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Westminster Hall Magazine

AND FARTHEST WEST REVIEW

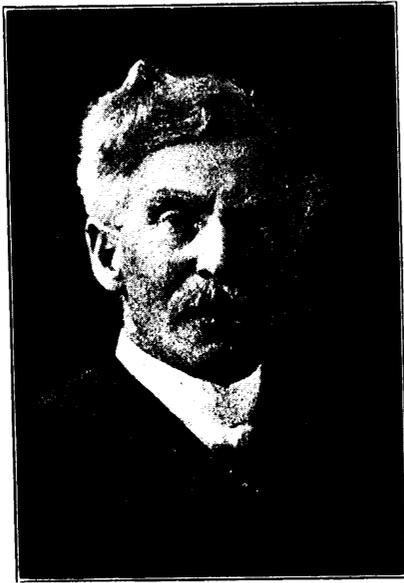
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Published at 1600 Barclay Street, VANCOUVER, B. C.
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D. A. Chalmers.....Managing Editor

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REV. J. S. HENDERSON, M.A.

Westminster Hall Magazine

AND

FARTHEST WEST REVIEW

FOR SOCIAL, LITERARY AND RELIGIOUS ARTICLES

Volume IV.

AUGUST, 1913

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THE NEW SECRETARY OF SOCIAL SERVICE AND EVANGELISM

Rev. James Sutherland Henderson, the subject of our frontispiece this month, is well known to most of our readers. He was born in Newmarket, Ontario, fifty-five years ago; graduated from Knox College, Toronto, 1883, and in the autumn of the same year was ordained and inducted into the charge of Melbourne, Ontario, where he labored with marked success until called to Hensall in 1888.

Mr. Henderson's pastorate in Hensall was a very happy and successful one. After fifteen years in that charge he was called to St. Andrew's New Westminster, and carried with him to his work in the West the esteem and affection, not only of his own people, but of a large circle of friends among the ministers and christian workers of the Synod of Hamilton and London.

He threw himself with whole hearted devotion into his work in St. Andrew's, and in the city of New Westminster. He was for five years president of the lacrosse team and to him it owes much of its splendid success. In civic affairs and all reform movements he was soon recognized as a leader, and it was largely through his initiative that a splendid new Y. M. C. A. was erected and equipped in New Westminster.

Mr. Henderson has been ably seconded in all his efforts by his devoted wife, who is greatly loved by all those who know her.

No better choice for secretary of Social Service and Evangelism for the province could have been made by the General Assembly's committee. His brethren in the Presbytery expressed their gratification at their last meeting, and the Westminster Hall Magazine wishes him God's richest blessing and the fullest success in his new work.

GENERAL ASSEMBLIES IN TWO HEMISPHERES

I.—IMPRESSIONS OF AUSTRALIAN ASSEMBLIES

By Principal Mackay

Australia strikes a Canadian with a feeling of strangeness. Its towns and cities are for all the world like old world places, and while the accent of the cultured people is very pleasing, that of the man in the street is Cockney intensified. The trees are all strange varieties and nearly all shed their bark, giving the landscape a ragged and melancholy appearance at certain seasons; the flowers have no perfume and the birds no song; the notes of most of them being melancholy, even that of the crow suggesting tragic memories instead of the saucy good fellowship we associate with it. But one does not long feel strange, as no people in the world are more hospitable and kindly and Presbyterianism is the same the world over.

It was my good fortune to land in Sydney when the New South Wales Assembly was in the midst of its sessions, and it was immediately followed by the Victorian Assembly meeting in Melbourne. The Church of Australia was only organized a few years ago, and the various state gatherings which with us would be Synods, still retain the nature of assemblies and are much more important gatherings than our Synods.

Presbyterianism has played a part quite out of proportion to its numerical strength in the making of Australia. In educational and religious work it stands in the very front rank, and has gone into many forms of activity not entered by the Church in Canada.

The day of my arrival I was invited to an Assembly function in connection with the opening of a new cottage, the fourth in a group of cottages to make up the Burnside Homes for orphan children. From what I saw I should judge that this is a model institution and is doing a great christian work. Then the leading educational institutions for boys and girls are the Presbyterian Ladies' Colleges in Melbourne and in Sydney, and the Scots College for boys in Melbourne, while St. Andrew's College, Sydney, and Ormond College, Melbourne, easily rank with the best in theological institutions in these two centres. The governments of New South Wales and Victoria have adopted a most enlightened policy in dealing with religious influences in the state universities. They have assigned seven acres of land and pay pound for pound in the erection of buildings to any

denomination which will assume the responsibility of erecting a residential college. This college must have no sectarian tests for those desiring to reside in it; but it may have class rooms and all facilities for the teaching of theology by the denomination controlling it, and the fullest opportunity is afforded for bringing religious influences to bear on the students resident within it, so long as there is no compulsion. These students are from all courses in the university, and are frequently among its best men. Thus Ormond College led the University of Melbourne for years in scholarships and St. Andrew's College stands high in Sydney. This arrangement affords a fine combination of the Oxford college system and the more common type of University system. Each college has a staff of resident tutors, in addition to the theological professors, whose duty it is to give counsel and direction to the students in all phases of their course. The plan works exceedingly well, allowing the stronger men to prosecute their studies much more widely than would otherwise be possible, and giving needed help to those who are not quite up to the average.

The work of education bulked largely in both Assemblies, and I found the college men among their most prominent leaders.

In New South Wales a serious attempt was made this year to study the question of non-church going and one of the most thorough-going studies I have ever seen made by a church committee was put in the hands of members of the Assembly in printed form. The same question received attention in Victoria, and there is good reason for it. It is clear to the most casual observer that the church has not the hold upon the people in Australia that it must get to save the nation, or even to equal what is being done in Canada. The general climate and easy conditions of living tend to excessive pleasure seeking and unless this tendency can be overcome, the future of Australia is a very doubtful one.

The Presbyterian Church has made a larger numerical gain during the past ten years than any other Protestant church, but its sanest leaders are impressed with the greatness of the task that still lies before it. Home missions have not kept pace with the growth of the country, though at last Commonwealth Assembly a decided forward movement was made, looking toward the following up of the men who are so widely scattered over the sparsely settled regions of the interior.

The Victorian Church has long had a vigorous foreign mission work and under the consecrated leadership of Rev. Frank Paton, son

of the late Dr. Paton of the New Hebrides, great interest is being aroused especially among college men.

This year the New South Wales Assembly took a forward step in foreign mission work by appointing a foreign mission secretary. Rev. John G. Lawton, the new secretary, is a clean cut, strong looking man of deep spirituality, and his appointment in conjunction with the work of the devoted convener of foreign missions, Rev. R. J. McGowan, augurs well for the future. There is a good deal of excitement in Australia over the situation in the New Hebrides. This group has been governed jointly by France and England under what is called a condominium. It works badly and the missionaries are being constantly appealed to to straighten out tangles between the natives and the French. The result is strong hostility on the part of the French to the missionaries, and a serious crippling of that most interesting work.

I found everywhere a feeling of dread as to the future, because of the rise to world significance of the yellow races, and especially of the Japanese. Australians feel that it is somewhat of an anomaly that less than five million people should retain possession of their immeasurably rich and great continent, while teeming millions press over each other in Japan and China and India for a chance to live a life of decent opportunity, and yet they feel that to admit these people in large numbers would mean the death of their democracy and so they have adopted the policy of a white Australia. To maintain this they are building a navy and forcing every young man to undergo military discipline. There was a heated discussion on the question of compulsory training in the New South Wales Assembly which resulted in a vote in its favor. There is no doubt that so long as brute force is the final arbiter in international relations, Australia must be prepared to defend by force her right to keep a white Australia.

As a representative of the Church in Canada I was most heartily welcomed and asked to speak in each Assembly. The moderator in Sydney asked that the hearty greetings of the church in New South Wales should be conveyed to our Assembly, and in the Victorian Assembly, on motion of the venerable and honoured moderator of the Commonwealth Assembly, Prof. Rentoul, a standing vote of greeting was taken by the Assembly.

This double greeting reached Toronto in the heat of a great discussion and brought vividly home to all present our oneness with our brethren beneath the Southern Cross.

II. IMPRESSIONS OF U. S. ASSEMBLIES

By Rev. Dr. Curry, Pastor of Newark Presbyterian Church, California

The General Assemblies of the three largest Presbyterian Churches in the U. S. A. met in Atlanta, Ga., from May 14 to 18, 1913. Having been a commissioner from the Presbytery of Oakland, California, to the northern Assembly, the editor of the Westminster Hall Magazine has asked me to write an article on these meetings with special reference to the subject of the progress being made in the matter of a closer union between these bodies.

However desirable organic union may be to be effective, it must be harmonious and not merely mechanical, and so it should be a matter of spiritual growth more than of mere ecclesiastical action.

There are twelve branches of the Presbyterian church in the U. S. A. in which there are 16,711 churches, 13,396 ministers and 1,944,000 members. The largest of these is the Presbyterian church in the U. S. A. (usually called the northern), which has 9,000 ministers and 1,380,000 members. The next largest is the Presbyterian church in the U. S. (known as the Southern) which has 1,712 ministers and 293,000 members. The third is the United Presbyterian Church of North America with 1,010 ministers and 178,000 members. The synod of the Associate Reformed Presbyterian church holds its annual meetings in the autumn and it sent chosen delegates to represent that church on this occasion. This body has 106 ministers and 14,000 members. There were about 1,500 commissioners present from all these churches, 859 of whom were of the Northern Church, while the attendants at the meetings of the Women's Home and Foreign Mission Societies, and other friends, swelled the whole number of visitors to about 5,000. This was the largest gathering of Presbyterians in such a capacity ever held in the United States, and will have historic interest in the future.

The meeting of these three Assemblies in one place and at the same time was by special pre-arrangement. The desire in the hearts of the ministers and members of the Presbyterian Churches in Atlanta for a closer union and warmer fellowship among themselves led to the invitation being given to these Assemblies to hold simultaneous meetings in Atlanta, and these invitations were most gladly accepted. The avowed object was not for the purpose of endeavoring

to effect organic union at this time, but to promote christian fellowship and the spirit of union. There was significance in the selection of the place of meeting. Atlanta was a city of great importance from a military point of view during the Civil War of 1861-65. It was a stronghold called "The Gate City," and here many of the munitions of war were provided for the Confederate Army. It was a special point of attack by the Union army, and after its capture it was burned and left in ashes when General Sherman started on his famous "march to the sea." After the war it was rebuilt through the enterprise of both southern and northern business men. And now from the people of this stricken and rejuvenated city went forth the invitation to the Presbyterians of the north to meet with the Presbyterians of the south in these great Assemblies. The invitation was joined in by the civic organizations and citizens generally, the welcome given by them was most cordial and their hospitality was notably warm and generous.

The business sessions of the three Assemblies were held separately in different churches, but in the evening all joined together in union mass meetings in the city auditorium, seating nearly 10,000 people, where addresses were made by the ablest speakers and the singing was led by a large choir. In this one feature of special interest was the singing one evening by a choir of 250 colored women, all dressed in white, from a Young Ladies' Seminary in the city. In deference to the United Presbyterians, versions of the Psalms were used exclusively in the singing at all the union meetings.

The most impressive meeting of the Assemblies was the union communion service, participated in by 3,000 people occupying the main floor and two galleries in the Baptist Tabernacle in which the northern Assembly met. The distribution of the elements was participated in by ministers and elders from the three Assemblies, the singing was inspiring and the music on the great organ during the distribution of the bread and wine was peculiarly appropriate and touching. A holy hush came over the assembly and all hearts were deeply moved. It was a sweet communion of the followers of Christ, such as I never expect to enjoy again until I sit down at the marriage supper of the Lamb with "the General Assembly and Church of the first born, which are written in heaven."

Another incident that drew the commissioners closer together was the reception given by the Confederate veterans of the Civil

War to the Union veterans. When the representative of the Confederates came into the Northern Assembly to give the invitation to the Union veterans to attend this reception, he was most enthusiastically welcomed. And when, at the request of the moderator for the union veterans to stand up, about a score of us rose to our feet, the enthusiasm became intense, and the dignified Assembly indulged not only in handclapping but also in cheers. This reception was held in the State Capitol and was largely attended, and the cordial welcome and hearty response of these grizzled veterans showed how the animosities of the fierce contest of half-a-century before were now overcome by the spirit of unity and brotherly love.

Thus all these meetings were a practical illustration of the growth of the spirit of christian love that is developing the desire for closer fellowship that will in time make organic union possible and effective in advancing the kingdom of heaven on earth.

A careful observance of facts shows that there is substantial progress being made in this direction. This is seen in the work being done by and for the

YOUNG PEOPLE

In our Sabbath Schools they study the same lessons, in the Christian Endeavor, Young Men's and Young Women's Christian Associations and other christian organizations they consider the same subjects and co-operate in christian work, and are thus being prepared for the closer union.

Another significant movement is that of

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The second Quadrennial Session of this Council was held in Chicago last December and was attended by 300 delegates from thirty of the leading christian churches in America. The object of the organization is to "create an atmosphere of catholicity and fraternity" that will lead to the unity for which Christ prayed and the realization of that "far-off divine event towards which the whole creation moves." There is marked progress in this direction in

MISSION WORK

In many places in the foreign field there has been effected an actual union of the forces of many of our churches for the purpose of more effective medical, educational and religious work.

So it is in the home field. In the United States and Canada there are 23,000,000 members in the Protestant churches. A few

years ago the evangelical churches of these countries including 17,000,000 members, organized a Home Mission Council comprising thirty Boards and Agencies. These churches are thus co-operating to economize money and energy in the work of this surpassingly great home mission field. The Presbyterian Churches are seeking to render their full share in this service by providing over 5,000 missionaries and more than \$4,000,000 annually in money.

In the United States several definite steps in organic union have been taken in recent years. In 1858 the Associate Reformed and Seceder Churches effected a union under the name of The United Presbyterian Church of North America. This organization has now 178,000 members. The next step was the reunion of the Old and New School Presbyterian Churches. They had separated from each other in 1837, and in 1869 they were reunited at the meeting of their assemblies in New York, under the name of The Presbyterian Church in the U. S. A. At that time they had 402,548 members.

In the early part of the 19th century there was a schism in the Presbyterian church. A comparatively small number left the mother church and effected the organization of The Cumberland Presbyterian Church. In 1906 they were reunited with the parent church. They then numbered 195,000 members, of whom but a small number declined to come into the union.

In 1861 there was another cleavage on account of the Civil War, when the southern branch withdrew and assumed the name of The Presbyterian Church in the Confederate States of America. At the close of the war in 1865 they took the name of The Presbyterian Church in the U. S., which name they still retain.

In 1873 the Northern Church took the initial step looking toward the restoration of harmonious relations. In 1882 the Southern Church took action which resulted in the two bodies agreeing to co-operate as far as practicable in the work of home and foreign missions." Since that the Northern Church has made overtures looking to organic union. Nothing, however, has been accomplished in this direction except the development of the spirit of christian fellowship that will, we trust, ere long bring about the desired organic reunion.

In the movement toward organic union between the Southern and United Presbyterian Churches, committees were appointed by both assemblies in 1912. These committees elaborated a plan which was

presented to the assemblies in Atlanta, at the same hour, and this was adopted unanimously by them both.

There were three points specially recommended:

FIRST—The Westminster Standards are to be recognized as the doctrinal basis of union.

SECONDLY—"While strongly recommending the use of the Psalms in the worship of God, it is agreed that each church in our respective synods shall be allowed in the matter of congregational singing the same liberty which it now enjoys."

THIRDLY—The committee recommend no action whatever on their report for one year. This will give ample time for consideration by the two communions, and then, if the Assemblies in 1914 approve of the report, it will be overturned to the Presbyteries. If the Presbyteries approve this action, then full organized union may be consummated by the Assemblies in 1915.

A more general movement in this direction is that of "The Alliance of the Reformed Churches throughout the world, holding the Presbyterian system." The object of this organization is to lead to more effective co-operation in all the work of the church, to develop more and more the spirit of unity and to advance the cause of organic union as much as possible. The first step in this movement was taken by the Northern Church in 1873, and the formal organization was effected in London in 1875. There have been ten meetings of the Alliance, the last of which was held in Aberdeen, Scotland, June 17 to 27, 1913. There are 90 Presbyterian bodies in the Alliance representing 2,240,000 members in the United States and Canada, and 25,000,000 adherents in the whole world.

Thus we see how these great bodies are constantly drawing closer together. And we might well join with an editorial appearing in *The Atlanta Constitution* during the meetings of the Assemblies, in saying: "Only theological straws separate these great bodies. They are a unit on fundamentals, and it should be a matter of a short time only to bring them together on issues that are merely mechanical subsidiaries to the great cardinal principles of the faith and in working harmony in one organization."

The work to which the Master calls is important and difficult, and may God speed the day when these minor differences shall be laid aside in order that more effective service may be rendered by a harmoniously united church.

III. IMPRESSIONS OF TORONTO ASSEMBLY

By Rev. A. O. Patterson, M. A.

In the social and economic world today, lines from various quarters seem to be converging towards communionism. Certainly in the spheres of thought and religion that is true. There seems to be in these a truly apostolic and world-wide desire to have all things in common. This is the age which the conveniences of rapid transit have contributed to make possible of great ecumenical councils. No doubt these have a distinct value in developing the growing world-consciousness, that form of race self-consciousness which we hope will absorb in time those narrow national forms which have grown morbid with militarism. Every time a man beholds his natural face in a glass, however absent-minded he may be, he comes to have some clearer conception of what manner of man he is, and these great modern gatherings of men are constantly holding the mirror up to Man, and we believe thereby he is coming to know himself.

Some such value certainly accrued to the Presbyterian Church in Canada from its history-making Congress and Assembly in Toronto this year. We saw ourselves in a world-setting. The eyes of Canada and the world seemed to be turned upon us, and we had that view of ourselves which the poet declares to be the most revealing, "to see ourselves at others see us." It was this debutante feeling, that we were focusing the eyes of men, that gave a somewhat sobering and introspective tinge to the atmosphere of the great gathering. We all had a sense of doing something unwonted, something that might mean much or little, something that was not only in the full view of man but under the eye of God.

It was this sense that helped much to intensify and heighten the feeling of the Congress and take away from the gathering any of the cheapness of the spectacular. We believe the general sobriety and moral earnestness of this great meeting of Presbyterians was quite in keeping with the best traditions of our church and of the great Councils or Diets of other days. There were few bosoms that came to this Congress that were not tense with expectations of personal uplift and uplift for the Church and nation. Upon many the responsibility pressed that this be not simply a great assemblage of men with men, but a coming together of men of like mind and purpose that they might meet with God.

This attitude of mind that had been developing in days of

prayer-preparation before the Congress, and was maintained amidst the social delights and charm of travel by worshipping companies en route, mirrored itself in the open, in the first Saturday afternoon meeting in Cook's Church. The spirit of the gathering was quietly and intensely devotional. The true harmonic, to which all hearts were responsive, was struck by the retiring Moderator, Dr. D. G. McQueen, speaking from the words, "Not by might nor by power, but by My Spirit, saith the Lord." This impressive and simple address was in its spiritual appeal ably seconded by Mr. John Penman of Paris, one of the ten whose liberality had made the Congress possible. He focussed his address around the texts, "Lord, what will thou have me to do?" and "Thy people shall be willing in the day of Thy power." There was not anyone in that large initial gathering that did not feel that the wind of God was bending men's souls like standing corn and moving through the tree tops.

It was with quickened spiritual desires and hearts expectant that we gathered the following morning in the great hall, the scene thereafter of the main sessions of Congress and Assembly. Nor were we disappointed. This 9:00 o'clock Sunday morning meeting, following the deep impression of the day before, carried us still farther, and leading us through the valley of humiliation lifted up to a clear, pure height of vision, the highest attained at either Congress or Assembly. Principal Gandier of Knox College was the speaker that morning, and the strength and power of his great appeal will ever be memorable.

It seemed almost that we had begun our song at too high a key, for the soul-stirring impressiveness of these opening meetings was not maintained. Many eloquent and significant things were said, and there were many reviving scenes. The solemn dignity and beauty of the great communion when 4000 partook of the elements of the sacrament deserves special mention. But many of us felt that in the succeeding days the true aim of the Congress, as a generator of power, was distinctly missed. The committee deserves credit for the ordered arrangement of the program as a whole, though an abbreviated one, with rest intervals, would have been much more effective. But the succession of problem papers, brilliant, eloquent and illuminative as many of them were, showing us the wide and far-flung battle line of the Christian campaign, did little to gird us for the fray. Under the inspiration of Superintendent Grant, who conceived the Congress, at the call of his magnificent generosity and of others with him, men had

come from fields near and remote, scattered over the wide Dominion. Inspiring spectacle it was to behold the mobilization of these men. Heart-thrilling it was to look into each other's eyes and feel the grip of the hand. But if the hearts of all these men had spoken truthfully they would have said, "Our hands are already full of problems, we walk unsteadily under the load. We want a new influx of the Omnipotent to remove our impotence and the power of the Eternal Spirit to make us front up anew to the blatant spirit of the age."

"To what purpose was this waste of ointment made?" One hundred thousand dollars was a large sum of money to expend even in these days of Titans. Those who were recipients of this great benefaction felt individually the responsibility involved in such an expenditure. Yet, we think, the ultimate finding of matured conviction will be that this great expenditure was not a waste. The splendid example of openhandedness given by these ten men will work like an infection in the hearts of other men of wealth to startle them into a new sense of the privileges and responsibility involved in wealth. The fact that this expenditure was for a distinctly religious undertaking helps to make cogent and pointed the prophetic truth of Haggai, that no nation can be great living in "ceiled houses" that does not spend royally in the cause of its faith. The daring expenditure of the congress has put a strong and bold emphasis on the worth and value of religion, and it takes money to convince a money-valuing age. But, we believe, the highest value of the Congress was in the fact that for once a whole church came out of its shell and measured itself against its task. The task in its vastness and detail was outlined to us with almost spectacular vividness. We seemed to be standing on an exceeding high mountain and surveying the kingdoms of the world, kingdoms to be won by standing erect with Him who refused to bow down to receive them. We felt awed at the greatness of our task and appalled at our own littleness. But the great rally of the congress has caused our hearts to beat in a vaster rhythm with one another, and out of it we believe will grow a deeper, more chivalrous attachment to the Great Commander by Whose "all power" we shall prevail.

THE GOSPEL OF THE SON OF MAN

By Rev. Chas. Gordon Patterson, B. A., of the San Francisco
Theological Seminary

It is touchingly characteristic of Jesus that His favorite designation of Himself was as the Son of Man. All that this title meant to Him may not be easily determined, but what it means for us is certain, and is veritable gospel. The ancient philosophy had said to man, "Know thyself," and modern philosophy and science have sought to enable him to do this. But no degree of introspection or observation has shown him that which has been made known in Jesus. In addition to what has been learned from history, anthropology, psychology and kindred subjects there is needed what has been revealed in the person Jesus. For when He called Himself the Son of Man He realized and proclaimed that he was in the fullest sense a member of our human race, humanity's son, one of ourselves, our brother. In Him we have the supreme revelation of man to man by the Man. He is the truth concerning man, and we who have been gradually but irresistibly led from faith in Jesus as the Son of man to faith in Him as the Son of God, see also in Him that which man has in common with his God. Man was created originally in the likeness of his Maker, and in Jesus, the second Adam, that likeness appears in its perfection. In Him God reveals Himself in the image of man. Therefore, it is, as Bousset declares in concluding his study of Jesus: "When we absorb ourselves in the contemplation of that figure, we feel a great uprising of the spirit. For these we touch, indeed, upon the foundations of our own spiritual and personal existence." If we could only know all that Jesus is, we should know all that man was intended to be. And Jesus not only was, but He is and ever will be the Son of Man. Yesterday, to-day, and forever, He is the same, very man of very man. It is easier to believe in His perfect deity than in His perfect humanity; yet the latter is equally true and equally important with the former. Dante saw clearly, when amid the blinding glory that surrounds the throne of God he perceived one like unto ourselves:

"For I therein, methought, in its own hue
Beheld our image painted."

Being thus the Son of Man, Jesus presents the essential elements that unite all men, rather than the peculiarities which separate them. He cannot be confined in the thought of the race to any one land. Jesus is the Man without a country. For He belongs to

every people. As the Madonnas of Raphael are not Italian but European types, lifted above national characteristics, being the perfection of human purity and beauty, so in Jesus we see the perfect humanity incarnate. Historically the son of Asia, Jesus is eternally the Son of Man. Therefore, in Him, we can perceive the inherent dignity and the intrinsic worth of a man—of any man; and through Him we ought to learn that the only truly sacred thing in this world is a human being. In the presence of Jesus, and especially at the foot of Calvary and by the door of the empty sepulchre, we begin to appreciate what a man means to God. And only as we see Jesus in the face of every man and see every man in the face of Jesus, shall we see the kingdom come and the social order christitnized. The first requisite for the change which the world is desiring with expectation is a true and right value—judgment, to be applied by men to their fellow-men of whatever color, class or creed. And history should teach us that the only hope for the establishment and expression of this in human affairs lies in the gospel of the Son of Man; in the recognition and application of the truth that every soul is akin to the God Who became flesh in Jesus, and therefore akin to every other soul.

Moreover, in the Son of Man we may perceive our own human nature in its harmonious completeness. The perfect man is not looked for in the future as the final product of social evolution. He is seen in history as the Prototype who came down from heaven. And in Jesus, from whose birth the civilized world dates all events, there came into our midst in visible form the God-Man whose duty was revealed, not in addition to, but in and through His humanity. In other lives we see humanity at best but as a broken arch; in Jesus there is the perfect round. In Him we see man transfigured, and crowned with the glory and honor that eternally belongs to Him above all other creatures of God. The first effect of this gospel is to awaken or intensify the sense of our individual imperfection and unworthiness. When we look upon the glory of man in the face of Jesus, and see the beauty of God in His character and life, we are convicted of personal sin. We read in the dialogues of Plato of a certain youth named Meno. When talking with others about virtue he had plenty to say; but in the presence of Socrates his thoughts seemed to desert him. So is it with us when tempted to think that we have already attained. One look at Jesus, the Ideal Man, shows us how great a distance separates what we are from what we ought to be. And it is the

experience of the saints of earth that the farther they go the more distant seems the flying goal. But the gospel of the Son of Man does not leave men in dejection and despair. In that case it would be no gospel. Christian history shows abundantly that it also kindles aspiration and moves to the noblest enterprise. For we learn from Jesus that our own native instincts, our master passions, our ruling motives can be purified and exalted, be directed to worthy ends, and be fruitful of good in unanticipated measure. He declares that we, any and all of us human beings, are to seek for ourselves nothing less than the perfection of the Father, as that is made manifest in His Beloved Son, the Son of Man.

PACIFIC COAST THEOLOGICAL CONFERENCE

The Third Annual Pacific Coast Theological Conference held its sessions in First Congregational Church, Victoria, August 13th, 14th and 15th. There was an attendance of about one hundred from both sides of the line, and the utmost good fellowship prevailed. A most helpful feature of each day was the quiet half hour conducted by Bishop Roper with rare ability and fine spiritual fervor. The special courses of lectures by Drs. Moffatt and Adency were of a very high order, deeply spiritual and though wonderfully erudite, so clear as to be understood by all. These two leaders in New Testament scholarship will be long remembered by all present. The other papers by local men were all of a high order and the evening addresses able and stimulating. The citizens of Victoria showed their appreciation by attending the afternoon and evening meetings in large numbers, the church being well filled on Thursday evening.

At the business meeting on Thursday afternoon a new constitution was adopted which provides for an association with a regular membership to continue from year to year. In this way the conferences, which have been wonderfully successful and helpful, will be assured of even greater success in the future. The officers for next year are: President, Rev. A. W. Leonard, D.D., Seattle, Wash.; Vice-President, Rev. H. Carson, M.A., Victoria, B. C.; secretary-treasurer, D. A. Chalmers, Vancouver, B. C.

It was decided to meet at Bellingham, Wash., next year in conjunction with the Chautauqua meetings there. The facilities are so good and the situation so central that, with the new arrangements for membership, there should be a record attendance at next conference. A new departure was made this year in having the same chairman for all the meetings.

CHURCH LIFE AND WORK

MINNEDOSA PRESBYTERY

Routine business took up quite a portion of its time at Shoal Lake, on Monday, July 21st. There are four Indian reserves and the Birtle Boarding School within the bounds, and now that Presbyteries are to have oversight, considerable attention is given to the work. The school is being thoroughly remodelled and will prove up-to-date and capable of holding ninety pupils.

On the Monday evening a public meeting was addressed by Rev. H. McCulloch, Oak River, on "The Boy Scouts," and by Rev. J. Hodges, Minnedosa, on "The Missionary Awakening of the Past Decade."

Mr. J. D. McNair and Mr. A. Matthews, approved catechists, are soon to be ordained by permission of the Assembly.

Two names were added to the roll, viz.: Rev. Marans Ctevenson, M.A., from the Irish Presbyterian church, and Rev. John Danylchuk, one of the Ruthenian ministers received by assembly.

Presbytery was addressed by Mr. C. Hanska, president of the Indian Y. M. C. A.

The order for recruits for the ministry was dealt with.

PETERBORO PRESBYTERY

We have just had our July meeting of Presbytery. This mid-summer meeting is never well attended for reasons obvious to every Presbyter. It was a good meeting nevertheless. It has long been felt by some of us that Presbyteries should meet for some other purpose than simply the determination to wade through the docket. There might be some time given to subjects, the discussion of which would be a spiritual uplift, and a relief from the monotony of dry-as-dust routine. As ministers in ministering to others we are too apt to forget our own spiritual wants. It was evident from the remarks of members that the congress was an oasis in the desert in this respect. The good effect of that great gathering will be felt for the rest of life. Its dominant notes could not be otherwise than uplifting. Three of these were pointed out, viz., the greatness of our inheritance; the greatness of our responsibility, and the great need of strenuous effort to

possess the land for Christ. The congress, in the reports of our commissioners, had a weighty influence on the General Assembly. In the opinion of one it had an inspiring effect; in the opinion of another a restraining effect. Both were right. No doubt the influence of the congress and sight of the cloud of witnesses encompassing the assembly day and night, was both inspirational and restraining. It helped eloquence and it restrained speech in some of our ruffling debates. We all felt grateful for the kindness and courtesy of Toronto the good; and to the men, especially the one man who made such an inspiring congress possible. It was good for us to be there. We will work all the better and go in the strength thereof for many days. We met many friends and we all missed one, viz., Principal Mackay.

THE PRESBYTERY OF SASKATOON

All the men of this Presbytery are back after the great Congress and holidays in the east, full of zeal and ready for more self-sacrificing work. How, otherwise, could they show their appreciation of the hospitality of Toronto, the generosity of the men who furnished the necessary funds, the master minds which planned it all, and above all, the privilege of being co-workers with our Master in the building up of a christian nation.

Dr. Dix has been inducted into the pastorate of the New Westminster church, Saskatoon, and already is making his presence felt. The resignation of the Rev. E. A. Carbeth was considered and regretfully accepted at a *pro re nata* meeting held on July 18th. Although Mr. Carbeth has only been in Watrous for a short time, he has endeared himself to his people, but feels called upon to take up Y. M. C. A. work in McGill University, for which work he is specially fitted.

The Rev. A. W. McIntosh was appointed interim moderator of Watrous.

Zealandia has reached the status of a self-sustaining congregation, and is extending a call to Rev. W. W. Atchison.

Acting on the instructions of General Assembly, arrangements are being made by presbytery to induct Dr. E. H. Oliver, appointed first principal of Saskatoon Presbyterian Theological College.

AROUND THE HALL

ANNUAL TENNIS TOURNEY

The annual tennis tournament of the Presbyterian Church League will take place on August 16 and 23. The Robson Park tennis courts have been kindly granted by the park commissioners for the above dates. Fourteen churches are expected to take part in the matches.

Mount Pleasant church carried off, last year, the cup given by Rev. R. J. Wilson for the mixed doubles, as well as the men's singles. This cup will be competed for again this year, as it must be won three times. This year the league has extended the matches to ladies' doubles and singles and men's doubles, for which additional prizes will be given. As many of the churches have been practising steadily during the summer, good tennis will be seen when the tournament opens.

The clubs will play as follows for the first round:

MIXED DOUBLES

St. Paul's vs. Westminster, Kitsilano vs. St. Andrew's, Chalmers' vs. Robertson, First Church vs. a bye, Mt. Pleasant vs. a bye, Edmunds vs. a bye, St. John's vs. a bye, Hollyburn vs. a bye.

LADIES' SINGLES—FIRST ROUND

St. Paul's vs. Westminster (second round), St. John's vs. Chalmers, Robertson vs. First Church, Mt. Pleasant vs. St. Andrew's, Kitsilano vs. St. Paul's or Westminster.

LADIES' DOUBLES—FIRST ROUND

St. Paul's vs. Westminster (second round), Chalmers' vs. Robertson, St. Andrew's vs. Mt. Pleasant, First Church vs. Kitsilano, St. John's vs. St. Paul's or Westminster.

MEN'S DOUBLES

Robertson vs. St. Paul's, St. Andrew's vs. Chalmers', Hollyburn vs. St. John's, Kitsilano vs. Edmunds, Central Park vs. First Church, Kerrisdale vs. a bye, Mt. Pleasant vs. a bye, Westminster vs. a bye.

MEN'S SINGLES

Robertson vs. St. John's, Westminster vs. St. Andrew's, Central Park vs. Kerrisdale, First Church vs. Edmunds, Chalmers' vs. St. Paul's, Hollyburn vs. a bye, Mt. Pleasant vs. a bye, Kitsilano vs. a bye.