

SOCIAL, MORAL AND RELIGIOUS TOPICS OF GENERAL INTEREST

(Contributed by the Ministerial Association)

NOTE—The "News" does not necessarily endorse all views that may be expressed in these contributions

The Responsibility of Choice.

It is a great gain and an important step toward a union of the Protestant churches that the same Bible lesson is taught in all the Sunday schools. For example, tomorrow in the Anglican, Presbyterian, Methodist and Baptist Sunday schools in this city the subject will be "The Responsibility of Choice," as illustrated in the Old Testament story of Abraham giving Lot his choice of the portion of country he would take. It was a generous proposal on the part of the older man. The younger man greedily accepted the kind offer and seeing the well watered plain of the Jordan in its luxuriant fertility he at once chooses it—a selfish land grabber without a thought for his uncle. But he was not as wise as he thought himself to be. He had left out of his calculation the blessing of God. In the height of his prosperity trouble overtakes him. While the older man, who had given the first choice to his nephew, being more anxious to have the sunshine of God's favor resting upon his life, lived a peaceful, happy life. It is to be hoped that the three million children learning the international Bible lesson will lay to heart the words of the golden text for tomorrow: "The blessing of the Lord, it maketh rich and he addeth no sorrow therewith."

valuable—the rich heritage of the ages. This is why there is something to be said in favor of the strong conservative spirit which seems to dominate the older churches, especially the Anglican Church. The chief characteristic of this church is the importance it gives to the historic principle. It venerates what has been the growth of centuries. While we cannot help commending the spirit which desires to conserve what is best in the past. There is a danger of failing to grasp the importance of meeting new conditions without new truths, but new methods and old truths re-stated in the language of the present day. As an illustration of what we mean take the way the majority of church people of all denominations cling to the old translation of the bible though every thoughtful reader knows that the new version makes the meaning clearer. The same thing is about to happen now in the Anglican church over the revision of the prayer book. A large and representative committee is now at work upon this matter which will report to the next meeting of the general synod in 1914. From present indications it is not likely that many radical changes will be made, but more liberty will be given in the way of shortening and selecting, some obsolete words will give place to their modern equivalents, and an earnest attempt will be made on the part of church leaders to adopt the services to Canadian conditions. We predict that from one end of Canada to the other the cry will go up "We want no

Yet It Moves.

Every change is not always a change for the better. It is a decided loss to break too quickly with the past without taking time to gather up all that is most

change." This cry will come, not from the leaders but from the rank and file.

People become wedded to a thing through past associations and in the face of strong prejudice it is difficult to make any change, even though the most thoughtful are convinced that some change would be beneficial. History teaches us that in every movement there are these two forces; the progressive and the conservative; both are necessary. Unless there were some holding back there would be a foolish rushing forward. Unless there were some eager to press on we should remain forever in the old rut. The balancing of these two forces has always led to true progress.

LAND PURCHASE NOTICES.

Skeena Land District—District of Coast, Range V. Take notice that I, William Watson, of Prince Rupert, B. C., occupation contractor, intend to apply for permission to purchase the following described lands: Commencing at a post planted at the southwest corner of Lot 4125, Range 5, by the Lakeise River, thence north 70 chains more or less to Lot 5243, Range 5; thence west 21 chains to Lot 2656, Range 5; thence south to the Lakeise River, thence easterly following the Lakeise River to point of commencement, containing 160 acres more or less.

WILLIAM WATSON. Dated December 3rd, 1912. Pub. Dec. 30, 1912—Feb. 24, 1913.

Skeena Land District—District of Coast, Range V. Take notice that Reuben W. Rogers, of Prince Rupert, B. C., occupation transferman, intends to apply for permission to purchase the following described lands: Commencing at a post planted at the northeast corner of Lot 5141, Range 5, Coast District, near Lakeise Lake, thence north 49 chains thence west 40 chains, thence south 49 chains, thence east 40 chains to point of commencement, containing 160 acres more or less.

R. W. ROGERS. Dated Nov. 1st, 1912. Pub. Nov. 18, 1912—Jan. 13, 1913.

Skeena Land District—District of Coast, Range V. Take notice that Bernard O'Neill, of Goose Bay, B. C., occupation prospector, intends to apply for permission to purchase the following described lands: Commencing at a post planted one mile distant and in a southeasterly direction from the Hidden Creek Copper Company's wharf, Goose Bay, B. C., thence east following the sinuosities of the shore line 80 chains, thence north 26 chains, thence west 80 chains, thence south 20 chains to point of commencement, containing 160 acres more or less.

BERNARD O'NEILL. F. S. W. Jennings, Agent. Dated January 8th, 1913. Pub. Feb. 10, 1913—Apr. 7th, 1913.

THE PROSPECTOR

Written specially for the "News" by Rev. J. B. McCullagh

The prospector is the free lance of his own crusade, individually considered; but socially looked at, he is the scout—the eyes, the feelers, thrown out right and left into a new country by the advance guard of civilization—the tentative expansion of industrial enterprise. He is more of a man of ways than of means, but the lack of means is usually compensated for by his great expectations, and that places him at a stroke upon an equal footing with the eldest sons of our old nobility. He is the noblest specimen of manhood that modern conditions have produced—self-reliant, independent, courageous, generous in thought as well as in deed, sanguine to a fault, enduring hardships cheerfully, full of resource and good humor—a perfect knight in everything but shining armor. The prospector looks the country over, pries into every hole and corner, examines every creek and crack he comes to, "leaves no stone unturned," as the saying goes; sniffs out the lair of the "iron pirates," discovers hidden indications of "quartz" full of gold and "pints" of contact leading thereto. He follows the float upstream instead of down, and does many other equally contradictory things both fascinating and unintelligible to the outside world. He is the hunter par excellence, his vocation being rightly termed a pursuit and his game a quarry. Strange to say, whenever he locates a claim he calls it "mine." And that is why the prospector and I are such fast friends—what's his is mine, and what's mine is my own! He is the only man I know of that knows how to turn dirt into a paying proposition, or who can slip his hand into a pocket full of gold and transfer the contents thereof into his own pocket without wronging anybody; in that case it is not mine, of course; it is a strike—the signal for all idle hands to start working industriously.

It will thus be seen that the ordinary conception of meum and tuum does not apply to the prospector. He is a law unto himself, and lives in a world peculiarly his own. While in the prospective stage he is richer than at any other time, and turns over millions with the ease and dexterity of an expert financier; he does not handle money, of course. What millionaire does? But he speculates largely, as evening by evening he sits by his camp fire and cooks his beans and bacon. He thinks of the girl with the golden hair, way back East, or his dear old white-haired mother, and makes elaborate and sometimes extravagant arrangements for their ease and comfort in the immediate future; incidentally he buys a motor car, or invests in a yacht, or plans an extended trip to Europe with the girl he loves as soon as ever the ceremony is over in the dear little old church in his native village. As he sits mending his mooseasin or patching his pants with the illustrated portion of a flour bag, he remembers that dear little old church needs repairing badly, and decides there and then to have it thoroughly restored and fitted up anew before the wedding. Why, that's a very lovely thought!! It lasts him a whole evening, as, reclining on his couch of balsam boughs, he smokes his pipe and watches the faces come and go among the blazing logs.

It is an intellectual treat to have a chat with a prospector. His strenuous life, spare living, keen observation and close contact with Nature day by day, his nightly communion with the stars, the light of hope that never fails him, his bright dreams of the future interwoven with visions of the past, all centre round the assurance that abundant riches are his for the finding, give to his eyes that look of wonderful depth and distance unknown to the eyes of other men, marking him out as one who, if he have not succeeded in actually laying his hands on the precious metal, has at any rate enjoyed the most splendid prospects, fringed the possession of immense wealth and held in the hollow of his hand for days at a time the great world with all its latent possibilities.

The prospector is a man whom I delight to honor—I understand him; I have perfect fellow feeling with him; he appeals to my imagination; I love him! I have known the old timers and the new comers, some have made good and others have failed. My heart is still with those who fought well and—failed.

Our toast is "The Prospector!" To him be every consideration shown, to whom the development of the country is largely due; and when every man has at last come into his own let each spare a kind thought for the many brave fellows who, having blazed the trail and led in the van, have either not returned at all or have come back from the great quest with empty hands.

THE PROSPECTOR.

The backwoods life's the life for me;

I yearn not for the town. I love to roam the country free, Call myself lord of all I see And feel at home 'neath any tree Where chance may set me down.

Unburdened of much worldly care, My pack holds all I own Plus little wad for wear and tear; For friend in need a bone to spare, And mine of gold—don't yet know where— And self—a dozen stone.

From what I've seen of men and things, The smile of wealth is hope: The richest man—the man who sings In joy of heart for what gold brings— Is he who's out upon his wings Along the mountain slope.

I've known some men who have struck it— Jolly good fellows all; That is, before they made their pile, But after that they lost their smile, And what with wrinkles, side and bile Their joy seemed very small.

I say this to sustain my mind Should I go stony-broke: But still I hope the stuff to find— One chance in ten is underlined, And Luck is sometimes color blind And makes a masterstroke.

And more, to fortify my soul I always do resolve My looked-for wealth in generous dole To share, a la Carnegie role— Help build a church, endow a school, Or social problems solve!

Thus I go on without disguise, And Happy Man's my name. I'll not be like the other guys— The stuff shall ne'er demoralize, Nor change my gait in anywise— I'll still be just the same. —Rev. James B. McCullagh.

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