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Westminster Hall Magazine

AND FARTHEST WEST REVIEW

Vol. IV

September, 1913

No. 3

Published at 1600 Barclay Street, VANCOUVER, B. C.
Subscription Rate: One Dollar Per Year

D. A. Chalmers.....Managing Editor

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REV. JAMES BARR, B.D.

Rev. James Barr, B.D., is the successor of Rev. Dr. Howie, in St. Mary's U. F. Church, Govan, Glasgow, to which he was called from Denistom. St. Mary's is one of the greatest middle class congregations in Scotland, and the temperance problem is a very acute one. Mr. Barr is one of the foremost temperance workers in Scotland, and an article on this question from his pen is of special interest to the readers of the Westminster Hall Magazine at this time, as we are beginning to realize the importance of this question to the future well being of the province as never before.

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THE TEMPERANCE SITUATION IN SCOTLAND

By Rev. James Barr, B.D., Convenor of Temperance Committee of Glasgow, United Free Presbytery, and Member of the School Board of Glasgow

I. ECCLESIASTICAL.

All the Churches in Scotland are making steady advancement in Temperance sentiment and effort. As an illustration of the progress made and the position achieved, I may give these facts regarding the Church with which I am most intimately acquainted, the United Free Church of Scotland.

1. *Abstaining Ministers.* The list of abstaining ministers now stands at 1,246. There are 1,768 ministers in our Church, and at first sight the proportion of abstainers might seem disappointing, but it has to be remembered that there are a considerable number of abstainers who for one reason or another will not allow their names to appear on the published list.

2. *Warning to Members.* For many years the General Assembly have warned their faithful people against taking any part in the liquor traffic. It was felt, however, that we should go further and not only warn men not to go into the trade, but also appeal to those already in it to come out. An amendment to this effect was proposed in the Assembly in 1902, but defeated by a small majority. In 1907, however, the Assembly adopted the broader appeal, and now the annual Deliverance runs in these terms:—"The General Assembly find that the liquor traffic is popularly supposed to be so lucrative, and the temptation to take part in it so great, that they feel constrained to warn their faithful people against taking part in it, lest by so doing they should be unwittingly drawn into a position of great physical, moral, and spiritual danger. Further, the Assembly appeal to those of their faithful people who are still engaged in the traffic

seriously and prayerfully to consider, as Christian men and women, whether they should not make their livelihood by other means than those which are so much fraught with material and moral injury to the State."

3. *Sacramental Wine.* Our Church has long recognized the right of Kirk-Sessions to prescribe the form of wine to be used in the dispensation of the Lord's Supper, and several decisions have been given to this effect in our Church Courts. There are now 711 churches in our denomination reported as using unfermented wine, and the number is rapidly increasing. Again in 1907, in response to a unanimous Overture of the Glasgow Presbytery, and after a narrow division in the Assembly of 1906, the Arrangements Committee adopted unfermented wine for the dispensation of the Sacrament during the sitting of the General Assembly. Two years ago a further step was taken. Mr. Tom Honeyman, International Secretary of the Good Templars, introduced into the Glasgow Presbytery, and carried unanimously, an Overture praying the General Assembly to recommend all Sessions of the Church to cease patronising the liquor traffic for Communion Elements, and to celebrate the Lord's Supper with unfermented wine. The Assembly, by 98 votes to 93, resolved to grant the prayer of the Overture, and in accordance therewith to recommend that Sessions use unfermented wine in the observance of the Lord's Supper. We have to fight for every advance, but we keep every new position won. Two years ago it was reported to the Glasgow Presbytery that out of 194 congregations within the bounds, no fewer than 117, or considerably more than half, were already using unfermented wine, and the number has risen largely since that time.

II. EDUCATIONAL.

It may be of interest to your readers that I should give some account of the system of Temperance teaching under the School Board of Glasgow, as an indication of what is being increasingly done in Scotland generally.

1. *Lectures under the Collins Bequest.* During his lifetime, about the year 1889, the late Sir William Collins instituted a Lectureship on the Scientific Aspects of Temperance. Under his bequest the Lectureship has been continued since his death as a Lectureship on "Physiology in relation to Temperance," and a medical expert goes regularly round the schools, lecturing twice a week, commonly now at the hour for Religious Instruction.

2. *The Weekly Lesson.* For over thirty years Temperance lessons have been given under the School Board of Glasgow, and for the last fifteen years such a lesson has been regularly given one day a week, in all schools and all classes, at the hour commonly set apart for Religious Instruction. Throughout the schools this lesson is given in a vivid, varied, and most interesting fashion; and the Record Books of the pupils in the higher stages, and particularly in the supplementary classes, are proof that the teaching has been well apprehended and assimilated. With the view of still further perfecting this instruction, the Board on 8th February, 1906, resolved to supply suitable Text Books, and they have accordingly provided every teacher in the service with a copy of "*The Scriptural Aspect of Temperance*," and one or other of the following three books, according to the stage of the pupils under instruction, namely:—

The New Century Primer of Hygiene. Hall.

First Reader in Health and Temperance. T. Taylor.

New Century Elementary Physiology. Hall.

The Board have also agreed to place the following books in each school for the purpose of reference, namely:—

The New Century Primer of Hygiene. Hall.

Intermediate Hygiene. Hall.

Oral Lesson Book in Hygiene. Mirick.

High Schol Physiology. H. F. Hewes.

In October, 1912, a change was made in the Text-Books supplied, teachers in the lower standards receiving copies of Pirie's Notes on Health and Temperance, and Taylor's First Reader in Health and Temperance, while those in the higher classes are furnished with a copy of "*Alcohol and the Human Body*" by Horsley & Sherge.

3. *The Temperance Syllabus.* In 1910 the Scotch Education Department issued a Syllabus of Lessons on "Temperance" for use in schools. The Board at once resolved to send copies of the Syllabus to all day-school teachers on the regular staff, and to ordain that in addition to the ordinary Temperance instruction three specific lessons on the lines of the Syllabus be given to all supplementary classes, these lessons to be given by the ordinary staff, and as part of the regular school work; and that the scholars be required, in their Record Books or otherwise, to give a resume of these special lessons.

The Syllabus was long in appearing, and it is very modest in its demands. It suggests three lessons a year in the subject, but explains that where three cannot be given the ground may be covered in less

detail in two, and it even arranges for the case where one lesson is the maximum that can be provided. Nevertheless it has brought every School Board in the country face to face with the question of Temperance Instruction, and already it has had large results. It is a new milestone in the march of progress, and it is surely most significant that a Government Department should issue a Syllabus which declares that "Intemperance is indeed one of the chief causes of pauperism," and that money spent on drink must be reckoned as money which is largely, if not entirely, wasted, because there is no proper return for it."

III. LEGAL.

1. *The Children's Act.* Many publicans have sought to evade the terms of the Children's Act of 1908, by erecting small wooden boxes, partially enclosed but abutting on the open drinking bar. Counting themselves secure in this evasion, they even displayed in their windows direct invitations to parents to bring their children into the premises. Last autumn a case was brought before Stipendiary Neilson at the Central Police Court, Glasgow, when the publican was convicted and a fine of 31s 6d imposed. The Stipendiary found "that the Statute was framed for the purpose of protecting children, and in its interpretation that consideration must predominate. Any child in the small box in question was from the position of the box in direct contact with the open drinking bar, and, therefore, subject to the atmosphere, influences, and risks attached. An unfortunate fact of the Children Act had been to provoke the very evil which it was intended to prevent. In the present case it was distressing to find in the windows of the shops a direct invitation to parents to bring their children into the premises." Appeal was taken against this decision, and on 21st January, 1911, the Lords of the Justiciary Appeal Court overturned the judgment of the Stipendiary, and sustained the publican's appeal. On the other hand, the Glasgow Magistrates in granting licences since that date have insisted in all cases on the withdrawal of notices bearing that "children accompanied by their parents" would be admitted to a luncheon or snack room.

2. *The Vigilance Association.* The Citizens' Vigilance Association in Glasgow has for its objects the due enforcement of existing licensing laws, the suppression of drunkenness, and the promotion of good government in the city. Among other services to the cause, they have provided, wherever desired, the necessary legal assistance to those who were desirous of becoming objectors against licences.

existing or proposed, in their neighborhood. A dispossessed publican took to Court both the Association and the objectors to his licence. Unfortunately the Legal Agent of the Association had only taken one mandate from the objectors, and had made it do purpose both for the Licensing Court and the Appeal Court. The Judges decided that the mandate did not cover the Appeal Court, that consequently neither Law Agent, nor Association, nor objectors were privileged and their allegations therefore that the house was the rendezvous of women of easy virtue became slanderous. Certain office-bearers and directors of the Association were mulcted in heavy damages, and these they had to pay over and over again to the extent of thousands of pounds, as they had to settle with other publicans similarly situated, even with those who retained their licences. More startling, however, than the decision, was the flashlight that was cast on the interior of the public-house, and the blunt declaration of the law as made by Lord President Dunedin in his address to the Edinburgh jury on 16th May, 1910, in these terms:—"There is no reason why a public-house keeper should not supply liquor to a woman who was a prostitute. She was entitled to her liquor as she was entitled to her bread or clothing if she chose. The mere fact that a publican knew her character would not be sufficient to justify him in refusing her liquor if she was perfectly sober. On the other hand there were certain things he was not entitled to do, and they were very well summarized in the terms of the licence certificate, one of the clauses of which provided that he must not permit or suffer men or women of notoriously bad fame or girls or boys to assemble in his public-house. That was the test, and what the jury had to consider was the general way in which the pursuer conducted his public-house. In one sense the police evidence was only negative. The police could not possibly be always there, and that they did not see certain things happen was no actual proof that they did not take place. On the other hand they had the evidence of a class of people who no doubt were not reliable, but there was no law that their testimony was not to be accepted, and it was really a question of common sense for the jury to say whether or not they believed them as they would believe anybody else, provided the jury came to the conclusion that there was no particular reason why they should not be telling the truth. * * * * It was a very dirty corner of society they had shown to them, but that could not be helped, and they had to take it as men of the world and come to a conclusion."

3. *The Magistrates and Justices of Glasgow.* Having thus settled the Vigilance Association, the licence-holders ascended to a yet greater height of daring, and proceeded to terrorise the Magistrates themselves. In April, 1911, the Licensing Bench in Glasgow adopted a policy of restriction in certain congested areas, with the result that altogether there was a reduction of 50 licences in the Court of first instance, and a net reduction of 43 when the Appeal Court had given its decisions. Under the plea that the Licensing Bench heard general arguments regarding congested areas instead of specific objections against individual houses, the dispossessed licence-holders have now served summonses on all the members of the Licensing Court and of the Appeal Court, on the clerks, and on the objectors, craving for reduction of the adverse judgments and the granting of their certificates. The Town Council of Glasgow unanimously agreed to bear the whole expenses of defending the actions thus raised, and on the 17th March, 1912, in the Outer House, Lord Skerrington dismissed all these actions, fifteen in number, on the ground that they were irrelevant, as the Licensing Court were within their rights in the procedure followed and the decisions taken. The licence holders then reclaimed to the Inner House, but while some adverse comment was made by the Judges on the procedure followed, particularly in regard to the Vigilance Association's part in the Licensing Court, yet Lord Skerrington's judgment was affirmed in the Higher House and the action of the licence holders finally dismissed with additional costs on 7th February last.

4. *The Airdrie Magistrates.* . . On 17th September, 1901, a new Good Templar Lodge was founded in the town of Airdrie. At the end of the first month they had 264 members. At the end of the following April they had 1,221. By 1911 they had 3,300 and could boast the largest Good Templar Lodge in the world. Good Templars were in a majority in the town council, and the chief Templar was Provost of the town. During the ten years 49 licences had been cancelled. From being one of the most drunken towns in all Scotland, Airdrie had become one of the most sober. In 1900 at the local police court there were 582 cases of breach of the peace; in 1910 there were 261 cases. In 1900 there were 354 cases of drunkenness; in 1910 there were 106, of whom only 47 were resident in the Burgh. In 1900 the depositors in Airdrie savings bank numbered 6,769, with £330,394 to their credit; after ten years they numbered 10,400 and had at their credit £750,000. In April, 1911,

a policy similar to that of Glasgow was pursued in Airdrie, the Licensing Court reducing the licences by 12, yielding a net reduction of 10 when the Appeal Court had given its decisions. Thereupon the Magistrates, or certain of them, received summonses, and reduction was sought of their judgments on the ground that alike by their public utterances and their temperance principles, they had proved themselves biased and incapable of taking an impartial view, whether as members of the Licensing Bench or of the Appeal Court. The issue was similar to that of the case against the Glasgow Magistrates, Lord Skerrington's judgment being again upheld in the Inner House, the Lord President declaring that while any person having an interest in the Liquor Trade was disqualified from sitting on the Licensing Bench, there was in the Act of Parliament no such disqualification attached to those who had merely committed themselves to a certain set of opinions.

It is generally felt that the liquor men by these multiplied and sweeping cases have at length over-reached themselves and brought their whole position to a *reductio ad absurdum*. At any rate they have given an enormous impetus to the movement to place the whole question of licensing direct in the hands of the people themselves.

(Part IV. "Legislation" Will Appear Later)

[VISION]

He was a lonely cobbler, and he wrought
 Within a tiny room one summer day,
 When a kind warder of the soul did say;
 "Do you not feel, good sir, betimes distraught
 For this dim place?" Thereat the cobbler brought
 Him to a window that o'erlooked the sea;
 "When I am weary, that doth comfort me—
 Those boundless spaces, aye, with wonder fraught!"

Ah! like that kindly man we oft have sighed
 For human lives that mean and meaner grow,
 And fain would ope for them a window wide
 Through which across the dust a breeze might blow
 From fields of asphodel—yea longer that they
 Might see what past earth's low horizons lay.

—Alexander Louis Fraser.

St. James Manse,
 Great Village, N. S.

CONVOCATION

The sixth annual Convocation of Westminster Hall was held in St. Andrew's Church on Friday, September 26th, at 8 p.m. The attendance was a large and representative one, the number of elders and members of Young People's Societies being especially marked.

A gratifying feature of the service was the presence of Dr. Wesbrook, the new President of the University of British Columbia, and Principal Vance, of Latimer Hall, while letters of regret were read from Principal Chown of Ryerson College, and Principal Seagar, of St. Mark's Hall.

Six graduates, Messrs. A. R. Gilmour, B.A., A. M. O'Donnell, B.A., Alver MacKay, K. D. Palmer, T. F. Margregor, and W. A. Davies.

The lists of scholarships will be published in next month's Magazine.

The valedictory address by Mr. A. M. O'Donnell, B.A., was well received, and Rev. John G. Inkster's address to the graduating class was helpful and inspiring.

The College has honored itself in conferring the degree of Doctor of Divinity on three pioneers of British Columbia, Revs. John A. Logan, Alexander Dunn, M.A., and John Knox Wright, B.D. Mr. Logan is a native of Truro, Nova Scotia, and was educated in the Normal School there, at Dalhousie University and Pine Hill Theological College. He was ordained and inducted into the church at Londonderry, N.S., in 1877, where he remained for fifteen years. He was called to Cooke's Church, Chilliwack, B. C., in October, 1892. In 1896, he accepted the pastorate of St. George's Church, Cumberland, from which he was called to Richmond Presbyterian Church, Eburne, in August, 1897, where he remained until 1908, when he was called to take charge of the tutorial department of Westminster Hall, and serve as librarian of the College.

That Mr. Logan has never spared himself will be evident from the following among many of his activities. He was a member of the Presbytery's Home Mission Committee almost continuously since 1897, was convenor from 1907 till 1910, and joint convenor from 1910 to 1912, was convenor of Presbytery's Sabbath Schools Com-

mittee from 1893 till 1909, and of the Synod's Committee from 1895 till 1909, and during these years attended the meetings of the General Assembly's Committee in Toronto annually. He was treasurer of the Synod's travelling expense fund from 1905 till 1910, and for many years clerk of synod, besides serving at one time or another on all the Presbytery and Synod Committees. He was moderator of the Persbytery of Westminster in 1898 and of the Synod of B. C. in 1905.

Despite these many outside calls, he discharged with rare fidelity and efficiency the duties of his own congregation. But his unsparing giving of his time and strength to the work he loves so well has been too much for his strength and there is a touch of pathos about his receiving this crowning honor of his life at a time when he lies seriously ill. It will be the prayer of all who know him that he may live for many years to wear this well won honor.

Another of the pioneers to whom all honor is due is Rev. John Knox Wright, B.D., Provincial Secretary of the Canadian Bible Society. Dr. Wright is a native of Ontario, where he received his education in Streetsville Grammar School, the University of Toronto and Knox College. In the university he won the Governor-General's bronze medal for classics. In theology he received several scholarships, and on graduation ranked first in general proficiency and received the Mortimer Clark special prize for Old Testament in 1880. He continued his studies while in the pastorate, and in 1892 was awarded the B.D. degree with distinction.

Dr. Wright's first pastorate was in King Street church, London, Ont., from 1880 to 1883. In the latter year he was appointed by the Foreign Mission Committee to mission work in Trinidad, where he obtained a mastery of Hindu and Punjabi, which has enabled him to do good work among the British Indians, who have come to us in recent years. After five years in Trinidad he returned, owing to Mrs. Wright's health. From 1880 to 1896 he labored as a home missionary in the Okanagan Valley. In the latter year Cooke's Church, Chilliwack, called him to be its pastor, and there he gave another five years of efficient service. From Chilliwack he was called to the then young but hopeful charge of Chalmers Church, Fairview, his last pastorate. To this field he gave nine years of splendid service during a most trying period in its history.

In March, 1910, Dr. Wright was called to what is likely to prove the crowning work of his life, the secretaryship of the Canadian

Bible Society for B. C., and has brought that work up to a remarkable state of efficiency.

He is one of the most brotherly of men, and during all his career has given of his time and strength ungrudgingly to every good cause. For many years he was clerk of the Presbytery, and has been Moderator of the Presbytery of Westminster and Synod of B. C.

In 1875 a little group of six men were undergoing trials for license by the Established Church Presbytery of Glasgow. Of one of these the Convenor of the Committee on Students said: "The exercises of one of these students is so much superior to the others that I cannot refrain from giving his name, which is Alexander Dunn."

That same excellence has characterized the work of Alexander Dunn all through life. He graduated in arts and took his first two years in theology at the University of Aberdeen, for four and a half years of this time teaching a school in his native parish during the intervals between college sessions. His last session in theology was taken in Glasgow University, where he carried on mission work for four hours every day excepting Saturday. Immediately on graduation he came to British Columbia, where the same thorough, conscientious discharge of his duties has made him widely beloved and honored and respected by all who know him.

For eleven years he labored at Langley, ministering to practically the whole Fraser Valley; for two years and four months Alberni was the centre of his work, and for eighteen years he was stationed at Whonnock. In these thirty-two years he won the respect and lasting affection of the pioneers of this region, and even in his retirement during the past few years has been kept busy by the many calls still made upon him for spiritual ministry and kindly counsel.

ST. ANDREW'S SEMI-JUBILEE

Congratulations are due to Rev. R. J. Wilson, M.A., and his devoted congregation on the attainment of their twenty-fifth anniversary as a congregation and the splendid services which marked the occasion. On September 4th, Rev. Prof. Pidgeon occupied the pulpit in the morning and Rev. Principal Mackay in the evening.

On September 21st, Rev. R. E. Knowles, M.A., the distinguished novelist and pulpit orator, of Galt, Ontario, delighted large audiences by his inspiring and helpful messages. In the afternoon

at three o'clock a memorable communion service was conducted by Rev. E. D. McLaren, first minister of the church. To this service all former members of St. Andrew's were invited and the ministers of all the causes and institutions founded or assisted by St. Andrew's joined with the elders in dispensing the communion.

Founded in 1888, St. Andrew's has had a unique and honorable career of almost world wide influence. No church of any denomination in the city has meant so much to the life of the city and province, and a steady stream of travellers from all parts of the world has contributed to the numbers at almost every service and carried far and wide the influence received there.

As the city grew, congregation after congregation has been formed and helped by this parent of causes and some of these have made large demands in membership upon their founder. Westminster Hall also owes much to the minister and members of St. Andrew's for wise counsel and guidance and liberal assistance at every stage of its career.

When the first minister, Rev. E. D. McLaren, D.D., was ordained on February 13, 1889, the membership was forty-eight. After giving hundreds of members to found other churches and suffering the natural losses from deaths and removal, the membership now stands at the very large total of 1,435.

The givings of the congregation have risen to the large total of \$32,673, of which \$12,466 is for missionary and benevolent purposes.

St. Andrew's has had a splendid succession of devoted men in her eldership, and business management, and in no church in Canada is there a finer esprit de corps and loyalty to the church. In the twenty-five years of its history, St. Andrew's has the enviable distinction of having only had two ministers.

Rev. E. D. McLaren, D.D., the first minister, served the congregation and city with rare devotion for fourteen years. On his resignation, Rev. R. J. Wilson, M.A., the present minister, came straight from college to assume charge of this great work. For nearly eleven years, in the face of many difficulties, he has guided the affairs of the congregation with ever increasing efficiency and rare ability.

That St. Andrew's and her minister may long continue their career of usefulness and honorable service is the prayer of the whole church.

THE ARCHITECTONIC IDEA

BY FRANK BUFFINGTON VROOMAN

I. REGARDING THE CITY

Let me open this subject with a sentence which closes one of my books. It is a happy phrase of Dr. August Forel: "Let us not abandon the race to the fatalism of Allah; let us create it ourselves."

That we ourselves have anything to do in the matter of making the world we live in, or making it a better or happier place to live in, seems little to have entered the thought of the vast majorities of mankind. We are ready to apply our boasted science to the production of a litter of pigs, but we shrink from thinking of exercising the human reason in the direction of the development of our own posterity.

I have sometimes thought that if the philosophies of the world are ever to be revolutionized, that it must be from the point of view of point of view. Nearly every possible thesis has been worked out from nearly every conceivable starting point. But new visions await mankind only from new points of view.

The fatal error and the hopeless outlook of our prevailing philosophy of life is in our point of view. It is the individual man. It is each for himself. The outlook of the world is the outlook of the individual from the standpoint of the universe.

Now my claim is that the regeneration of the world is impossible until that time comes when men are willing and able, each to adjust himself, the fragment to the whole—and that not only, but in that harmony of relationship with the other units as real as himself, which will do no violence to the Architectonic idea.

The Architectonic idea carries with it something creative, harmonious, efficient and artistic. Primarily, the idea underneath the old Greek word 'architecton' is, that behind the builder's deed is the builder's thought. It involves policy or programme, foresight, unity of design and aim.

I have no intention of entering into any technical discussion of the subject of architecture; but if I can make an application of the idea which underlies all architectural work, this brief paper will not have been written in vain. Furthermore, it is no part of my design to make a plea for the architect's drawings and designs in building a

house, since the world is fairly well educated to that point by this time. I wish to point out two directions where I believe the architectonic idea may be applied in the future for the vast betterment of mankind. I refer, first, to the city, and second, to the State.

The story has been brought down to us that Polyclitus was engaged in making an important statue, and from time to time his friends came into his studio, each one telling him where he might improve his art. One told him of a change which should be made in the shape of the nose; another in the ear; another in the folds of the drapery; another in the poise, etc., etc. Becoming very much annoyed, he determined to follow their suggestions, one and all, and did. Meanwhile, he started a new work in another room which no one saw, until both were finished. There he had an official reception to witness the two pieces of work, which he placed side by side. The universal testimony was: "What a hideous thing this one is; and what a beautiful thing that one is." "Yes," he said, laconically, "that is your work, and this is mine."

I think this illustrates pretty well the value of popular comment on expert work, especially artistic work. Any human effort which involves artistic instinct should not be hampered by those who have none, even though we might not approve of the deference of that Nouveau Riche who gave orders to the contractor, who was furnishing his house, to "buy the library to match the carpet." The tendency which the world is beginning to see is the folly of confining the architectonic idea merely to the building of a house. It contains a promise which is worth our while to recognize, encourage and work out. If this idea should be stopped when the single individual house is finished, it might with much justification have been stopped with the architectural design of a corner stone or brickbat. Who would think of building any great structure today without plans or foresight—without design of expert? Who would think of hauling to a certain spot any amount of sand and gravel and brick and stone and lumber and shingles, and then set the workmen to the task of nailing one board up where another left off, and putting on brick whenever stone ran out? Who would think of putting one plumbing system in one story, and another independent and disconnected one in another story; or one gas or electric plant in one part of the house and another in another part of the house, without any reference whatever to the efficiency and beauty of the whole? And yet, this is exactly the way we have been building up cities more or less for all time.

Every city, especially a new and young and vigorous one, should have enough public spirit to begin its work for the future on intelligent lines, and there is no way of building a city without the great outlines of architectural plans; and by architectural plans I do not mean merely that part which pertains only to its landscape gardening, if I may use the phrase in the larger sense, but everything which pertains to its engineering efficiency in the practical administration of those affairs which deal with the every day life of all the people, like transportation and traffic, like sewerage, water and light and things of that type.

Here we are in Vancouver, where less than a generation ago stood the ancient forest. In an area which alone is large enough for the future metropolis of the Empire on this ocean, have sprung up nearly a dozen separate municipalities without co-ordination or co-operation—without engineering efficiency or financial economy. Some efficient support has been given by the Park Board—all they could give it as to Parks—but so far very little has been done at all adequate to meet the daily necessities of the people, and especially the children growing up, to give them open breathing spaces.

Very little has been done in the way of the great outline of the Architectonic Idea, which should be started by throwing this great area of the Burrard Peninsula into its three distinct and separate zones, which for the most part should not be mixed. First, the shipping and industrial district. Second, the down town and retail district. Third, the residential district. Now, in broad outlines, these districts should be distinct and separate zones. The residential district should not be invaded by factories with their clatter and smoke, nor indeed by the riff-raff, nor the residences of the riff-raff who always haunt the water line about the wharves of every great shipping centre in the world—men of every nationality, and of no country for the most part, but who live on ships upon the sea. Such people should be segregated from the residential district of every great city. Then again the industrial population of a city should live near their workshops or factories, and these work-shops and factories should be in the closest inter-relation with the ocean and railroad terminals. In other words, any intelligent plan for a city will involve vast areas laid out which shall be sufficient for all needs of a reasonable future time for the close inter-relation of industry and commerce. I do not mean retail trade, I mean industry and commerce, and they are two different things.

Those of us who live here in Vancouver if we are patriotic citizens, and if we are building for the future and not for the wages of a day, will set out at once and lose no time in framing up the architectonic idea, upon which a beautiful and efficient and sufficient metropolis can be built. The question is "What do we want here?" Do we want one great city or a dozen little towns? The latter would be a credit to nobody in British Columbia, much less Canada and the Empire. What Canada and the Empire are expecting of us is that we shall do our part according to the large idea; that first of all we shall have an idea, and that that shall be a large one. The men who are not able to see beyond Shaughnessy Heights and Point Grey are not the men to build for a world metropolis on this ocean at this point. The eight or nine thousand acres which now constitute the city of Vancouver do not furnish an area large enough for an efficient and healthy city.

Let us analyze very briefly some of the ground facts concerning areas and population. The present area of the city of Vancouver is 8,732 acres; about one-fourth that of Seattle or St. Paul, with 237,194 and 214,149 people respectively (1910), Chicago, with 2,185,283 people, in 117,793 acres, has 18.5 per acre. The 8,732 acres of Vancouver, populated at the density of Chicago, would hold 161,538 people.

If we expect to have a larger population here, we must enlarge our area or overcrowd it. Unless we have taken leave of our senses, there can be no wish to overcrowd Vancouver with a population denser than that of Chicago, which already, in vast districts, is overcrowded and full of slums.

Chicago covers an area of 184 square miles. We can easily look forward to a population as large within this century, probably before fifty years. To accommodate such a population at 18.5 per acre, we should have to take in Vancouver City, South, North and West Vancouver, Point Grey, Burnaby, Coquitlam, New Westminster and Richmond, which would give us 181.7 square miles. But I am figuring this on the basis of an overcrowded city.

Let us take one at the opposite extreme—New Orleans, which has a population of 339,095 people, spread over an area of exactly 196 square miles, or 125,440 acres. If there are 339,095 people in New Orleans in 125,440 acres, there are 2.7 people per acre, as against 18.5 in Chicago. A city built with reference to the health of the people, including all the larger non-residential districts necessary

to a large city, might be built rationally on ten per acre. That would give for the nine municipalities I have mentioned, with 116,288 acres, a population of 1,162,880 souls.

At ten per acre, therefore, this area of nine municipalities would accommodate but slightly over a million people, a city less in size than Buenos Ayres, Calcutta, Osaka, Moscow, Philadelphia, and roughly speaking, only half the size of Chicago or Tokyo, themselves second class cities. But many of us here hope to live to see a million people in Vancouver, and our children may see two millions. Where shall we put them? Shall we have them residents of ten or a dozen cities huddled up against each other, with all the confusions incident to as many different governments, or do we want here the one great metropolis of the British Empire on the Pacific Ocean?

One of the things which the people of Vancouver are likely to forget is the amount of room which will be necessary for our future shipping and industrial centre. Another thing which we are forgetting is that if we are ever to have an industrial centre, we have got to find something which will make up for the price of labor and the lack of transportation in getting our raw materials to the factories and getting the finished product to the people who may use them. There is only one way to do this, this is by brain power. That is by the most modern and efficient business and efficiency organization, and the last word of efficiency organization on this subject is; that the factory on the hill with the dock and harbor away down the bay, and the railroad terminals away up in the valley, and with drays, costing from \$9 to \$10 a day, soon ceases to be an industrial proposition, and becomes an eleemosynary institution. Even a superficial study of the newest and most modern ocean terminals in the world will teach us, first, that we must have position and area, and inter-relation; then the most modern organization of industry with reference to cheapness and facility of getting the raw materials in and the finished products out.

These conditions have determined with unalterable precision and have decreed by every law of economic geography that the future industries and terminals, both of land and water, must go to the Fraser river, decreasing in efficiency from its mouth up stream, by reason of added cost and danger to shipping.

This is the one important element in the idea of the future Vancouver, which must be settled now. The residential zone is framing up for itself, more or less exclusively from the University Site at the

end of Point Grey to Pitt River. The shopping district and the passenger wharves have found their place along Burrard Inlet, but there is not one law of good business or good economics or sound geography which will allow the contemplation for a moment of a large shipping and industrial zone on False Creek or Burrard Inlet. The matter of area alone would determine this were it not already determined by other economic conditions. Moreover, who with an eye toward the future in Vancouver could wish the shipping and industrial district to begin within two blocks of the post office and ruin the whole downtown district for the purpose for which it is already used. Who, years ago, had he been looking forward with an architectonic idea in his mind toward the development of London, could have placed the Tilbury Docks within two blocks of the post office, or the East India Docks under the shadow of Westminster Abbey? The adequate architectural plan for the Vancouver of one hundred years from now, must involve a district uninvaded by factories, large enough for the residences of the people, with plenty of park room; it must involve a downtown district for the shopping and retail business, which will be English Bay from Burrard Inlet to False Creek; and then it must provide an area as large as the present site of Vancouver for its industries and for the land and water terminals of a world port, and that must be on the Fraser river, for the unalterable laws of economic necessity have decreed it.

The architectural plan of a city must be framed first with reference to the great outlines—residence, shopping and industries. The areas should be laid out to conserve the public health and comfort and this is impossible with overcrowding. There is always a great advantage in favour of a new city since it is so much easier to organize than to reorganize, to build than to tear down and rebuild. If we build skyscrapers on the Court House site, or docks on Kitsilano Beach or make a public dump in Stanley Park or start a livery stable in the basement of the Post Office or do any other outrageous and unspeakable thing, it is always a costly thing to undo. Always is it better to leave the wrong thing undone until it is done in the right way.

(Part II. "Regarding the State" Will Appear Later)

CHURCH LIFE AND WORK

LACOMBE PRESBYTERY

This Presbytery met at Camrose on Wednesday, 3rd inst. Eight ministers and two elders together with Rev. Wm. Shearer, H. M. Supt., were present. Rev. C. E. A. Pocock, Wetaskewin, was elected moderator for the next twelve months, and Mr. Hamilton was re-elected clerk for the same period.

Hitherto the travelling expenses of members of Presbytery present have been equalized, but it has been agreed to pay these in the future from a special fund contributed by the congregations.

It was agreed to divide the Presbytery into three sections and to appoint a minister in each of these sections to meet all the congregations and mission stations with the view of raising the amount allocated to the Presbytery in connection with the budget scheme.

The subject of church union was introduced. All ministers were invited to bring the subject before their congregations, to invite amendments to the basis of union to be sent in to the clerk, and, if necessary, to discuss these at a meeting to be held in Wetaskewin on 28th prox.

A committee was appointed to draw up and place on record a minute relative to Rev. J. H. Beatt, who through infirmity, is about to retire from the active duties of the ministry.

A considerable portion of time was spent in dealing with H. M. matters.

PRESBYTERY OF ABERNETHY

The Presbytery of Abernethy being met on Tuesday, 2nd of September, was constituted. There was a good attendance of ministers but few elders on account of the busy season. The Home Mission report was encouraging, all the fields being well equipped for the winter.

Mr. Adamson, of Govan, notified the Presbytery that he intended to resign his mission on account of a projected trip to Scotland. Mr. Adamson was once specially ordained.

Mr. Eakin, late of Westminster Hall, has not yet returned from Ireland as far as we know. He left here at the time of the Congress.

Mr. Corbett, of Fort Qu'Apelle, having resigned at end of May, the congregation is calling H. B. Johnston, now assistant to Rev. Wilson, of Moose Jaw. Presbytery sustained the call, and it was sent to the Presbytery of Moose Jaw for presentation.

Mr. James Grier, who gave about six years of earnest mission work in our Presbytery, and for whom a successful application was made to the last Assembly, was ordained to the full status of the ministry. His people now are asking permission to moderate in a call. Mr. Greer had some university training in Belfast, Ireland, and much experience in City Mission work at home, and for some years has been reading suitable courses of study with the faculty of Robertson College, Strathcona.

Next meeting during Synod at Saskatoon and spring regular meeting at Rolanville, where the Presbytery meets at the same time, second Tuesday of February, 1914.

MINNEDOSA PRESBYTERY

The Presbytery met at Oak River on September 8th with a good attendance.

Mr. J. J. Cowan is the new moderator. Considerable time was devoted to the Indian work within the bounds, and resolutions passed favoring an advancement in connection with the Birtle Boarding School.

Mr. Wm. Turnbull, Oak River, was certified to the senate of Manitoba College.

Home Mission matters were dealt with and other routine business attended to.

Arrangements were made for the induction of Rev. C. McKay at Rossburn.

Pettapiece and Rivers have secured Rev. Geo. Renwick, late of Elva, Man., at stated supply for one year.

PRESBYTERY OF QUEBEC

There has been some "marking time" among the congregations in this Presbytery during the summer. First there came the great congress at which every minister and every missionary was present, and in most cases the most active elder; and for a Sunday or two the pulpits were vacant. Then the Assembly followed, which detained every Ministerial Commissioner for another period. Some of the ministers took their holidays after the Congress. Then the season which is

usually taken for turning aside and resting a while came, and ministers with few exceptions betook themselves to some forest-lake, or some seaside cool retreat. Some were away during August, some during July, and some during a part of each. All returned browned and strengthened. One (so economical of time) combined the honeymoon with the holiday. Now all have bent themselves to the yoke, or put on the harness, and the hum of ecclesiastical organization is heard in the land.

Some, however, owing to local or special conditions, remained at home the whole season. Among these may be mentioned Rev. S. T. Martin, Chalmers' Church, Quebec, and Rev. Duncan MacLeod, Lingwick—the latter comparatively new to his field, and doing an excellent work of *restoration*. Another who through all conditions of the thermometer and barometer remained at a strenuous post is Rev. Dr. Paterson, Immigration Chaplain (during the season of navigation) at the port of Quebec—that great gateway to our great country for the greatly increased number of immigrants seeking livelihood and homes therein. The work, while not even and continuous each day of the week, is very strenuous while it lasts, and places the chaplain under great strain when the great steamers (especially the Glasgow ones) crowd each other in the harbor. Observing ones can see the lines of care deepening on the Chaplain's face, though he is still in his prime. During the past six months there were met and welcomed 14,700 Presbyterians (11,905 at Quebec, the balance at St. John, whence Dr. Paterson came in the spring, and to which he returns at close of navigation of the St. Lawrence); and he expects to meet on an average 1,500 for October and November. The names of those interviewed have been forwarded, with their prospective destination, to the "Department of the Stranger"—from which department notices go forward to the nearest minister to the said destination. Occasionally his services include much more than the hurried welcome to the landing immigrant, the recording of name and destination, few words of encouragement and possibly direction for some (owing to various causes) are kept or stranded in Quebec for a time, alone, separated from friends and unacquainted with our ways. These weary, troubled hearts have often been cheered and encouraged by the Chaplain, and they will hold him in grateful remembrance in years to come, and will bear a kindly feeling to the church that put such a friend in their way.

The strain placed upon congregations by reason of removals (much of the best blood going to the Great West) and the constant influx of French Roman Catholics, is felt with much acuteness in this

Presbytery. Because of this such processes as these are going on: Leaving the supply of some Mission Stations in the hands of a neighboring Congregationalist minister; federating a Presbyterian congregation with a congregation of one of the churches negotiating for Union, uniting two Presbyterian congregations, while the prospect of a congregation disbanding, and the fragments thereof seeking to avail themselves of the services in the congregation nearest to each, is in sight.

The Presbytery has carried three vacancies for eight or nine months. During that period very few, if any real candidates appeared in these three. And two of them had supply for but very few Sundays. Because of the smallness of some of them, and so little prospect of growth, ministers with larger congregations, or the prospect of securing such, show little inclination to serve in these. In some cases the difficulty of securing settlement arises from the question of education for children. In some instances there is no school of any kind in the vicinity of the manse. Such a manse is not likely to be sought by a minister whose children are in school age. Yet the Presbytery, with motherly interest, seeks to do the best for her children, whether they be few or many, weak or strong, declining or growing; and though the difficulties are many, some "angels of the church" for years have striven to maintain the candlestick in place.

The work of evangelization among the French has taken on some new vigor, and shows that in more aggressive work; in success in reaching some of those deprived of the word of God with the truth—which has brought them light; in putting forth more endeavor in maintaining ordinances among themselves; and in providing the share of the budget assigned to them. Much of this awakened interest is due the labors and earnestness of Dr. Amaron, sub-convenor of this department of Home Mission work. "Lux lucet in tenebris."



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