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# Westminster Hall Magazine

AND FARTHEST WEST REVIEW

Vol. III

May, 1913

No. 5

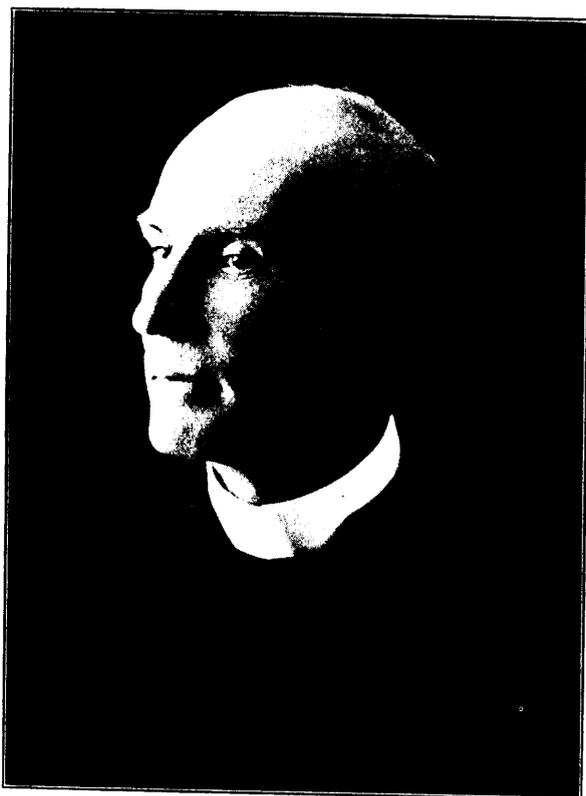
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D. A. Chalmers.....Managing Editor

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**"The Sky Pilot"**

**REV. HUGH R. GRANT**

**Moderator of the Synod of British Columbia, 1913**

Mr. Grant is said to have been associated in the mind of the story-writer with the character of the "Sky Pilot" in Ralph Connor's book of that name.

Outline Biography: Born in Ottawa; preliminary education at the Collegiate Institute there, from whence he matriculated; then six years in the lumber woods. Afterwards at Queen's University, taking Arts and Theology, with last year of Theology in Manitoba.

Three charges: (1) Pincher Creek, (2) Rosslund, (3) Fernie, all in British Columbia Synod.

Mr. Grant is second in point of service in the Synod in the regular ministry.

For two years he has been chairman of a Committee composed of three miners and three operators to adjudicate upon all disputes arising between them. In 1909 he was chairman of a Conciliation Board under the Lemieux Act, and the great Coal Strike was settled on the finding arrived at. In the same year he was sole arbiter on a wage question affecting one of the mines.

He is now minister of St. Paul's Church, Vancouver.

(Special Engraving for W. H. Magazine and Farthest West Review)  
(Photo by courtesy of Western Studio, Vancouver)



**REV. JAMES HYDE**

**Minister of Chase, British Columbia**

Subject of the first sketch under "Graduates at Work" (See page 21)

(Special Engraving for W. H. Magazine and Farthest West Review)  
(Photo by courtesy of Western Studio, Vancouver)

## IDEALIZATION

*A ranchman, all forespent, at close of day  
Sat, much disheartened, by his low shack door,  
A-sighing for the city's rush and roar—  
For well-lit halls where Ease and Pleasure play.  
When lo! a glorious prospect round him lay,  
And evening winds the call of Empire bore;  
And as he rose in reverence to obey,  
His weary brow a hero's aspect wore.*

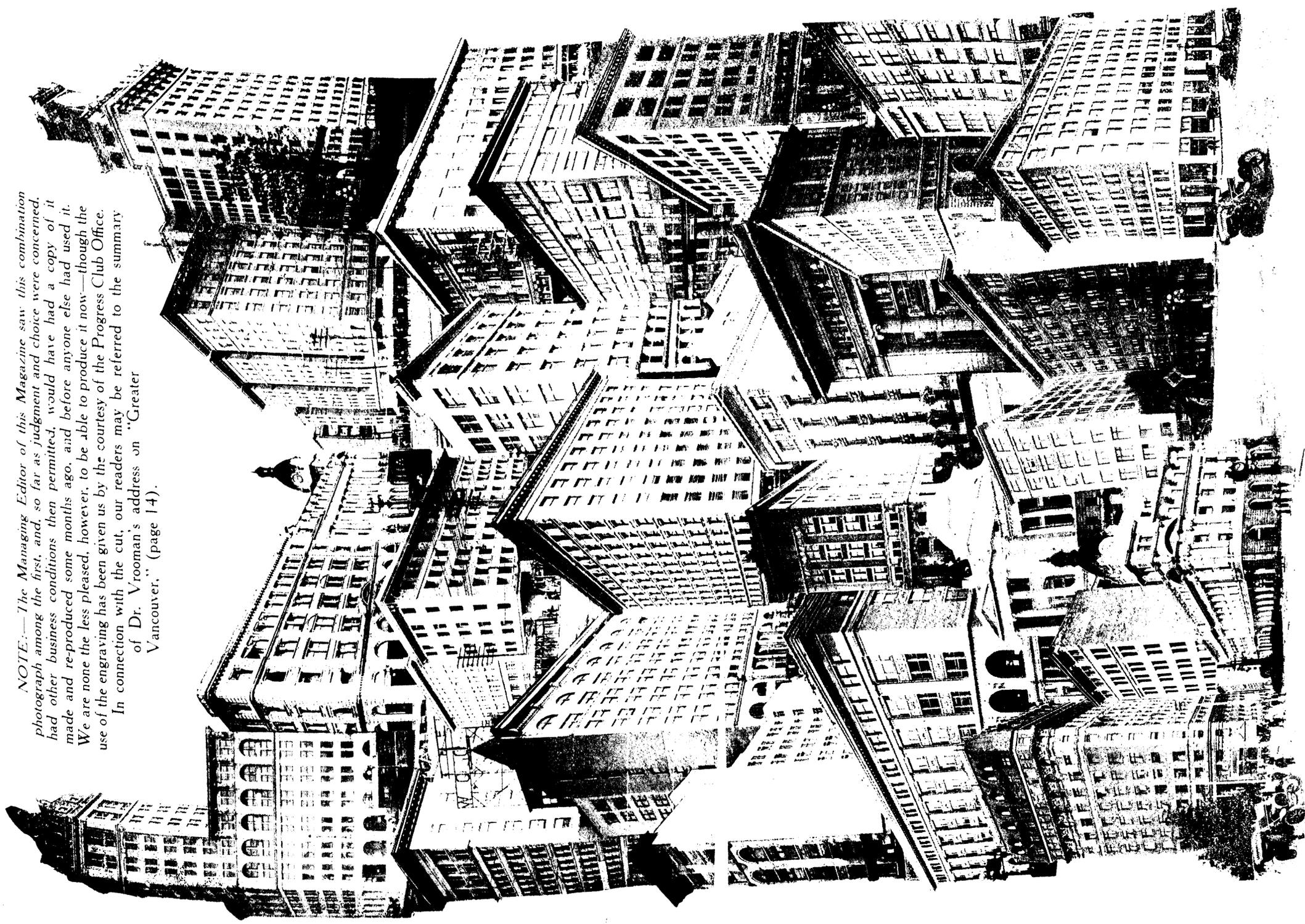
*The secret? This,—he placed his prairie land,  
With all the toil and silence of the place,  
Within the setting of Futurity;  
As doth the man who fain would understand  
The magnitude of his life's commonplace.  
And lays each day against Eternity.*

—Alexander Louis Fraser.

*St. James' Manse,  
Great Village,  
Nova Scotia.*

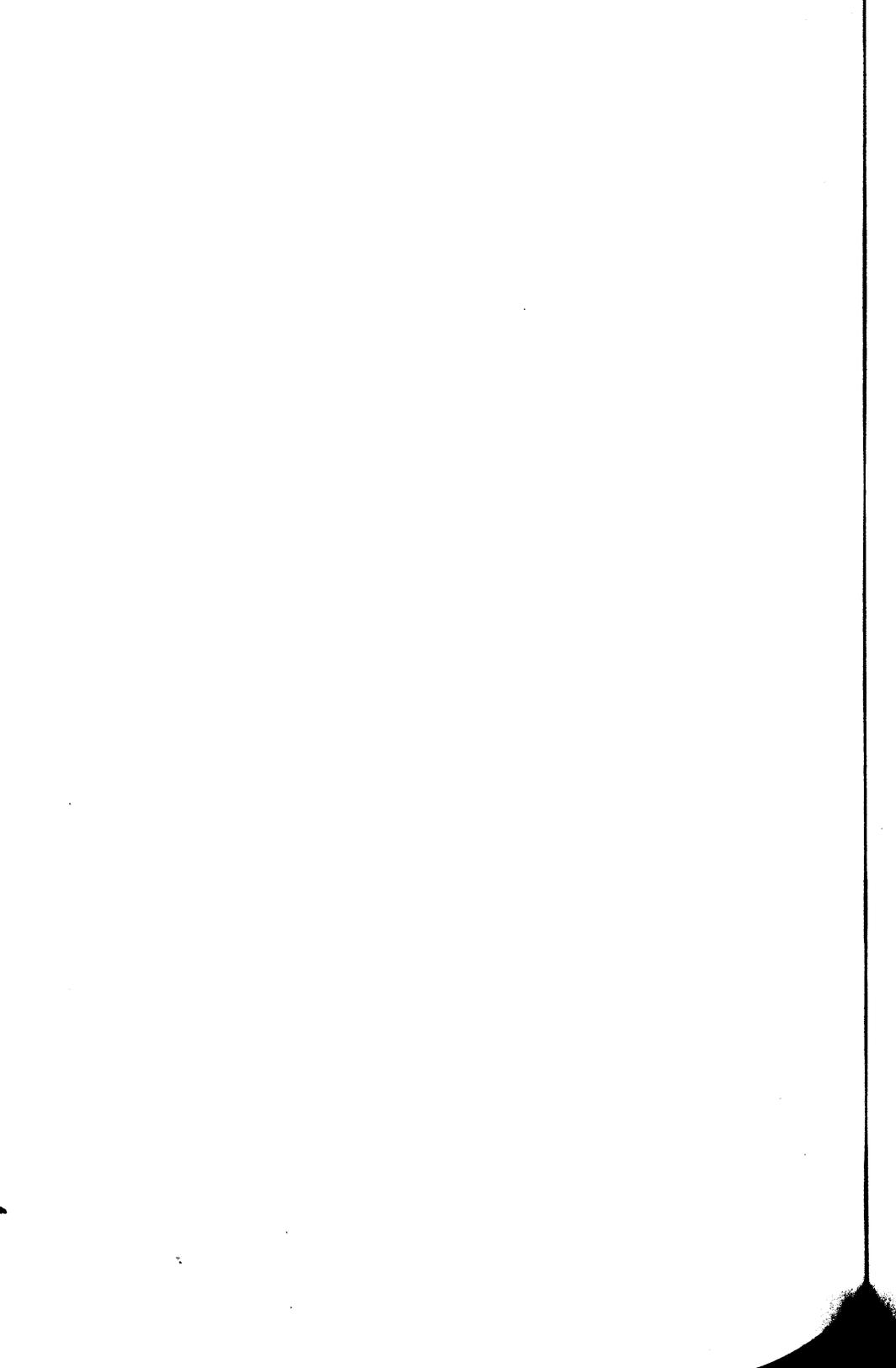
*NOTE:—The Managing Editor of this Magazine saw this combination photograph among the first, and, so far as judgment and choice were concerned, had other business conditions then permitted, would have had a copy of it made and re-produced some months ago, and before anyone else had used it. We are none the less pleased, however, to be able to produce it now—though the use of the engraving has been given us by the courtesy of the Progress Club Office.*

*In connection with the cut, our readers may be referred to the summary of Dr. Vrooman's address on "Greater Vancouver," (page 14).*



A. E. BRIGHAMMAN.  
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THIS PICTURE SHOWS SOME OF THE BIG BUSINESS BUILDINGS IN THE CITY OF VANCOUVER, 1913



# Westminster Hall Magazine

AND

## FARTHEST WEST REVIEW

FOR SOCIAL, LITERARY AND RELIGIOUS ARTICLES

Volume III.

MAY, 1913

No. 5

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

## CANADA'S PLACE AMONG THE NATIONS OF THE EMPIRE—A FORECAST

By Fred T. Thomson, Vancouver

*NOTE: The following is, in the main, the subject matter of the address which won for Mr. Thomson, Y. M. C. A. representative, the silver medal in the Vancouver Oratorical Contest of 1913. Mr. Thomson, who is a native of New Zealand, is more than a mere orator; he is a man of character and convictions, and the exponent of a sane imperialism.*

Since a large portion of our time, interest and affection is claimed, and justly claimed, by the country of our birth or adoption, by the race which gave us name and characteristics, and the nation whose strength and success is ours; it is surely fitting that we consider for a little some of the problems before us and attempt to forecast the future.

It will doubtless be conceded by every citizen that the time is not far distant when the status of our country among the nations of the world should be changed. The Colonial idea, the cradle of our young growth, is becoming harmful to us, it is limiting our outlook and circumscribing our patriotism. We must soon become something greater or something infinitely less. Here we stand, eight millions of people, heirs to the richest legacy in the history of mankind, owners of half a continent. And we are growing with a rapidity that shall make us ten millions tomorrow, and in all probability over fifty millions ere the century runs out. Think what it will mean when science has moved us a little further on, and the wheels of the world's work turn with electric force. What sort of an asset, then, will our melting snows and mighty rivers be to us? Or think of the extent and size of our country. Cast aside, if you will, the vast frozen districts of the north-land and let us recall the Canada that we know. And of all this, take only our two new provinces—twin giants—Alberta and Saskatchewan; and in these two alone, fertile as the cornfields of Hungary, we find room for England, Scotland, the Republic of France, and the whole German Empire.

This, then, for the size and richness of our country; would that the soul and spirit of her people were commensurate with her greatness!

If the time has come when our status should be changed, what shall that change be? Is it possible, or desirable, that we should become an independent nation? Surely we cannot wish to add one more to the already too large number of quarrelling nations with their suicidal contest for supremacy, their outpouring of millions from their treasuries, wherewith to forge the machinery of destruction, while beneath the windows of those treasuries the people struggle for bread. Is this "blessed" condition so attractive to us that we should select it as our ideal? Does our future lie in union with those who dwell to the south? No, and let it be said without concealment and without bitterness. They have chosen their path; we, ours. Let us go our separate ways in peace.

Not independence; not annexation; then what shall it be? Since we must choose an ideal to be striven for, surely our ideal is to be the equal, the ally and the partner of our great mother country!

The signs of the times indicate clearly, that in the long run, the British Isles, alone, cannot hope to compete with the rapidly growing German Empire; single-handed we would be in danger of absorption by the great Republic to the south; likewise Australasia by the empires of the far East. United, however, the future of the British nations is assured; a future in which they shall be the masters of their own destinies; in which in the centuries to come, their example and their ideals will influence the world, as those of England influenced it in the centuries that have passed.

We, of the sister states, are not the subjects, but the allies of a great country—the country that gave us birth. The stars that shine upon Australasians are not the same as the stars that glitter in our northern frosty skies; but the spirit that stirs in Australasian hearts is the same as ours; just as the sun which shines upon them and us gladdens us all with the same beams.

Thoughtful men recognize that today the skies of our Empire are overcast with dark, ominous clouds. In the far east, the menace of Japan's navy and of an awakened China cannot be ignored. In Europe we have an economic situation which many believe will lead to revolution or the Armageddon. Of all illusions, it is the most dangerous to imagine that there is peace, when there is no peace. The plain fact is that we are in the grip of economic forces which it passes the wit of man to guide. Is it useless to shirk the issue, it is our present-day system of savage competition which is at fault, and to abolish war, you must first of all abolish competition.

If war comes, and may God forbid, but if it does come and we are victorious, it will not be because we are right, but because we are strong; and if we are defeated, it will not be because we are wrong but because we are weak. Then for our country's sake, let us be strong in all that truly makes for strength; strong in a healthy patriotism and in a united people; strong in a calm preparation for the dangers which lie ahead. We must be strong.

The belief that all men are born free and are entitled to the inalienable rights of life, liberty and the pursuit of happiness is the fundamental principle which inspires British administration the world over, which makes British rule a just rule, and the British Empire not a mere aggregation of lands and races, but a living example of uplifted humanity.

Hence the possession of leadership by Great Britain, for leadership goes to, and remains with only those who prove themselves brave enough and unselfish

enough to assume and discharge the responsibility which that high office entails. No impartial student of history will deny that the record of Great Britain as a leader among all nations, aye, and above all nations, stands unapproached; that the British race has done more than any other to bring about that reign of peace on earth and goodwill towards men, which has been the dream and hope of the noblest intellects and the most unselfish minds.

Will that leadership pass away from Britain's hands? Will some other Power assume it? Or will the chieftainship within our Empire pass to one of its component states?

Time alone can tell. Yet this we know! The leadership will remain British if the Empire holds. The Empire will hold if the great and growing states within that Empire do severally and jointly recognize their responsibility to themselves and to humanity. Yea, and this is my forecast, that our own great country is moving inevitably to her destiny, and that some day her size, her strength and the indomitable spirit and courage of her people will give her pride of position as the most powerful partner within that Empire, not even excluding the United Kingdom itself. Thus will the chieftainship of the greatest world Empire that has been, be ours—thus will our destiny be fulfilled—thus in nobleness of spirit, in steadfastness of purpose, in pureness of aim, will we lead the world to light and peace.

People of Canada, behold the vast theatre of our country; the curtain rises before us; it is a glorious scene. The future is in our hands; it rests with us, whether our great Dominion shall achieve this splendid destiny, and become the controlling factor of the mightiest and most beneficent Empire known to history.

Shall we not approach with gladness the great mission which Providence has confided to us, of carrying peace, civilization, enlightenment and progress into all the corners of the earth; and shall it not be for all time a glory to the British people dispersed throughout the world, that they are united, not only by loyalty to a common sovereign and a common flag; but also by devotion to the same noble ideals, progress and peace.

---

“Sweet is the breath of Morn, her rising sweet,  
 With charm of earliest birds; pleasant the Sun,  
 When first on this delightful land he spreads  
 His orient beams, on herb, tree, fruit, and flower,  
 Glistering with dew; fragrant the fertile Earth  
 After soft showers; and sweet the coming-on  
 Of grateful Evening mild; then silent Night,  
 With this her solemn bird, and this fair Moon,  
 And these the gems of Heaven, her starry train:  
 But neither breath of Morn, when she ascends  
 With charm of earliest birds; nor rising Sun  
 On this delightful land; nor herb, fruit, flower,  
 Glistering with dew; nor fragrance after showers;  
 Nor grateful Evening mild; nor silent Night,  
 With this her solemn bird; nor walk by moon,  
 Or glittering starlight, without thee is sweet.”—Milton.

## 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.

### Part II.

#### 3. The Minister's Place in the New Ethical Movement

This has opened up new fields for the ministry and given enlarged opportunity.

Ordinarily this is described as the awakening of modern Christendom to its social obligation. But really it goes much farther back and is more fundamental. It is also wider in its sweep. It is really going back to this, which ought to be a truism but is not even an article of our working creed, that no one is Christian who does not keep the peculiar commands of Christ. One must follow Christ to the end before he is counted worthy of a place in His Kingdom. Christ's own teachings and the later books of the New Testament in particular emphasize this, that the one who draws back from obedience to Christ because of the cost, forfeits everything that Christ means and brings to the soul. They teach further that the maintenance of our spiritual life depends on giving it full expression in outward conduct. It is not enough to obey the moral law in its ordinary sense. The rich young ruler had met every moral obligation as far as he understood the law, yet because he would not leave all and follow Christ at Christ's summons, he lost his opportunity.

Christ makes a distinct addition to the ordinary obligations of morality. Not only must His people meet all the requirements of the moral law, but they must also devote their lives, and all that those lives involve to the service of God and humanity. The real christian is essentially a propagandist. He lives to advance a cause; his life is literally invested in it. This is the very pivot of Christ's teaching on Christian obligation, as is shown in such passages as the following:—"If any man will come after Me, let him deny himself (i.e. renounce self as his chief end) and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. (Matt. 16:24-25). "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33). David Livingstone wrote the following in his journal of May 22, 1853, which may be taken as his life's interpretation of this principle, "I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything will advance the interests of that kingdom it shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that in truth, not in name only, all my interests and those of my children may be identified with His cause." The missionary is, therefore, the ideal Christian. A man may meet every moral obligation, according to the world's standards, and yet fall far below the Christian standard. For the simple reason that many moral men live wholly for self. He is honest because it is the best policy. He is law-abiding, pure and just because thereby he gets the most out of life. Such a man, according to Christ, is not a christian. The christian must renounce self as the object of his life, and bear daily the cross for self-crucifixion.

This new sense of the practical significance of christianity (because it is more a fresh realization of its meaning than a new interpretation) has far-reaching consequences. First, it is showing men that personal virtue is not sufficient. The Christian must not only obey his principles, he must maintain them. The working code of many a church member in our day has been this,—if I keep my own life and meet my own obligations I am fulfilling the law of Christ. They acted on that and made their principles a means of self-advancement. And while good men thus attended to their own interests evil men violated every known law for their own ends, exploited the weak and defenceless, and secured a hold on the country that it is now almost impossible to break. Christian men are beginning to see now that they must fight against evil as well as do right. They are accountable for what they permit as well as for what they do. The whole moral reform campaign, the progressive movement in the U. S. A., and many other advances may be traced to this awakening sense of responsibility for the evil we tolerate as well as what we ourselves do.

Next, it is awakening men to their social obligations. We are beginning to see that the same law that binds men individually also binds them collectively. This is the day of the corporate consciousness. The national life is seen to be one. The nation is composed of many individuals, but it is a unity, an entity in itself. With that realization comes the obligation to christianize it because a nation as such has character apart from the morals of the individuals composing it. Slow progress is being made in this direction. Nations whose individual members are christian are nevertheless pagan in the principles governing their policy. But those elements in every nation which insist that the laws which govern them personally should also govern their national life are increasing steadily in numbers and influence. So in smaller communities. Individual christians have recognized always their obligation to minister to the victimized and unfortunate. One cannot look into the charities and charitable institutions of a city like Vancouver without feeling the tremendous driving force of christian love. There is in every christian community a river of benevolence and ministering care flowing from the heart of the church whose volume and momentum we but faintly appreciate. But while these devoted men and women have done this personally, they have allowed the corporate life of their community to proceed on the old lines. The consequence has been that while christian men were laboring to lift the unfortunate out of the ditch into which they had fallen, their community maintained conditions which crushed down ten for every one that was rescued. It is as if the same man could have two characters—one as a christian and the other as a citizen—and he undid in one character what he did in the other. While christian charity met a temporary need, the general situation was left worse than ever. And the church is asking with increasing vehemence, isn't there a serious mistake somewhere? The amounts given for charitable purposes in cities like London and New York are stupendous. They are enough to finance a kingdom. And it is appalling to think that the conditions in the slums of these cities are worse after that expenditure has been made each year than they were when the year began. And christianity is asking—Why should this continue?

The answer our time is giving the question is that this failure is at least partly due to the fact that christian people have attacked the problem indivi-

dually or in groups, hoping to reach their end by direct effort to relieve the suffering. Hence they have not touched the source of the trouble. They have let the causes of all this suffering go on and increase in strength while they have tried to deal with a few of the effects. Whereas they should have struck straight at the causes. They should, in addition to this work for the victims, have moved their city to improve the conditions that ruined them. Sir Robertson Nicol has said that the difference between our fathers' view of christianity and ours is that they saved men out of the slums, while we feel responsible for the slum. And that responsibility can be met only by moving the community concerned as a whole.

For example, philanthropic men tried to solve the housing problem in New York by building model tenements. But they found that while they were erecting one such tenement hundreds of the most undesirable kind were put up by men who thought only of gain. So they changed their policy, and concentrated their efforts on getting a model tenement by-law put on the statute-books. And in this way they have lifted the standard of such houses the whole city over. This is one example of the importance of community action. And the same principle applies to the whole range of our civil life.

What enlarged opportunity this new social consciousness gives the christian ministry. They must awaken and enlighten it. They must teach the principles which men of action put into effect. There are places in older countries where men thought that the church's constructive work was done, and this new viewpoint has shown them a wide field of opportunity where the real work of christianizing the nation is only begun. And the privilege we have in this new land is that we may prevent the mistakes that older civilizations have made if we only take hold of our problems in time.

#### 4. The Minister's Place in the Missionary Enterprise

For the first time in history the work of evangelizing the world is seen to be practicable. The field is open, and the church has the means, the ability and the men to do it.

God is blessing our efforts as never before. Great waves of grace are sweeping over our fields and the results are beyond our power of calculation.

The way is open for men to take up this work personally or work through the home church for its realization. They thus have a part in the greatest movement of the ages.

The new ethical spirit is mightily strengthening the missionary cause. Men see their obligation to give themselves to advance the cause of Christ. This is affecting their use of their means and abilities, and the minister finds a response from them as never before.

This is just a brief outline of the opportunity before the ministry of the next few years. Men have often turned from the ministry because they felt it did not give full scope for their powers. No man can look at the openings for usefulness in that calling and feel that now. The greatness of a career depends on the greatness of the opportunity. No matter how extraordinary a man's genius or force of character, he cannot do great things unless there are great things to be done. Here are some of the things to be done in the next generation, and there is surely scope for the strongest men to do their best work.

The question now is—how can the church show her men the greatness of this calling? The answer is—through those already in the ministry. They must magnify their office. Whenever they have done so and shown its need, men have been forthcoming in abundance. Mott says: “Prof. Willis G. Craig of McCormick Theological Seminary at a conference in Chicago, called attention to the fact that during the last 40 years he had known two periods of marked decline in the ministerial supply of the Presbyterian church; that each time the General Assembly grappled with the matter thoroughly and appealed to the entire ministry to co-operate in meeting the need, and as a result the difficulty in each case yielded to the treatment.”

The same thing is shown by the efforts of individuals. The late Prof. E. A. MacKenzie of Montreal, once told about a picture he had seen of a country church in Oxford County, Ontario, around the border of which were thirty small photographs of men who had gone out of that country parish into the christian ministry. The minister who served that church all his life was in the habit of constantly looking up young men of parts and directing their attention to the ministry.

Mrs. McKerroll of West Toronto has a class of boys in their 'teens and as a result of her teaching and inspiration five of them have already decided to enter the christian ministry.

Rev. George E. Ross, when in Charlottetown, P. E. I., appealed strongly to his young men to consider this work, with the result that many responded, and the Order of Recruits for the ministry has been founded. When he went to Goderich he made the same appeal with the same result.

There must first be prayer for laborers as Christ has commanded. A spiritual ministry depends on a clear divine call, and God calls men in response to the prayers of His church. Next, there must be faithful presentation of the need. The appeal must be to the heroic. As Mott says, “Christ never hid His scars to win a disciple.” But the best in men will respond to His call, and I believe in sufficient numbers to meet Canada's exceptional demand.

---

“Give strength, give thought, give deeds, give self;  
Give love, give tears, and give thyself.  
Give, give, be always giving;  
Who gives not is not living;  
The more we give  
The more we live.”

“The surest method of arriving at a knowledge of God's eternal purpose about us is to be found in the right use of the present moment. Our present grace is the most infallible will of God. God's will does not come to us as a whole, but in fragments, and generally in small fragments. It is our business to piece it together, and to live it into one orderly vocation.”

## GREATER VANCOUVER

By Frank Buffington Vrooman

*NOTE: At our request Dr. Vrooman, who recently resigned his position as Editor of the British Columbia Magazine, has furnished us with a summary, revised by him, of his address to the Progress Club on "Greater Vancouver."*

*We believe that this synopsis, together with the picture of Vancouver's bigger buildings given as an insert with this magazine may enable our readers in Canada, Britain, and elsewhere, to get a better idea of the present position and prospects of the Western Portal of Empire.*

*Dr. Vrooman's comparisons as to population and area are specially deserving of note and should be of peculiar interest to all concerned in suburbs or municipalities within a considerable radius of Vancouver's present boundaries.*

\* \* \* \* \*

Let us understand once for all what kind of a city we have here—and are to have here. Let us decide whether it is to be an industrial and commercial world port or a real estate boom town. It is for us to say. Vancouver is a world port. It is not only a world port. There are many world ports. But Vancouver is so laid out by nature, and so luckily located at the point of place as well as the point of time, that it may await in confidence such unprecedented and undreamed of developments as have never taken place in the world before and never will again. I say this advisedly. The time and place are both unique. They constitute an unprecedented conjunction.

The Panama Canal is opening new trade routes on the Pacific and old ones on the Atlantic. And this is happening just at the moment when the peoples of the Pacific Ocean, who number two-thirds of all the human race, are waking out of immemorial slumber, bringing untouched treasures to the marts of commerce and unopened resources to the lap of industry.

Therefore, I say to you that there has got to be one port at least in the British Empire big enough to be equal to the greatest opportunity the world ever offered any city since time began. And if that city is not destined to be Vancouver, it will be for one and for only one reason—because the men of Vancouver have been too timid and feeble, too shortsighted and too little to take hold of what the good God has offered them.

We must be reconciled to have here in Vancouver one of a dozen third-rate cities, or we shall have to organize, consolidate and build one great world metropolis. There is no third alternative. I do not propose to show the advantages of having here one great city. I have no argument with those who wish to see here the metropolis of the British Empire on the Pacific Ocean. I wish to say a few words as to the only method of attaining that end. And that, gentlemen, is to begin now to plan for and organize one great city and that the city of Vancouver.

### Enlightening Comparisons Regarding Area

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

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

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

Let us take one at the opposite extreme—New Orleans, which has a population of 339,095, is spread over an area of exactly 196 square miles, or 125,440 acres. If there are 339,095 people in New Orleans in 125,440 acres there are 2.7 people per acre, as against 18.5 in Chicago. A city built with reference to the health of the people, including all the larger non-residential districts necessary to a large city, might be built rationally on ten per acre. That would give for the nine municipalities I have mentioned, with 116,288 acres, a population of 1,162,880 souls.

At ten per acre, therefore, this area of nine municipalities would accommodate but slightly over a million people, a city less in size than Buenos Ayres, Calcutta, Osaka, Moscow, Philadelphia, and roughly speaking only half the size of Chicago or Tokyo, themselves second-class cities. But many of us here hope to live to

#### See a Million People Here

and our children may see two millions. Where shall we put them? Shall we have them residents of ten or a dozen cities, huddled up against each other, with all the confusions incident to as many different governments, or do we want here the one great metropolis of the British Empire on the Pacific Ocean?

Well, I want to say to you that you are not building a prairie boom town, but a world port to be growing for all time. Vancouver has come to stay and to grow. Why is Vancouver growing and why will it continue to grow? The answer is to be found in the elementary economic and geographic conditions which surround us—conditions which we have not made and which, let us hope, we will have sense enough to make use of.

The spirit of empire is 'get together.' Let the spirit of Greater Vancouver be 'get together.'

What do we want here a hundred years hence?—a dozen or twenty competitive municipalities, making it forever impossible for the sceptre of commerce of the new Pacific and new Asia to rest in Vancouver? Do we want to sacrifice the chance nature has given us to do something great here to appease a few real estate or railroad interests?

It is of no use to Vancouver to have a destiny if it does not know it has one. It is no use to know one unless we seize it and work it out. There is an Arabian fable to the effect that opportunity is a white steed with hoofs of lightning. It passes our way but once. It will depend upon the wise men—the big men—not the little men, whether Vancouver becomes one of a dozen or twenty ports of this coast or the glory of the men of vision and faith who shall make it the pride of our empire and our race.

## SELECTIONS FROM THE MASTERPIECES. V.

## A Character Formed With or Without Religion

On the review of a character thus grown, in the exclusion of the religious influences, to the mature and perhaps ultimate state, the sentiment of pious benevolence would be,—I regard you as an object of great compassion, unless there can be no felicity in friendship with the Almighty, unless there be no glory in being assimilated to His excellence, unless there be no eternal rewards for his devoted servants, unless there be no danger in meeting Him, at length, after a life estranged equally from His love and His fear. I deplore, at every period and crisis in the review of your life, that religion was not there. If that had been there, your youthful animation would neither have been dissipated in the frivolity which, in the morning of the short day of life, fairly and formally sets aside all serious business for **that** day, nor would have sprung forward into the emulation of vice, or the bravery of profaneness. If religion had been there, that one despicable companion, and that other malignant one, would not have seduced you into their society, or would not have retained you to share their degradation. And if religion had accompanied the subsequent progress of your life, it would have elevated you to rank, at this hour, with those saints who will soon be added to "the spirits of the just." Instead of which, what are you now, and what are your expectations as looking to that world, where piety alone can hope to find such a sequel of existence, as will inspire exultation in the retrospect of this introductory life, in which the spirit took its impress for eternity from communication with God?

On the other hand, it would be interesting to record, or to hear, the history of a character which has received its form, and reached its maturity, under the strongest efficacy of religion. We do not know that there is a more beneficent or a more direct mode of the divine agency in any part of the creation than that which "apprehends" a man (as apostolic language expresses it), amidst the unthinking crowd, constrains him to serious reflection, subdues him under persuasive conviction, elevates him to devotion, and matures him in progressive virtue, in order to his passing finally to a nobler state of existence. When he has long been commanded by this influence, he will be happy to look back to its first operations, whether they were mingled in early life, almost insensibly with his feelings, or came on him with mighty force at some particular time, and in connection with some assignable and memorable circumstance which was apparently the instrumental cause. He will trace the progress of this his better life with grateful acknowledgment to the sacred power that has wrought him to a confirmation of religious habit which puts the final seal on his character. In a great majority of things, habit is a greater plague than ever afflicted Egypt; in religious character, it is eminently a felicity. The devout man exults to feel that in aid of the **simple** force of the divine principles within him, there has grown by time an accessional power, which has almost taken place of his will, and holds a firm though quiet domination through the general action of his mind. He feels this confirmed habit as the grasp of the hand of God, which will never let him go. From this advanced state he looks with confidence on futurity, and says, I carry the indelible mark upon me that I belong to God; by being devoted to Him I am free of the universe; and I am ready to go to any world to which He shall please to transmit me, certain that everywhere, in height or depth, He will acknowledge me forever.—John Foster ("On a man's writing Memoirs of himself.")

## EDITOR'S PAGE

### NATURAL DEVELOPMENT IN VANCOUVER AND VICINITY

Of the natural development of Vancouver and vicinity within a radius of ten or fifteen miles of the city's present centre, no person of intelligence can have any doubt. The only danger is that the time necessary for such development in a natural way will be underestimated, and the land values raised out of proportion, and thus lead to an unreasonable amount of money being invested in lands which cannot rise beyond their agricultural value for a period of years.

With the increase of railway lines coastwards, however, it is inevitable that more and more of the prairie grain should seek an outlet by the Pacific, and with the opening of the Panama Canal and the development of harbor facilities in Vancouver and neighborhood, there is bound to be an unceasing growth in the terminal city and all its tributary municipalities.

Just as the race must go "back to the land" for the ultimate sources of wealth, so the growth of the provincial towns must be influenced by the development of industries, and railway and shipping facilities; and for many years only gross mis-management somewhere can interfere with the natural development of our great west land, with its backyards stretching to Manitoba and the Great Lakes.

### DEBATING AND ORATORY

To many human beings it always seems easier to talk than to work; but even talking, to be worth while, must have trained and exercised brains and a sympathetic heart directing the vocal organs. It seems likely that while the world lasts men will be subject to the influence of oratory, and the man who, with an intimate knowledge of human nature can, in matters of opinion, play upon or appeal to the passions or prejudices of the people, or, in matters of fact and concerning ideals of life, can appeal to their sympathies and inspire in them feelings and convictions kindred to his own, will ever have a measure of prevailing power.

Some experience of debating is rightly reckoned a necessary preliminary to public speaking, and it is also well that men should learn

to argue for a side which they would not espouse of choice. But at the same time, therein, we think, lies one of the dangers of debating. By taking up any side allotted to them, regardless of personal convictions, young men are liable to become more concerned with their cleverness in marshalling arguments for or against a case than in ascertaining the facts or side which justice commends; and hence it sometimes happens that the most superficial quibbling and shallowest of arguments, voiced with eloquent dogmatism and a show of genuine conviction, will sway the judges in a debate.

We think it is more important that young men should learn to discern the truth of a case and the better side to support in a vexed question, than gain a dangerous facility in making the "worse appear the better reason." The association of acquired graces with such gifts of speech leads us to the position the Rev. Professor Jordan of Queen's might have been heard denouncing in his famous sermon upon, and scholarly exposition of "Rizpah," once given by him in a Vancouver church, wherein he condemned the legal course, more common of recent years in the United States, by which cases were dismissed on a technicality. If such procedure continued, said the Professor from the pulpit, men would rise and say "Damn your law; give us justice!" Any one who has been familiar with the specious arguments sometimes advanced in law courts, as well as with the evasions, perversions and trickery often descended to in "debates" for argument's sake, will be tempted to say the same or something similar of the vapid verbosity which characterizes many debates: Cease your subterfuge and make-believe; give us facts, and sound reasoning based on study and conviction.

If it is good for men to find the "arguments for the other side" than the one to which conviction prompts, it may fairly be held that it would be far better for them, after they have learned the preliminaries of speech-making, to devote their energies to stating and expounding cases and causes into which they can put their consciences and real convictions.

In this direction, oratorical exercises excel in usefulness those of debating, and the growing interest in the Vancouver annual contest, which took place the other month, is gratifying. In an address, the subject of which the orator may himself choose, there is ample opportunity for a man not only revealing the oratorical power of appeal that he has developed, but for healthfully and helpfully influencing a large audience.

## “THE GREATEST BOOK IN THE WORLD”

(By Rev. Lashley Hall, B.A., B.D., of Mount Pleasant Methodist Church, Vancouver)

We speak of it as a mighty book. It is a mighty book, literally world-shaking. The Bible has affected and will continue to affect, profoundly, the world's history. It is full of dynamite-power. It is the book of a hundred revolutions. Some persons hardly like to think of revolution in connection with the Bible, but the fact is incontestible, and we can well understand interested parties wanting to have the circulation stopped.

This book constitutes the most fearless expose of modern methods—and ancient methods—the world has ever seen or will see. It offers the most trenchant, thoroughgoing, well-informed treatment of live issues, and life issues, palpitating with actuality. It is not so much what might perhaps be called the theoretical interest as the practical interest in life which is displayed in the Bible. It is the most illuminating book on all human relations, and human relations to God.

Sometimes we confuse language and speak of revelation when we mean the record. The Bible is a book of revelation, and gives us the secret, the open secret, the hidden secret, of God. It is instinct throughout with the consciousness of God.

It is at once the most popular and most unpopular book. It is read more than any other; it is read less than many others. The reader can straighten out this paradox for himself.

It makes us uncomfortable, so we leave it alone. And then we come back to it, wearied with the surfeit of the world, and it leads to a new attitude. Thus it is not only world-shaking but world-shaping. (Because of its serious character the reader of the dime novel sniffs the air and passes on. Because of its serious character the same reader, with millions of others, comes back later on to read and mend his ways.) It never accommodates. It never changes with the changing fashions.

So far from being outdated, or ever likely to be, it is the most modern of books. One of the most startling things to the student of the Bible is to discover how modern it is. It seems at times as if it were written precisely for the times in which we live. It gains with the years. When the world is old it will be a younger book than the latest production from the press!

If you ask as to the circulation we step at once into fairyland. From the cradleland in which it took its rise it leaps to Europe, to Africa, to the farthermost isles of the sea, and literally girdles the globe. Who cannot enter into the poetry of the situation?

One or two particulars ought to be given of the Bible Society's operations. Three years ago the total issues exceeded six millions. Two years ago they were a little short of seven millions. Last year they reached approximately 7,400,000 copies. Of this number something like one million copies were Bibles, a million and a half New Testaments, nearly five millions various portions. The Bible Society employs eleven hundred native colporteurs, and 600 native Bible women, and maintains depots in over one hundred chief cities of the world.

One-third of the total output issues from London, England; two-thirds being printed and published abroad. The Bible appears in 440 languages and dialects, printed in sixty different sets of characters, from fifty different centres. Some portion of the Bible is open to the blind in thirty-three different languages. Since the founding of the Society the total impressions issued reach the enormous number of 236,500,000, of which 86,000,000, or approximately one-third were in English.

Statistics are not particularly interesting, but the human interest behind this array of figures would make the most romantic reading. The account is yet to be written which shall put this romance into story form. Its agents are modest but mighty pathfinders and nation-builders. The printed page of this world-reaching book preserves languages which would otherwise pass away, and peoples who would otherwise perish.

We need to create a new enthusiasm for the book in the lands where it is most familiarly known. Of late years I have become an enthusiast of the book. One can be forgiven for being an enthusiast of the Bible; one cannot be forgiven for not being. This is no tame production of weaklings; blood is on every page. We must get away from the conception that it is a diluted edition of some Sunday School publication about good little Willie. Nothing exists so far-reaching in its treatment of life as the Sermon on the Mount.

The wonderful thing about the Bible is its power to get itself actualised in life. Hence its appeal to all races, all ages, and all classes. It is easy to understand why this book shook Europe, and why it is shaking China and the East to-day. No story ever written can vie with the impression made on the mind of those who read it for the first time. Its power is not exhausted nor the limit of its achievement reached. It is destined to change the whole moral structure of society. Whether as regards literary treasures, influence, or circulation there is nothing like it, nothing approaching it. It is without a precedent, without a peer. It shares the immortality of its divine Originator. It is the one book on which all schools and all parties can unite without reserve; world-shaking, world-shaping, world-reaching.

Its success brings a new problem in arithmetic. The Bible is not circulated for commercial profit. The more the circulation goes up the bigger the problem grows. But more books must be sold, more books must be read, more books must be provided for, as the surest way of bringing the most happiness to mankind.

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“Who seeks a friend, should come disposed  
 T’ exhibit in full bloom disclosed,  
 The graces and the beauties  
 That form the character he seeks;  
 For ’tis a union that bespeaks  
 Reciprocated duties.”

## GRADUATES AT WORK

## INTRODUCTORY

In college halls, as well as elsewhere, we are all in danger, through proximity to the persons or things involved, of failing to see men and matters in anything like true perspective. As we recede somewhat from personalities and alas, as too often happens, only after some people have been taken from our sphere, we begin to see them and their work in something like reasonable proportion.

The first nine graduates of Westminster Hall have been gone from us for nearly three years now, and to those who knew every man of them, interest in the group grows. First and foremost there was the outstanding scholar, and perfect christian gentleman, who was also in a peculiar sense our first mystic. His ministerial and spiritual work are sure to be more heard of, and may be more noted here by and by. There was the man of Y. M. C. A. secretarial experience, one whom it perhaps took longer to know, but who is now, we doubt not, giving himself in valued service to practical christian work in connection with that great organization. Other two may be classed as men who made praiseworthy headway against considerable difficulties of position, and who did good work in the theological classes while they were still struggling during the other six months with arts subjects. Then there was the special student, senior in years, who, though formerly more accustomed perhaps to the exercise of hands than brains, supplemented mission field experience by a very creditable showing in the theological curriculum, and who has not only already done good service in the church, but who at present holds, though it may be by rotation, the honorable place of Moderator in the Island Presbytery of Victoria. We had also the lithe, alert east countryman, a good all round student, who is now engaged in active service in the large city just at the other side of the mountains in Alberta. Next there was our nearest man, well qualified to preach in two languages—one at a time, of course—for he is a West Highlander, and exhibited many of the gifts and graces of his ancient race, and little of its failings that would not be forgiven in a clan chief. Eighth of the list was a round and ruddy faced "little minister," whom early Methodist training helped to make a ready preacher. His outstanding characteristic was his sociability, and it was, therefore, the more pleasing to learn that his other qualifications recently appealed to the congregation of an important church in an Eastern Canadian city.

#### I. Rev. James Hyde, of Chase, British Columbia

Last, but by no means least on the roll of nine, was the subject of this sketch, Rev. James Hyde, now minister at Chase, near Kamloops, in the interior of British Columbia, who has recently been granted six months' leave of absence by his Presbytery, that he may, in Canadian phraseology, "take in," not only the General Assembly at Toronto in June, but follow that by a visit to the Older Homeland, which, in his case, happens to be a district in Ireland celebrated in song and story. We understand that "Jamie's" mother is still alive, and we can imagine how warmly she will welcome home her stalwart son, who, after having passed through a period of doubt and questioning, such as most thinking men experience at one time or another, is now an earnest, strenuous, and honored servant in the Great Cause.

Considered as one of the first group of graduates, Mr. Hyde is in a class by himself, and none of the notable nine more deserve attention. He is of the strongly evangelical school, and if some of his theological views may be held "old-fashioned" by the evolutionary minds of these later days, he has one characteristic in which none of his fellow students or ministers can very well excel him, and in which it will be well if they all equal him; his unaffected sincerity and unflinching adherence to the truth as he believes and accepts it. The minister of Chase unquestionably represents one of the types of men whom this western Canada most needs, and we are glad that he is going to Britain only for a visit.

Too readily and too flippantly we sometimes talk about the age of chivalry or the age of heroes being past, forgetting that it may rather be that there is absent in ourselves the capacity to recognise the characteristics of the heroic. While the forms of its manifestation may change, it may be maintained that the spirit of the heroic is ever immanent in the race, for surely it is of that spirit who lives with indwelling power and, in the last issues, shall reign triumphant in the universe. In this age, as in every age, the world needs men of heroic mould, and perhaps it needs them all the more in our time of much material progress and of increasing complexities and perplexities in the mental and spiritual realms.

Now this is a bold thing to say of a fellow-mortal; but from discussions regarding theological beliefs—which may take place healthfully and with warm zeal among the men in a theological college as well as elsewhere—we have gathered this outstanding fact among lesser ones; that James Hyde is of the type of man who would hold unflinchingly to his belief and his faith in the face of any odds, and that neither man nor devil, "nor any other creature" would make him change his attitude to the faith as he accepts it, and the Lord Whom he owns.

In this adherence to convictions and to principle Auld Kirk intellectuals and the best and brainiest of every other school of theological thought, may well join hands and hearts with men of Hyde's class, for his is an attitude in action the world ever needs in Church and State alike; men who, no matter what party is in power in the State, no matter what spirit is dominant in the Church, will fight to the death for the faith they have won, often through sorrow and suffering; and who will stand for righteousness against license and principle before party. Without the possession of such a spirit no minister of the Gospel can be strong in his exposition of christianity, theoretical or practical, and the absence of that spirit in individual politicians makes for corruption in all party government.

As a man, the subject of this sketch is, in ordinary circumstances, a quiet, earnest worker of unassuming ways, and yet, if we are not much mistaken, he is of that class who display the spirit which made heroes of old; we have heard Mr. Hyde in argument, theological and other, and we are confident that he is a man who would not knowingly do anything that would grieve or hurt a fellow-mortal and yet he would abide to the death by what he held to be right.

As a preacher, the minister of Chase is unquestionably of that type who, holding that they have a mission and message for men, do not hesitate to deliver it, regardless of the consequences. He is not a man who will pause to ask, Will this please the people?, but one who is more likely to be exercised over, Is it

the truth of God?; is it the message of the Master, Christ?; am I faithful to my ministry?

We have no doubt that wherever his lot is cast temporarily in the old country or elsewhere, he will not be happy unless he is spending himself in "justifying the ways of God to man," and proclaiming the Gospel message of peace and goodwill.

—D. A. C.

## CHURCH LIFE AND WORK

### THE SYNOD OF BRITISH COLUMBIA

As most of our British Columbia readers are, no doubt, also readers of one or more of the Vancouver dailies, they should be fairly acquainted with the matters dealt with at the meetings in Chalmers Church this month; and as our province is in no way to duplicate the work of the daily press, we are not seeking to give any consecutive report of the proceedings.

Several features, however, naturally impressed the observing visitor at this Synod. In the first place, the harmony and good spirit in which the new Moderator, Rev. H. R. Grant, was elected, were not only a tribute to the capacity and worth of the personality concerned, but happy reflections on the membership of the Synod. Mr. McRae's declination of the office was a pleasant reminder that the brethren will on occasion "in honor prefer one another"; though we are not overlooking the fact that Mr. McRae suggested other reasons for his denying himself the honor which the Synod sought to confer upon him before he nominated Mr. Grant.

### A Non-Partisan Question for All Citizens

The Thursday night meeting was notable in more ways than one. Rev. Dr. Wright's report (of which more anon) was worthy of the Kitsilano Church Pastor-emeritus, and the Home Mission convenor (Rev. E. L. Pidgeon) followed with a strong and stirring address bearing upon Social and Moral Reform work. The references to the conditions obtaining in the Province of British Columbia were well warranted, and cannot be too much emphasized by any press which values the good name of this Province and the privileges of British citizenship. That it should be possible for any Government, much less for any Government official, owning allegiance to the British Crown, to act as if it, much less he or his office, were above the law of the land and the Empire, and still to continue in office, is more than amazing; and we should like to believe that such a state of affairs is only possible because people in general have not fully grasped the significance of the situation.

It is always easy for men of affairs to accuse clergymen of not being practical men; but in this instance there can be no question that churchmen are taking the only stand that is consistent, not only with religion, but with the maintenance of public health and wholesome development of the provincial and national life. No man of any party, however good he may be as a manipulating politician or party organization controller, can be allowed for long to

act as an autocrat of the Government Executive Board, and we believe the people of all parties have only to realize the present conditions in order to declare with emphasis at the first opportunity that such conduct must cease.

#### **Beware of Giving Other Issues Precedence**

If the people of a country or province let other issues blind them to the significance of such questions as affecting national life, and lead them to be guilty of the suicidal folly of allowing license to override law, so much the worse for that people and country.

If it is true that men cannot be made sober or virtuous by act of parliament, it is also beyond dispute that much harm is likely to be done by any official or officials conniving at—to say nothing about deliberately encouraging—conduct that ignores and brings into contempt the law of the land.

We are reluctant to believe that in any part of the British Empire men of any party can be found in large enough numbers to make such procedure possible of continuance; and if it is possible, the sooner the public conscience is awakened and there is a "redding up" the better.

It is inspiring to recall such injunctions as that of the Captain of the Titanic in the face of death,—Be British!; but there may be no less need for such a rallying cry as affecting life and law—Be British!

#### **An Impressive Lady Speaker**

Miss Ratte, head of the Rescue and Protection work of the Canadian Presbyterian Church, has a cause second to none in importance, and she proved at this Synod, as she might have been heard doing at last Assembly at Edmonton, that she has a power of expression in speech fairly fitted to do justice to the work which she has so much at heart. The stories with which she lightened and brightened her narrative reveal one who is not only thoroughly impressed with the prime importance of the work to which she has given her life, but indicate a woman with a winning sense of humour. Even Scotsmen might have been found laughing at the story of the North Briton who was "less Scotch" the next day, in that he contributed very substantially to the funds; for, of course, the obvious conclusion was that the lady in charge of the work demonstrated very thoroughly to the satisfaction of that questioning and doubting Thomas, that it was well worthy of his practical support.

The pathos and tragedy, inseparable from such reports, were the more impressive because of the personality of the worker, whose story was a strong argument for making general in civilized countries the more stringent laws recently enacted with regard to the White Slave traffic, and also emphasized the need for a more wide-spread education, along protective lines, bearing on the unique conditions of modern life. As Miss Ratte so well pointed out, the position of young womanhood in the business world is very different in these days from what it was even a generation ago.

Miss Ratte has the commendable capacity of dealing plainly with a difficult subject without in any way introducing details which can serve no healthful purpose; yet at different points she mentioned personal experiences in dealing with individual cases in such a way as brought home to the minds and hearts of her hearers the terrible nature of the crimes that are worse than murder, and the awful remorse that may haunt a soul guilty of them when it reaches the stage of the Final Venture.

**“Is There Any Hope?”**

All the “larger hope” possible to humanity is needed when it comes to a case of contemplating the terrible responsibilities involved in deliberate betrayal by man or woman of young, innocent, and trusting souls. Surely Mercy must follow the misled, but the creatures in the form of man or woman who have made their intelligence or devilish craftiness “Procuress to the Lords of Hell” may well fear the fate of Milton’s Satan; and that, in contemplating the far-reaching effects of their crime they, too, may have to exclaim with him:

“Me miserable! which way shall I fly  
Infinite wrath and infinite despair?  
Which way I fly is Hell; myself am Hell.”

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**Hebrew and Greek—A Spirited Address**

“I was glad I was there, if only to hear Dr. Taylor’s remarks; I thought he spoke well.” To this effect, or with more of compliment to the youngest Professor of Westminster Hall staff, spoke a layman who happened to be present when the debate took place at the Synod on an Emergency Course.

The subject of discussion was not any Emergency Course in itself. One member of the court had in the course of his remarks said that “while he was not altogether converted—to an all-English course—he thought that the amount of time expended on the drudgery of Hebrew and Greek was out of all proportion to the work a modern college ought to spend on them in its three years’ course.”

Next arose Dr. Taylor, who is a man of quiet and reticent manner in ordinary circumstances; but he had not uttered many words on this occasion before he had the alert attention of every one present.

“Of course it has become a very popular thing nowadays to criticise the subjects of Greek and Hebrew, and I am not to attempt to defend the study of these subjects.”

Nevertheless, Dr. Taylor’s brief address, as is evidenced by the above quotation from an independent layman’s remarks, proved to be a strong and stirring appeal for due consideration being given such subjects; and those who heard him with an open mind, even if they did not know a word of either of the languages discussed, could not but feel the force of his reasoning.

“What is the significance of Hebrew?” asked the Professor, and he certainly made out a good case for its historical value. “It is simply a confession of Protestantism that it believes that the Bible ought to be interpreted from the historical standpoint, and against the allegorical method.” “It is a confession that the Church believes in its historical viewpoint. The Church stands up for the principles of Protestantism by standing for the historical study of the Old Testament in its original language.”

**Get All the Training Possible—and Begin Early**

That was, in effect, the point of some of the further remarks of Dr. Taylor. “The place where the Church should begin is not at the Theological College, but back farther.” Men should look ahead in preparing for the ministry of the Church, just as men have to do in other professions. He instanced the Medical

course. Of course, he made allowance for the exceptional case when a man may feel a call to the work at a later period in life.

The demand upon the men of the pulpit of today was higher than it ever was, Dr. Taylor maintained; and in closing he re-emphasized the need for "ceasing to batter at the languages and studying the question historically."

To a tired and time-pressed pressman there was only one thing that sounded more welcome than this well-reasoned address, and that was the quick way in which immediately the speaker ceased, the members of the Court "ceased fire," and from the chair came "Question," and from the meeting "Agreed!"

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#### Rev. Dr. A. J. MacGillivray's Call

For western readers the chief item of interest at a recent meeting of Guelph Presbytery was the call from Knox Church, Guelph to Dr. A. J. MacGillivray, formerly of St. John's Church, Vancouver. There was a deep strain of sadness in connection therewith, as the death of Rev. Geo. W. Arnold is keenly felt, but the sorrow is lightened by the thought of the congregation securing a worthy successor. The call was presented in a most feeling manner, mindful of past sorrows, but buoyant with future hope and courage. Over 1000 members and adherents affixed their names, and the desire to have Dr. MacGillivray, found practical expression in the stipend offered, the figure representing an advance of \$700 over any salary paid previously. The call was unanimously sustained, and as the doctor was present, it was placed in his hands for decision. In brief, but appropriate language, he accepted, and the court made the necessary arrangements for his induction. The outlook for Knox Church, Guelph, is bright, and the Presbytery of Guelph feel their ranks are strengthened by the addition thereto of one who has had wide experience and much success in church life and work.

#### Whitby Presbytery

Only two of the congregations of Whitby Presbytery are now giving less than the new minimum salary.

Rev. A. H. Drumm, late of Belleville, has been inducted into the pastoral charge of Bowmanville. Mr. Drumm has come to a growing industrial town and has a fine field for work.

Rev. W. H. Wood of Claremont has been called to Franklin and Glendale. He is a strong man and will be a valuable acquisition to the Portage le Prairie Presbytery.

Blackstock congregation has called Rev. J. C. Tibbs, late of Glamis.

Our Presbytery is looking forward with prayerful enthusiasm to the grand gathering of Presbyterian forces at Toronto in June. We should have a cry for this gathering that would mean to us what "The Sword of the Lord and of Gideon" meant to those who used it.

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#### "Unavoidably Held Over"

Various news and notes of church life and work, as well as items and articles in other departments are unavoidably held over this month.

## THE WOMAN'S PAGE

### A Notable Woman Worker

Vancouver, Victoria, and a large number of the other towns and cities of British Columbia have recently been visited by Miss M. C. Ratte, who has been for two years in charge of the Redemptive Work among girls—under the General Assembly's Board of Social Service and Evangelism.

Miss Ratte was converted from Catholicism through the work of our Presbyterian French Evangelization Board, and for several years afterward she gave herself to the task of helping her own people. While engaged in this work, she was unconsciously fitting herself for the large place which she is now filling in the life of the Church.

As a worker, Miss Ratte is unique. Her strong and attractive personality, and her consecrated devotion to the work of her Master, win for her a large interest among Church people wherever she goes. No one can hear her speak without being stirred by the story which she tells. She is able to go down to the lowest places and to rescue those whom few can reach. Since she undertook this special work for our church, she has been instrumental in establishing five rescue homes in the Dominion—and during her two years of service in this connection, she has dealt personally with over 300 girls who needed the help which she could give.

There is a vast amount of work to be done in this province, and there is a probability that Miss Ratte may undertake a part of it. We cannot go where she goes and we cannot do the work which she is doing so nobly. But we can make the way much easier for her by letting her feel that the Presbyterians of the province—and especially the Presbyterian women—are behind her and will support her in whatever she undertakes for the betterment of conditions here.

—H. F. Taylor

### The Dangers of Ignorance—A Well-Worded Warning

We believe we cannot utilize the remainder of our Woman's Page better this month than by reproducing the following well-worded warning to young women, which has just been issued by the National Vigilance Association of 12 Dalhousie Street, Glasgow, and 8 Bank Street, Edinburgh:—

Parents should bring this notice under the careful attention of young women, for doubtless the practice of the injunctions therein given would prevent many of the terrible tragedies that so easily occur in the large centres of population. We note our valued contemporary "Life and Work"—the Church of Scotland Magazine—gives space to the notice, which is as follows:—

Owing to thousands of innocent girls being led into great danger each year through ignorance, we would warn you—

1. Never speak to strangers, either men or women, in the street, in shops, in stations, in trains, in lonely country roads, or in places of amusement.
2. Never ask the way of any but officials on duty, such as policemen, railway officials, or postmen.

3. Never loiter or stand about alone in the street, and if accosted by a stranger (whether man or woman) walk towards the nearest policeman.
4. Never consent to accompany a woman home who apparently faints in the street, but call a policeman, and leave the case to him.
5. Never accept a lift offered by a stranger, in a motor, or taxi-cab, or vehicle of any description.
6. Never go to an address given by a stranger, or enter any house, restaurant, or place of amusement on the invitation of a stranger.
7. Never go with a stranger (however dressed) who brings a story of your friends having suffered from accident or being suddenly taken ill, as this is a common device to kidnap girls.
8. Never accept sweets, food, or drink offered by a stranger.
9. Never take a situation away from home, and especially abroad, without first making strict enquiries.
10. Never go to any town, for even one night, without knowing of some safe lodging.
11. Never emigrate without first applying for information and advice to some person whom you can trust, such as your own minister.

## ECHOES OF LIFE

### "The Man in the Street"—Compliments That Count

When "the man in the street" stops us and says: "See here, I wish my minister, and my old school-master, and also my nephew, and—some others—in the Old Countries to be acquainted with what we are doing in this country: I want you to add these five or more to your subscription list";—the management of this Magazine may well be encouraged with the thought that the work for the Ideal is not useless any more than the work for the business basis of an independent publication devoted to "Social, Literary and Religious" life and work.

Because of its effect on our journal's progressive life, the practical interest was valued, but no less gratifying were the words uttered with hearty sincerity: "Do you know, I think you are doing a great work here." Then followed some references in detail about the contents of recent numbers of this Magazine, and we were pleased to find that among other matter appreciated, Professor Macnaghten's Drama of "Ruth" has made a special appeal.

### One Among Hundreds

It seems to be necessary to remind some of our subscribers that happily even the renewals now due on our regular subscription list are into hundreds, and that unless they attend to the matter at once in the regular way, it is easy for mistakes or omissions to occur. To facilitate attention we were at the trouble and expense of sending notes with return envelopes enclosed, but only a comparatively small percentage gave the matter attention with any promptness. For our part, we wish to note that even when care is exercised to mark off renewals, it may easily happen that the older date is overlooked at the printer's or elsewhere. In such cases, a renewal reminder is likely to continue to be sent until the omission is noted.

### Edmonton "West-Land" and—This Magazine

In making his report before the Synod of British Columbia, and appealing to that ministerial body for continued endorsement and support, the agent of the West-Land was good enough to remark that there was not only that publication in the West now, but also the Westminster Hall Magazine. He pointed out that their spheres were different, and we certainly agree that there need be no rivalry between them. One remark of the representative of the West-Land may, however, be noted. He mentioned the fact that the West-Land was published twice a month, whereas our publication was a monthly, and he stated further that it took "a good deal more to produce a paper fortnightly than monthly." We think it well to note that about a "paper," but if it were done in any comparative way affecting a magazine we would think it only fair to add that, while the subscription rates are the same, we have reason to know that the cost of production of one issue of a monthly Magazine equals that of at least three or four issues of a newspaper like our esteemed contemporary the West-Land.

In that connection we are reminded that McGill College, Montreal, is so enterprising as to publish a "daily," but to any one who puts good work before quick work, the printing form of that paper can hardly said to reflect very creditably on the institution; and, of course, that is apart from the question of relative values.

Perhaps we are understating the case when we say that we believe that at least four issues of a weekly newspaper with the same ideals as our magazine could have been produced for the cost of production of each of our recent numbers.

Indeed, considering the values of press work, etc., in the West, we have of late months been giving just about twice as much literary matter as we may fairly be expected to carry in proportion to our other business and our modest rate of one dollar per annum.

### Onward and Upward!

As more of our "social, literary, and religious" friends, ministerial and other, become thoroughly awake to what we are seeking to do at this Farthest West base of Empire, however, and with the continued extension of our business department, we may hope to give a good deal more literary matter without much increasing the subscription rate.

Meantime we may note that we shall value the practical interest of our readers so far as exercised in the extension of our circulation.

Thanks to the business enterprise exercised by the management within the past eighteen months, our Magazine now enters not only every province in Canada, and England, Ireland and Scotland, but through friendly interests, and the exercise of the imperial spirit on the part of some of our readers, we have subscribers on our list in Australia, New Zealand, Trinidad; and at least one goes to Germany; copies are also mailed to South Africa and China; and while as yet only a few copies go to the east and west of the United States, we naturally believe in the ultimate "annexation" of "Brother Jonathan's" land.

But seriously, just as western Canada and its Metropolis and chief port, cannot ultimately be second in importance to any other province or business centres of the British Empire, so assuredly shall we keep before us our motto of ideal service: "Into all the World."

While we believe that influence, support, and interest in social, literary and religious questions should "begin at home," we maintain that, like some other good things, they need not stay there!

**"My Country is in Every Clime"**

After all, what is "Home," or what and where should it be to the British-born? A man should as readily think of continuing all his earthly days an inhabitant of his native village or town, as hold it necessary that his energies and interests continue confined to only one portion of our great heritage of Empire.

The British Empire has become possible because Britain's sons have insisted on "making by force their merit known" in other parts of the world, and no one need suggest sarcastically that that "force" has been only of the physical kind. The British flag is honoured as the symbol of law, order, and fair-play, and it will be a bad day indeed for any province or country of our empire when the ideals that have made the Empire possible are disowned or dishonoured.

**Freedom as an Empire Builder**

As might have been suggested by the masterly analytical address on Canadian Individuality of President Falconer to the Vancouver Canadian Club, it is the extension of the British spirit of freedom that has made, and is making, the Empire strong; strong in bonds born of a common heritage and common ideals of worthy self-development through world-service.

No man from the ancient Isles of Britain should feel less British or less patriotic in any other part of the Empire; and we believe that Englishmen, Irishmen and Scotsmen can join with as much hearty sincerity as any Canadian born in the anthem commonly sung at the Canadian Club functions,—which we may quote again for the interest and information of our readers in Britain and elsewhere out of Canada:

O Canada, our heritage, our love,  
 Thy worth we praise all other lands above.  
 From sea to sea, throughout thy length, from pole to borderland,  
 At Britain's side, whate'er betide, unflinchingly we'll stand,  
 And as we sing, "God Save the King,"  
 "Guide Thou the Empire wide," do we implore,  
 "And prosper Canada from shore to shore."

The condition of arriving at truth is not severe habits of investigation, but innocence of life and humbleness of heart. Truth is felt, not reasoned out; and if there be any truths which are only appreciable by the acute understanding, we may be sure at once that these do not constitute the soul's life, nor error in these the soul's death. For instance, the metaphysics of God's Being; the "PLAN," as they call it, "of salvation"; the exact distinction between the divine and human in Christ's Person. On all these subjects you may read and read till the brain is dizzy and the heart's action is stopped, so that of course the mind is bewildered. But on subjects of Right and Wrong, Divine and Diabolic, Noble and Base, I believe sophistry cannot puzzle so long as the life is right."

—Frederick W. Robertson.