

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

# Westminster Hall Magazine

AND FARTHEST WEST REVIEW

Vol. III

February, 1913

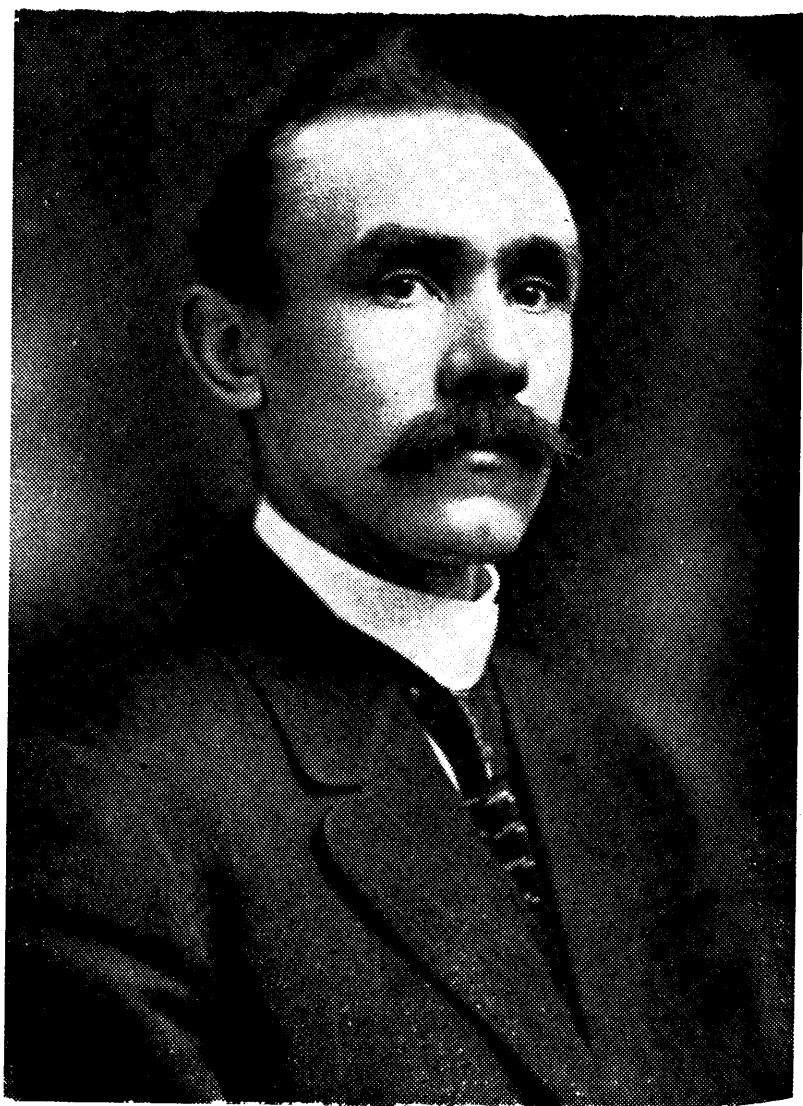
No. 2

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

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

## CONTENTS

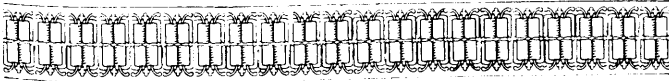
	Page
INSERT, CONTAINING:	
(1) Portrait of Mayor T. S. Baxter, Vancouver, Canada	
(2) "At the Grave of Livingstone" (Verse).	
By Alexander Louis Fraser.	
(3) Portrait of Rev. Professor Geo. C. Pidgeon, D.D.	5
EDINBURGH PREACHERS AND PREACHING.....	5
By Geo. C. Pidgeon, D.D.	
RUTH: A DRAMA.....	8
By Professor R. E. Macnaghten	
SOCIAL SERVICE SERIES.....	18
(1) Vancouver's New Mayor: An Independent Impression.	
By D. A. Chalmers.	
EDITOR'S PAGE.....	22
The Place and Work of Women.	
A Woman's Page.	
The Housing Problem: Wanted "A Dean of Guild" Court.	
Additions to the Deathless Roll.	
CHURCH LIFE AND WORK.....	28
"The Minister's Waste-Paper Basket"	
The Experience of Farthest West Westminster Magazine.	
Church Papers and Church Courts.	
The Independent Attitude of this Magazine.	
Pew Occupiers—Choose Your Sermon Subjects!	
Progressive Prince Rupert.	
Induction at Kamloops.	
Rev. J. R. Robertson Settled in St. David's, Vancouver.	
Chalmers' Church Congregational Magazine.	
An Ideal for Congregational Life.	
A "Congregational Magazine" or Supplement for Every Church?	
A Ministerial Jubilee.	
Lynn Valley Calls.	
SELECTIONS FROM THE MASTERPIECES.....	32
The Great Committal: A Hero List Ever Open to All.	
WHY SHOULD WE CELEBRATE THE LIVINGSTONE CEN-	
TENARY? .....	33
By C. P.	
AROUND THE HALL .....	34
A Canadian "Professor Blackie."	
Foresight, Not Flattery.	
"An Unsolicited Testimonial" to a W. H. Teacher.	
The Coming Students' Council Election.	
Men Available for Office.	
D. R. McLean of Hazelton.	
A Story from the Presbytery Luncheon.	
B. M. Stewart at Social Service Work.	
FROM FAR ACADIA: ACADIA AND DEBATING.....	38
By Miss Alice S. Harrington.	
CONTEMPORARY VIEWS AND REVIEWS.....	40
The Dignity of Business.	
Why Do We Call a Man Great?	
Men of One Work.	
For the New Year.....	42
THE BOOK SHELF .....	42
Two Books From Britain: I. "Studies in the Gospel of St. John."	
A REVELATION .....	44
By M. J. McIntosh.	
BUSINESSES WORTH WHILE.....	46
H. J. Leckie Company Limited.	



**MAYOR T. S. BAXTER**

Vancouver, Canada.

Subject of the first Article of a Social Service Series, begun in this Magazine  
(See page 18)



AT THE GRAVE OF DAVID  
LIVINGSTONE

Thy morning found thee where Toil's noisy loom  
Plied steadily from dawn till evening star—  
Where, through the windows of a lowly room,  
Need's earnest pleading reached thee from afar.

And when meridian splendor round thee shone,  
It filled nor Scottish glen, nor English dell;  
Beyond thy native heath thou far hadst gone  
The matchless story of the Cross to tell.

Thy sun went down in gold 'mid southern seas,  
The glory lingering when Day's door was shut;  
Heaven's angel found thee dead, upon thy knees—  
Affection near thee—in an Afric hut.

Nor Blantyre's nor Ilala's kindly breast  
Doth pillow furnish for thy weary head;  
Here in this storied abbey let it rest,  
Where kings and queens for long have made  
their bed.

ALEXANDER LOUIS FRASER.

ST. JAMES MANSE,  
GREAT VILLAGE,  
NOVA SCOTIA.





**REV. PROFESSOR GEO. C. PIDGEON, D.D.**

Registrar and Professor of Practical Theology, Westminster Hall,  
Vancouver, Canada.

Who is at present visiting and studying in Britain, and who contributes to  
this number the article on "Edinburgh Preachers and Preaching."

# Westminster Hall Magazine

AND

## FARTHEST WEST REVIEW

FOR SOCIAL, LITERARY AND RELIGIOUS ARTICLES

Volume III.

FEBRUARY, 1913

No. 2

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

EDITORIAL NOTE: It is with genuine pleasure that we welcome the following article on "Edinburgh Preachers and Preaching," by Rev. Professor Geo. C. Pidgeon, D.D., who, we have reason to believe, was himself recently classed among the most prominent preachers of this continent.

When Dr. Pidgeon was leaving Vancouver for the Old Country last Fall, we made a point of requesting that he should give us one or two articles, as we felt that the independent first impressions of a trained and matured mind, experienced in Eastern and Western Canada, coming in direct contact with the life and conditions in Our Island Home and Empire Centre, would be more than interesting to many.

For his first article Dr. Pidgeon could not well have chosen a subject which would be more attractive to a large number of our readers, whether or not they have had personal or historic associations with Scotland. At the same time we hope that this will prove to be only the first of a series of articles from the Farthest West Professor of Practical Theology.

## EDINBURGH PREACHERS AND PREACHING

By Geo. C. Pidgeon, D. D.

When one speaks of the church life of Edinburgh he feels that he is touching a subject about which volumes might be written and still the half left untold. Because Edinburgh is a church-going city its religious life is of a peculiarly virile type. The chief events in the city's splendid past are associated with the church's struggles and triumphs, and the character of her people is what the church has made it. Here we ought to see Presbyterianism at its best for here it has had the fullest opportunity.

The visitor from Canada notices many points of contrast. There is not the emphasis on equipment that we find in Canada, and the equipment for a many-sided church work is not provided. The churches are built for the regular diets of worship and everything else is secondary.

There is more attention given to preaching than we give. Every church of any standing has one or more assistants, and the pastor is given every opportunity to specialize in his pulpit work. And the preachers make the most careful preparation. The manuscript is far more largely used than with us. Consequently, more regard is paid to style and orderly arrangement of thought. And the use of the manuscript does not spoil the delivery—it is difficult to imagine more

forceful speaking and more direct appeal than one hears in the churches of Edinburgh.

The preachers here are acquainted with the currents of modern thought. They read widely and think deeply. They know the problems that the thinkers of the day are facing, and they see how the Gospel helps toward a solution. It is often said that modern thinking strips a preacher of spiritual power. One has only to listen to the leading preachers of Scotland to feel the groundlessness of the charge. Here are men who look at life's problems from the modern viewpoint, and who, with a richness of thought and intensity of spirit that cannot be surpassed, are bringing the old Gospel to meet the world's new needs. They are adapting their message to their hearers' condition, and they are meeting the response that the Gospel always finds when preached with spiritual insight and power.

The prince of Scottish preachers is still the venerable Dr. Alexander Whyte. Usually he occupies his old pulpit once every Sabbath. It is impossible to imagine anything more searching than his message: "Come, my brethren, let us have a lesson in humility," was his introduction to a sermon that the writer was privileged to hear. Then he searched out the hidden sources of pride in the heart, and with exquisite appreciation described the Scriptural ideal of the humble man. The sermon was rich in illustration and in quotation from the Puritan fathers. He sent us away feeling the vanity of our boasted achievements and attainments, and longing to sink self in service.

If Dr. Whyte's preaching is penetrating, that of his colleague, Dr. John Kelman, is inspiring. He sounds the battle-cry and one cannot but respond. He points out the great things that there are to fight for and labor for, and the high possibilities in every life. If Dr. Whyte reveals the secrets of the soul to itself and shows the reason for humiliation, Dr. Kelman indicates the powers latent within us and the great things we are called to do. Two sermons that we have heard from Dr. Kelman were on Abraham. The analysis was keen. One felt that the preacher understood the old patriarch and was able to look at his problems from Abraham's own viewpoint. Then Dr. Kelman has the gifts and temperament of the orator. He knows how to appeal to the hearts of the people. Consequently, whenever and wherever he preaches, the building is crowded, and often hundreds are turned away.

The students form a large element in Edinburgh's population, and a great work is done among them. The place formerly filled by the late Henry Drummond was taken by Dr. Kelman when pastor of New North Church here. When he was transferred to Free St. George's he continued that work as far as possible. And it is said that to hear Dr. Kelman at his best one must listen to him addressing a gathering of students. But meanwhile the work for this class in New North Church was not neglected. This church is situated right in the midst of the student district. Its present pastor, Rev. J. R. P. Sclater, M. A., is well equipped for this work. He has profound scholarship and wide culture, a winning personality, independence of thought and directness of speech. A little band of Vancouver men went together to his church one morning and heard a masterly sermon on Romans I. Here was a doctrinal grip that surprised us. This man had mastered the problem that Paul was wrestling with, and he understood Paul's solution. But he was also close to the problems of human life, and the way in which he applied the lessons of that chapter to the experience of today no one who knows his own heart can ever forget.

When one enters the Established Church he feels he is in a different atmosphere. In a discussion on the Union question last year, Dr. Wallace Williamson said that the chief difference was in viewpoint and temper. This is true. We have not the space to discuss all the points of difference. But in the parish churches more attention is given to the form of worship. They aim at a richer devotional service. Yet they do not over-emphasize it. And the charge that this great church is going over to ritualism in the sense in which that word is understood in England, is pure nonsense.

The writer had the privilege of hearing Dr. Williamson conduct a pre-communion service in St. Giles Cathedral and receive new members into full communion. Nothing could be more comprehensive than his address. The privileges of communion and all that they may mean to the soul were brought out with the utmost clearness and tenderness. The true pastor's heart was felt in every sentence. Nothing vital was overlooked. Then his reception of his new members was by far the finest service of the kind that we have ever attended. It embodied all that the step ought to mean to the new communicant, and was a real confirmation in the best sense of the term.

Another preacher of note in the Established Church is Dr. R. H. Fisher of Morningside. Probably no preacher in Edinburgh has gifts more truly popular. The old truths are expressed in such a way that they strike and stick. A sermon that we heard on "The Brazen Serpent" was a most original treatment of a well-worn theme, and yet its central truths were forcibly driven home.

There are many other outstanding preachers whose work we cannot here discuss. MacGregor, of Free St. Andrew's; Black, of Broughton Place, brother of Hugh Black, of New York; Drummond, of Lothian Road; Forrest, of North Morningside, a great scholar and practical preacher; Duncan, of St. Cuthbert's; Wallace, of the Tron Kirk, are all men of might in Edinburgh's religious life. And there are many others. One acquainted with both the past and present generation of preachers has said that the average was never so high. To which we may add that the vital truths of Christianity were never more loyally preached.

\* \* \* \* \*

#### The True Church

Creeds and confessions? High Church or the Low?

I cannot say; but you would vastly please us  
If with some pointed Scripture you could show

To which of these belonged the Saviour, Jesus.  
I think to all or none. Not curious creeds

Or ordered forms of Churchly rule He taught,  
But soul of love that blossomed into deeds,

With human good and human blessing fraught.

On me nor priest nor presbyter nor pope,

Bishop nor dean, may stamp a party name;

But Jesus with His largely human scope

The service of my human life may claim,

Let prideful priests do battle about creeds,

The church is mine that does most Christ-like deeds.

—Professor John Stuart Blackie.



# RUTH

A DRAMA

By R. E. Macnaghten, Professor of Greek, McGill University  
College, Vancouver, Canada.

---

(Continued from last month)

---

## ACT III. SCENE 1.

(Two maidens, Rebecca and Mary, gleaning with their mother  
Martha.)

Rebecca.

Boaz is stern; I would not be the wife  
Of Boaz for a chamber full of gold.

Mary.

Yet Boaz hath a good and kindly heart,  
As all men know.

Martha.

Why do ye chatter so,  
And waste the hours which should be given to labour?

Rebecca.

Why, mother, God had never given us tongues  
Except for usage.

Martha.

God hath given thee hands  
For usage, and I pray thee use them now.

Rebecca.

Except my tongue be moving with my hands,  
I cannot work, for I am full of mirth.  
I glean not one whit less than thou or Mary,  
Nay I am sure that with the coming night  
I shall have garnered more than thou or she,  
For he toils best who toils with cheerful heart;  
And see, the very day invites to gladness.  
The sun is turning all the fields to gold,

The sparrows chirp and twitter in the trees,  
 And from the hedgerows sing the grasshoppers  
 A lively song, which makes me fain to sing.  
 And since our master Boaz gives me leave,  
 I'll work the livelong day with willing heart;  
 But yet, I vow, I would not be the wife  
 Of Boaz, for the wealth of all the land.

Martha.

Our master Boaz is as God hath made him,  
 A kindly good and honorable man;  
 And what thy sister says is very true.  
 For since your father died I do not know  
 How I had fared, had it not been for Boaz.  
 For every year, when winter cometh on,  
 He brings me down a barrel full of meal,  
 And ever with the meal a cruise of oil;  
 And once, when I was sick at Purim-Tide  
 And ye were serving in a neighbor's house,  
 When Boaz heard it, he would daily come  
 And tend my sickness with a gentle hand  
 Like to a woman's. Long may Boaz live,  
 God give him such a wife as he deserves.

Rebecca.

I know the kind of maiden she should be;  
 And though I ne'er have seen her in the flesh,  
 Yet could I draw her picture to the life.  
 For she should have a meek and lowly heart,  
 And love the common duties of the house  
 And working in the fields at harvest time  
 Amidst her maidens. When her lord returned  
 From hunting or the labours of the day,  
 She would be ready, waiting his approach,  
 With all her children plucking at her gown.  
 The distaff would be ever at her side,  
 And wool and flax would occupy her hands;  
 So should she be; a woman whose desire  
 Were ever to her husband; such a wife  
 Were meet for him, and he would love her well.

Mary.

Rebecca.

What kind of man wouldst thou choose for a husband?  
 If I could have my choice—which God forbid,  
 For I should of a surety choose me wrong—  
 But if I had the choice, then I would choose  
 A merry man, a man who loved me well,  
 But not too well to lose his merriness;  
 For they who love too well are sad at heart.  
 I would not wish for one who seemed to fear me,  
 For I should spurn and hate him for his fear.

- Nor would I wish for one who thought me perfect,  
 Being indeed a very human maid.  
 Of all the men that I have ever heard of,  
 Samson, who slew the Philistines at Gaza,  
 Had been the husband most desired of me.  
 For he was altogether void of fear,  
 And must indeed have had a merry heart,  
 When he could choose the jawbone of an ass  
 To slay a thousand men. If I could find  
 A man like Samson, I could love him well.
- Mary.
- Rebecca. Young Eli, Son of Jehu, loves thee well.
- Young Eli loves but is afraid of me,  
 And I will never wed a man who fears me.
- Mary.
- Well I would choose a husband such as Boaz,  
 But Boaz is too great and high for me.
- Rebecca.
- And I would rather die than marry him.  
 I think it well God made us different;  
 If men were all upon one pattern built,  
 Life were indeed a sad and weary thing,  
 But as it is, I find it full of joy.
- Martha.
- Rebecca. Come get to work and cease thy chattering.
- Martha. Why, mother, I have gleaned more than thou.
- For thou art young, and I am growing old  
 And feeble, but, when I was young as thou,  
 No maid in Judah gleaned as fast as I.
- Rebecca.
- Dear mother, rest thee for a little space,  
 And I will glean both for myself and thee.
- Whom seekest thou? (Martha retires to rest.)
- Ruth. (Enter Ruth.)
- I seek for leave to glean  
 For Naomi my mother, and myself.
- Rebecca.
- Art thou the daughter of that Naomi  
 That hath returned from Moab?
- Ruth.
- I am she;  
 And if the master of the field allow,  
 I fain would stay and glean beside you here.
- Rebecca.
- Thou hast a gentle and a comely face,

And thou shalt glean beside us. As for Boaz—  
 For Boaz is the master of this field—  
 I care not what he thinketh.

Ruth.

Maidens, nay;

I would not give you trouble with your lord;  
 But rather let me tarry till he comes,  
 And, if I should find grace within his sight,  
 Then will I come and glean beside you here.

Rebecca.

If Boaz were a man like other men,  
 So sweet a face would surely find thee grace;  
 Yet as it is, I cannot vouch for him:  
 But here he comes to answer for himself.

(Enter Boaz.)

Ruth.

My lord, I fain would ask a favor of thee.

Boaz.

Speak maiden, what is it that thou desirest?  
 And I will surely grant it if I can.

Rebecca (aside).

He is, in sooth, more human than I thought him.

Ruth.

I seek for leave to glean within thy fields  
 For Naomi my mother, and myself.

Boaz.

What is thy name?

Ruth.

My lord, my name is Ruth.

Boaz.

Little thou askest, Ruth; and I would give.  
 More than thou askest; for mine ears have heard  
 Of all thy kindness unto Naomi  
 Since Mahlon died; therefore I bid thee stay,  
 And seek no fields but mine wherein to glean;  
 But every day returning hither, glean  
 With Martha and her daughters, wheresoe'er  
 Thou listest. None shall do thee any hurt.  
 And I will strictly charge the younger men  
 To watch and minister to all thy needs;  
 And when at noon we eat beside the field,  
 Then shalt thou take thy fill of parched corn,  
 And dip thy morsel in the vinegar,  
 And I myself will bear thee company;  
 For I am kinsman unto Naomi,  
 And therefore I am kinsman unto thee.

(Exit Boaz.)

Rebecca.

What thinkest thou of Boaz, Ruth?

Ruth.

Methinks

He is the kindest and the best of men,  
For ere I asked he granted my desire.  
How joyful will be Naomi tonight,  
When I return and tell her all my tale.  
He must indeed possess a noble heart,  
Who treats a stranger so.

Rebecca.

He saw in thee

A woman fair to look on, and his heart  
Was touched, as never, I believe, before.  
I would indeed that I were like thee, Rutn,  
To move the heart of such a mighty Prince.

Ruth.

He saw in me a stranger, and his heart  
Was moved, being princely, to my need;  
But glean we now, Rebecca, for today  
I would not waste one single hour away.

ACT IV. SCENE 1.

(The gate of the City. Boaz in the seat of Judgment.)

Enter suitor and debtor.)

Boaz.

What is thy plaint?

Suitor.

My lord, my neighbor here  
Last week, to cut him fuel for the winter,  
Borrowed of me mine axe, which I did lend him,  
But told him to return it yesterday,  
For I myself had need of it. But he  
Came yesterday and cried and wept and said  
That while he cut his fuel near a stream  
The axe head flew, and fell into a pool,  
And though he long time sought he could not find it.  
And as he could not give me back mine axe,  
I did demand the price of it, but he  
Cried out again, and pleaded poverty;  
And so I haled him to the judgment seat.

Boaz.

What sayest thou? Is this his story true?

Neighbor.

His tale, my lord, is true; for I am poor,  
And have no money to redeem the axe.  
But, when I pleaded poverty, he swore  
If I did not forthwith repay the price,  
That he would take and sell me for a slave.  
And what to do I know not; for I would  
Be no man's debtor, yet I cannot pay.

Boaz.

And what say'st thou?

Suitor.

My lord, he speaks the truth;  
For I have lost mine axe, and I demand  
Either the price or else another axe.  
And if he cannot give me back the axe,  
Nor pay the price for which I purchased it,  
The law is plain, and what the law approves,  
There is no blame in my demanding it.

Boaz.

Will ye abide by that which I decide,  
Not clinging to the letter of the law,  
But making justice mate with equity?

Debtor.

My lord, I trust thy judgment, for I know  
Thou art a just and honorable man.

Suitor.

My lord, I would not do my neighbor harm;  
And if thou canst discover any way  
By which my losses may be satisfied,  
I will abide by that which thou decidest.

Boaz.

Hear then what I decide. The loss is clear,  
And there is no dispute nor question of it;  
Therefore the owner must be satisfied,  
And he that caused the loss must make it good.  
But since that he is poor, and cannot pay  
The loss in money, this is my decree.  
One day in seven he shall work for thee,  
And, whatsoever thou requirest, do,  
Until thou hast the value of the axe.  
And since he is an honest laborer,  
As all men know who dwell in Bethleñem,  
I count three days enough to satisfy  
The debt, and after that he shall be free.

Debtor.

My lord, I thank you.

Suitor.

So, my lord, do I,  
And gladly will abide by thy decree.

ACT IV. SCENE 2.

(Enter two women.)

First woman.

Justice, my lord, do justice unto me.

Second woman.

Justice, my lord, is all I ask of thee.

Boaz.

What is it that ye seek? Do thou speak first.  
First woman. (Holding a lamb).

My lord, behold; I say this lamb is mine;  
For, ever since the day that it was born,  
To nourish, nurture, tend and comfort it  
Hath been my daily labor and delight.  
And many a time, when that the lamb was sick,  
(For it was weak and ailing from its birth),  
I stayed awake, and through the livelong night  
I watched beside it, fearing it would die.  
And so, because of my unceasing care,  
The lamb at length grow strong as other lambs,  
And played about; yet ever followed me,  
And was the joy and comfort of my life.  
And now this woman comes and fain would take  
My lamb from me, claiming it for her own.  
And hales me here to answer for the lamb.

Boaz.

What sayest thou?

Second woman.

My lord, the lamb is mine;  
But yesterday she stole it from my house,  
I being absent to redeem a pledge.  
And all that she hath said about the lamb  
Is true; but it is true of me, not her.  
I stayed awake beside it many a night,  
I fostered, nourished, nurtured, tended it,  
And I esteem it as the life itself.

Boaz.

Have ye no witnesses?

Second woman.

I live alone  
And none but I have ever seen the lamb  
Except this woman; she who was my friend  
But came and stole it; and I cannot live  
Without the lamb, for it is all I have.

First woman.

My lord, I say again, the lamb is mine.

Boaz.

And hast thou any witnesses?

Second woman.

My lord,  
I, like this other woman, live alone.

Boaz.

Since each of you declares the lamb her own,  
And each of you declares the other false,  
And neither of you bringeth witnesses,  
I cannot tell to whom the lamb belongs;  
For either one or other is forsworn,

And which it is, I have no means to tell.  
 But ye have each demanded justice of me,  
 And justice is the duty of the just,  
 Which I have sworn to be to each and all.  
 And since that neither, on the evidence,  
 Hath any greater claim than hath the other,  
 I will divide the lamb; bring me a sword!

First woman.

My lord, I knew I should find justice here.

Second woman.

Not so, my lord, for rather than the lamb  
 Should suffer, I will let this woman keep it.

Boaz.

I need not any sword; for now at last  
 Their words discover which way justice lies.  
 This woman, who would gladly see the lamb  
 Divided, is a false and perjured soul;

(To the attendants)

Take her away unto the common prison,  
 And she shall there be punished for her theft,  
 With all the weight and rigor of the law;  
 But give the lamb unto this other woman;  
 For it is hers, and well hath she deserved it.

(To the Second woman)

And since thou hast revealed a noble heart,  
 If ever thou art in distress or need,  
 Come take this ring, and when I see my ring,  
 Then will I see thy wants are satisfied.

(Enter Naomi)

#### ACT IV. SCENE 3.

Naomi.

My lord, I come according to the law,  
 To plead my cause before the judgment seat.

Boaz.

Then, Naomi, thou shalt not plead in vain;  
 Elimelech, thy husband who is dead,  
 Was near to me in kin, and very dear  
 In friendship, and I oft have grieved for thee  
 Bereft of such a husband. Therefore speak,  
 And let me hear the matter of thy plaint.

Naomi.

My lord, 'tis of Elimelech I speak—  
 For, when he died, he left his land to me,  
 And all he had is mine inheritance.  
 It is no goodly portion, yet enough  
 If it be sold, to satisfy my need.  
 My wants are few and little will suffice  
 To keep the widow in her widowhood,



And I must sell it, else I cannot live.  
 For how shall one weak woman have the strength  
 To till the land with proper husbandry?  
 For even if Elimelech were here,  
 It were no easy task; and I alone  
 Am helpless, therefore must I sell the land.  
 And if I sell the land, our law enjoins  
 That who redeems this heritage from me  
 Must also from my daughter Ruth redeem it,  
 For it is hers as well. Who takes the land,  
 Must also take my daughter Ruth to wife.  
 And so I ask thee, being near of kin,  
 "Wilt thou redeem this heritage from me?"

Boaz.

Though I indeed am near of kin to thee,  
 Yet Jehu, son of Jonadab, is nearer;  
 Let Jehu, son of Jonahab, be sought.

Attendant.

My lord, I saw him lately pass the gate,  
 And I will straightway summon him to thee.

Boaz.

(Enter Jehu).

Jehu! The widow of Elimelech,  
 Who was my kinsman, nearer unto thee  
 Than any now alive in Bethleñem,  
 Comes hither, even as the law appoints,  
 And makes demand some kinsman shall redeem  
 The heritage that was Elimelech's;  
 And I am willing, being near of kin,  
 But thou are nearer. Therefore, as the law  
 Enjoins, I give thee first and foremost choice;  
 Wilt thou redeem thee this inheritance?

Jehu.

My Lord, I will.

Boaz.

And wilt thou, on the day  
 When thou redeemest it from Naomi,  
 Take Ruth to wife? For so must thou redeem it.

Jehu.

Indeed my lord, I cannot so redeem it,  
 Lest I should mar mine own inheritance.

Boaz.

Thou hast no wife, therefore thou canst redeem it.

Jehu.

I have no wife, because my wife is dead;  
 But though I have no wife, I have a son,  
 Who is my only and beloved son,  
 And I will never mar the heritage

Of Eli: is he not mine only son?  
 And he hath sworn that he will wed with none  
 Except Rebecca only, but the maid  
 Still answers 'no'; but lest she answer 'yces',  
 I cannot purchase this inheritance;  
 Do thou, my lord, redeem it for thyself.

Boaz.

Elders of Judah and of Israel,  
 And all ye people that are here today  
 Assembled at the gate of Bethlehem,  
 I call you all to be my witnesses,  
 And pluck off this my shoe in testimony  
 That I have purchased this inheritance  
 From Naomi, wife to Elimelech,  
 And I have purchased Ruth the Moabitess  
 To be my wife, and so I call you all  
 To give me answer.

All.

We are witnesses.

Boaz.

Since I have purchased this inheritance,  
 And with it purchased Ruth to be my wife,  
 And since the law enjoins a quick fulfilment  
 I do appoint tomorrow for the day.  
 Tomorrow will I pay thee, Naomi,  
 The purchase price of thine inheritance;  
 And, as a pledge and token of the sale,  
 On that same day will wed thy daughter Ruth;  
 And as a further token of the same.  
 I call all present to the marriage-feast.

All.

Long life to Boaz, Prince of Bethlehem!

(The people disperse)

Boaz (alone).

Now God be praised that Jehu did refuse;  
 For had he taken what the law allowed,  
 Then I had lost this maiden for my wife,  
 And, losing her, had lost my very life.

(To be concluded)



## SOCIAL SERVICE SERIES.

### I. VANCOUVER'S NEW MAYOR

(An Independent Impression: By D. A. Chalmers)

We need scarcely remind our readers that our outlook and interests cover all influences affecting "social, literary, and religious" life. It may be maintained that the religious life, fairly understood and fully interpreted, inevitably involves unceasing concern in social affairs; and, of course literary matters are inseparable from mental progress, which, in turn, has an important bearing upon, if it does not indeed merge into, the realm of the spiritual.

Men who serve their day and generation well and faithfully in social affairs, may be practising religion in the most telling way; and, in beginning a series of articles dealing with workers in social service, it is fortunate and fitting that we can give place to one who is by reason of his office, the citizen who, when occasion requires, represents our terminal city,—the western portal of Empire.

We write on our own initiative, quite independently, and with a desire to give honor to whom honor is due, and at the same time deal with men and matters in whom and in which many of our readers cannot help being interested.

It was as "Alderman Baxter" that we first met and conversed with the present mayor, and when we found him in his office the other day there was no perceptible enlargement in his appearance or in his manner. That was the first evidence he gave us that he was likely to prove the right man in the right place. It is true he had not managed to note the outline of facts of his career we had requested—(out of a desire for accuracy in detail); but that failure was forgivable, more especially as, with the aid of an envelope snatched from his mayor's desk, a pencil, and a volley of, we hope, pertinent questions, we were able to cross-examine him within a few minutes, without his showing the slightest disposition to be cross.

We think it is likely that Mayor Baxter, like many other men placed in onerous office, finds that the work and the responsibility of the post far outweigh and cause to sink into insignificance, the "honor" of the appointment, though the latter may seem the chief thing in the eyes of the inexperienced and uninitiated.

The call was made without pre-arrangement, about half an hour after noon. "Do you see these letters?—that is this morning's mail, not yet opened," said the mayor. That did not mean that he had over-slept, for as we entered, there came from the sanctum a uniformed official whom it is better not to have to meet officially.

"Well, sir," replied the scribe, it is maybe a daring thing to enter into competition with a mayor, but you cannot be any more pressed with work than we have occasion to be; in that respect, a publishing office need not take second place even to a mayor's office; and the only way we can overtake our correspondence at present is by dictating it till eleven o'clock at night!"

With these preliminaries over, we gathered that the mayor was due to leave by the two o'clock boat for Victoria on city business, so the gentle cross-examination went on as we walked along Hastings street, and conversation con-

tinued at the "Troadero Cafe" where, the mayor having thoughtfully invited the interviewer to dine with him, time was saved on both sides by a free chat over the dinner table.

To begin in the biographical way, we should note that Mayor Baxter admitted that his birth certificate bore that he was born at Stratford, Ontario. He also gave us the year of his birth, but it may be enough to note that he is still a young man in the forties, and hardly looks his age. As, like many other business men of our acquaintance in Vancouver city, he just seemed like "another Scotsman", we ventured to ask of what nationality his parents were, and he replied that his mother was of English descent, born in Canada, and his father, Canadian, born in Canada, while his grandfather came from the New England States, and may have been a United Empire Loyalist.

But, as in other cases, "A man's a man for a' that," and for general and particular experience that should make any man a man among men in knowledge of life and of human nature, we may emphasize (what we had gleaned before he entered upon the office of city's head) that the present mayor need take second place to no man in the West. Let the men who are too big for their job, who are afraid that any honest work they are doing is beneath their dignity, and who are never likely to attain the higher because they are too big for the lower, sit up and take note: The present mayor of Vancouver city,—its first citizen—has done laboring work of all kinds;—work on the streets, in sawmills, shingle mills, and—what and where not? Yes, and he capped all that in a way which would itself go far to prove him worthy of all the honor that (owing to a technical mistake in his opponent's papers) was in a measure thrust upon him without a voting competition:—while in the thirties, Mayor Baxter was indentured and actually qualified in law, and indeed practised it in Vancouver city for some years. Such a fact as that not only reflects most creditably on himself, but speaks eloquently for the possibilities of this great western Homeland, and also (by the way) may well make us all more careful about treating men as men and gentlemen, whatever their lot or work. Perhaps a future mayor of Vancouver, ay, even a future Prime Minister of British Columbia, may have been helping to clear the city's streets of snow in the exceptionally wintry visitation of last month.

Between the street-laboring and the barrister stage, or it may have been before both, Mayor Baxter qualified as a teacher, and had experience of school teaching. In this connection he mentioned that he had studied in company with Mr. J. A. Fraser of Quesnel, now member of the Provincial Parliament for the Cariboo district,—a gentleman whom we have had the pleasure of meeting "On the trail" and elsewhere in his upland fastnesses.

The Mayor practised law in Vancouver for three or four years, but heavy days at court try barristers (as well as other officials engaged there) and, finding himself subject to headaches which interfered with the satisfactory carrying out of his legal work, he afterwards entered into the furniture business, which is still carried on in his name (in partnership with another) on Main street.

Accordingly, to his general experience he adds not only legal training, but other business experience. In earlier days, we gathered, he had been fond of debating, and, in company with others, took a prominent and successful place in many local debates. In this connection he mentioned one or two items of local

interest; he said that twice at recent pre-election meetings men had come to him who had met him in debate over twenty years ago.

It was in no complaining tone that the mayor remarked on the pressure of work, but the multifarious nature of the chief citizen's correspondence could be gathered from one communication which he opened as our conversation began. It proved to be one which had gone to various authorities and had been finally directed to the mayor. His remark, "Well, now, I believe I know of that case," reminded us that he had not come to the onerous duties of mayor's office unprepared, or inexperienced in city affairs.

That, by the way, is a possibility which (it may be noted without any personal reflections) seems of questionable wisdom in many ways: The fact that here a man may be elected mayor of the city without first serving any time as councillor or alderman. It seems to us that any advantages from a man's "freshness" to the work or office must be much more than counterbalanced by the lack of knowledge and experience of the city's affairs, which can scarcely be fully gleaned in less than several months. When it is remembered that the office is held with certainty only for one year, there is all the stronger argument in favor of the selection (in ordinary circumstances) of men who have already served the city in other capacities, and who are, therefore, in touch with the currents of civic life.

We understand Mayor Baxter was endorsed by the Good Government League, but in any case his attitude to the difficult problems that beset all city authorities and especially those of large cities, appeals to us as sane and sensible. In this connection, as in others, we indicate what we gleaned in friendly conversation, and not from any set or prepared questions. He does not believe in what we may call the "double standard" of morality, and while he does not impress us as likely to shirk putting in motion any powers or processes under his direction or control for the carrying out of the law in a righteous, christian spirit, we believe he is likely to be equally earnest in condemning all conditions which indirectly, but none the less surely, contribute towards moral laxity.

Two things mentioned by the Mayor in personal conversation may be emphasized as matters which all people who believe in social progress and have themselves any ideal in life and work will unhesitatingly endorse.

(1) He thinks the underpaying of young women in stores, etc., should be discountenanced in every way, if not legally dealt with, and that the members of the community in general should see to it that they do not patronize stores or businesses of any kind in which there is reason to believe that employees are underpaid. In this connection, he spoke with hearty approval of the arrangement now introduced into all Vancouver city contracts, whereby contractors must guarantee that they will pay their employees standard wages.

(2) The Mayor, as a domestic man himself, thinks that parents owe a duty to their children in teaching them the facts concerning physical life, etc.,—in which matter, of course, he is only expressing and endorsing the views of the more enlightened communities of this age.

Tragedies undoubtedly happen through older folks confounding ignorance and innocence, and holding them as synonymous, and so often, unwittingly leaving the young of both sexes to find the lure of wrong-doing unchecked by knowledge of the deadly dangers which beset all ignoring or betrayal of nature's laws, or unencouraged in the sometimes-strenuous duty of governing self, by the know-

ledge that adherence to a reasonable moral code makes for the health and development, not merely of the individual soul, but of the physique and stamina and higher evolution of the race.

As we had no knowledge of his church connection previously, we were none the less interested to find that the Mayor happens to be a Presbyterian, and is a member of Rev. J. W. Woodside's church at Mount Pleasant. It was also gratifying to gather by the way, that his teaching experience has not been confined to the day school, but that he has been superintendent of Sunday school and also an elder o' the kirk.

It did not occur to us to ask the Mayor what his party politics are, nor are we much concerned as to these. In his case, as in others, the man and his work are far more important to us than his party connection, and with such evidence as we have gleaned of his character, we are confident that his policy will be to seek unstintedly to serve the city for the city's good; and we shall not be surprised to find that towards the end of his year of office (though critics must inevitably arise) he will be held worthy by the mass of the community for nomination for, and retention of the chief chair in the city council for a second term.

---

#### Edenic Evolution.

Yet in the long years liker must they grow;  
 The man be more of woman, she of man;  
 He gain in sweetness and in moral height,  
 Nor lose the wresling thews that throw the world;  
 She mental breadth, nor fail in childward care,  
 Nor lose the childlike in the larger mind;  
 Till at the last she set herself to man,  
 Like perfect music unto noble words;  
 And so these twain, upon the skirts of Time,  
 Sit side by side, full-summ'd in all their powers,  
 Dispensing harvest, sowing the To-be,  
 Self-reverent each, and reverencing each,  
 Distinct in individualities,  
 But like each other ev'n as those who love.  
 Then comes the statelier Eden back to men:  
 Then reign the world's great bridal, chaste and calm:  
 Then springs the crowning race of humankind.  
 May these things be!

—Tennyson.

## EDITOR'S PAGE

### THE PLACE AND WORK OF WOMEN

"The woman's cause is man's: they rise or sink  
Together, dwarf'd or godlike, bond or free."

The annual meeting of the Council of Women—a Council representing many Societies of Women and thousands of women workers in all ranks and conditions of life—held in First Church, Vancouver, at the beginning of February, was the best kind of argument for Women's Suffrage that any open-minded man can be given. If women throughout the Empire would adopt such procedure and avoid doing things which justify the opponents of female suffrage in talking of "Shrieking Sisterhoods" and criminal iconoclasts who act like insane anarchists and then seek shelter behind their sex, not only would womanhood soon win the claim for equality at the ballot box, but the race would at once take the big step forward which must inevitably ensue when woman has a direct political influence in the social and moral conditions of the country and people.

Most men are ready to say that "the hand that rocks the cradle rules the world," and the proverb certainly indicates the far-reaching influence of Mothers on men. It is to be feared, however, that, with a selfishness which is inherent in human nature, man is tempted, when he reaches mature years, to say in effect: "Yes, but She must rule the world *while* rocking the cradle, and always take a back seat when I grow up!" Even Tennyson, who is responsible for our opening quotation, wrote other lines which may be construed as proclaimed inferiority in woman, and certainly he wrote with force against

"those detestable

That let the bantling scald at home, and brawl

Their rights or wrongs like potherbs in the street."

Nevertheless, the truth underlying the proverb mentioned forms one of the best reasons for giving more power to woman in all matters in public life affecting the well-being of the home and the community. If it be admitted that woman's influence is paramount in childhood's days, and that her power is almost unlimited in the sphere of the Home life, on what ground should she be denied any say in the other spheres of life which are but an enlargement and development of the Home life? In the last issue the strength of the national life cannot be separated from the healthfulness and wholesomeness of the homes of

the people; and one of the saddest facts of life is that the homes of the people and the lives of little children cannot be altogether protected from contaminating conditions permitted to prevail elsewhere in the social life. If woman's influence is so ineradicable in the lives of men, on what ground are men to maintain that at a certain stage she is to be excluded from direct concern in the laws affecting the healthful life of the country?

There has been too much tendency to act as if "woman's sphere" was altogether different and distinct from man's; and to forget that national as well as domestic life is a partnership between the sexes. Even the dictum

"Man with the head, and woman with the heart:  
Man to command, and woman to obey;  
All else confusion."

may require revision. Many of the foremost men in the mental world, no less than in the spiritual realm, have attributed their gifts or graces as due in no small degree to their mothers, while many of the most manly men may be the most tender in heart too. Nor will any man, worthy of the name, wish to retain "obey" unqualified by regard for the sacred rights of personality, with the elements of which the men who are most fond of maintaining the predominance of *man-kind* often seem unacquainted. Tennyson expressed the Ideal of human life better, and with more regard for the Christian evolution of the age when he wrote the passage beginning "Yet in the long years liker must they grow."

"Men are only boys grown tall," and though, like big boys in real life, they may be tempted to think that they are wiser than their mothers, it may be that the *genus* man is approaching a period in his development when he will recognise that at none of the "seven ages" can he, without grievous detriment to himself and to progressive life, dispense with the counsel and help of womankind.

Too long have men said in effect of many facts of life and of objectionable social conditions: "This is not for the family circle; mention of these things must not be introduced into the home; our mothers, sisters, wives, and children must not be told of such conditions, etc., etc." But in the long run, mothers, sisters, wives, and children all alike suffer in one degree or another from the evil that is tolerated in society, and too often it is to be feared tragedies happen in individual and family life through utter ignorance of elementary laws of life, and through ignorance of social conditions which are all too familiar to "the man in the street."



When man rids himself of his assumed superiority, and gets to weighing fairly the facts of life, physical, mental, moral, and spiritual, he will have to acknowledge that in no sphere (except as regards muscular strength) is woman necessarily his inferior. At the same time it would be well for him to recognise that in every one of these departments of life, woman's interest, through capacity to suffer, develop, influence, or inspire, is not less than his, and probably in three of them—the physical, moral, and spiritual—her power to suffer, influence and inspire is much greater than his own; for "woman is not undeveloped man."

Two things that impressed the observer of the Woman's Council meetings were (1) the methodical way in which the business programme was proceeded with, and the aptness and brevity of some of the speeches made at the afternoon meeting; and (2) the arrangement of the discussions of the evening when the ladies showed men an excellent example by requesting a number of representative men in the community to address their Council on various social problems.

Under the capable presidency of Mrs. McNaughton, who, in introducing a speaker or dismissing a subject, displays not only a womanly grace but a tact and insight uncommon among men—several subjects were discussed, and quite a number of speakers heard in the evening, yet the proceedings closed at a reasonable hour.

\* \* \* \* \*

## A WOMAN'S PAGE

It seems quite fitting that in supplement of the above article we note the fact that, apart altogether from these meetings of the Affiliated Societies of Women, we had not only considered the advisability of opening a page in our publication for notes concerning Women's Work, but that we had previously arranged with a lady writer to contribute such notes. The department will probably be opened in our March number.

## THE HOUSING PROBLEM:

WANTED "A DEAN OF GUILD" COURT IN CANADIAN CITIES

In these days no subject deserves more attention, or has a more vital bearing on the welfare of the community than the matter of the housing of the people; and the problem could not have been treated more pertinently by anyone than was done in a trenchant and enlightening address given by Dr. Proctor, a well-known medical man of Vancouver City, before the Women's Council, this month.

On more than one occasion in recent months we have been reminded by observations concerning new buildings and the cutting down of trees, etc., in the streets, that there is need for some Court having a supervision affecting the amenity of a district—to say nothing of the even more urgent need for such a Court in connection with the more vitally important conditions of building bearing upon air space and openness to sunlight.

In this country, and in Vancouver City at any rate, it seems as if the owner of a lot of ground can erect any kind of building he chooses without the slightest regard to the nature of those already erected in the neighborhood. We are quite aware that this is a course of procedure which "works both ways;" but we think a strong case can easily be made out for the institution of an impartial Court which should have the oversight and passing of all plans for buildings to be erected, or additions to be made to existing buildings.

We recognise that in many ways Canada is probably ahead of the older countries of the Empire, but in Scotland at any rate, if we are not mistaken, an owner cannot make any serious alteration to his property without first producing the plans before the "Dean of Guild Court," before whom neighboring proprietors or their law-agents may appear and lodge objections on the ground of interference with the light of any property. Objection, we understand, can also be lodged against the erection of buildings which are altogether out of keeping with the property already in a street or neighborhood.

But if need for such a Court was suggested by observation of buildings in the west end of the city, the facts given by Dr. Proctor and Mr. B. M. Stewart in the discussion of this problem at the Council of Women, proved beyond all question that there is an urgent need for something being done which shall prevent increase in the number of buildings erected on plans and principles which not merely court, but immediately create Slumdom, and that of the most unhealthful, disease-provoking, and death-courting kind.

Unfortunately there are already such buildings in this great growing city by the western sea, and nothing is to be gained by keeping that fact out of sight. Rather should the emphasizing of it help to prevent the growth of the evil.

Let all who wield power or influence in the civic life of the community take note.

It will be a shame and disgrace to Vancouver if we have any more buildings erected of the kind mentioned by Dr. Proctor in which darkened rooms, unvisited by sunlight, are nothing less than consumption-breeding abodes; or more erections permitted of the "dumbbell" tenement kind to which Mr. Stewart referred. All such buildings are only disease-fostering and death-courting kennels, not fit for animals, much less for human beings to occupy.

In this great and growing free country let us at least have plenty of the fresh air and sunlight of heaven, and let it be made impossible for lot owners to erect buildings in the centre of the city, or anywhere else, which do not conform to such reasonable requirements as to space, air, and sunlight as a competent and controlling Public Health Board may hold essential.

Every human being who is willing to work for the Commonwealth has a moral claim to wholesome food, good air, and free sunlight, together with an otherwise-healthy dwelling.

\* \* \* \*

### ADDITIONS TO THE DEATHLESS ROLL.

As we go to press, news has just reached the outer world of the experience of the Scott Expedition to the South Pole, and of the fate of several of the most prominent members of it, including its chief.

Some may question if the end was worth all this early earthly sacrifice of such gallant souls, even though it has to be recorded of them that they have a glory that is greater than can ever gather round any mere gold-seekers who—

"Dared the unknown, led the way, and clutched the prize."

We think it was worth while. We believe that the Ideal is greater than the means; we hold that it is better for men to leave this life in the mid-years of their manhood and their strength fighting for and towards, if not attaining, an Ideal end, than that they should live to the age of Methuselahs in idle or inglorious ease. To adapt the poet:

"Better fifty years of such life, than a cycle of Cathay."

With all that, all human hearts who feel will go out in sympathy to the widow who had gone in hope to meet her husband, and also to those others on whom indeed a Night of earthly gloom has fallen, which may not be lightened till the Day dawn in another realm of life in which neither Equatorial heat nor Arctic or Antarctic cold can harm growing and aspiring souls.

One great result of the earth-life catastrophe is the revelation of how the best in humanity responds to the Christ spirit revealed in that last message. We know not to what "Church" Captain Scott and his companions were attached in name; but we do know that in practice they owned allegiance to the Christ.

Hard facts, no grumbling, submission to the inevitable, and above all a forgetfulness of self in thought and anxiety for others, mark the last message of the hero; and to this, as with one voice, the world shall respond—his appeal will not be in vain! Let us honor the brave, and pray that the heroic unselfish spirit that inspired them may permeate the human race.

Evolution and Revelation alike reveal that though their bodies are cold in death, life must be a continuity. These great souls have not "perished"; they have but passed into fuller life.

There is no death! What seems so is transition,

This life of mortal breath

Is but a suburb of the life elysian,

Whose portal we call Death.

They have qualified for higher, greater service. No honorable effort is lost; we cannot believe that the Master-Workman is "growing souls" here to let them "pass" with the earthly framework.

May this Christ-spirit of heroic unselfishness be exercised in the universe as long as there are other feebler or farther-away hearts to think of, other souls to uplift to Light and Life!

\* \* \* \* \*

#### One City But Many Gateways.

"To the day of his death, Selah Harrison never felt that personal assurance of his own spiritual safety which is held so necessary by some devout souls. And indeed it must be a happy possession. But it may be that, as there are twelve gates to the heavenly city, so there are many ways by which God leads men thither. So that the love which a woman bears him may lead one man up to the pearly portals; and the wee cold hand of a dead child may gently guide another; and just to realize God's pity may bring a man, though he scarce knows it, not far from the shining gates. And the city itself is love."—S. Macnaughtan.

## CHURCH LIFE AND WORK

### "THE MINISTER'S WASTE-PAPER BASKET."

Under "Events and Opinions," the January number of *Life & Work*, the Church of Scotland magazine, has the following to say about the minister's waste-paper basket:

"How many responses are given to the innumerable circulars which are issued every year by Church Committees? Letters, which needed skill in the framing, and which have cost something for print and postage, are often thrown carelessly aside as if they were company prospectuses, or money-lenders' tempting offers, or the illustrated catalogues of sweating tailors, or 'prayer-chains' with a sting in their tail. It is not fair. How are ministers to be reached except by circular letter? An appeal which is in itself important, and which has racked the brains of responsible people, deserves at least the courtesy of a reading. All this is apropos of a chance remark by a minister to the present writer: 'Oh, I never look at these things; I throw them straight into the waste-paper basket.'"

### The Experience of Farthest West 'Westminster' Magazine

To the management of this Magazine the above had peculiar interest as during that same month of January we exercised business enterprise to the extent of sending a communication to every Presbyterian "Manse" in Canada. Though the letter was printed, it was none the less "personal," as it was specially for ministers, and its terms were such indeed that we thought it right to seal it, though that meant doubling the expense of postage—which itself was well into two figures.

Up to the date of putting this copy into the printers' hands, there has been little more than time for replies from distant parts of Canada, and to some extent these have already been encouraging. Though the business side *MUST* be attended to if our publication is to continue in healthful life, it is, within limits, always subsidiary to the Ideal for which we would have the Magazine stand, and towards which we are devoting all our energies. We are therefore gratified to find that, in addition to a fair number of responses of a business kind (though as yet only a small percentage against the letters mailed) we have had replies bearing on other departments of our work.

In particular, as will be gathered from the lines "At the Grave of Living stone," we have had the pleasure of welcoming several literary contributions of merit from (relatively) distant parts.

Indeed, we have had not a few more complimentary letters, the terms and spirit of which have given us to feel that there are many men in the ministry of our Canadian Church who possess the divine gift of unselfish imagination and who can with something like fairness, interpret the position and work of others; especially in so far as they are setting before them the deathless, Christ-ward Ideal of social service and mental and spiritual progress in themselves, and in the world in which they are privileged to live, and whose life it may be given them to influence, even if it be only in a measure or in a way that suggests the

minute coral. Certainly, we shall be pleased if, towards Higher life in ourselves and our publication, it is given us to attain something of coralline continuity of progress.

#### Church Papers and Church Courts.

Here is a paragraph which appeared some time ago in **The Presbyterian** published in Toronto:

"Speaking of **The Presbyterian Witness**, we observe with admiration, not unmixed with envy, the strong campaign which it is conducting for a larger circulation. What we envy in our contemporary's campaign is the backing which it receives in the Church Courts, and from the ministers of the Maritime Provinces. The Maritime Synod heartily commended it and urged ministers and sessions to use their efforts to introduce it into all the families of their congregations, and **The Witness** has the assurance that the injunction will be obeyed. There is no doubt of the value of a Church paper in awakening and sustaining interest in all that the Church stands for. And this is just as true in Ontario and the West as in Nova Scotia."

#### The Independent Attitude of This Magazine

While we welcome the practical interest—as affecting our Business and Literary departments—of ministers no less than that of other men and women leaders and writers concerned in mental and spiritual progress, we have not thought fit to appeal for any special consideration at any Church Courts, nor do we hold that necessary. The Church Courts are composed of individual ministers and churchmen, and it is only by seeking to make a publication of interest to the individual minister and layman that it can continue in progressive or healthful life.

To be endorsed by a Church Court, stamps a publication as peculiarly for the "Church," and while, in consequence, some people may feel it their "duty" to support it almost regardless of its status among publications, we think that there is no reason why a Magazine vitally interested in all that a Christian College and Church stands for, should not exercise an interest in what are too readily thought of as separate "spheres" of life—the social, educational, and literary.

Besides there is a danger of a publication presuming on such a connection. We ourselves were once reminded—over a year ago now—by an agent for a certain deserving newspaper that "we (the newspaper in question) have been endorsed by the Synods at any rate, and that is more than you can say!"

"Friend," we answered, "we are not out for 'patronage'—unless from the Good God; nevertheless we hope, by His blessing, to **win** what you **crave!**"

It may be added that that agent had on a former occasion, after we had exercised some enterprise, come to us and experimentally used the word "amalgamation;" but we answered in effect that we were not seeking any partnerships of that kind either: that this is a free country, and that there is plenty of room for all who are willing to make work worth while.

As noted, that happened quite a while ago, and now our business is already well-based. And why should it not be? Should Western Canada wait on the East, or even on the Older Homelands, in the matter of a publication devoted to "Social, Literary, and Religious Questions?" We trow not! It is not "boosting;" it is only common sense and common insight into conditions to hold what

Western Canada is becoming, and is bound to become a centre of Empire second to none. That must have been evident to any wide-awake observer from any part of the Empire before Dr. Vrooman, Editor of the *British Columbia Magazine*, delivered his foresight- and insight-revealing address on "Greater Vancouver" this month; but to any interested in Western Canada, and not yet awake to the present place and the potentialities of this Western land, we recommend perusal of a copy of that address which we suppose may be had from the Progress Club office, Vancouver.

We live and publish in the Land of the Setting Sun, but of the Rising Empire; and whatever happens in our world-home, as our Ideal is humbly associated with that of the Master of Men who more fully revealed Him "Whose Dwelling Is the Light of Setting Suns," we have no reason to be other than optimistic.

#### **Pew Occupiers—Choose Your Sermon Subjects!**

The pastor of First Congregational Church, Vancouver (Rev. J. K. Unsworth), recently put into practice a novel but notable idea in connection with the selection of his subjects of discourse. He issued a card with a score of subjects noted upon it, and asked his congregation to choose the subjects of the Sunday evening sermons. He promised to preach on the first eight. The list given was a varied one, and included such familiar subjects as "The Atonement," "Christianity and Socialism," and also others less common, like "The Boy and His Dad," "An Old Friend in a New Land," etc.

If Mr. Unsworth treats all his subjects with anything like the fulness and power that we heard him deal with the first he took up, on "The Glory of the Commonplace," it will be no surprise to find that the beautiful new First Congregational Church soon proves none too large for the work carried on there.

One remarkable thing about the selection of subjects was that according to the requests lodged with the pastor the subject which was given first place was the sacred one of "Mother."

#### **Progressive Prince Rupert**

Real estate values may fluctuate, but when a community has men of sterling worth in its pulpits, its higher life is likely to be kept on the upgrade.

An indication of healthful church life in Prince Rupert reached us recently in the form of a copy of a card which the pastor there—Rev. Fred W. Kerr—used as a New Year greeting card. On one side there is printed the evening sermon subjects for the first four months of the year, while on the other there is a message and a personal appeal which says a great deal in a few sentences. Other ministers may be interested to know that Mr. Kerr reports that that form of personal appeal has proved most effective.

#### **Induction at Kamloops**

Rev. Thomas Nixon is the new minister at Kamloops, British Columbia. Mr. Nixon is a graduate of Toronto University and Knox College. He was for fifteen years minister of St. Paul's Church, Smith's Falls, and during his ministry there took post-graduate work in English and Philosophy, and earned the Ph.D. degree in 1902. He has held several charges, and a week before he got the Kamloops call, he received another from a London (Canada) congregation.

### Rev. J. B. Robertson Settled in St. David's, Vancouver

On the evening of the same day (31st January) that Mr. Nixon was inducted into the Kamloops charge, the induction took place of Rev. Mr. Robertson, late of Nanaimo, to the suburban church of St. David's, South Vancouver. Rev. J. A. Logan was acting moderator, and Messrs. Raynes, Macaulay, and Ireland took part in the usually impressive ceremony, Mr. Raynes preaching, and the others addressing the minister and the people respectively. There was a good attendance and the ladies of the congregation were insistent in social service at the close.

"I do not wish to be envious," said a Westminster Hall man acquainted with the field, as he returned from the ceremony, "but I do not think I could wish, when I finish, to have a better opportunity than Mr. Robertson has there for building up a strong congregation; I know something of the people, and they are a most worthy and earnest class."

With such evidence given to us from one with experience of the church and congregation, we may look for notable success in the work under Mr. Robertson's supervision.

### Chalmers Church Congregational Magazine

With an enterprise which reflects well on the pastor and people alike, Chalmers Church, Vancouver, at the end of January issued the first number of a "Church Magazine," which is likely to be more serviceable than the ordinary church bulletin, as reports relating to the Session, Sunday School, Ladies' Aid Society, and the various other organizations of Chalmers Church are given in detail.

### An Ideal for Congregational Life

We re-print the following excerpt from the first message of the pastor, Rev. E. A. Henry:

"Strong bodies; quickened intellects; sanctified ethical life; deepened spiritual visions and experiences for each of us—that is the personal ideal service for Christ; insistent loyalty to the Master; applied Christianity in business and social life. Pushing the King's business; making our church stand for the Kingdom; using it as an evangelistic force; creating a telling power for moral and social reform; living Christ and helping Christ to live in Vancouver and spreading His cause world-wide so far as we have power—that is the ideal for our church corporate life, and with it all a bright, lovely, attractive, winsome, manly and womanly religion that appeals and commends and constrains, and a loving, sympathetic sociable church centre that wins and comforts and cheers. That is what I want to see in Chalmers Church."

### A "Congregational Magazine" or Supplement for Every Church?

The publication of this Chalmers Church magazine reminds us of an experience we had in our teens in connection with the initiation of a Congregational Magazine which was published monthly as a congregational supplement to **Life & Work**, the Church of Scotland Magazine; and we now commend the idea to the consideration of the Sessions and Boards of Management of Western congregations especially. It may be that we shall have something to say to them soon with reference to the regular publication of a congregational Supplement to the Westminster Hall Magazine & Farthest West Review.



We see no reason why we should not seek, as a matter of business management, to further church work by planning to make it possible for church sessions and boards of management to publish a "Congregational Supplement" with our Magazine. "Bide a wee!"

#### A Ministerial Jubilee.

The **Trinidad Presbyterian** republishes a report from **The Presbyterian Witness** relating to the ministerial jubilee of Rev. K. J. Grant, D.D., who has come to spend the evening of his days in the West, and is now, we understand, seeking to get into touch with the Hindus here, who are, of course, akin to the people among whom he has laboured so long and faithfully.

At a meeting in Halifax recently, Dr. Grant was presented with an address on behalf of the Foreign Mission Board, and he was also given a purse containing \$1200, contributed by friends. In his reply, Dr. Grant reviewed the features of the work in Trinidad. It is interesting to know that the Lieutenant-Governor and the Moderator of the Synod were among those who attended to do honor to the aged worker, who still looks fresh and fit for further service on the Pacific Coast.

#### Lynn Valley Calls.

As we go to press this month we learn that Lynn Valley Congregation have given a call to Rev. Murray C. Tait, of Wallaceburg, Ontario.

## SELECTIONS FROM THE MASTERPIECES. IV.

### The Great Committal: A Hero List Ever Open to All.

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted. He saw also, upon the top thereof, certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him and led him up toward the door of the palace; and, behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his ink-horn before him, to take the name of him that should enter therein; he saw also, that in the doorway stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying,

Set down my name, sir:

the which, when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,—

Come in, come in;

Eternal glory thou shalt win.

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.—John Bunyan.

## WHY SHOULD WE CELEBRATE THE LIVINGSTONE CENTENARY

Because in the words of Silvester Horne, "It is good in these days of wasting luxury to emphasize the noble product of a simple, poor, and pious home, where there were more sacrifices than shillings, and where education had to be fought for and saved for, and stinted for, where it was accounted a greater prize to buy a book than to see a football match, and where the extension of the Kingdom of God was a far more real and intense interest than what was "on" at a theatre. It is worth remembering that no home life and no home training can ever be narrow where the vision includes God and humanity; and where the governing ideals are of sacrifice and service, not for one land only, but for the world.

"He was a great discoverer—not so much because he discovered great areas of Central Africa, as because he discovered the African; discovered the virtues that were scornfully denied by those who valued the African only as a chattel and a beast of burden. It was Livingstone who, by his death as well as by his life, showed to all the world the devotion, the fidelity, the honour, the heroism, of which the native Africans were capable. It was Livingstone who inspired the greatest chapter in the history of that continent, which was not when forced labour built the Pyramids, but when voluntary labour, inspired by purest love, carried his body and all his personal property 1000 miles from Ilala to the coast.

"It was not to solve the problem of the Nile, or complete the circuit of the inland lake that he endured incredible fatigues, marching with bleeding feet and slackening strength through swamp and forest, and across the blistering plains. It was primarily to end a coloured oppression, to save perishing and suffering humanity, and to preach the Gospel, in which he well knew lies the only permanent guarantee of human freedom.

"That is why we must celebrate Livingstone. That is why we must think again of the vast problems of Africa in the light of the life and death of the man who loved her people as no other man has ever done, and whose heart lies buried in her soil."

And this is why books like Silvester Horne's "David Livingstone,"\* or "The Life of David Livingstone," by Wm. Garden Blaike, are being read on all sides, even in this day of feverish activity. The dullest of us cannot fail to discern the marks of true greatness in the life there depicted, and to thrill at the graphic recital of the hardships endured, and victories won. We may take new courage from the fact that all over the civilized world, March 19th, the centenary of the birth of this man, will be celebrated, in great gatherings like that to be held in the Albert Hall, London, as well as in smaller groups in every village and hamlet.

He needs no epitaph to guard a name  
Which men shall prize while worthy work is known;  
He lived and died for good—be that his fame,  
Let marble crumble: this is Livingstone.

—(Punch)

C. P.

\*Sent for 43 cents postpaid by Presbyterian Board of Foreign Missions, 439 Confederation Life Building, Toronto, Ont.

## AROUND THE HALL

### A Canadian "Professor Blackie"

Last month closed with a notable debate in the college, when four of the Hall men took sides on the Home Rule question. Led, in more ways than one, by J. H. Maxwell, one of the Arts Tutors, the speakers—the other three were J. Y. McGookin, D. J. Gordon and W. Duncan—gave a good account of themselves and of their subject.

The chief feature of the evening, however, lay in the fact that Professor Lemuel Robertson of McGill University College, Vancouver, was present as one of the judges and also as critic.

All who have had any experience of Professor Robertson's classes know that when he touches on a literary subject, he is likely to have something worth while to say. In connection with the teaching of his own subject at McGill University College, (Latin), Professor Robertson not only reveals the scholar who is thoroughly conversant with his theme, but the man of literary tastes and interests who seeks to read all round it. In proof of that statement, mention need only be made of his illuminating lectures on ancient Rome.

In some ways Professor Robertson may recall the character of the late learned and literary Professor Blackie, who was Professor of Greek in Edinburgh University—not in that Professor Robertson in any way neglects his own subject, but because of the asides that arise naturally in connection with the teaching of his subject. As he himself remarked the other evening, "after all, we are living in the Twentieth Century," and we think the man who can interpret ancient literature and ancient life with due regard for the light and life of his own day, is the kind of teacher who will best prevent the Classics from ever becoming an extra-mural subject.

### Foresight, Not Flattery.

Of course, in college concerns, as well as in other spheres of life, some men are ever looking for the outstanding in any place and in any time other than their own. We have no sympathy with this attitude, and we believe it is simply foresight and not flattery to record that just as Scotsmen speak of Blackie of Edinburgh—(when he died the "Scotsman" had columns of kindly praise and complimentary recollections from former students)—so many students in British Columbia will later write of "Lemuel Robertson of McGill."

In the same way, we believe that there will be associations with "Dr. Davidson of McGill." In both cases we have reason to know that the men are greater than their subjects, and what counts most in teaching, as in other work, is personality. We are not suggesting that either of these men may be outstandingly great among Professors in their respective subjects; but we certainly believe that, considering the character they put into their work, and the human up-to-date interest they show in the life of their students and of the community, they are both alike men whom British Columbia should not lose if it can possibly retain them.

“An Unsolicited Testimonial”—To a W. H. Teacher

“Somehow I feel that I could safely trust to getting through all the preliminary subjects under G———m. He is a man who takes a thorough practical interest in his work and in his students; and I could never imagine him doing anything that did not become a gentleman.”

These words, and others to the same effect, were heard from one of the Hall men recently in connection with one of the teaching staff who is certainly in no way of an ostentatious character. The compliment, which seems to us due, was given spontaneously, and, we know, without any set purpose, unless it were the pleasure of the student in being able to say good of another man; and as we have experience of the good judgment and integrity of the speaker, we think it fitting to record the compliment here.

The Coming Students' Council Election

If the precedent of last year be followed, some time in March we shall have an election of several officers for next winter's council. In relation to Councils as well as Constitutions, there has been evolution at the Hall. Some of us know how earnestly some of the first students wrestled with the problem of making a Constitution which should give due consideration to the varied classes and grades of men—men at very different stages of training and experience—connected with the Institution. Only last summer the executive of the Theological Session drew up a new constitution regulating the summer session.

Though the winter students taking Arts and Arts preparatory work may remain in the college in the summer, few of the theological students have had occasion to remain in the Hall during the winter. For that reason, and for the additional reason that there are always new men, altogether unacquainted with student life, entering the Hall, it was perhaps inevitable (and otherwise preferable) that the student bodies should be separate and distinct.

Even the winter term body has “evolved,” however, and there need not again be occasion to consider “new” or untried men for responsible positions. It may be said, without necessarily reflecting on any man, that it is desirable that all men elected to any official position should have been previously connected with the Hall for one full term at least, and all the better if they have had two or more terms. Whatever a man's experience elsewhere in life, all have something to learn about the spirit of a college, and that applies to a theological college no less than to other Halls of Learning. Unless a man has had exceptional opportunities of contact with students and studentdom, he is in danger, on being elected to office too readily, of seeing more than one thing out of reasonable proportion, and himself in particular.

For instance, no matter to what office or committee a student is elected, no man must be allowed to hold the idea that by reason of that office, he or his committee, can take action bearing on the position of an educational institution before the public without consulting those in authority; and much less should any office-bearer or committeeman presume that anyone officially connected with the Institution in a public way is to be sub-ordinate to his committeeship, and must ignore or evade the courteous, independent, and spontaneous inquiries on any subject, made by choice through him, by responsible authorities, lest he who answers be accused of interfering with the work of a student committee or any

member of it. Because of an experience at the Hall this winter, we think it well to note this for the benefit of those whom it may concern in the future. Student bodies may be self-governing, but while their officials and committees are to be considered, they cannot expect in matters affecting public connection, to take precedence of the Board of Management or other officials, whose vision is not bounded by the office or action of one six-months' term.

### Men Available for Office

In considering men available for office apart from those at present holding the chief offices, we recognise that quite a number of the "new" men of this winter form first-rate material in more ways than one. Nevertheless, for the reason noted above, we earnestly commend to the consideration of those who may be disposed to nominate, the suggestion made, namely, that for the chief offices only men with at least one full term's experience of the Hall be nominated. As the college grows, to be nominated should itself be no small honor to a student.

The election to the chief office last year lay between two men, one of whom was perhaps too well known to some, and the other not well enough known; and even students do not always know enough to practise in principle the dictum about "bearing those ills we have, than fly to others that we know not of"; and consequently the less known was elected, and we have no doubt he has furthered his education in office this winter. No one will blame a president for magnifying the office, but even in that position among a cosmopolitan crowd of students no man must get into the way of acting in season and out of season as a kind of "godfather" ever speaking "On-behalf-of-the-student-body." For example, when any man, no matter what his office, gets up gratuitously to supplement an expression of thanks made by such an excellent convenor of the Devotional Committee as A. Andersen, it does not merely suggest "gilding refined gold" but giving it a coat of yellow ochre.

We have no information as to whether the unelected nominee (J. H. Buchanan) of last year for the presidency is to be in the field again. Archie McLean, who might have as good a claim to consideration as anyone else, has already held office in the "Upper House," as he was one of last summer's executive, and it may be that it will not be held good form for him to enter what, without disrespect, may be called the "Lower House" now.

The former president, T. S. Paton, who, during his tenure of office, set such an excellent standard for his successors, may, of course, be re-elected, and probably D. J. Gordon may also be open for re-appointment; but, exclusive of the men now in the chief offices and those already mentioned, there is quite a fair number of several years' experience of the Hall, of progressive standing in scholarship, and evidently otherwise qualified (and that means a good deal) who may well be nominated for the premier positions. We may note a few: W. Taylor, J. Y. McGoekin, A. Andersen, A. B. Dustan, J. Grier and W. R. Walkinshaw. The Hall is rich in men, and that list is by no means exhaustive.

To the voting body generally we feel inclined to say, Choose well now; consider the characteristics of the men you would nominate or support; do not nominate men **merely** because they are your friends and regardless of their fitness for office; let your criticising be done in your voting, and you may spare yourself and others the need of much criticism when the men are representing you.

### D. R. McLean of Hazelton

At the beginning of February Vancouver and the Hall had a brief visit from "D. R." who in other years was known among the Hall men as the "bronco-buster" because of his experience in breaking horses. By the way, we believe we have heard him say that he never cares to use a horse he has not himself "broken in."

Mr. McLean is now engaged in the no less arduous work of maintaining an outpost of the church at Hazelton in the farther north, and no doubt some future historian will write of "D. R. McLean of Hazelton"—in a way which will redound much more to his credit than if he had merely "owned" for half a lifetime all the town-sites in that neighborhood over which there have been lawsuits.

Whether or not one agreed with the views of the man, the unbiassed could not fail to find something to like about "D. R." It is not merely that he is a stalwart personality—we are sure he must be over six feet tall—but there is an unaffected wholesomeness and friendliness of attitude about the man which, we are confident, must be telling in his work in the North.

### A Story from the Presbytery Luncheon

An official, not a minister, (they have enough to answer for!) reports that when the Presbytery dined on the North Shore recently (under cover of the new St. Andrew's church, of course) one or two men were called upon for speeches. Some were wise and some were otherwise—we mean the speeches. One young minister, who can always be counted upon to rise to the occasion, wittily alleged that another had expressed a wish to "meet the lady who made that pie," whereupon the other, with more seriousness than humorous insight, got up and thrust the guilt of the remark on his comrade!

You need not be so nervous about the subject W———r; everybody lives in hope that you will one day go the way of all—wise bachelors. It would be a pity too, if C———m built a manse for a mere man, however capable he may prove as a minister.

### B. M. Stewart at Social Service Work

On a former occasion we ventured to express the hope that "B. M." and another would not be long held away from the spheres for which their training and ability alike fit them, and it is therefore with much interest that we learn that Mr. B. M. Stewart is now engaged in Dr. Shearer's department, concerning Social and Moral Reform. "B. M." spent last winter in New York city, and in connection with studies there, became well acquainted with the conditions creating Social Problems. His address, following Dr. Proctor's, at the Council of Women in Vancouver, at the beginning of this month, revealed that he had learned not a little of value during his stay in the States, and, as he had been making a survey of Vancouver in connection with his new work, he spoke with knowledge and point about tenements of the objectionable "dumb-bell" shape.

Men cannot become "experts" in Social Reform Work, any more than in anything else by a few months' study; but "B. M." is a clear, forceful and effective speaker, and we have no doubt that, with increasing experience in the work he is now engaged in, he will come by and by to merit the title of expert, though we think to apply that term to him now is unfair alike to his present and his future.

## FROM FAR ACADIA

(Nova Scotia)

EDITORIAL NOTE: While our ideal for our magazine corresponds with the great ideal in that its interests are world-wide, in seeking more fully to practise the precept about "beginning at home," we are happy to get into closer touch with workers and writers in other parts of our vast Canadian Homeland.

If any earth distances are to be reckoned considerable in these days, it would, perhaps, be well for many of our old country friends to be reminded that the distance between Eastern and Western Canada is practically as great as the wide expanse of ocean which divides Britain from Eastern Canada; so that when we, with our base in British Columbia, "annex" Eastern Canada, we are well on the way to the (smaller) British Isles, in which we have already a fair number of readers.

To lovers of Longfellow at least, the very name "Acadia" has a poetic suggestiveness and beauty about it which calls up pictures of Evangelines and Gabriels, which need be none the less helpful in life even if they be held to have been born and lived only in the poet's imagination. Yet need we doubt that in "Acadia" and many another country there have been tragedies enacted (no matter what names the characters bore among their fellows) in which of the earthly-end (and, mayhap, of the heavenly-prelude), it might have been recorded:

"Whispered a gentle voice, in accents tender and saintlike,  
'Gabriel! O my beloved!' and died away into silence?"

The following short article on "Acadia and Debating" was sent to us by a lady contributor interested in Acadia University and the Theological College there, and also having associations with Westminster Hall. We, therefore, welcome the contribution doubly,—as from far-eastern Canada, and also as from one of those whose right to influence life we hold better demonstrated in this and other existing ways than by the senseless and insane damaging of property and abuse of the present privileges of sex, followed by the absurd claim of immunity because of sex,—a claim kindred to that of the little fellows in boy life who are aggressive and "cheeky" to the bigger boys because "their size protects them!"

### ACADIA AND DEBATING

(By Miss Alice S. Harrington)

Now that Christmas is over the various schools and colleges are looking forward to the last term of the school year. In all schools the coming term is apt to be of special interest because of some event, usually an annual one, that will take place before graduation day comes around.

In the college that to me is the college, this event will probably be in March, and will be the inter-collegiate debate. All Acadian students present and past, will be interestedly waiting to learn the result of this contest.

For nine years Acadia has sent three of her men up against three from one of the other maritime colleges, and every time, until last year, victory crowned our men. Last year we were much surprised when the verdict of the judges was given; how it happened we were on the losing side, is a question it is not wise for an Acadia follower to discuss with a lover of Mt. Allison. However, as

it is always wise to remember only that of the past which will encourage, from now until the next debate we will remember only our eight victories. Acadia considers debates and debating good for her students and many debates are held during the year between the classes. These debates are always well attended and the interest is great. But as the inter-collegiate debate draws near, students, faculty, and even the people of the town, become possessed with anticipation, fear, and ardent hope that our men may carry off the honors. When the night comes, how anxiously the students wait near the telephones for news of their men are debating in another town. What an uproar breaks out if over the wires comes the magic word "Victorious!" What a scene there is at the station next day when the men return! How they are tossed and cheered!

Our three debaters are our heroes. If they debate on home ground, as they will this year, they will be sure of a large and sympathetic audience. Old College Hall will shake as the tide of wild joy sweeps over the crowd when the judges bring in their verdict "Acadia wins!"

### The Value of Debating?

Are we right in considering our debating contest the most important of the year? Are the debates between classes a waste of time or are they a decided asset to the year's record of work? I think the latter.

Subjects it is well and necessary men of today should be informed on are chosen for the debates and thus the students become acquainted, as they would not otherwise be, with subjects of importance.

Debating demands of a man study, concentration and a knowledge of the subject from all points. The debater must read, must think, must decide and become possessed of strong convictions. Again, debating develops self-possession, ease in speaking, and those who debate know they must make their speeches as interesting, concise and connected as possible; that they must give proof of their statements; must learn to control voice and action. Oh, yes, our debates are of value, of great value to those who participate as debaters. How about the rest of the students?

As the debates between the classes are held in the evenings, they thereby afford a chance for all the students to attend; and so almost the entire student body benefits by the work, the reading and the thinking of the men on the platform.

The young women do a little debating in college and seminary, but so far they have taken as their part principally that of listening to those who are in most cases to be our future ministers. I took part in one debate when a "Sem" and that one experience was enough to teach me that debating was "no cinch." Our side won that evening. May Acadia win this spring, and may Westminster Hall win if she enters into any debating contest during 1913.

\* \* \* \* \*

"Yet thoroughly to believe in one's own self,  
So one's own self be thorough, were to do  
Great things, my Lord."



## CONTEMPORARY VIEWS AND REVIEWS

### THE DIGNITY OF BUSINESS

"The fatal lure of so-called respectable callings has been, and is today, responsible for many dwarfed careers and broken hearts amongst men who have given the most brilliant promise in school and college."

"The lack of recognition of the dignity of business in this country comes in part from the feudal sentiment which still pertains in so much of life, and which regards business men as little better than paid hucksters and quite outside the pale. But surely those responsible for the education at public school or university realize fully that such a point of view is no longer tenable. Today business has as much dignity as any of the much-lauded professions, and calls for as many qualities of brain. Young men should recognise that there is no sport so enduringly fascinating as that of matching their brains against all comers."

"I do not hesitate to say that once clear reflection has impressed the fact of the dignity of business upon the minds of the rising generation, there will be no holding back, and the business circles of this country will obtain more of those first-class, cultivated and able men who are naturally fitted for positions of leadership. Opportunities for the right men are to be found in every business; the difficulty has been to find the men."

"Those who urge that in business they must mix with undesirable elements and undergo unpleasant experiences forget that business is largely what it is made by the individual, and that a man of real worth has absolute control of the treatment he receives."

"I am convinced that adoption of the true idea of the dignity of business with its unlimited possibilities, based not on keen internal competition, but rather on efforts to gain the markets of the world, should show to those who now shudder at the idea of trade that in business there is the greatest opportunity possible to play a part in maintaining the Empire."....

"Business is business, and those who wish for an opening must have something to offer to make themselves worth while."

"As a rule, the men who succeed in entering the business world are those who offer their services as an advantage to the business man, while those who fail are seeking employment on the ground of advantage to themselves."

—H. E. Morgan, in the January Review of Reviews.

\* \* \* \* \*

### Why We Call a Man Great

In the course of a very readable article in the January issue of *Arbor* (conducted by members of the University of Toronto) commending "Cecil Rhodes and his work", Mr. George M. Wrong discusses the question of why we call a man great:

"Perhaps we are not very clear as to why we call a man great. A great man must certainly have mental capacity. No doubt, intellect is a lesser factor than character in most of the relations of life; still to be great a leader must have insight more penetrating than that of the 'man in the street.' A great man must also have will power; he must hold to his ends in the presence of discouragement

and apparent defeat. He must have the imagination which makes vivid the reality in the future of what are today only dreams. He must have a certain kind of tact to win support from those whose services he needs, or make them ready instruments for his ends. He must in a deep sense have integrity. The world we live in is, after all, a moral world. The moral law is a law of nature, and he who ceaselessly violates it can no more succeed than can the man who is trying to make water run up hill. No doubt, in all great men we find some moral deflections, but the general tenor of their work must be on lines of integrity. It is because we find so much good in Napoleon mingled with so much evil that we are still debating whether he was truly great. Probably still another thing will mark the great man; he will do the unexpected. The orbit of his life is not the conventional one, and sometimes observers will be surprised, perhaps staggered by the things he does."

#### Men of One Work

The **West-Land** concludes a well-reasoned leaderette under the above title, and bearing on ministerial work, with the following paragraph:

"But there is only one remedy. The church must make it unnecessary. No minister worthy of the name mixes in business because he prefers it to his own work; he does it, rather, to eke out an insufficient salary. Our ministers are human, and subject to the limitations and temptations of the rest of us. If we want them to keep out of business entanglements, we must be fair enough to make it possible for them. If the Church is to take the whole time and energy of its ministers, it must give them an honest living. In other words, the men in the pews must be a bit more generous."

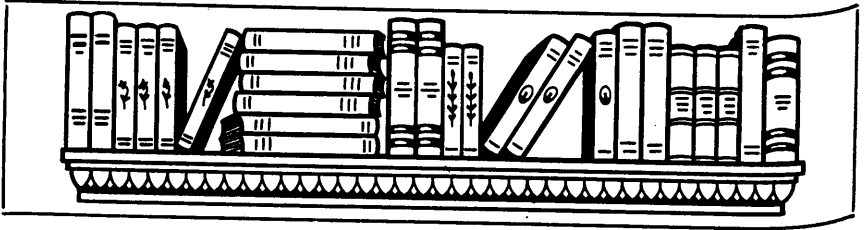
#### For the New Year.

The three verses reproduced below are taken from the January number of **The Young Men's Guild Life and Work** (Church of Scotland), and are noted as by "the late Rev. Dr. Matheson,"—presumably Dr. George Matheson of St. Bernard's Church, Edinburgh, who was blind the greater part of his life, and who, under tragic circumstances, wrote the well-known hymn, beginning "O Love that will not let me go."

Solemn is this time descending  
 From the fulness of Thy years,  
 With my past and future blending,  
 New life opening, old life ending,—  
 Born 'mid smiles and tears.

Shall it bring my footsteps nearer  
 To the Light above the sun?  
 Will it show my pathway clearer?  
 Will it prove Thy Presence dearer,  
 Ere its course be run?

May I feel that Presence guiding,  
 All its moments, every hour!  
 Through its shadows never hiding,  
 'Mid its errors gently chiding,  
 'Neath its changes still abiding,  
 Making weakness power!



## THE BOOK SHELF

### TWO BOOKS FROM BRITAIN.

We welcome from the Old Country two books which, though they are related to a department which, in the main, we purpose leaving to a Specialist, are books that, as they should appeal to the general reader in theological literature as much as to those particularly concerned in religious works, may very fittingly be commented upon here.

The devoted lady in charge of the United Free Church Missionary Training College, Edinburgh (Miss Annie H. Small), is responsible for "Studies in the Gospel of St. John." (Publishing Office, Student Christian Movement, 93 Chancery Lane, London); while the other, a larger volume—"The Psychology of the Christian Soul," bears the name of "George Steven, M. A.," also, as it happens, related to the United Free Church in Edinburgh.

In seeking to review as well as read books, we would rather be fairly acquainted with a small number read with some care than with a large quantity skimmed to keep up with the ceaseless output of an age in which publication is as open to the paraphrasing and compiling mediocre as to the genuine thinkers and workers in life and literature.

In her "Introductory Study," Miss Small makes clear that "It has seemed wise to omit all reference to problems of criticism, not only because anything which might be said must be at third or fourth hand, but because the power and the vital importance of this book (St. John's Gospel), whoever its author, whatever its date, come to us from the vitality of its content." Nevertheless the writer of these Studies has much to say that should prove suggestive and enlightening to the general reader. She emphasizes the fact that St. John's Gospel is "a world's book," that "the constantly recurring note of the book is that no man or woman ever came into contact with Jesus without being compelled to side with or against Him;" and yet later notes: "There was nothing apparently to mark Him out from other men; He moved about freely in a crowd of common folk." Still, to rulers and teachers, as well as to other men, we are reminded that "gentle as was His manner, the personality of Jesus morally measured and mastered theirs."

In the first half of this book of "Studies" (which alone we have been able to read at this time) we have found not a few pages containing sentences and passages worthy of special marking or quotation. "We live by the beauty we crave, by the thoughts of our masters, by the loves of our hearts: these are the bread of our life, they become the life of our life." (p. 51.)

There is a notable passage on such commonplace things as "Doors," suggested, of course, by "I am the Door." Then, under "The Credentials Offered by Jesus" (The Proof of His Life Method), occur these sentences, which may have a message for many souls:

"In the region of the great things success is never won by short cuts. How has the world ever been won to any true advance? Not by hasty popular movements, nor by public demonstrations, nor by crowds and huzzas; ever by patient, largely secret labour, with frequent experience of failure, but with a fortitude which has arisen after each failure and begun again; shame and disrepute have not been absent, and successes have been visible only to the eye which saw very far."

Towards the close of this portion of the book the writer has some passages which may appeal to doubting and perplexed souls: this for example:

"Men must discern. Discernment is not easy. It was not meant to be easy. It was intended to draw into intense seriousness every power of our nature. It is a large part of the discipline of our life. No man or woman is justified in shirking the question of Jesus' truth; our faith is not our own until we have made it our own."

We unhesitatingly commend this modest, but thought-compelling and satisfying book to the attention of all our readers who have an interest in Christian literature and mind and heart growth Christwards.

—D. A. C.

\* \* \* \* \*

#### Making Life a Success

One is surprised to find so little in the Bible about success. It does not say: "Well done, good and successful servant," but it does say: "Well done, good and faithful servant." Fidelity to duty, loyalty to principle are the conditions for true plaudits at the end.

"I sing the hymn of the conquered who fell in the battle of life—  
The hymn of the wounded, the beaten, who died overwhelmed in the strife;  
Not the jubilant song of the victors, for whom the resounding acclaim  
Of nations was lifted in chorus, whose brows wore the chaplet of fame—  
But the hymn of the low and the humble, the weary, the broken in heart  
Who strove and who failed, acting bravely a silent and desperate part;  
Whose youth bore no flower on its branches, whose hopes burned in ashes away;  
From whose hands slipped the prize they had grasped at; who stood at the  
dying of day  
With the work of their life around them, unpitied, unheeded, alone;  
With death swooping down o'er their failure, and all but their faith  
overthrown."

—E. C. Schaeffer, D.D.

## A REVELATION

By M. J. McIntosh

EDITORIAL NOTE: It is with sincere satisfaction that we print the following little story by "M. J. McIntosh," South Manse, Abernethy, Perthshire, Scotland. It has been sent to us by an intermediate friend who assures us that we have the permission of the writer of the story to use it. We have, however, to note that it has been published in the *Missionary Record* of the United Free Church, to the Editor of which we tender our acknowledgments, and we hope he may have occasion to return the compliment.

The beauty of the story, in its revelation of an after-death calm and content and **something more** must be such as will appeal to many. We believe it was said of the poet Cowper, a gentle soul who in life, among his other trials, had often been troubled with anxious thoughts about the Beyond, that after death the expression of his features suggested a "holy surprise"; and we think that many folks who have had experience of the after-death impressions left on the face of some "Grannie" 'or mother, or other loved kindred soul whose time of "rest" in this world may have seemed to be shortened or even denied, will read this "Revelation" with thankful appreciation.

A new strange stillness held the house. Stairs that had known the quietened tread of feet for weeks, and the soothing, scarce audible rustle of nurse's skirts as they passed, were now silent and still. That homely ladder, ascended and descended by earthly angels on their errands of mercy, had now reached to heaven; and He who stood above it had stretched out His arms and taken His own.

Grannie lay upstairs in the quiet and orderly room; the bedclothes, smooth and snowy white, straightened about her by a sister's tender hands; the torturing pain all gone, the weary limbs at ease; the fevered brain composed, the flying pulse at rest.

Downstairs, nurse was seeing the doctor out. Margaret heard him go, and gulped again a sob. Mary, the thoughtful friend, who had taken such a helpful share in all the trouble and anxiety, suddenly remembered some little thing to do, and left the room. Donald, who had been sitting by the fire, silent and outwardly self-possessed, rose and came towards Margaret, sitting down on the edge of her bed. She knew his seeming sternness ill-concealed the suffering within. Glad of the comradeship that meant to her so much, she slipped her nervous hand in his. Her brother held it warmly in his firm, strong grasp. "If we could only have kept her a year or two more," he said, "to give her some rest and pleasure!" And Margaret, with streaming eyes, nodded assent. "Don't rise for anything now," he said, by and by, as he stroked her head kindly on his way out. "Rest all you can."

The outer door closed behind the doctor, and Margaret, who had been in the sick-room at the last, slipped from under the blankets and drew on a dressing-gown.

Humiliating pain possessed her—pain of body and of mind. How could it be possible, she asked herself again, that after all the care and nursing, and with her own strong constitution, her mother had yet slipped through their hands? Why had God robbed her of her mother just when she had been hoping to take her away to the country to rest? Why was Grannie not allowed a little longer to enjoy her well-earned leisure here, she who in her seventy years had known so much bitterness and toil?

Margaret pulled the scattered remnants of her courage together, and moved to ascend the stairs. She must assure herself, at least, that that peace they spoke of was, in truth, there. Nothing less could reconcile her to her desolation.

As she started painfully to mount the steps—those steps she had trod so willingly and so often in recent months—her heart cried out in rebellion. She saw again the tossing limbs, the fevered body, the face twisted beyond all recognition with pain. She heard again the pleading voice, "Sing me something to woo me to sleep"—that sleep which never would come. She saw again the dear face as she had known it all her life, the smile the Fates had too often checked, the pure clear complexion, the soft white hair, the creamy lace cap that nestled in it so comfortably; the little body, active in all household matters, never old, so busy, busy, capable, alert; the prudent, careful mind, planning for others, thinking of her own comfort always last; anxious at all times that her family should be honourable and conscientious; fearing ever to give them praise lest they should too easily content themselves with their own achievements; the indomitable courage, surmounting disaster after disaster, grief upon grief. Pain and toil, toil and pain for Grannie all through! and now this hard, humiliating end. Why could not God have spared her a little longer to enjoy? Oh, if only she had spared herself more, and toiled for others less!

Margaret paused, recoiling, at the door, dreading to open it, dreading to look upon her own in the chill, relentless grasp of Death. But—almost untouched—the handle yielded. The door swung gently, noiselessly, on its hinges, as if opened by some attendant unseen. Margaret stood within, transfixed!.....God in heaven—what a radiance!!.....

Slowly, as she crossed the room, her wondering eyes grew round. All rebellion, all gloom, all grief completely vanished. Her stooping figure straightened. Her head rose high as with a dignity new-born. And on her face there reigned in unmistakable possession, a great consenting joy.

For the radiance that penetrated every corner of that humanly darkened room, undoubtedly centred in Grannie. Did it emanate from her?—or stream upon her? Margaret could not tell. But it filled the room with a light and glory hitherto undreamed of, and admitted her to a world so living and so real that her normal world became the counterfeit.

And there lay shining, radiant in its new inheritance, the dear sweet face. Margaret dropped upon her knees beside the bed, and stretched her hands towards it. "I long to kiss you, dear, in all your beauty," she whispered. "Oh, the good God! to show me all this!" Where were the suffering, the care, the tire? Every wrinkle gone, every vestige of suffering, every trace of tire! But more. He had transformed the older Margaret from a weary, careworn woman, into a happy triumphant one. A beautiful bloom of life and health suffused the face; all the courage and strength of her character standing out so plainly, just regulating and holding a little in restraint, that radiant, happy smile. "Who would have dreamed," thought Margaret, "that my mother's life, which for years has been crammed full of griefs, disappointments and all the nasty knocks of fate, would one day go out into so much radiant joy?" "Tribulation? Chamber of Death? Nay," she smiled to herself, "Womb of a Heavenly Birth!"

She looked around the room again, consciously and deliberately, to make certain she wasn't dreaming. "Why did Auntie make us draw the blinds?" she asked. "There's no gloom here! Was it that no strange eye should penetrate to so much glory?"

Around the shining bed the heavenly sunbeams danced. The air seemed to palpitate with numberless happy activities, close and tangible, if unseen. Margaret's own hands by contrast seemed now strangely tied and idle. "What are they all so busy about?" she wondered. "Ah, to be sure, Heaven's newly-born should have richest tendance!"

\* \* \* \* \*

The door moved on its hinges with gentle reverence. Donald crept in.

"Isn't she beautiful!" he said, softly.

"Yes, it seems worth while," said Margaret, as they kissed her each in turn. And—reflecting to the full the strong exultant light within her brother's eyes—"Though we had kept her and served her lovingly for a hundred years, we could never have brought to her this abounding satisfaction and joy."



## BUSINESSES WORTH WHILE

*NOTE—This section is opened for the interest and benefit of our readers. The idea was suggested by a visit to one of the new stores in Vancouver—a store which, for equipment, beauty of structure, finished workmanship, and probably also for the selection of goods in its particular line, may be held to rival kindred establishments, not only in any other Canadian city, but in the older cities in the present centre of Empire.*

*We make no stipulation or arrangement with any business firms that they shall be mentioned in this department, and the notices herein made are independent, and shall record facts or conditions such as an observer or visiting inquirer interested in the industries, goods or businesses referred to, might learn.*

*With equal candour, we may add that we shall naturally give primary attention to the more prominent among the Business Best using our Advertisement Section, as we are sure they shall be found to be increasingly those who are indeed "Worth While."*

### II. J. LECKIE COMPANY, LIMITED.

In the Last Best West "L" stands for Leckie and leather, and both are associated with the best—otherwise of course they should not be noticed here. If it be true that "there's nothing like leather," it is equally true that there are no boots better than Leckie's, and, in British Columbia, we have yet to learn that there are any as good.

At our request we were introduced to Mr. Thurston, superintendent of the practical department of Leckie's factory, and he led us through the place, conversing the while on various matters concerning the firm and the business.



Picture of the Leckie Department in the Last Industrial Exhibition Held in Vancouver, Canada.



With such a large and well-appointed building now in use for factory and offices, the fact is interesting and eloquent of the West, that this firm has been in business only for eight years. They started by making 35 pairs of boots a day, and at the present time their output averages 500 pairs per day. With extra ground already secured, Mr. Thurston expects that after certain additions are made the number of pairs of boots produced per diem will make towards the four-figure mark.

We gleaned some other facts which are certainly remarkable, and say much for the management of the business, as well as for the hold that the Leckie boot must have got on the trade. This boot-making factory has never had a slack time, never been shut down or on short time, and has indeed been kept working to the limit of the plant.

Observation of the different departments would itself provide a special study. The general impression carried away, however, is that everything put into the make-up of the goods is of the best. We believe the Leckie firm has sought to produce boots specially adapted to this climate, and for the work carried on in British Columbia. Heavy leather boots are in special demand, and of course specially strong and specially adapted types for loggers, miners and others are produced.

Even a general interest in the work of other people is enlightening and educative—provided a man is alert to learn—and has an overseer, as in this case, who knows his business well, to explain a few things by the way.

It may not be giving away any business secrets to note that we gathered that this go-ahead firm of front-rank manufacturers has been seeking to protect its customers as well as itself from the big advances at present being made in all leather goods, and has been among the last to raise prices. This, we gathered from Mr. Thurston, was due to the exercise of foresight on the part of the responsible members of the firm who had ordered much of sole leather skin and upper leather skin, reaching into values of tens of thousands of dollars.

Inquiry as to what had caused shortage of leather, led to the imparting of useful information concerning the methods of the cattle-raisers in South America, and anew suggested how the different departments of the world's work are inter-related, and all alike dependent on the bounties of Nature. One reason given for the shortage of leather, and the consequent raising of prices, was that in certain cattle-raising countries there had been specially good harvests, following which the dealers, having less need to sell, were seeking to increase their stock.

In Leckie's case, the visit to the factory only confirmed the impression we had previously about the class of the firm. Every department is well arranged and carefully wrought. In following the raw material from the rough leather stage to the finished article, one cannot help noticing how quality seems to predominate everywhere. Substantiality, strength, durability, with first-class workmanship, are the words which express the ideas suggested by observation of Leckie boots in the different stages of their manufacture; and we are confident that, in asking the "Leckie Boot" from the retailers, buyers can be sure that their feet will be well protected in all seasons.

As we are interested in all the industries of our Western Homeland, we are glad to find that already in leather "Leckie" leads.