition. (Good for St. Cyprian! say I.) And St. Jerome says, "We accept those things that are written (in the Bible), we reject those things that are not written."

Bible Reading by the Laity

But then, we have not got out of our difficulties yet,—O, no! We are told that it is dangerous for the lay people to read the Bible in the vernacular, because they cannot understand it. They will inevitably err in seeking to understand it. The Council of Trent says, "It is manifest by experience that if the Holy Bible in the vernacular be suffered to be read everywhere without distinction, more evil than good arises." More evil to whom? (Applause.)

The Council goes on to say that permission may be granted to read translations of the Scriptures made by Catholic prelates, to those whom they understand are able to receive no harm from such reading." (Of course if you can persuade the prelates that you will get no harm from it, you may get a "dispensation"! "But who-soever shall presume to read these Bibles or have them in their possession without such faculty, shall not be capable of receiving absolution of their sins unless they have first given up their Bibles to the ordinary!" That does not agree with Cardinal Gibbons's position, but it makes it worse for Cardinal Gibbons. He is a big man, but he is not so big as the Council of Trent.

Now, where do the Fathers of the primitive church stand on this question as regards reading of the Bible by the lay people? I answer, the ancient Fathers did not fear that the people would discover contradictions between the Bible and their teaching. They never desired to teach anything that was not in the Bible. St. Chrysostom says, "All things are plain and simple in Holy Scriptures; all things necessary are evident." "The apostles and prophets have made all things proceeding from them plain and simple to all, in order that each person, even by himself, may be able to learn what is said from the mere reading of it;" and St. Augustine says, "God hath made the Scripture to stoop to the capacity of babes and sucklings;" and again St. Chrysostom,

"Great is the precipice and deep the gulf that opens before ignorance of the Scriptures. It is downright abandonment of salvation to be ignorant of divine laws. It is this that has caused heresies; it is this that has led to profligate living; it is this that has turned things upside down; for it is impossible for any one to come off without profit who constantly enjoys such reading with intelligence."

Of course we do not pretend that plain and unlearned people can understand everything in the Bible. We ministers do not pretend to do that ourselves, the most learned of us; but we do claim that the things which are necessary to salvation, the things necessary to guide one through this world unto a better world beyond,—these things are so plain that "he may run that readeth" in the Holy Scriptures. "The wayfarer men, though fools, shall not err therein." (Applause.)

Nevertheless, we are told that the Protestant principle of the interpretation of the Bible leads to endless variations and confusion in regard to its doctrines. The Church of Rome, on the contrary, they tell us, teaches one and the same doctrine in all parts of the world, and in all ages of the world.

The Variations of Romanism

Well, to my feeble understanding, it really appears that no other church in Christendom has varied so much in the doctrines it has taught throughout the ages as the Church of Rome. She has added article after article to her faith: The Creed of Pius IV, A. D. 1564, contains twelve new articles of faith bound upon the church. Among these were the doctrines of tradition, the seven sacraments, the mass, purgatory, invocation and veneration of saints, image veneration, and indulgences.

Again, in 1854 she added a new article of faith,—the immaculate conception of the blessed Virgin; and in 1870 she imposed upon the church the awful and tremendous doctrine of the infallibility of the Pope.

Now let me give you a striking example of the variations of doctrine in the Roman Church. That famous orator and controversialist, Bossuet, wrote a book to prove that Protestantism is false because Protestants disagree among themselves, and Romanism is true because its doctrine is always the same and its children never disagree. Now Bossuet was the terror of Protestant, and the most trusted champion of his church. He was called the "Eagle of Meaux." No writer of his age in the Roman Church was more illustrious than he. But, mark you, he fought not only against the Protestants, but against the theory of the infallibility of the Pope. What was the result? He is treated by the dominant Roman Catholic school today as no better than a Protestant. He is classed with aliens and heretics by no less a man than Cardinal Manning himself. Another of their popular writers goes so far as to class the great Bossuet with devil worshippers because of his opposition to the doctrine of the infallibility of the Pope. (Applause.)

Ah! that was dangerous. He did not know what would be the result. Poor man! What a fall! It is almost equal to Lucifer's fall. He is no better than a Protestant; yes, fit only to company with devil worshippers. Just think of it! Can you say anything worse of a man than that? Think of it! A man may find himself among devil worshippers, worse than the swine of Gadara, just because he opposes the infallibility of the Pope. Poor Bossuet, with all his eloquence and learning, did not escape. This is, I think, a most instructive example of the uncertainty and the shifting character of the doctrines of the Church of Rome.

My dear friends, the doctrine of the Church of Rome, her creed, is different today from what it was before Pope Pius IX became Pope. In the middle of the last century, forty-three years ago, it was not an article of faith that the Pope is infallible. Today it is. Sixty-three years ago it was not an article of faith that the Virgin was born without sin. Today it is.

Now let me give an amusing example of the uncertainty in which the Romanist finds himself in regard to the doctrine that he is required to believe. Keenan's Catechism was published with the approval of the Scotch Roman Catholic bishops, and also recommended by the Irish bishops. This catechism contains the following question and answer:

"Question.—Must not a Catholic believe the Pope in himself to be infallible?

"Answer.—This is a Protestant invention. It is no article of the Catholic faith."

This was before the year 1870. After the year 1870 the catechism was republished, but this question and answer had disappeared. So you see how they agree! (Applause.)

The Privilege of Peter

Well, I would like to say something about what the Roman theologians call "the privilege of Peter," and the alleged transmission of the same to his successors, the Roman pontiffs. His Holiness Leo XIII declared: (By the way, I wrote him a letter, a long letter, some years ago, and he never answered it.) (Long continued applause.) "It cannot be doubted from Holy Writ that the holy church rests on St. Peter as the building on the foundation." But where in Holy Writ is there any such statement? When our Lord said, "Upon this rock I will build my church," can we possibly believe that he referred to St. Peter, in face of the fact that in the Old Testament the title of Rock is reserved to God the Father, and in the New Testament to Christ himself? To do so, would be to contradict the solemn declaration of the holy apostle Paul when he wrote, "Other foundation can no man lay than that is laid, which is Jesus Christ." Should we not rather interpret this as St. Chrysostom does, and as other ancient Fathers do, "Upon this rock I will build my church," that is, on the faith of his confession, namely, "Thou art the Christ, the Son of the living God"? To build on that faith is to build on Christ. Now, is it not remarkable that in all the records of the

New Testament there is no reference whatever to this alleged function of St. Peter as the head and ruler of the church? He was a great man, a glorious leader. He opened the way for the faith to the Gentile world. He was a splendid apostle, but he never discovered that he was the infallible head of the church. (Laughter.) He never found it out, and nobody else seems to have discovered it. St. Paul, so far from finding it out, did not rebuke him to his face on a certain occasion when he acted inconsistently.

Moreover, is it not remarkable that of all the Fathers who interpret the passage just quoted, "And upon this rock I will build my church," not a single one applies it to the Roman bishops as successors of St. Peter? Origen, Chrysostom, Hilary, Augustine, Cyril, Theodoret, and others have commented upon these words, but "not one of them has explained the rock or foundation on which Christ would build his church, of the office given to Peter to be transmitted to his successors."

The "Unanimous Consent" Principle

Now, here comes a very interesting thing. The Creed of Pius IV binds every good Catholic not to interpret the Holy Scripture except "according to the unanimous consent of the ancient Fathers;" and if one does so, he is anathema. Now, how do the ancient Fathers interpret this passage? I shall not answer the question myself. I am going to take refuge again behind a great Roman Catholic theologian. I like to do that; then I am safe, as far as the argument is concerned. I refer to the Rt. Rev. Dr. Kenrick, Archbishop of St. Louis. He was one of the prelates who was opposed to the infallibility of the Pope at the Vatican Council and prepared a speech for the council. Now, in his speech he stated that he had examined eighty-five of the Fathers who commented on this passage, "Upon this rock I will build my church;" and he says that forty-four out of the eighty-four interpreted the rock to mean, not Peter, but the confession that Peter made of the divinity of Christ; and among these forty-four was one of the infallible popes, Leo the Great; while only seventeen held that Peter was the rock. Forty-four held that he was not the rock, but that the faith he confessed was the rock. He also says, "If we are to follow the greater number of the Fathers in the interpretation of this passage, then we are bound to hold it certain that the rock is not Peter, but the faith that Peter confessed; and second, that no argument, or at least no probable argument, can be derived from the promise to Peter, 'Upon this rock I will build my church.'"

Now, just see how it stands. We unfortunate Protestants catch the anathema whichever way we decide. If we deny the infallibility of the Pope, we are anathema. If we accept it, we are anathema by the decree of Pope Pius IV, who requires us never to interpret the Scriptures except according to the unanimous consent of the Fathers. So there we are!

PAPAL INFALLIBILITY

And now a further word as to this great, tremendous, awfully tremendous doctrine. It asserts that the whole Christian world is bound to believe "that the Roman pontiff, when he speaks ex-Cathedra is possessed of that infallibility with which the divine Redeemer willed that His church should be endowed for defining doctrine regarding faith and morals." Now, when this dogma is brought to the impartial bar of history, it completely breaks down. No wonder Cardinal John H. Newman was so sad at heart in the anticipation of its promulgation.

He wrote Bishop Ullathorne that "it would be most difficult to maintain logically in the face of historical facts." "If," said he, "it is God's will that the Pope's infallibility be defined, then is it God's will to throw back the times and moments of that triumph which he has destined, for his kingdom, and I shall feel I have but to bow my head to his adorable, inscrutable providence." Poor Newman! In the language of Bishop Strossmayer, "History cannot be made over again. It is there, and will remain to all eternity to protest energetically against the dogma of papal infallibility." I shall not characterize this blasphemous doctrine in language of my own, but I shall quote the language of an illustrious and holy Pope, Gregory the Great, who said, "I confidently say that whoever doth call himself universal bishop, or desires to have himself so called, is the forerunner of Antichrist, because he proudly doth set himself before the rest."

What would Pope Gregory say to the titles now assumed by his successors,—Vicegerent of God, Vice God, the Vicar of Christ,—all of whose teachings should be received as if they were the Lord's, and whom the whole episcopates must be subject to, on pain of being considered "a lawless and disorderly crowd?"

But now, I am going to ask you this: Suppose you could be persuaded—against Scripture, against reason, against history, against conscience—to bow to the dogma of papal infallibility, wherein would you be benefited? Would you have secured absolute certainty of religious belief? Just as well count the cost before you take a big jump like that. Will you get certainty of belief if you do? I say, No; for the question now is, When does the Pope speak ex cathedra? (I have not a chair here big enough to illustrate ex cathedra.) Ah, who is to decide? and until such decision is authoritatively given, how can we be sure that we have in reality grasped the certainty that any particular doctrine is really built upon infallibility? Take the famous Syllabus of Pius IX in 1864. This document contains a catalogue of eighty errors which Pius IX formally condemned. Now here is a big question: Is that Syllabus an ex cathedra utterance, and hence infallible? That is what I want to know. Well, here comes Cardinal Manning, who strongly affirms that it certainly is infallible, the whole of it. Here, on the other hand, comes also Cardinal Newman, who held a contrary opinion, and says: "No; it is not infallible." Now, who is right? Who is to decide? Each man for himself! Then you are building on private judgment. Just think of that! Infallibility resting on private judgment! Or is each man's confessor to decide for him? In that case, infallibility still rests on private judgment, that of a priest instead of a lay-

man. Meanwhile what grave issues are left suspended in mid-air?

American citizens, listen to this: If Manning was right, then religious liberty is a detestable error, which good Romanists are bound to abhor. If Newman was right, then you may say Amen to that fine panegyric pronounced last Sunday by Cardinal Gibbons on religious liberty. In short, the old uncertainty as to where infallibility reposes has simply given place to uncertainty in a new form: When is this infallible voice heard? How may it be recognized? On this question, certainty is unattainable, and the Romanist is unspeakably worse off than his poor Protestant neighbor, who builds his faith on the infallible voice that speaks in Holy Scripture.

Rome and Magna Charta

Take another question. A devout and obedient member of the Roman communion desires to know whether the principles of liberty as embodied in that famous instrument, the Magna Charta, are in harmony with his faith and with his church. He hears from his clergy in America words of approval and praise for free institutions, and naturally concludes that his church is in sympathy with popular liberty as embodied in the great English and American political instruments. But suppose he chances to read the history of the reign of King John, and so learns that Pope Innocent III declared Magna Charta null and void, excommunicated the barons who extorted it from the tyrant, and forbade King John to give it effect in his dominions. Suppose he reads further and finds that when Stephen Langton, the then Archbishop of Canterbury, refused to execute this bull, and stood forth as the champion of the rights and liberties of the English people against the despotism of King John, the Pope suspended him from his archiepiscopal office, and drove him into exile. Is it not shameful that the venerable Cardinal Gibbons should pretend that the Roman Catholic Church deserves the glory of Magna Charta? Could there be a more barefaced perversion of history?

Now, fellow citizens, in the face of these well known historical facts, Cardinal Gibbons, last Sunday, actually claimed for the Roman Catholic Church the glory of the Magna Charta. But surely the Pope was the head of the church. His voice was the voice of the church. His act was the act of the church. Therefore every good Catholic is bound to believe that the church was against constitutional freedom as asserted in the Magna Charta. Is Cardinal Gibbons becoming a Modernist? or has he forgotten his history? (Applause.)

What an ignis fatuus, then, is this doctrine of the infallibility of the Pope! and how vain is the hope that in submitting to it, men secure absolute certainty of belief! No sooner had it been declared than the line of cleavage began to develop between the maximizers, like Ward and Manning, and the minimizers, like Cardinal John H. Newman. This same wide difference of interpretation prevails in the Roman Catholic Church today in regard to various doctrines and practices of their faith.

A Concrete Example of Lack of Unity

As regards the hollowness of the alleged unity and harmony in the Roman Catholic Church, no better illustration can be given than is found in the picture of the life of the Roman hierarchy in England, so vividly drawn by Mr. Purcell in his "Life of Cardinal Manning." It is a tissue of controversies and jealousies, of mining and countermining, between the different factions in the Roman communion. The members of the hierarchy are seen in constant conflict and intrigue. They agree neither in opinions nor in policies; and first one, then another, of the bishops hies him to Rome, hoping to undermine the influence and credit of his brother prelate with the Holy Father. It is a mournful spectacle of the absence of unity of spirit. Purcell remarks that "second only to his belief in the infallibility of the Pope was Manning's belief in the duty of keeping up, at every hazard, the appearance of unity among Catholics." But the intestine strife could not be wholly concealed, and this remarkable book has drawn aside the veil and shown us the bitterness and discord which have prevailed in the Roman communion. So vain is the boast of unity of spirit and identity of belief among Roman Catholics.

Spiritual Bondage and Purgatory

There is another reason for our attitude as Protestants which I must not omit, though I must treat it very briefly indeed. We are Protestants because we cannot give up our spiritual liberty. "Stand fast, therefore," cries St. Paul to the Galatians, "in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The Church of Rome would subject us to the bondage of a priesthood from whose lips alone we can receive absolution for our sins. She puts the priest between us and Christ. We read in Holy Scripture that Christ has taken away every barrier, and that we have boldness to go direct to God without any mediator,—yes, "boldness to enter into the holiest by the blood of Jesus."

But the Church of Rome tells we must go to the priest, who sits in the tribunal of penance, and, kneeling before him, confess all our mortal sins, whispering them into his ear; then he will give us absolution, saying, "I absolve thee." And he pronounces his as a judicial act, whereby pardon is conveyed as by a judge.

This done, you are restored to your baptismal purity, and you are released from eternal punishment. But you have still to endure temporal punishment for your sins, in this life, if it shall be long enough; if not, then in purgatory. This, however, you may shorten by masses, by alms, fasts, pilgrimages, penances, prescribed by the priest, your judge. Now this purgatorial fire in the next world, remember, is for the pious, for Christians, for men truly penitent for their sins. It is a punishment, however, which the Pope has the power to remit. He holds the keys of the church's treasury of superabundant merits. He is, in fact, the dispenser of the merits of Christ, and he could, they tell us, "empty purgatory at one stroke." So, then, if you are rich, and leave

(Continued on Page 8)

Address by Dr. McKim--"Why We Are Protestants"

(Continued from Page 6)

Liberty in Christ

behind you, when you die, besides your money, affectionate relatives who are willing to spend your money for masses on your account you may hope that your term of suffering in purgatory will be shortened. But if you are poor, your only recourse is to join a "Purgatorian Society," in which, by a small weekly payment, a sum may be accumulated which may be put to your account in the spiritual bank of purgatory, the key of which is kept by the priests.

Now, if this be true, then the atonement of our Lord and Saviour Jesus Christ was not sufficient to take away sin. It must be supplemented by purgatorial fires. Then all those precious assurances of forgiveness and redemption in His blood, of adoption into the family of God, and of obtaining a joint inheritance with Christ, are to be made void; and we are to turn away from the cleansing blood of Christ to the cleansing fire of purgatory. Our Saviour said to the dying thief, "Today shalt thou be with me in paradise;" but according to this interpretation he must have meant, Today shalt thou be with me in purgatory. And when St. Paul expressed a desire "to depart, and be with Christ; which is far better," he must have meant a desire to depart, and be in purgatory!

O, my brethren, if there were no other reason for refusing to surrender to the Church of Rome, this would be all sufficient. We are Protestants because we refuse to barter away our liberty in Christ for such miserable bondage as this. (Applause.)

We hear the voice of the omnipotent and compassionate Redeemer saying in tones of infinite tenderness and sympathy, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And shall we turn away from him and go into that soul trap, the confessional box, and ask one of their priests to give us rest?

The Protestant churches point to Jesus Christ and say to penitent men, "Behold the Lamb of God, which taketh away the sin of the world." "Believe in the Lord Jesus Christ, and thou shalt be saved." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." And our souls reply:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O, Lamb of God, I come, I come."
(Concluded Next Week.)

CLOSED YEAR WITH \$36,500,000 SURPLUS

Despite the financial depression of the past year, Hon. Mr. White was able to present, in his speech, a statement which shows that the position of the Dominion was never better, and that the present finance minister has ably and skilfully brought the ship of state safely through a period of commercial difficulty. The revenue for the year was \$163,000,000, and the expenditure \$126,500,000, leaving a surplus of revenue over and above the amount required for expenditure upon current account of no less than \$36,500,000.

Three Surpluses

During the past three years Mr. White has been able to announce the three largest surpluses in Canadian history.

For the year 1911-12 the surplus was \$37,000,000.

For 1912-13 the surplus was the record one of \$55,000,000.

For the year 1913-14 the surplus is \$36,500,000.

This is a record of which Mr. White and the Conservative party may well be proud.

"The year 1911-12 showed, therefore," added Mr. White, "a reduction in the net debt of \$122,591,32, and last year a reduction of \$25,617,835.03." This year we shall show an increase of \$19,000,000, but notwithstanding this the net debt of the Dominion will be over six million less than it was two years ago. Since Confederation there are shown in the public accounts only eight reductions in the net debt of Canada, of which two belong to the present regime."

CANADIAN MENACE IS SENT THROUGH MAILS

Ottawa, April 25.—The Canadian Menace of Aurora, Ont., an anti-Roman Catholic publication, which was recently refused the mails in common with the Menace, a United States namesake, has now been admitted to the mails. It is published at Aurora. The question of rates has still to be dealt with.

The Railway Commission has ordered substantial reductions in freight rates in Western Canada. How long would the West have had to wait for that under the Laurier Government?

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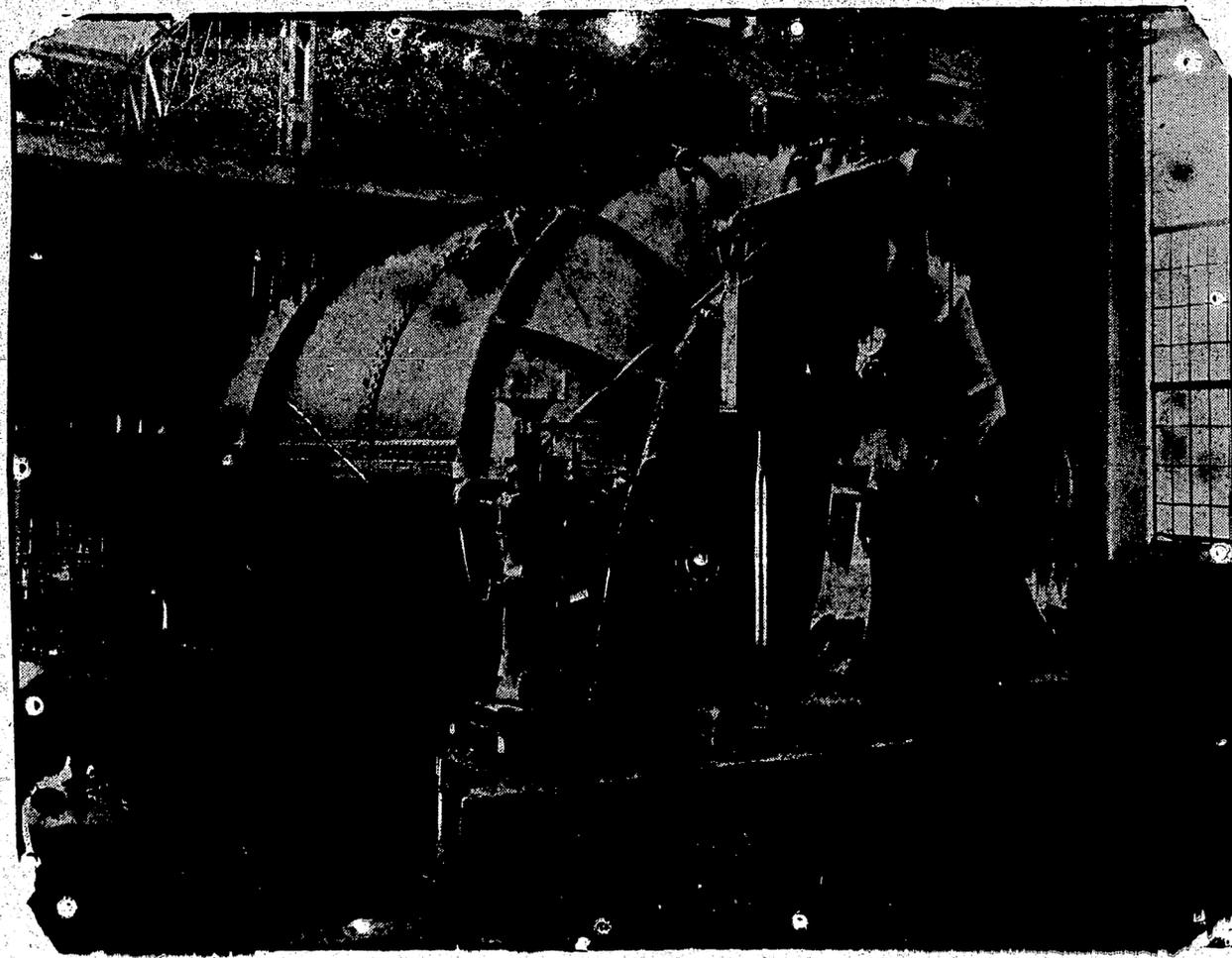
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