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# Westminster Hall Magazine

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## A Word to the Man of God

(By Edward Arthur Wicher, Professor in San Anselmo College, California, U. S. A.)

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Man of God, in thy pulpit high,  
Where the light of eternity doth glow,  
Mightily moving, thy brow in the sky,  
And thy feet on the enemy below.

Thou hast learn'd the ancient mystic scroll,  
And thy critical eye can its faint lines trace;  
Thou canst gather the fragments and weave them whole,  
And gaze on the centuries' vanish'd face.

But man of God, hast thou learn'd to know  
The deep-drawn cry of this anguish'd age?  
Hast thou look'd on its misery and woe?  
Hast thou turn'd its mottled, tear-stained page?

Hast thou known the poverty and drouth  
That the parents' hearts have quite deprav'd;  
Where the new-born babe is another mouth,  
And the cold, dead child is a portion sav'd?

Hast thou seen the rows of fallen men,  
Homeless and gaunt, and with terrible face,  
From whose souls the marks of the convict's den  
The doles of the bread-line cannot erase?

Hast thou heard the children's hunger cry?  
Hast thou seen the boys in the grimy pit?  
Hast thou left the girls in the street to die,  
Not knowing, and not meaning it?

Hast thou look'd on the horrible gaiety  
Of the hopeless poor in the depths of the town,  
Striving in vice and satiety,  
The ghosts of their yesterdays to drown?

Hast thou known the lives that have been denied  
Aught of beauty, or grace, or light,  
To whose opening faith no voice replied,  
To whose love the only response was a blight?

Man of God, in thy holy thought,  
Was ever thy heart with compassion wrung  
For the sheep that no shepherd had ever sought,  
For the wrongs that no psalmist had ever sung?

Bring down thy word, as in ancient days,  
To the sinning girl and the sorrowing son,  
To the stricken mother lost in the maze,  
And the father smitten and undone.

Man of God, with thy tender heart,  
Who hast suffer'd with Christ in Gethsemane,  
In thy thoughtless, lofty living apart,  
Thou hast nail'd thy Saviour again to the tree.

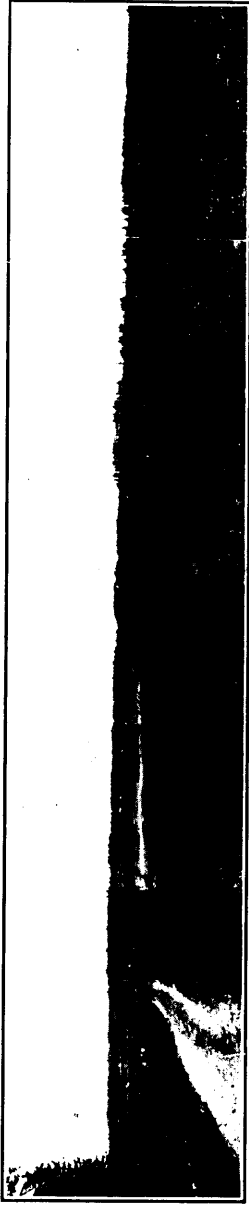
And think, as thou hast not thought before,  
How it cometh that here in the richest of earth,  
Want and despondency lie by the door,  
And hatred and violence come to birth.

Give to us now, from thy silent hour,  
The truth that can lighten our lives to-day;  
And from eternity's love and power  
Gird us with strength for one sorrowful way.

We crave for the living Son of Man,  
Jesus, our Jesus, once lost, but now found,  
Who holdeth our lives in his limitless span,  
And redeemeth our days from the merciless round.

O Preacher, who standest, thy brow in the cloud,  
And thy face in the sun, and thy strength in  
thy hand,  
Lift us with thee to the Christ of the crowd,  
Crown us with light in thy glorious land.

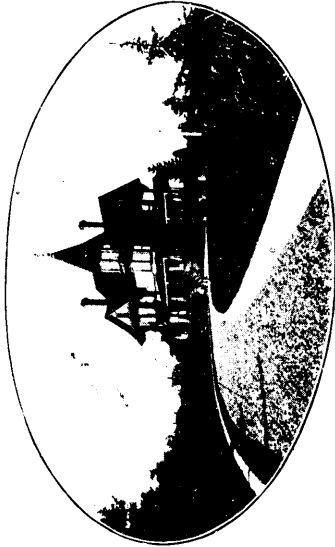




A NANAIMO FARM



VIEWS AROUND NANAIMO



# Westminster Hall Magazine

AND

## FARTHEST WEST REVIEW

FOR SOCIAL, LITERARY AND RELIGIOUS ARTICLES

Volume III.

APRIL, 1913

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## THE CITY OF THE BLACK DIAMOND—NANAIMO

By Rev. J. E. Robertson, M.A., B.D.

Long, long ago, or as the Indian chief would say, "many thousands of years ago," numerous bands of Indians harbored in the beautiful harbor shores of the most beautiful island on the Pacific Coast. In one of these harbors there lived some five bands that in course of time became welded into a kind of loose confederacy, named "Sne-ny-mo." The word means "the whole" or "a big, strong tribe." With the lapse of time and the laws of euphony "Sne-ny-mo" came to stand for the locality of this "big, strong tribe" and to change its form first to "Ne-ny-mo," then to "Na-ny-mo," and then to the modern Englishized form, Nanaimo.

In the year 1853 officers of the Hudson's Bay Company surveyed the harbor of Nanaimo and Departure Bay. The old block bastion, still standing, was built in that year. Also in May of the same year H. M. S. Virago obtained many more soundings, which were added to the chart. On the War Office map of 1859 the settlement in the harbor is marked "Colvilletown," and up to that year letters to this settlement were usually addressed "Colville Town, Nanaimo, V. I." This super-imposed name was, however, gradually dropped and has not been used since 1860.

The "big, strong tribe" of ancient days has largely passed away and only a remnant remains. About 170 at most are found today of the same people and place connecting the historic present with the romantic past. Their reserve at the south of the city is not only a choice site in the harbor but one of the most magnificent sites to be seen anywhere. Those that remain are no longer pagans, they are largely civilized, and many of them are professing Christians. Their religious life has been under the care of the Methodist Church for some fifty years.

The "big, strong tribe" of the present day on the shores of the same "Sne-ny-mo" harbor—some of the old-time Indians still hold to the old-time pronunciation—is a city of 10,000 people, the fourth city in the province, "the Hub of Vancouver Island," "the City of the Black Diamond," etc., etc.

The interest of the tourist is first caught by the sight of the old Bastion. It can be seen from the deck of the steamer coming into the harbor, it can be seen from the business centre of the city, it can be seen from Hospital Hill.

Unlike other modern cities, Nanaimo has carefully preserved this relic of the past and today it is the only one of its kind left standing in the province. It is an old block house built in the early days by the Hudson's Bay Company and is now of so much interest that it was reproduced at the Alaska-Yukon-Pacific Exposition a few years ago, and was visited by a larger number of tourists than any other single exhibition on the Exposition grounds.

This "City of the Black Diamond" is chiefly famed for its coal. Here the Western Fuel Company operates the most extensive mines on the whole western continent. And the mines are under the sea. While "Empresses," "Princes" and "Princesses" move in and out upon the quiet waters of the beautiful harbor, and while the "merchantmen" and "colliers" come from the ends of the earth to "bunk for coal," a thousand men are under the sea a thousand feet below, digging the black diamond for the world's commerce.

During the year 1911 this company employed 1370 men, who produced 575,177 tons of coal. Of this amount about half was marketed for consumption in Canada and the bulk of the rest was marketed in the United States. While this is the largest industrial company in Nanaimo, there are other large companies doing business in and around the city, including coal, lumbering, fishing, quarrying, etc. As an index of large industrial proportions the fact that the monthly payroll runs at about a quarter of a million dollars, and the fact that the harbor tonnage is greater than that of any other city in Canada, with the single exception of Halifax, will probably be a great surprise to most people.

During the last two years Nanaimo has been bringing itself more up-to-date. A splendid sewerage system is being established and is now well advanced. Some of the main streets have been paved with asphalt, and cement sidewalks are being built at the rate of seven or eight miles a year. A delightful little park has this year been set in order. Many people from other parts are being attracted to the beautiful spots in and around Nanaimo, not only for summer camping but for summer homes. Being only two hours run from Vancouver, with double daily service by the "Princess Patricia"—the fastest passenger steamer on the whole Pacific Coast and once the "Queen Alexandra" on the Clyde—the beauty spots around Nanaimo will more and more be in demand for summer homes as trysting places.

The churches are well represented and are now of such mature years as to insure steady, faithful work. Wallace Street Methodist Church is one of the first Methodist Churches in the province and observed its golden jubilee two years ago. St. Andrew's Presbyterian church will observe its jubilee in three or four years. It was founded by the honored pioneer, Rev. Robt. Jamieson, and is the third oldest Presbyterian congregation in British Columbia. Its fine large brick church is the finest church home in the city.

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"It is better to fight for the good than to rail at the ill."

". . . I hold

That it becomes no man to nurse despair,

But in the teeth of clenched antagonisms

To follow up the worthiest till he die.'

## THE CLAIMS OF THE CHRISTIAN MINISTRY UPON THE MEN OF THE CHURCH

By Rev. Geo. C. Pidgeon, D.D., Professor of Practical Theology, Westminster Hall, Vancouver, Canada.

The subject of Men for the Ministry is always an important one. First, because God's best gifts to His church are His prophets. Every great movement for the uplift of humanity has been inaugurated by the call and equipment of some man who could interpret the spiritual need of his generation and then discern God's purpose of grace toward it. The prophet to his generation is always its greatest benefactor. Now the prophet is invariably found among those who give their whole time to God's service. Either they are chosen from among that class, or, after their call, they straightway enter its ranks. The man whose soul is possessed with the consciousness of his divine mission and commission cannot divert his energies into any other channel. The man in whom God speaks is not willing to let other things pre-occupy his mind. This means that the cause he serves must support him while he concentrates all his powers on its advancement. The supply, therefore, of men of that class adequate in number and ability is the chief need of any people, because it is through them first that God conveys His special message to that age. If it is of supreme importance that every generation should know God's mind toward them—and on this its salvation hangs—it is of equal importance that there be prophetic souls raised up through whom that mind should be made known.

This subject is important also because of the church's need of leadership. The church is a divine institution. It is the one altruistic and spiritual organization in the world. Christ, who founded it, still works through it as He does through no other. It is the source which supplies every other good cause with the spirit and power for its work. As one has said: "It is the root; they are the branches." Now, the church's efficiency in any period depends upon its leaders. Without generals the army of the living God degenerates into a mob. Without men of vision and power to organize and inspire her forces the church is doomed to defeat. It may be urged against this that God is His people's help. True, but God works through men.

Take the church in any locality, and how much of its efficiency depends on its adaptability. If it understands the people's peculiar need and temper and is able to fit its forms and means into the situation as it finds it, success is assured; but if it attempts to meet one set of conditions with methods devised for a totally different state of affairs, failure is certain. And originality and independence in suiting means to ends in any district must come, either from or through the minister. Either he must be the source of the new idea, or, if others are the source, the channel through which it is conveyed to the people. No matter how able and willing his helpers may be, they have neither the authority nor the opportunity to lead strongly along these lines.

Still more necessary is it that the pastor strike the inspiring note that rallies the whole church to service. Many a dispirited army has been fired with an all-conquering enthusiasm by its general's burning words and heroic example.



Likewise, many a congregation has been roused from lethargy to splendid service by their pastor's message and leadership. The best of men are prone to let their own affairs turn them from the work of God anyway, and if the pastor fail to call them to it, the work simply cannot be done.

If leadership of this sort be necessary in the congregation, how much more in the work of the church as a whole! There the largest problems have to be faced and huge undertakings have to be carried through. The fact that the work is spiritual makes it all the more difficult. The claims of selfishness and worldliness are either active enemies or a dead-weight of indifference. Support has to be provided for the work, new lines of activity struck out, workers found and trained, and their efforts directed and encouraged. To do this, intellectual and moral daring, constructive capacity, a faith and prayer-power of the highest order are required. And they must be found in the men who give their lives to the church's service, or nowhere. In our time the hand of God has been clearly seen in raising up men for this type of work, and in illuminating them in doing it. Men like Chalmers and Guthrie, Alexander Duff and Hudson Taylor, William Booth and Francis E. Clark have been specially gifted along this line, and their inspiration has been in organization and leadership. The church's first need now is of such divinely inspired men to lead her in the tasks that are facing her.

There are conditions which make the subject of men for the ministry particularly important in Canada just now. First, there is our enormous immigration. The census report recently published shows that the immigration for 1912 amounted to  $4\frac{1}{2}$  per cent. of our entire population. When we bear in mind that when the tide of immigration into the United States was at its height, it never amounted to more than  $1\frac{1}{2}$  per cent. of their population, we can see how great is the problem which our church has to solve. Then there is the current of migration. The towns and farming communities of older Canada are being drained of their best blood to provide settlers for the vacant lands and new centres of our great west and north. When I was in Toronto recently, it was reported that in that one week 1000 families left Ontario for the West. This migration, in the first place, weakens the eastern congregations that are our church's base of supply for men and money, and in the next place, it creates a new religious need in the districts into which they move. The churches here must be organized, built, equipped and manned, and the greatest difficulty has been the securing of properly qualified pastors. Last winter 100 mission stations in our church were vacant, many of them fields which our church has worked from the beginning, and numbers of them places where no other church was represented. One hundred new appointments must be opened each year to keep pace with the country's growth. Appeals have been made in the colleges of Scotland and eastern Canada for men, and the result is an adequate supply for this summer, but what of the coming winter when the need will be the greatest? And what of the question of the permanent occupation of these strategic points?

The question is often asked, why does not the church in Canada provide enough men for her own necessities? The answer is simply this sudden and startling development. You cannot expect the scores of new settlements opening up this year to provide their own ministers. Yet religious

leaders must be on the ground from the beginning if it is to be held for Christ and the church. We cannot expect the one thousand and one new communities that have sprung into existence in the last five years to provide their own clergy. Yet if these districts have not been ministered unto in spiritual things from the dawn of their history, the work of the next twenty years, if we are able to do it, will not regain the ground lost. To produce men for the ministry requires settled conditions; it is the ripest fruit that the church can bear. And, after the men are provided, they must go through years of training before they are ready for the field. This means that the four western provinces cannot for years to come supply nearly enough men for their own needs. Our colleges are bringing in and sending out more and more each year, and our call and the church's call is for more and ever more men to meet the emergency. Nowhere in the world's wide field is it truer that "the harvest truly is great, but the laborers few."

This is a partial statement of the need and the call. The question now is—What does the church offer those who respond? And the answer is—Unrivalled opportunity. No man need think of entering the church for the worldly advantages that it offers. Nor do I think that such an appeal would find any response in the hearts of our best men. Mazzini has said that the highest call that comes to young men is "Come and suffer." And Illingworth says: "The pleasures of each generation evaporate in air; it is their pains that increase the spiritual momentum of the world." The first qualification for the Christian ministry is readiness to "endure hardness as a good soldier of Jesus Christ."

1. **There are the privileges of the ordinary pastorate in Canada.** And by that I mean simply the care of the souls of men in a given congregation, apart from all other things that a true pastorate calls for.

The pastor is the man who is privileged to give his whole time and strength to the service of Christ. No one can do this unless his energies are released by others from the burden of self-support, that they may be concentrated on the Lord's work. Numbers of the most devout manifest their devotion by supporting him in his high calling. This does not mean that the minister is exempt from financial sacrifice; he must lead his people here as elsewhere. Nevertheless the first fruits of his people's sacrifices and efforts is his ministry among them. It, therefore, represents the highest privilege the church can give.

The work of the minister bears directly on the higher life of men. In other callings you benefit those you serve morally and spiritually through something else that you do for them. Your influence is, therefore, indirect. But in the pastorate, one aims directly at the salvation of the people. And through the Gospel, the mightiest moral force on earth, your whole spiritual power is brought to bear directly and personally on the hearts of your people. Others co-operate with you, their influence is behind you, their prayers and sympathies create an atmosphere and prepare the hearers for the message, but yours must be the chief part in the blessed work of bringing the gospel of salvation to those who need it.

Nothing can exceed the joy of preaching the Gospel in the power of the Holy Spirit. Let any man believe that he is in the place to which God has called him, give him the consciousness that he has a message from God to his people, let him realize that the Holy Spirit is working with him and through

him, let him feel the tightening grip that his message is taking on hearts which God has prepared, and the swing of victory as numbers are swept toward the kingdom by a divine impulse, and he will conclude that no work on earth approaches this in its joy and glory. It may be said that every ministry does not rise to these heights. True,—nevertheless it is every minister's heritage, and he ought not to rest until he enters on its possession. And it is every congregation's right to have such a quickening and such results among them.

A truly spiritual ministry touches men at the very source of their actions. "Keep the heart with all diligence, for out of it are the issues of life," is a scriptural injunction of profound wisdom. The Gospel, in touching and changing the heart determines the character of all that shall flow from it. Such a ministry supports the spiritual life of the home where the characters that shall dominate the future are in the process of formation. It touches childhood in its formative stage, counsels and guides youth with its energy and zeal, strengthens the men and women who are bearing the burden and heat of the day, comforts the aged and the suffering. All that the best of our people become and do out in the world may be traced directly or indirectly to the influence on their hearts of the preaching of the Gospel. At the grave side of an aged minister of our church in Ontario stood three men who are among the leaders in their respective professions on this continent. They were there to show their gratitude to the man who had imbued them in their early days with the principles that had made them powerful. All that they had accomplished in their wide spheres of action was simply working out what his teaching and influence had wrought in their character. Similar work with similar results is being done in every true ministry.

The minister has opportunities of serving men which no other person can have. It is sometimes said that there is not the respect given to the "cloth" now that there used to be. That statement may well be taken with a grain of salt. It all depends on whom the cloth covers. This may seem to be begging the question, but it is not. Our people do not believe that a bad man may be a good priest, and they will not respect the office apart from the man's character. The statement is true to that extent. But given devoted christian character and then the office counts. The good man who is a minister is admitted to a place in the hearts and lives of people that the same man would not have if he were out of the ministry. No one knows that better than those of us who have left the pastorate. And I have seen men go out of the ministry and stay on in the same place and they stated that they did not have the approach to men and influence over them that they had before. Let a true minister of the gospel prove himself and his work in any place and men will look to him for help and take reproof and counsel from him as from no other human being. There is a closeness in the pastoral tie that few other relationships reach.

In Canada the work of the ministry takes two forms. One is the building up of churches in the new districts. The one who is privileged to do this gathers together the best elements of the community and organizes them for service. With their assistance he preaches the gospel of divine grace, and teaches the christian rule of life. He thus brings into existence an organization that will gather up and develop and direct the forces for good in that place long

after he shall have passed away, and that will mould the community along the lines of righteousness. The men who are doing this work in Canada are laying the foundations of national greatness. All that our legislators and administrators can do for the country's moral health is crystallize into law and enforce in practice the principles that they teach.

The other type of ministerial work is that of leading the work of congregations already organized and equipped. It is felt by many that building up a new cause is more valuable service than leading an older one. Surely this is a mistake. The work of upbuilding is just preparing the church for service. Are we to say that, when the preparation is complete and the equipment provided the interest in the work stops? Really the church is ready then for her true work of advancing the kingdom in the world, and it is the leader's lack of vision that is to blame if the church does not see new worlds to conquer and feel the power within for the conquest.

A man in this position is at the head of every good work in the community. Every good cause in the church and out of the church looks to him for leadership. If he is not identified with the organization, he must provide the driving force. He is, therefore, the leader of the best men around him in their best moments. It is sometimes said to us—You do not see these men at their worst, and you do not know what they are. Well, human character is far too complex to say that any mood represents the man as he truly is, but it is a privilege to guide a man's efforts when he is at his best. He enters the church that in it he may realize his own ideals and aspirations. And the one who is privileged to encourage and direct him then has the highest place in his life.

So necessary is capable and devoted leadership to a modern church that when the pastor does not lead vigorously the work is not done. The work of the best office-bearers and members is paralyzed under an inefficient or conscienceless ministry. I know churches where the minister failed in his duty, and the work of the most earnest and able members was absolutely vain. On the other hand many a useless congregation has been made a power for good under vigorous leadership. It is a great responsibility and also a great privilege. Many men have left the ministry thinking that they could do more practical work elsewhere. Surely they could not have understood what the ministry really meant, because no more practical and far-reaching work is given to man to do.

## 2. The Minister's Place in the Thought of the Time

Prof. Francis G. Peabody says: "A time when people in an unprecedented degree are thinking, can be guided by those only who can think straight, and can report their thought with power. "If there is any church to which such a statement ought to appeal, it is our own. In the past the ministry and membership of our church have been noted for their capacity for hard thinking. In the pulpit the deepest doctrines of the church were discussed with thoroughness. This was done systematically. In the pew these teachings were taken up and worked over. The minister was assured of an intelligent and critical audience, and anything fresh in his teaching would be examined, its scriptural basis searched into, and the whole presentation carefully weighed and valued. It is often said—our people will not do that now. Why not? Why did they do it

then? Because these were the questions of that day. These truths of the Gospel had been bought with a great price. By them had come liberty and light. They had literally revolutionized the world. And the struggles and sacrifices by which the victory had been purchased were still fresh in men's minds. The tales by the fireside of what the martyrs suffered and the heroes of the faith achieved on the field and in council formed the background which threw into clear relief the doctrines for which they stood. Hence the interest in them.

But now their victory has been won. Their conclusions have become the property of christendom. And the emphasis has shifted. The church turns to face new problems in a new light. The ground of attack has been changed. The danger is from a different quarter. The material with which thought must deal is entirely new. The church has developed capabilities unthought of then, and with new power comes ambition for new achievement. And if the problems of the present day were taken up with the intelligence and earnestness with which our fathers handled the problems of their time, would not there be an equally vigorous response?

This consideration is often urged—the pulpit is no longer, as it once was, the only leader of thought. A myriad other influences are now at work, such as the platform, the daily press, the magazine, and books without number. The pulpit, therefore, can never regain its old position. Perhaps not. But yet after looking carefully over the intellectual food thus provided for our people, the question persists—do these agencies really take the place that the pulpit formerly held in the intellectual life of the people, and that the pulpit ought to hold now? Does the average publication not scatter thought rather than deepen it? One of our Canadian ministers has said—“Some people think; others think they think.” And many of the conclusions proclaimed with such confidence and discussed with such show of learning are simply the cheap opinions of some popular author which the speaker picked up in the article he read while enjoying his last cigar. No doubt current literature supplies much interesting information, but the capacity to assimilate this knowledge it does not develop. Why, it is purposely put in the form that demands the least mental effort. In the intellectual food markets of the day the ice cream parlor and candy shop are alarmingly popular, and they neither nourish the mind nor develop its digestive organs. Their wares can never take the place of the solid food of spiritual truth.

We have entered a new world of knowledge in the last half century. Natural science, historical investigation, the monuments and innumerable other records of the past, criticism of ancient documents, psychological experiments, new social conditions and research into them have all poured their wealth of facts into the common consciousness. They all have a bearing on the christian faith. They raise new problems at every turn. It is true that they do not touch the central facts of religion, viz., the living Christ and His power to save. But this new realm of knowledge is the world in which men live. Every one who reads at all has entered it. Evolution is discussed everywhere. Our students have heard the negative results of Criticism on the Bible proclaimed on the street corners. There is not a corner of B. C. where the latest social theories are

not used against the Christian faith. If this be the state of affairs among those who simply want a club to use on the church, it is much more common among independent seekers after truth. Now the Gospel that would save these people must enter their mental world, fit itself into their conditions, and show them how to use these truths for their own spiritual nourishment.

I do not say that every minister must be an expert on all these questions, which in a busy pastorate is impossible. But in every place you will find people who are genuinely perplexed about some of the new facts which they have learned. They are probably discussing them and starting a spirit of enquiry along these lines. They cannot relate them to beliefs previously held, nor fit them into any scheme of thought, and it often seems a question of either giving up their faith or closing their eyes against the truth.

Such people are not in any way exceptional. Henry Drummond once said that the writings of modern scientists impressed one with their wealth of facts and poverty of ideas. That is, they knew the facts, but had not reached their meaning, nor had they discovered the benefit they brought to the spiritual life of man. It is surely a minister's place, when he finds honest men thus perplexed, to direct his whole power to the interpretation of whatever knowledge men may have that thereby it may enrich the faith that it seemed to contradict and crown Jesus king over every realm of thought. There is not a field of knowledge anywhere that will not yield a rich harvest of spiritual truth to the earnest toiler.

Then do not the doctrines of christianity themselves need re-stating in the light of the new facts? We have no new Gospel, but the old Gospel is much enriched. The success of world-wide missions has given new proof of its power. Psychological investigation has given new meaning to the facts of conversion and spiritual growth. Historical criticism has made many books of the Bible, that were dead to our fathers living messages to our time. These and many other things illuminate the message of grace and we simply must read the facts in a new light. The very effort to do so will strengthen our minds and deepen and brighten our message. Why, it will never do to impoverish our Gospel by pouring it through barren minds. The health of a religion lies in its power to assimilate strong food, and the vigor of a religion lies in its strength that is in them. To build up our people in grace and strength we must feed them with this substantial food. The easy practical sermons so much in vogue do not touch the sources of life. Instead of building up character they prescribe rules for conduct, and when men get where the rules do not apply they are at the mercy of their environment. The scriptural principle of strong food for strong men is the only way to spiritual vigor.

If this is to be done, the minister must do it. And to do it he must be able to enter into the thought of his people and see things from their viewpoint, he must fearlessly think his own and their problems through, he must so interpret the Gospel that it will fit into their condition and meet their need. It will make great demands on his time and strength. It will require him to give up many things that many ministers think they must do. As in Acts 6,

table serving must be handed over to others, while he gives himself to the word of God and to prayer. But what an opportunity! And what a joy for a vigorous mind to enter into work like this! And what results he may produce! Let such a man first be true to the central truths of revelation, salvation through faith in a living Saviour, and second able to fit them into the minds and lives of men as they are, and there is no grander work on earth than his, and no limit to what he may accomplish.

(Second part to appear later)

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MR. R. R. HOLLAND  
Awarded First Place in Vancouver  
Oratorical Contest, 1913



MR. F. T. THOMSON  
Awarded Second Place in Vancouver  
Oratorical Contest, 1913

## VANCOUVER SECOND ANNUAL ORATORICAL CONTEST

The second annual oratorical contest in Vancouver, which took place early in April, did not outshine the first contest of last year, and for a time it looked as if it were to come considerably below it.

As on the first occasion, the lateness of one of the judges delayed the starting time and tested the patience of an audience which comfortably filled the First Congregational Church. In the absence of Sir Charles Hibbert Tupper, Dr. Vrooman, late editor of the British Columbia Magazine, joined the judging board, which included the Hon. W. W. B. McInnes, Mr. S. S. Taylor, K. C., Dr. Charles J. Cameron, Dr. Elliott S. Rowe, and Editor S. D. Scott.

On this occasion the orator's places had been secured by lot, and following on a suggestion made in the notice of last year's contest appearing in Westminster Hall Magazine, the competitors were not allowed to be members of the audience until they had delivered their addresses.

Mr. R. H. Gilbert was the first speaker, and both in elocution and manner he showed a marked improvement on his form of last year, when he was awarded third place. Mr. Gilbert had one slightly awkward pause, his method of delivery suggested memorising work, and he had occasion to attend to the drinking glass several times with much deliberation; but with all that, from the view point of an occupant of the gallery, no one equalled him in clearness and force of delivery until Mr. Holland came on the platform. Mr. Gilbert's matter was, maybe, somewhat flowery and florid, but if "oratory" is to be judged by clearness of delivery, carefulness of enunciation, together with a pleasing presence, many independent judges may hold that Mr. Gilbert merited third place on this occasion.

Through some cause which was not explained, Mr. R. R. Holland was not present in his turn, but came a little later. His form of address at once appealed to the audience, and that all the more to those in the back gallery who had only partially heard and followed the three intervening speakers, who, whatever their merits, did not pitch their voices high enough to be heard satisfactorily in the gallery.

Mr. Holland, who is known for his cheerful personality and keen and active interest in debates, took for his theme a phrase, which had an added interest because of its use in Captain Scott's diary: "They struggled on." His manner of delivery must itself have gone far to win for him the first place, though it may fairly be questioned if he equalled the gold-medal winner of the first year, Mr. Vincent Wardle, who was debarred from entering the contest this year.

The silver medal and second place went to Mr. F. T. Thompson, the Y. M. C. A. representative, and as some people held that Mr. Thompson really merited, though he did not receive, the third position last year, it must have been gratifying to his friends and to all independently interested in this contest, to find him awarded the second prize on this occasion. Mr. Thomson is a clear speaker, who does not seek to create any dramatic effects by gesture; his success is won by a distinct, straightforward and manly utterance, and by good matter bearing upon Imperial questions. Just as the impression left by Mr. Holland must have



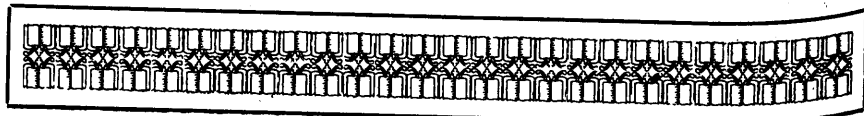
been enhanced by the comparatively tedious and (to those in the gallery who did not hear clearly) somewhat tiresome delivery of one or two who immediately preceded him, so Mr. Thomson may be held to have suffered a little disadvantage from immediately following Mr. R. R. Holland. Mr. Thomson's success must, therefore, have been all the more pleasing to his friends and acquaintances.

As may be inferred, there is reason to believe that the judges were divided in voting on the third place, if not also for the others, and we have learned incidentally that at least one was in favor of giving it to Mr. Angus McIver, the Westminster Hall representative, who, like several of the other speakers mentioned, was not heard distinctly at the end of many of his sentences by those sitting in the gallery. Mr. McIver's subject was "Others and Ourselves," and he gave an address of the stirring political kind in connection with the relations of Germany and Britain, and frequently he showed the Celtic fire in word and manner in a way that suggested a Highland chieftain summoning his men to follow him to "do or die." Mr. McIver is also a keen debater, and in the opinion of his friends, he did not do himself full justice on this occasion. At the same time, his utterance and form of address did not suggest memorising, but rather that he had his subject well in hand, and that the only thing that interfered with a more measured delivery was the strong feeling behind his convictions on the subject with which he dealt.

The Managing Editor of this Magazine was fortunate in securing the option of using the subject matter of the three prize addresses, and we hope to publish one or more of them in our May number.



MR. WM. WARNER  
Awarded Third Place in Vancouver  
Oratorical Contest, 1913



## THE WOMAN'S PAGE

*The prosperity of a nation depends upon the health and morals of its citizens, and the health and morals of people depend mainly upon the food they eat and the houses they live in. The time has come when we must have a science of domestic economy, and it must be worked out in the homes of our educated women. A knowledge of the elements of chemistry and physics must be applied to the daily living.*

—Ellen Richards.

To give some idea of what is being done along the lines of Household Science in our Vancouver schools, we refer to an enlightening report given at a recent meeting of the Local Council of Women.

Eight years ago the teaching of "Household Science" was begun in the Elementary Schools of Vancouver with one teacher and one diet kitchen—now there are eight fully equipped kitchens and a staff of seven teachers—sixty classes averaging about sixteen in number, giving a total of nine hundred and sixty girls receiving weekly instruction. The complete course covers two academic years—during which time the children are taught the principles of Scientific Cookery, Home Sanitation, care of Household Linens, Furnishing of Dining-Room and Kitchen, special lessons in Cooking for the Sick, and the correct serving of whatever has been cooked.

At the end of the first year's work the juniors give an exhibition lesson to their parents and friends who wish to visit.

A very praiseworthy action on the part of the teachers was their volunteered services for the benefit of the girls at the "Central Mission Protective Home for Girls" and for some time weekly lessons have been given in sewing and cooking.

The Health Committee in reporting, drew attention to the unsanitary conditions in which much of our food stuffs are handled.

We are face to face with so many problems these days, some more serious than others, that perhaps by solving one, we will get to the root of many others, and it behooves all women to bestir themselves in these important matters.

\* \* \* \* \*

There are so many sides to this big world that in the rush we sometimes forget to think.

At this season of the year and in the early morning one seems to get very near to nature's heart, and the little things, like the singing of birds, make their appeal. It is also the time of the new tender green grass, common, but so beautiful, every tiny blade holding a drop of moisture, reminding us of the verse in the old Scottish song:

"Confide ye aye in Providence,  
For Providence is kind  
And bear ye a' Life's burdens  
Tho' hemmed and pressed on every side

Hae faith and ye'll win through  
For ilka blade o' grass  
Keeps its ain drop o' dew"—

A lull with nature will often help one—not only in solving problems, but better fit one for the day's work.

## THE CALL

By Claribel Platt

The smoke of a thousand villages!

It was the mental picture called up by those words of Robert Moffatt that led Livingstone to offer himself for work in Africa. Day and night he was pursued by the thought of the thousands in those villages, without a knowledge of Jesus Christ, and in this fact he saw a "Call" to the foreign field. No need to dwell on the story of his heroic life—the world is ringing with it during these opening months of his centenary year.

John G. Paton, in telling of the reason why he chose to give his life to foreign missionary work, says, "I clearly saw that all at home had full access to the Bible and the means of grace, with gospel light shining all around them, while the poor heathen were perishing without even the chance of knowing all God's love and mercy to them."

The day has passed for the most part when men look for a supernatural call—an audible voice calling them to leave home and kindred and go out to a foreign land. It is in this as in the matter of conversion—many are unable to point to a definite moment when the certainty of acceptance with God became known, and a sudden light from heaven flooded their whole being. It is an experience to be cherished by those to whom it has been granted; but there are today thousands of faithful servants of God who came to a decision quietly and calmly, and, putting aside feeling, determined to act on principle, fulfilling their share of the contract and believing that they could trust God to do His part.

Just so, those who have learned of the needs of the foreign field—the thousands eager to be taught, pleading for teachers—the sick waiting for the missionary physician,—should consider that the **realization of the need, and the consciousness of an ability to meet the need**, constitute a sufficient call, without waiting for a voice from Heaven. The world is open as never before—it rests now with the home church to do its part. There are men and women enough—there is money enough—the one thing lacking is the realization of the **privilege** offered in thus co-operating with Jesus Christ in His great work of redeeming the world. Could there be a nobler field for the young man or young woman just graduating from College, and looking for a work which will call for the best he has to give? In our best moments we say we will not allow ourselves to be corrupted by the money-loving spirit of the age; but when the actual test comes, how many of us are ready to turn our backs on the lucrative position offered for the sake of the Master whom we claim to love, and desire to serve?

And when we meet a gifted young man or woman who has made this "better choice" are there not still some among us who wonder whether those talents will not be "thrown away" on the Mission field—whether one less gifted might not have done the work, allowing this one to remain at home and shine in a sphere worthy of his powers? We have still far to travel before the Church at home will be truly awakened to her responsibility. The world will not be won for Christ till "we whose souls are lighted with wisdom from on high" no longer deny to the benighted the light of the Gospel of Jesus Christ.

If, in our giving, we consider, not the small gift but the amount we have kept for ourselves, we shall obtain a truer estimate of our attitude towards this, the greatest work of the church.

"Whom shall I send, and who will go for us?" Then said I, "Here am I, send me."

## THE PEACE MANIFESTO

*NOTE: Following is a reference to the Peace Manifesto made by Rev. Principal Mackay in the Presbyterian recently. Principal Mackay left this month for a short visit to Australia.*

Permit me to express my gratification at the large measure of sympathy with which the Peace manifesto which I had the honor to introduce into the Presbytery of Westminster, has been received, and to explain one or two things which have given rise to criticism.

The manifesto was drafted with the hope that it might be the means of showing to both political parties in Canada a more excellent way of serving the Empire we all love than by encouraging the European section of it to persist in a diplomacy which many of us believe to be a survival of paganism and utterly out of place in the twentieth century.

So long as the nations believe in brute force as the final arbitrament, it is the real factor in all diplomacy and no nation can afford to be without the instruments to make this kind of diplomacy effective. We are attacking the problem in the wrong way when we decry the training of soldiers and the establishing of navies. Until a new basis of diplomacy is found and adopted, it is a right and patriotic thing to be a soldier and I am proud of the fact that I am chaplain of the 72nd Highlanders of Vancouver. But as christian men we are bound to fight with all our might the misapprehension of the meaning of modern civilization which makes our present basis of diplomacy possible.

While brute force continues to be the last word in diplomacy it is folly to talk of limiting armaments. Dreadnoughts and armies are the counters in the game and the side which can put down the most of them at any critical moment wins the game, just as effectually as if a battle had been fought and won.

This being so, the only limit to armaments is the power of the people to pay the taxes which these necessitate.

We in the last west have a right to be heard in this matter, because of what it means to us. If the present basis of diplomacy is to obtain, China, the young-old giant of the Orient must build her Dreadnoughts and equip her armies and she and Japan must be prepared to fight for their place on the Pacific. These are our next door neighbors and the antipathies engendered by race and color distinctions are bound to give rise to endless differences which will make it necessary for us to be armed to the teeth to protect our homes from the men who have been forced by our insane system to be a menace to us. Neither China nor Japan need ever be great naval or military powers, if the white world comes to its senses in time.

The time is fully ripe for action. Every serious minded man and the chancellors of all the civilized powers must soon give a carefully reasoned answer to the question, "Why should war continue?"

There can be no doubt that if Germany and England would get together with half a dozen of the leading European powers and make a careful and searching inquiry into the results hoped for and the effects produced by war

under modern conditions, they would clearly see that the victor stands to lose in money and national prosperity, almost if not quite as much as the vanquished, and therefore war, as a means of settling international disputes, is not good business, to say nothing of its humanitarian aspects. Once this is seen, the day of the jingo and the war scare-monger will be at an end.

Our manifesto was issued in the belief that the present is an opportune time in Canada to obtain action looking to a new basis for the settlement of international disputes. If such a basis can be secured within a reasonable time, there is no need of a naval policy for either party. The greatest service Canada can do the Empire is to induce her to join with other world powers in the attempt to establish an international court for the settlement of all disputes and an international police force to put the findings of that court into action. A manifesto meant to win the support of men of both parties would not very well criticize the policy of one of these parties, as Dr. McCurdy in his very able and kindly article suggests it should have done. Nor could it hope to carry the great majority of Canadians unless it made clear that by adopting it we are not trying to shirk any responsibility which membership in the Empire imposes upon us. Dr. McCurdy's second objection is well taken and yet it is difficult to find a way of expressing our oneness with the Empire which will be accepted by all schools of thought in Canada.

We are not bound to the exact wording of the manifesto. We only wish to secure immediate action looking toward (1) the making clear that we are not trying to shirk our responsibility as a part of the Empire, (2) joint action by Canada and the United States urging, even insisting upon a new and searching investigation into their international relations by the powers of Europe, (3) a calling together of all the great powers to establish a world court for the settlement of all disputes.

This is not a wild dream. It is the reading of the logic of events and Canada and the United States have it in their power to make it an accomplished fact within a very few years, if they will.

David Starr Jordan, of Leland Stanford University, says: "I am very much impressed with your peace manifesto and shall be glad to do all I can toward bringing forward the joint action of Canada and the United States which you have in mind." Henri La Fontaine, a great peace advocate of Brussels, says the only way out of the present situation is the "peaceful conquest of Europe by the United States and Canada."

I hope that at this time, some form of action looking to a new and serious attempt to universalize the application of international law instead of war will be taken by Canada and the United States as a fitting climax to a hundred years of peace.



## CHURCH LIFE AND WORK

### The Value of Bible Reading

"I count of first importance in my reading the Word of God, and second in importance any matter which throws light on that Word. To-day the world needs supremely God's word brought down to every day life. What treasures it holds for the man who takes time to meditate and pray. I find that one hour of consecrated study on the Word of God brings in the most fruit, both mentally and spiritually. Are we Ministers not in danger of being side-tracked by all the social and economic questions which face us? The devil has done us lasting injury when he diverts us from the main track of life. Is it easy to imagine that we are on the main line when we are absorbed by some hobby of our own, and here is the great need for a constant testing of our work by measuring that work in the light of God's Word."

The above passage occurred in a communication sent to us some time ago by a Minister of the Church in British Columbia, who happens to be a graduate of Westminster Hall, and we reproduce it as we believe that it contains a message for most of us who seek to find time for any regular reading.

### A Process of Elimination Affecting Magazine Support

"I am at a loss to find time to read all the good matter that lies at my hand. But the only way out of the difficulty is to read the best and let what is mediocre pass by."

In this way the same correspondent closes a kindly reference to our Magazine, in which he states his opinion, with all sincerity we know, that the number he was treating of "surpassed all previous ones."

Another minister of the interior, whom we have not met, writes as follows: "When your Magazine was sent me first, I was receiving so many periodicals, etc., that I was kept pinched paying for them, and am still in the same circumstances today. However, I intend to resort to the process of elimination in order to make room for yours, which is indeed worthy of a place."

### A "Capping" Letter from India

We would not be human if we were not gratified by the receipt of such letters as those from which we have quoted, but they and some others have been "capped" by one coming all the way from a minister in Central India, who writes: "I am leaving for furlough and expect to come to Vancouver soon. I hope to call on you and tell you how much I have enjoyed the Westminster Hall Magazine."

As affecting "Church Life and Work" particularly, no less than interests bearing more directly upon Social and Literary questions, we have reason to believe that we may fairly look for other Provinces, countries and continents, if not other worlds, to conquer.

We do not forget, nor are we likely to let our readers forget, that our motto for Ideal service is "Into all the World," and for our work in the church sphere as well as in others, we claim "a fair field and no favor." Given these we mean to continue our campaign of effort and service in connection with

“Social, Literary and Religious” questions, so that if “it is not in mortals to command success, we may do more,—deserve it”—more and more!

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### Kingston Presbytery and the Peace Manifesto

With reference to the Peace Manifesto from the Presbytery of Westminster, the Presbytery of Kingston resolved as follows:—“That, without discussing the forms of expression used or committing the Presbytery to details of procedure contained in this document, we declare our sympathy with the aspiration after peace and the desire for effective co-operation to this end among Christian nations; and we hereby assure the Prime Minister of the Dominion and the Leader of His Majesty’s Opposition, that any efforts on their part to promote the reduction of armaments, the use of arbitration in the settlement of international differences, and the spread of peace among the nations of the world will be in harmony with the intelligent, patriotic sentiment of this country and will receive the loyal support of the members of the Presbyterian Church in Canada. That copies of this resolution be forwarded with copies of the “Peace Manifesto to the proper authorities.”

### From the Atlantic to the Pacific

“The Farthest East greets the Farthest West, and heartily congratulates it on the success of the Westminster Hall Magazine. The Magazine’s appearance is most attractive, and its articles most interesting and instructive. It is worthy of a large and ever increasing constituency.”

So writes a ministerial correspondent on the Atlantic Coast.

### An Eastern Synod’s Far-flung Boundaries

The Synod of the Presbyterian Church in the East is called “The Synod of the Maritime Provinces,” but it extends far beyond the three Canadian Provinces of Nova Scotia, New Brunswick and Prince Edward Island. Connected with it there are four congregations and one mission station in Newfoundland; two congregations and one mission station in Quebec; one congregation in Bermuda; and the Presbytery of Trinidad, which contains seven congregations or mission charges in the Island of Trinidad, and three congregations in British Guiana. From East to West,—From Bell Island in Newfoundland to the borders of Quebec and the State of Maine it extends about one thousand miles. From North to South,—from Labrador to South America, it extends about two thousand five hundred miles. In this extensive territory there are eleven Presbyteries, 255 congregations and Mission charges, and fifty mission stations supplied by catechists, or 305 fields in all.

To care properly for these fields, 255 ministers and fifty catechists are required; but at the present time there are only 210 ministers settled in congregations, so that 45 are pastorless. Fortunately we have 55 catechists engaged for the coming summer, but several of them will be in charge of regular congregations and mission charges, so that a few of the Mission stations will have little or no service. The lines of the familiar hymn are all too applicable:

“The fields are all ripening, and far and wide  
The world now is waiting the harvest tide;  
But reapers are few, and the harvest is great,  
And much will be lost should the harvest wait.”

**"Why Is It?"**

From our Theological Hall at Halifax only eight young men will graduate this spring, so that manifestly regular services cannot be maintained in old fields, and there will be little hope of extension in new districts. Why is it that while other professions and positions are overstocked, so few enter the office of the Christian Ministry? Earnestly, therefore, we must cry again and again to parents and congregations, as General Grant did before Petersburg at a critical moment of the siege, "pour in the men, pour in the men."

"O, who will help us to garner in

The sheaves of good from the fields of sin?"

Many of our congregations, especially in the country, suffer severely from emigration; but there has been considerable growth in families and communicants nevertheless. Last year we had 29,463 families, ten years ago 25,256, and twenty years ago 17,897. Last year we had 47,080 communicants, ten years ago 41,638, and twenty years ago 26,085. The contributions of our people for congregational and missionary purposes have increased in a far larger proportion.

**Peterboro Presbytery**

Peterboro Presbytery has endorsed the "Peace Manifesto" of our "Farthest West" Presbytery. A copy, with Presbytery's resolution anent the same, has been transmitted to the members of Dominion Parliament within the bounds asking them to take joint action along the line of the manifesto when opportunity offers. One member has replied saying he will gladly do so, for it is just the right thing."

A member of the "Farthest East" Presbytery, Dr. Murdoch McKenzie, has been nominated by us as Moderator of next Assembly. It is time an F. M. Missionary should fill that chair, and who has a better right than Dr. McKenzie?

An overture comes from our Presbytery anent prolonged vacancies, asking the Assembly to empower Presbyteries to appoint a minister over the people for a limited time, where a charge has been vacant six months without calling a man.

**Decreasing Yet Increasing**

Statistics (continues our correspondent), show a decrease numerically, but a substantial increase in finances during the past year. The reason is not far to seek. The lure of the West is on our people, and the envelope system is working marvels.

**"Our John"—McNeill**

Speaking of marvels—John McNeill, that is our John, for there are others—is a marvel. We have had him for a day in Peterboro. He is in a class by himself, and so difficult to describe. His word is with pathos and power, spiced with natural humor. His reading of the Scriptures is a commentary, and a lesson worth learning.

**A Canadian Church "Napoleon of Finance"**

Much as we might wish, so far as the will is concerned, to give double the space available for our modest dollar a year rate, various matter is crowded out or "held over" in our different departments each month.



It is not too late, however, to record our unfeigned admiration for the present Home Mission Superintendent, Dr. A. S. Grant, in connection with the 1913 Assembly and those who are, by the special arrangement inaugurated and organized by him to be privileged to attend the Toronto gathering in the first half of June.

We believe that the man or men who can in this age of much material development and increasing physical comforts and luxuries, impress upon hard-headed business men and the masters of finance, that the greatest thing in the world and the worthiest things in life are not only not money, but that they are beyond the purchasing power of money, is doing an incalculable service to the cause of the church and the welfare of humanity.

Even when, in an independent impression of a previous month, we ventured some words of criticism of Dr. Grant, we recognized his strength of character; and we are certainly among those who rejoice at the effect his efforts have had in the direction noted.

#### Union Committee, Minority Report

We have received a copy of the "Minority Report" as follows:

That we reaffirm our belief in the essential unity of all Christians, and our earnest desire that this unity may be made increasingly manifest, and;

Whereas this unity may find full expression and widest manifestation in co-operation and federation, without the friction and division and loss that sometimes mark efforts for organic union;

Whereas the tendency of the age, both in Church and State, is towards federative unity with individual autonomy;

Whereas true denominational loyalty ministers to the freedom and vitality of the whole Church of Christ and helps to further her work;

"Whereas in the recent ballot nearly one-third of our communicant membership that voted, recorded their judgment against the principle of organic union, and thus led the Assembly to pause in consummating such union:

Whereas nothing has since emerged to cause any substantial change in the situation;

Whereas it is of supreme importance that unity and harmony be preserved in our own Church, and;

Whereas the continued agitation of the matter in our congregations and church courts, at present, will be injurious to the great work pressing upon the church and will intensify differences rather than promote unanimity;

We therefore recommend to the Assembly:—

(1) That in the meantime the matter of Organic Union remain in abeyance, without prejudice to either side of the question.

(2) That the Union Committee be continued, and instructed to obtain the fullest possible information regarding the organization and working of the "Federal Council of the Churches of Christ in America," or any other method of co-operation expressing the unity desired by all; and also to correspond with all other Evangelical Christian Churches in Canada, to ascertain the possibility of some wider plan of co-operation or federation in the great work common to all, and to report to the next Assembly.

### VANCOUVER AND COASTLAND NOTES

In St. Stephen's Presbyterian church, East Delta, on a recent evening, a very fine musical programme was arranged by the young people of the congregation. The object of the entertainment was to raise funds to pay for wiring and installing electric light in this, the pioneer church of the district.

Mr. William Smillie, who is a favorite with old and young alike, an elder in St. Stephen's, and one of the good old timers, was chairman.

The ladies of this church are active workers in all branches of christian work. One of many things worthy of note is the fact that five members of the congregation have undertaken the yearly support of a little Galician boy in Vegreville, Alberta.

At the close of the concert, while coffee and cake were served, a pleasant social hour was spent. The silver collection taken amounted to fifty-two dollars.

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The name of the church at North Lonsdale, North Vancouver, has been changed from "North Lonsdale" to St. Stephen's Presbyterian church. This congregation is making good progress under the pastorate of Rev. R. Van Munster, M.A. At the last communion quite a number of new members were added, and the growth of western Canada was further indicated by the various countries represented.

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A very large and enthusiastic gathering met in the school room of St. Andrew's church, Vancouver, to "welcome home" Rev. R. J. and Mrs. Wilson. After an absence of six months, they have returned looking much the better for their well earned vacation. The pro. tem. moderator of session, Rev. John A. Logan, presided, and presented the address of welcome, expressing the great pleasure the congregation enjoyed at seeing the pastor and his wife again among them. Addresses were given by Rev. Dr. Pidgeon, Rev. Angus Cameron, and Messrs. C. F. Campbell and James McQueen. Mr. Wilson, who was visibly affected by the cordiality of the welcome, replied in suitable terms, referring to his trip to the old country, to Egypt and the Holy Land, and most of all to the pleasure he experienced in being back home again. Refreshments were served by the session members' and managers' wives, and the latter part of the evening was spent in a social way. In the course of the evening the services of the interim moderator of session (Rev. J. A. Logan) were acknowledged by a gift in the form of a cheque.

### Another Congregational Monthly

Another Vancouver city church has started a monthly publication in connection with its congregational life, and all connected with "Mount Pleasant" are to be congratulated on the general appearance of the first number, which we cannot do more than mention as we go to press. Paged to "40," "The Mount Pleasant Presbyterian Monthly" includes 12 pages of advertisements and about 5 of reproduced newspaper reports of sermons; but, nevertheless, there is much in the way of reports and notes of interest in connection with the life and work of this large and active church. The cover design and also a sketch of Rev. J. W. Woodside, the earnest pastor of the charge, enhance the appearance of this first number, and say much for the artist, Mr. Malcolm Charleson.

## CHURCH HISTORY IN BRITISH COLUMBIA

### PRESBYTERIANISM IN THE EARLY DAYS

(By Rev. Alexander Dunn, M.A.)

#### II. EARLIEST MISSION FIELDS AND THEIR MISSIONARIES

##### (1) Nicola Valley Mission Field

The different charges or Mission fields differed greatly in size, in physical features, as well as in the general character of the population. The Mission field east of the Cascades, where Rev. George Murray laboured for five years, was an immense bunch-grass district. The Missionary travelled on horseback hundreds of miles in order to overtake the visitation of the widely scattered stock ranchers, and to give occasional Sunday services at all the chief points between Clinton and Nicola Valley. These ranchers had long been accustomed to live without services. Some of them had lapsed into a state of indifference, and cared little whether services were supplied or not. It could hardly be expected, then, that these men would attend public worship unless they were regularly visited. To do this the Missionary was obliged to be in the saddle almost every day; and as the dwellings of the ranchers, in those non-railroad times (when rough lumber cost \$22 per thousand and dressed lumber \$40 per thousand) were limited to the bare necessities of the family, there was neither time nor space for anything like sustained, systematic study. To a young man who had just left the Divinity Hall, the lack of opportunities for continuing his studies, and for making satisfactory preparation for the pulpit, was a great loss and misfortune. Still, notwithstanding these disadvantages and hardships, Mr. Murray, on his part, prosecuted the work assigned to him by the Church with the utmost energy, and, on the part of the people, with much appreciation. The influence he exerted throughout the Interior was very beneficial. In the summer of 1877 Mr. Murray changed pastoral duties with the Rev. R. Jamieson, New Westminster, for six weeks. Mr. Jamieson afterwards, in giving some account to Presbytery of his trip to the Interior, said that people, when speaking of their minister, were wont to say "he is a very good man, but," or "he is a very good preacher if," but that amongst Mr. Murray's parishioners there were no "ifs" and no "buts." An old timer in Nicola Valley, writing to Presbytery, commending Mr. Murray and his work, said: "We had almost forgotten what Christianity was or what a true Christian was like till Mr. Murray came and dwelt among us." Mr. Murray's laborious, unselfish life and his high Christian character won the respect of old and young, good and bad, and most truly paved the way for those who succeeded him. But so unremitting and exhausting was the physical labour entailed by the extent of the field, that Mr. Murray at the end of five years accepted a call from a congregation in New Glasgow.

## (2) Langley Mission Field

The Langley Mission Field, or New Westminster district, whose boundaries are co-extensive with the bounds of Westminster Presbytery, except the Yukon Territory, which was added subsequently, being some 100 miles long and from 10 to 30 miles wide, was heavily timbered almost throughout its entire extent. The settlers fought for every inch of their ground as they hewed out homes in the primeval forest. The Prairie lands along the banks of the Fraser river, subject to overflow in summer, when the snows on the Cascade and Rocky Mountains melted, were not at first, nor for many years afterwards, when dykes began to be built, settled upon and cultivated. What the roads in the Langley Mission field lacked in length (as compared with Nicola Valley, etc.), though they also were long enough, they made up in depth—depth of mud, floating corduroy, fallen trees, and, in summer, bush fires, occasionally of alarming proportions. It were difficult—if not impossible—to give in words an adequate idea to the inexperienced of the drawback and even hardship to the Missionary, arising from the condition of the roads alone; and this inconvenience lasted, not for a month or two, but for seven or eight months every year, and not for a year or two, but for a whole decade. The country actually stood still for ten or twelve years. Few came in, fewer still seemed to have the means to go out. The first gravel put on the Langley road by the Innes brothers was in the winter of 1884-85, when the raised-up portion across St. Andrew's flats, about half a mile, was gravelled. Years elapsed before the Municipality was in a position, financially, to complete the work which the Provincial Government began in the years above named. The Westminster-Yale road was not gravelled and put into good passable condition until 1897-98. No one travelled these roads unless urgent business or duty called him. Few and far between were the occasions on which any one, during winter, accompanied the Missionary on his journeys. Once, about Christmas, a young man of exceedingly polite manners, went with him from Langley to Upper Sumas, a distance of upwards of 300 miles, where he intended to spend a few days in duck-shooting. At the outset he talked incessantly was greatly amused at the splashing and plunging of the horses as they crossed fords or struggled through specially bad portions of the road, and was most profuse in his thanks for any suggestions given in regard to the management of his horse. As they proceeded on the journey he talked less, became sober-looking, and merely uttered thanks for any hints. During the last stages of the journey he followed in gloomy silence. On their arrival at their destination he went supperless to bed. When at other times he had seen the Missionary starting out from Fort Langley, all brushed and bright and clean, he had thought and had said that the life of the Missionary in British Columbia was the easy life of a gentleman. But after his own experience on the road from Fort Langley to Sumas, he changed his opinion, and expressed it too in language which will not bear repetition. In each of the settlements visited by the Missionary there was a nucleus of Presbyterians and a few of the best and noblest characters. So genuinely kind and hospitable were they, so gratifying was the attendance at the different preaching stations, that even after the hardest and most trying journey, he does not remember a day on which he was unwilling to renew it. Work among such

people in their isolated homes, even with its many drawbacks, had a fascination peculiarly its own. The reference made above to the small dwellings of the Interior applies with equal cogency to the dwellings of the settlers throughout the Langley Mission field. The material for building, it is true, was there in abundance on all sides, but the labor in getting it made ready was so great, and the time generally so limited, that houses of very modest dimensions, and furnished in the plainest, rudest style, had to serve the purpose at the outset. Outside of New Westminster in 1875, there was only one house within 20 miles of Fort Langley, where an unfurnished room could be rented by the Missionary. In that house, which belonged to James Mackie, J.P., he secured two rooms, which he himself was glad to supply with the necessary furniture.

### (3) Comox Mission Field..

Compared with Nicola and Langley, the Comox Mission field, some 140 miles north of Victoria, and on the east coast of Vancouver Island, was an ideal one. It was compact and of manageable dimensions. In one large block there were many hundred acres of land almost free from heavy timber; and, on the outskirts of that stretch of land, there was a considerable amount of alder bottom. The Church and Manse, about five miles from public landing, at Mr. Robb's, were beautifully and centrally situated on an eminence on the north side, commanding a good view of the wide fertile plain lying to the south. The main roads were surprisingly good, so good in 1880 that most of the people could with comfort ride to church in buggies, both winter and summer. The farmers, for the most part, had come direct to Comox from Christian surroundings, and had been either members or strong adherents of the Church in Scotland, Ireland, New Brunswick and Nova Scotia. To them and to their families, the stated services of the sanctuary were a necessity; and for the support of ordinance they were ready to contribute, as they had been accustomed to do elsewhere. In the young community there were few, if any, of the low disreputable class. If any such there were they were overborne and silenced by the great majority, and were made to realize that, having come to live among decent folk, they must behave themselves. Between Comox and the coal mining town of Nanaimo, which is some 70 miles southwards, there was no road or trail fit for travel, the old one being blocked by fallen timber, and therefore impassable. But a steamer came in with mail and supplies from Victoria and Nanaimo every alternate Wednesday, and, returning the following day, took away the surplus produce of the settlement. Around Nanaimo there was no farming carried on. Indeed the land was not considered suitable for agriculture. Hence the large non-producing population of Nanaimo was indebted mainly to Comox for hay, fruits and vegetables, butter and eggs. Both at Nanaimo and in Victoria cash, when desired, was paid for every article the farmer offered for sale. In that respect they held a great advantage over the Fraser Valley settlers, who, as a rule, were obliged to barter the products of the farm and dairy for staple commodities in New Westminster, and not infrequently were they compelled to accept whatever prices the storekeepers there were disposed to give. Such being the case, the Comox people had advanced a considerable distance on the road to prosperity and independence 25 years ago. Today the more energetic and prudent

are in easy, affluent circumstances. The Comox field, however, had one disagreeable feature. Once a month the Missionary journeyed in a canoe with an Indian from Comox to Denman Island, a distance of 12 miles, to conduct service in the schoolhouse there. In the Island there were 13 families, some of them related by marriage to families in Comox. The Denman Island preaching day came only once in four or five weeks (always the last Sunday in the month) and was eagerly looked forward to by the people. To ensure attendance on the appointed day, the Missionary thought it prudent, during winter, to leave Comox on Friday morning, and even then he could not be sure of being at the appointed place at the appointed hour. Violent windstorms lasting for two or three days, sometimes occurred. Even during a profound calm a fierce squall might suddenly arise, endangering a small craft with its occupants. One Friday morning, in November, 1880, the writer, who had exchanged work with Rev. Mr. McElmon for three months, set out from Comox in a canoe with an Indian while a stiff breeze prevailed. The wind did not abate, but increased in force as we proceeded southwards. Hugging the mainland shore, we moved along cautiously from one sheltered bay to another till we reached a point nearly opposite to Denman Island landing. There we remained, prepared to cross the moment a lull came. Leaving myself in the hands of the Indian, I told him I was ready to cross whenever he thought it safe. But the storm raged with unabated fury until it was too late, and thus the service, on that occasion, had to be given up. While waiting there we found a deserted building, without door or window, where we passed the two days and two nights in considerable discomfort. In retracing our course we appeared to be in danger twice or thrice; and when, at last, we arrived at a point opposite to the Comox ranche, another disappointment awaited me. The tide was out, so that the Indian was obliged, against his will, to pack me for a considerable distance over the slimy, muddy beach to dry land. He did it successfully, but not good-humoredly. On another occasion I had an exciting experience in the same quarter. On a Sunday afternoon, after service in the Denman Island schoolhouse, three men of the congregation accompanied me to the landing, near Mr. Swan's, and saw me off in the canoe with the Indian, with sail spread and a favoring breeze. The wind in our sail we made good speed, and had got along about half-way to Comox, and were about equidistant from Mainland and Island when the Indian, staring at me, said "Hyn Wind chako." In a very brief space of time the wind changed and blew furiously from the opposite quarter. Before I could quite take in the situation, the canoe had veered round, and was scudding before the gale, over the rolling, hissing waves back in the direction whence we had come. Our situation was observed by the three men whom we had lately parted with at the landing. They thought we were in danger, and feared we might not reach the Mainland shore for which the Indian was steering. But the Indian, with characteristic skill and self-possession, guided his canoe into a sheltering creek, avoiding, as he approached the shore, large boulders over which the waves were breaking. In a few minutes, the storm was over, and we reached Comox without further adventure. In the meantime, however, we had gone back more than six miles from the point where the squall first struck us.

If the Comox Mission field was an ideal one, the Rev. B. K. McElmon, in certain respects, was an ideal pioneer missionary. He came to Comox from Nova Scotia prepared to "rough it." He accepted the situation as he found it, and addressed himself with zeal and determination to the discharge of duty. On his arrival the leading Presbyterians of the district rallied round him. A site was secured and a commodious church building was at once erected free of debt. Mr. McElmon with his own hands did no inconsiderable portion of the work of building. His life was pure and his preaching Evangelical. Not always considerate or discreet (who is?), he sometimes gave offence to his people when, in all probability, no offence was intended. In 1882 Mr. McElmon left Comox for Washington Territory.

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## FROM A "THEOLOGUE'S" VIEWPOINT

Student Notes by Wm. Scott, B.A.

EDITORIAL NOTE:—During the past eighteen months, and still more so in the past six months, there has been considerable development in the scope and constituency of the Westminster Hall Magazine, which is at least suggested by the complementary title of "Farthest West Review."

As we have made plain otherwise by word and deed, we are awake to the great opportunity that is ours in connection with the extension of our publication in the West and elsewhere as a journal devoted to "Social, Literary, and Religious" life and work; and in these days of rapid development the main difficulty of the management as affecting Editorial Work, as well as in other departments, is to get the time essential for efficient oversight of every department.

In these circumstances, as the conditions of working have changed much since the present Managing Editor arranged to devote his whole time, energy and experience to the work of the Magazine, it is all the more gratifying to find that the gentleman who last year discharged the duties of "Student Editor" with faithfulness and good taste, has responded to our invitation to give us from month to month more "Student Notes."

Mr. Scott may be relied upon to give a fair reflection of the student life of the College, and readers particularly interested in the "Hall" and all others who have a living concern in the training of men for the great work of the Church, are likely to find this department enlightening, enlivening, and in every way "worth while."

A casual visitor to the Hall during these April days might readily discern a different atmosphere from that which prevailed during the winter term. And unless he were initiated into the inner feelings of a body of divinity students he might question whether the change was a healthful one. He would hear an almost unearthly din issuing from the class rooms between lectures; the pounding of tables and chairs, the shuffling of feet; the shriek of the theological quartette and accompaniment; and the laughter unrestrained and loud that fol-

lowed every new manifestation of pent-up energy let loose. The theological student generally shows an inclination to grasp every opportunity of playing a prank or raising a din. Out of class he has a mischievous look in his eye, in marked contrast with the studious bearing of the matriculation men or undergraduates in Arts, who feel most keenly the burden of the little knowledge that has been vouchsafed them. As for him he either has little enough knowledge to free him from the burden of it, or just enough to persuade him of the foolishness of worrying about it. And after all, either of these conditions is on the whole more preferable than the former over-consciousness of possessing wisdom. So for a time at least after the opening of the Theological classes, we may expect the air to be a trifle fiery, and anyone who happens to open the door of the class-room during recess, without giving due warning, and who receives a blow from a duster, or waste-paper basket, or is met by a volley of small chalk shot, is hereby given fair notice that all responsibility for his rash action must rest upon himself, and that under no circumstances shall an appeal to the Student Council be allowed. . . . The last sentence should be read with feeling, all necessary vocal inflections being attended to, to give full expression to the thought therein contained, after which the reader shall repeat "Here endeth the reading of the first lesson."

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The theological session of 1913 has opened. And to those of us who have known our Principal for a year or two, it opened under a cloud of gloom and sorrow. In the death of Mrs. Mackay the college lost a good friend, and one whose thought and care has often added to the comforts of the students. The men of the summer term take this opportunity of expressing their sympathy with Principal Mackay in his bereavement and in hoping that the voyage he has undertaken may give him the rest and change that will bring him back to us restored in health and vigor, and strong in peace and faith.

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In the absence of the Principal, Professor Pidgeon delivered the opening lecture of the session in St. Andrew's church on the evening of Thursday, April 3rd. His address was an able vindication of the minister's work in modern society, and his presentation of the needs, the opportunities, and the responsibilities of the Christian ministry was fitted to stir our thought, and to magnify in our estimation that grandest of all callings. Since this address will likely be given attention in another section of this magazine, we will not endeavor to set down our impressions.

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The college formally opened, lectures began in real earnest on the following Tuesday, when Professors Pidgeon (Acting-Principal), and Taylor outlined their work for the ensuing year. Dr. Pidgeon lectures on Pastoral Theology and Homoeletics; Dr. Taylor on Hebrew and English Bible. It is too early in the session for us to record our appreciation of the work of these professors; suffice it to say that we are enjoying their lectures. Dr. Taylor is as usual illuminating; Dr. Pidgeon's long and successful career as an active pastor, together with his thorough grasp of Holy Writ, brings Biblical sanction, and wise practical insight to bear upon the problems that face the young minister in a pastoral charge.



It is very satisfactory to the students to have Professor Carruthers with us in elocution for a longer period than has been possible in previous years. Professor Carruthers thoroughly understands his art, and his patience and gentility win our appreciation even when he is touching some weak point in our vocal constitution. We know that he does it for our good . . . he swears he loves us, and we believe him. We will all do well to profit by his advice. He has already told Mr. O'Donnell that he had better stop preaching . . . by which he means, of course, stop the preaching style. While no more precise expression could be given to another's peculiar fault than to say that he spoke as if he had a hot-cake in his mouth. Professor Carruther's work is of the utmost importance to the minister, and it is better for us to have our faults pointed out, and suggestions for rectifying them given by one who is in sympathy with us, than to go through a long ministry with faults which mar our preaching, and give room for criticism or even ridicule. We would like Professor Carruthers to know, therefore, that we thoroughly appreciate his work.

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At the annual meeting of the Summer Council the following offices were filled: President, Mr. Alver MacKay; vice-president, Mr. A. R. Gibson, B. A.; secretary-treasurer, Mr. Wm. Scott, B.A.; Devotional Committee, Messrs. A. O'Donnell, B.A., (convenor), Leslie, Buchanan; Athletic Committee, Messrs. A. McLean (convenor), McIvor, Scott. Mr. O'Donnell was appointed assistant Librarian to aid Mr. Logan and to procure for the students in Theology the fullest advantage of the Library.

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We are glad to welcome Professor Welsh of Montreal College to the Hall this year again. Dr. Welsh lectured to us with much acceptance during the session of 1912. This year he will continue his course in Apologetics. He will remain with us for five weeks, and we are expecting good things of him during that period.

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**"More Things Are Wrought by Prayer"**

Away in foreign lands they wondered "How"  
 Their simple word had power:  
 At home the christians, two and three, had met  
 To pray an hour.

Yes, we are always wondering, wondering "How,"  
 Because we do not see  
 Someone, unknown, perhaps, and far away,  
 On bended knee.

(Sent from Bridlington, England).

## ECHOES OF LIFE

### The Commendation of a Master

To all men, sensibly trained, who recognize proportionate values, and who are ready to acknowledge seniority in years, experience, brains and ability in every walk of life, it is cheering to hear or learn of a word of commendation from one whom they hold a master of eminence in his sphere; and there is an added satisfaction when the juniors happen to have personal or educational associations with the master whose words are known to be the outcome of unbiased judgment, no less than of a kindly spirit.

Though late in "joining the church," it was the privilege of the writer of these notes to attend, for seven or eight years in succession, the "Young Men's Class" conducted in St. George's U. F. Church, Edinburgh, by the Rev. Dr. (now Principal) Whyte, and now that the note-maker is associated in service with this Magazine, the "Farthest West Review" in the British Empire, it is all the more gratifying to learn that at a reception held recently in the New College, Edinburgh, Principal Whyte made a complimentary reference to our publication, and to the article from Professor Pidgeon on "Edinburgh Preachers and Preaching" which appeared in our February number.

The remarks (we are informed by a "Rhodes Scholar" who was present) were made at a reception given to the non-regular students connected with the New College by the Principal and Sentauss.

### Dr. Pidgeon's Article Reproduced

We were also pleased to notice that at the coast of "Our Eastern Hinterland," in Halifax, which Old Country readers may be interested to learn, is from Vancouver about "half way home" to Britain, the **Presbyterian Witness** thought fit to reproduce from our pages the article referred to on "Edinburgh Preachers and Preaching." Of course the **Witness** acknowledged the source of publication.

### McGill University College "Annual" for 1913

The students of McGill University College of British Columbia, which gives a three years' arts course in affiliation with McGill University, Montreal, issue an "Annual" which records and reflects the student life of the year, and the 1913 number recently published will compare favorably with any of its predecessors. If anything, it may seem that rather much space has been given to records of athletics (which the daily press notices usually give more than sufficient attention to) and that some of that space might with more profit have been given to other departments.

As on former occasions photographs are numerous, and some of the best of these are reproduced in connection with the "Pen Portraits," many of which contain bright bits of characterization in condensed form. A genial humor and a "very pretty wit" are now and again evidenced. Take this, for instance, from a "pen portrait" of one, now a theologian, as well as an Arts student: "One bright morning he set out for Canada with a Bible in one hand, and a tin

trunk in the other. . . . It may be said, without violating any confidence, that, though Gaelic has no terrors for him, Greek has been the cause of many a nightmare . . . . His family motto reads 'Ceud mille failte,' which is, being interpreted, "Don't tread on the tail of my kilt."

In another case we find it recorded "She is a born leader; we could not do without her," and when it is noted that this refers to the lady who has been "Editor-in-chief" of the Annual, who will say that Canada needs any suffragette campaign? There is evidence, of course, that the "leading" in that case affected more than ladies, for quite a number of the editorial body were mere men.

The photographs include an engraving of Dr. F. F. Westbrook, the recently appointed President of the British Columbia University to-be, a letter of kindly greeting from whom is reproduced. The art work otherwise is a notable feature of the 1913 Annual, and it may be noted here that the artist who gave himself and his former training in art unsparingly to the publication, is Mr. W. J. Agabob, a resident student of Westminster Hall. One original sketch illustrating a little lad saying "Good-bye, Alma Mater, good-bye," with "Point Grey" (the site of the New University) in the distance, happily expresses the general expectation and anticipation of the student body—and others; and it has now a double significance in view of the recent announcement of the authorities that the transition may be delayed for about a couple of years.

The business management of the annual has this year been in the hands of Mr. Stanley F. Moodie, who seems to have exercised much energy and business capacity in his department.

The "Editorial" page reveals the modesty and good taste of the lady Chief, who has little to say beyond commending the work of others. Even a hasty scanning, however, reminds us of the difficulties of proof checking. In the pen portraits, "Ronald Macnaghten," son of the Professor of that name, is condemned to a mis-spelling in each name; so that it seems even with a comparatively long period for proof reading and press work, the tricks of the type-setting machine cannot all be corrected. Of course, every one who has experience of press work gets inured to such happenings in the best-regulated printing offices. The Thomson Stationery Co. is responsible for the printing of the production, and the work has been done in their usual neat style.

#### Circulating a Library

The library of the late Rev. D. P. Oswald, through the thoughtfulness of Mrs. Oswald, was sent to Westminster Hall for distribution in the libraries or among the students. The matter was arranged through the agency of Mr. J. Y. McGookin, with whom as a student of the Hall, Mrs. Oswald and family became acquainted while he was officiating at the Blue Mountain Mission field during the past winter. The books were mostly theological, and most of the men resident in the Hall during the past session had the privilege of selecting books as additions to their personal libraries.

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At a special meeting of Westminster Presbytery held in New Westminster, the resignation of Rev. R. G. McKay of Rosedale was accepted, and a call to Rev. Mr. Peters from St. Aiden's church, New Westminster, was submitted.

## EDITOR'S PAGE

### REAL ESTATE AND AGRICULTURE

The Hon. Dr. Young, Provincial Secretary and Minister of Education in the Executive Council of the Government of British Columbia, gave expression to a timely note of warning in a speech made in connection with the inauguration function of the city of Port Coquitlam this month. Speaking at the banquet in the evening, when a number of public men were entertained by the new city council, the Minister of Education emphasized the need for the people of new municipalities not letting all their energies be devoted to the exploitation or sale of thirty-three foot lots, however necessary and worthy such work might be, and he counselled the giving of more and more attention to the development of the wealth of the land.

The Provincial Secretary need not be misunderstood as in any way "knocking" Coquitlam or any other municipality or district in the neighborhood of Vancouver. He only sounded what was unquestionably a wise and statesmanlike note when he pointed out the vital importance to a community and a country of the development of the natural resources of the land. In the last issue it is only by the clearing and cultivating of a country's acres that the "lots" of any city can be assured of increasing value.

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### THE BRITISH COLUMBIA UNIVERSITY

According to the original suggestions or announcements, it was hoped that the University of British Columbia would be organized so that work would be begun in the fall of this year, 1913; but with the advent on the ground of Dr. F. F. Wesbrook, the gentleman recently appointed President, we are now given to understand that the institution is not likely to be open till about a couple of years later.

While regret may be expressed that the forecast made as to the time of beginning of class-work has proved so much amiss, not many

will question that the authorities are acting wisely in allowing a reasonably long period for arranging and erecting buildings that shall be in keeping with the place and promise of this Farthest West province of the British Empire; and all who are alive to the inestimable utility and influence of educational progress in life, will hope that out of the legion of cultured candidates who may be open for appointment to the staff, a strong and big-brained body of men will be gathered to make history on the Pacific coast.

Some time ago we had occasion to refer to an eminent K. C. engaged at the Scottish Supreme Court, whom we believed was now on the Bench. A notice in the Scottish press, as well as information from a legal source, verified the suggestion that the gentleman in question, though one of the most outstanding in his profession, and beyond doubt one of the ablest, is not yet a judge. A reason is not far to seek; he is connected with the political party in opposition.

Whatever may be thought, said, or ascertained of the appointments so far made in British Columbia, we venture to hope that no matter what political party may be in power, and no matter what the political affiliations of the authorities responsible for the appointments, the *best* men in brain, in training and organizing power, will be selected regardless of any mere political affinities or associations.

Party politics may be inseparable from our free government and public life; but when a community's educational status and progress are at stake, as well as when men of experience, power and integrity are needed for the interpretation of law and the dispensation of justice, we think that petty party prejudices, and all kindred jealousies, should be ruled out of court, and the men best qualified for the positions not only asked, but urged to accept them. In this case, as in others affecting public positions which may be given to political parasites or earned by independent men, there will no doubt be many ready to do "wire-pulling" and "heel"-following for the glory and the honor and the dollars inseparable from the onerous offices connected with national institutions; but we hope to find our Western Homeland placed above reproach, if not beyond critical comment, regarding the selections of educational leaders yet to be made.