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# Westminster Hall Magazine

AND FARTHEST WEST REVIEW

Vol. II

December, 1912

No. 6

Published at 1600 Barclay Street, VANCOUVER, B. C.

Subscription Rate: One Dollar Per Year

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

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—Photo by Wadds  
(Special engraving for Westminster Hall Magazine)

**SIR CHARLES HIBBERT TUPPER**

“Prominent Son of a Prominent Sire”—“A Canadian Rosebery”—Who  
on 18th December Addressed the Members of the Vancouver  
University Club on Imperial Questions

(See Pages 20 and 46.)

# ANNOUNCEMENT

## THE UNITY OF THE EMPIRE.

### OUR IMPERIAL POLICY

#### SPECIAL OPTION TO OUR SUBSCRIBERS

- (a) *During January, 1913, for the nominal charge of 25 cents (one shilling) any regular subscriber may enter for a year's subscription a friend resident in any part of the British Empire outside of British Columbia.*
- (b) *New subscribers, by paying \$1.25 in January 1913, will cover their own subscription for a year, and have our Magazine sent to a friend for the same period.*

Whatever may be our readers' individual opinions about the naval policy of the Canadian Dominion Government, all true patriots must appreciate the spirit which prompts it,—a spirit that would unify, consolidate and uphold the common life of the greatest empire the world has ever known.

Another, and hardly secondary way to promote empire unity is through friendly interchange of the press in its various forms, and we wish to encourage this practice

No doubt most of our readers have relatives and friends in other parts of the empire outside of British Columbia. We have already quite a number of subscribers, not only in the other provinces of Canada, but in Great Britain; and with good reason, we hold that our work on the Pacific coast as a publication devoted to "Social, Literary, and Religious Questions" is only beginning.

After unceasing organization work for over a year, the Westminster Hall Magazine and Farthest West Review has made very encouraging progress; so much so, that, influenced by the considerations mentioned, we are venturing to make this unique offer.

Every *bona fide* subscriber now on our list whose subscription is paid up, and others who enter in January, 1913, may send us the name and address of a friend in some other part of the empire outside British Columbia, and we undertake to send this Magazine for a year to the address given.

Our present yearly subscription is One Dollar, and the only conditions attached to ensuring the entrance of the second name are

(1) that twenty-five cents be enclosed by the regular subscriber to cover the extra mailing and clerical work involved; and (2) that the sender note, typed or in ink: "Sent by . . . . .," giving name and address of the sender for checking purposes.



(Special Engraving for Westminster Hall Magazine)

**FRANK BUFFINGTON VROOMAN, B.Sc. (Oxon.), Ph.D. F.R.G.S.**

**Editor and Author, Three Sonnets by Whom are Reproduced in this Issue**

(See p.p. 21 and 22)

EDITORIAL NOTE—After this Magazine (excepting this insert) was through the press, we learned that, by an oversight in the first printing, "I would" was omitted from before "Win Worlds" in the tenth line of the first sonnet, and the word "failing" omitted before "eyes" in the second line of the third sonnet.

We have no doubt, however, that our readers, like ourselves, will be much more interested in the "body" and "soul" of the sonnets than in the "feet" of the lines.

Since writing the note under "The Revelation of a Great Soul" we have also gathered more fully (with pleasure, but not with surprise) that Dr. Vrooman already holds something of an assured position, not only in journalism but in literature and authorship.



—Photo by Wadds  
(Special engraving for Westminster Hall Magazine)

**F. C. WADE, K.C.**

**Organizer and First President of Vancouver Canadian Club**

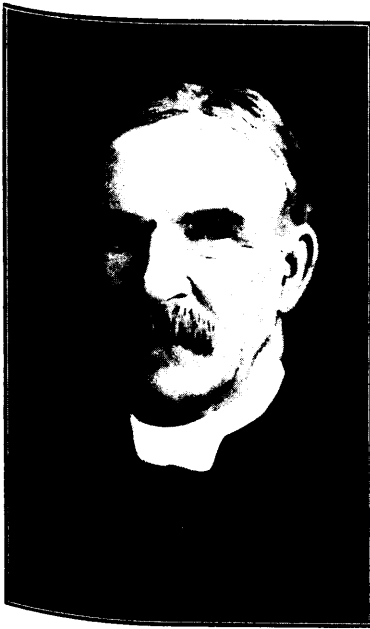
As the work and position mentioned would themselves indicate, Mr. Wade is one of the best known men in the public life of the West, and especially in the Western Portal of the Empire, Vancouver City.



**THE NEW PRESIDENT OF THE VANCOUVER CANADIAN CLUB**  
**Rev. John Mackay, D. D., Principal of Westminster Hall, Vancouver, B. C.**  
(Production arranged in Principal Mackay's absence in the East  
without saying "By your leave.")



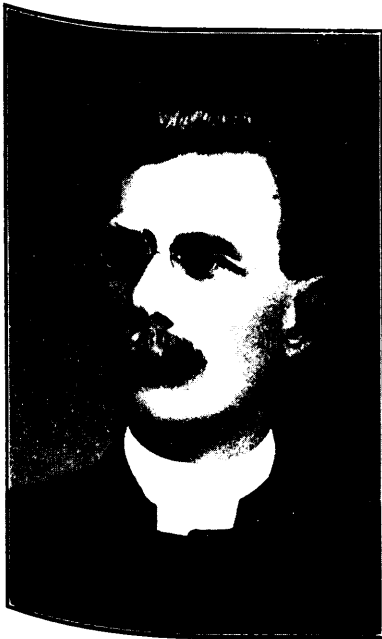
**J. G. DAVIDSON, Ph.D.**  
**Professor of Physics, McGill University College, Vancouver, B. C.**  
For five years Literary Secretary of the Vancouver Canadian  
Club. Dr. Davidson contributes a short article  
concerning the Club. (See Page 23.)



**REV. JOHN A. LOGAN, B.A.**  
Retiring H. M. Convenor



**REV. A. D. McKINNON, Ph.D.**  
Called to Kitsilano, Vancouver



**REV. E. LESLIE PIDGEON, B.A.**  
New H. M. Convenor



**REV. J. GIBSON INKSTER, B.A.**  
Called to First Church, Victoria

(Special engravings for Westminster Hall Magazine.)





—Photo by Western Studio, Vancouver  
(Special engraving for Westminster Hall Magazine)

**REV. H. W. FRASER, D.D.**

**Pastor of First Presbyterian Church, Vancouver, B. C.**

Subject of our second sketch under "Ministerial Miniature: "The Man  
and His Message."

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## MINISTERIAL MINIATURE—II.

REV. H. W. FRASER, D.D.

First Presbyterian Church, Vancouver

THE MAN AND HIS MESSAGE

BY D. A. CHALMERS

In continuing this series of articles, the writer is naturally drawn to the east side of Vancouver City in which the most prominent pastoral figure is unquestionably Rev. H. W. Fraser, D. D., of First Presbyterian Church.

If you come to Vancouver or the West with any interests above real estate and money-making, you can hardly help hearing about Dr. Fraser; which is another way of saying that he is a man who takes a very broad view of the place and power of the christianity of Jesus Christ.

Dr. Fraser seems to believe, wisely as many nowadays hold, that to be a practical christian a man must be interested in all social questions, and in the varied relationships of life. While not countenancing or encouraging that species of advertisement which seeks to display announcements of sensational subjects for discourse, the pastor of First Church is not a man afraid to deal deliberately and plainly in a discourse with any social or moral question which he recognises as vitally affecting the welfare of the community.

Unconventionally healthful, and healthfully unconventional, indeed, are phrases which might be used to indicate Dr. Fraser's attitude and action towards the conditions of modern life and the application of evangelical christianity thereto. He is a man who does not hesitate on occasion to deal trenchantly with such questions as the social evil and race suicide. He is also known as an implacable foe of the Papacy, not, of course, as a christian church, but as an organization seeking to interfere in affairs of state.

A man of literary inclinations and with the temperament of the true lover of nature (as his little story "The Message" published a few years ago, itself demonstrates), he is, nevertheless, found in these riper years of his manhood and his ministry in charge of a large "down-town" church. That he is peculiarly qualified for such a post, no one acquainted with church life in Vancouver needs to be told. It is the uncommon thing for the present

First Church with its large gallery and side extension, not to be crowded every Sunday evening the doctor is on duty; and the earnest worshipper, though a stranger, will not wonder at this when he gathers how broad are the pastor's sympathies, and how wide his outlook on life. The breadth of his sympathies and the bigness of his heart are revealed, as is often the case among men, by the scope of his unaffected prayers. In hearing these one is reminded that the petitioner has a lively sense of the needs of the men who are "down and out", the sick, the sin-stained and the wandering.

Dr. Fraser's unconventionality shows itself in pulpit dress also, as even there he does not wear the clerical collar. There may be a difference of opinion as to the wisdom of this course, as some hold that it is as fitting that a minister should dress for the pulpit as that a judge should dress for the bench or a barrister for the court, but it is well that in such matters there is freedom in the Presbyterian church which, in such connections, may be called the church of christian commonsense.

One thing is certain; the world-weary toilers, the conflict-scarred workers at all stages and ages, the tired mothers, the college students and other aspiring souls from all ranks of life who gather in First church of a Sunday evening, do not pause to consider the fashion of the preacher's collar, as they listen to his message. Dr. Fraser is a man of clear, unhesitating utterance, and a speaker always interesting, usually inspiring, and often eloquent.

The subject of our sketch is among the numerous company of working men who, notwithstanding the cheap sneers and jeers at ministers and churches occasionally indulged in by the ignorant or ill-minded, are tempted to work not a few days a week, but rather to continue in harness without due intermission seven days a week, and that for unreasonable stretches of time.

In after-service conversations with Dr. Fraser and also in friendly chats in his home, the writer has at different times gleaned not a few facts of interest, and though they were not noted for publication, in what is an independent impression written without consultation with and even without the knowledge of the subject of it, no harm can be done by recording one or two of them here.

It is not many months since the doctor removed his home from Cordova street in the centre of the city and within a stone's throw of the church, and in the meantime there has been fitted up for him a fairly comfortable study at First church. A glance at the walls of the study reveals pictures such as one naturally associates with the taste of a worker in the Great Service, but there is also a suggestion of Dr. Fraser's interest in the southern part of the North American continent. Though a Canadian born—a Nova Scotian, if we are not mistaken—Dr. Fraser has had considerable experience of church work in the States, where he has held several important charges, and on different occasions been asked to take a "Chair" in one or other of the colleges.

He is too much a man of the people, however, for any one to regret that he is not confined mainly to college class work, though in recent times, if all we hear be true, he has about as many lectures or discourses to prepare weekly as the average college professor. To our humble but independent way of thinking, the man who has anything like eight sermons or addresses to prepare

in a week, in addition to attending to the multifarious duties of a city pastorate, is "working overtime" at a rate which may rapidly fit him for some other "sphere" of service; and if we had any right or authority in the case, we should not only counsel caution, but a clear break in time, before another kind of break is incurred.

At the last service the writer happened to attend in First Church he found the Doctor prefacing his sermon by a characteristic off-hand reference. A lady soloist had just sung a solo, the trend of which may be suggested by the lines, "Come unto Me thou weary soul bowed down with care and grief," and the preacher remarked that he thought she had given them a better sermon in that beautiful solo than he could give them that night. "I am sure the lesson of it must appeal to us, as there are lonely and sad and restless ones everywhere, and no doubt there are some here to-night. The only rest for such will be found in Jesus Christ, who is saying to-night, as ever, 'Come unto Me.'"

But the subject of the evening was one which should appeal to "the man in the street" no less than to the man in the study. "Now I know in part," was the text, and the subject was the Gospel of the Incomplete. "These were not the words of an agnostic, but of a man of large experience of life, a man who on other occasions had said 'I know.'"

"When I hear a man saying there is no God, casting doubt on the efficacy of prayer, or saying there is no future life, I recall this text. How foolish for any man to come to finality on things which we can know only in part!"

In alluding to the recent attitude and alleged discoveries of scientific experimentalists, Dr. Fraser referred to the danger of confusing the method of life with the substance: "We know that behind that which is manufactured is the power which brought it into existence. . . . There is hardly a word in our vocabulary which is more commonly used than the word 'God'; but let any man define 'God.'"

"God is a deep unsolvable mystery; all the descriptions, all the definitions, all the terms used in Scripture concerning him must be, from the very nature of the case, figurative; they simply serve to express in language you and I can understand the fact that we all know, that there is a Supreme Power governing and controlling this universe, manifesting Himself in nature as well as in grace. Concerning God we know but in part; and, mark you, the thing which we know is that which comes to us from our daily experience of Him.

"Why is it that when we are perplexed about Him, that we fail to remember this?: *That the very moment we know God fully, that moment He ceases to be God, and we stand on an equality with Him.*"

Further on the preacher asked: "What changes the human character? It is the power of God working in the human soul. Why, we feel His presence in Nature about us; we hear His voice in conscience; we see His love in redemption."

Towards the close of this discourse the First Church pastor said: "When we have health and strength and a measure of wealth, we are not so greatly troubled about it (the relationship between God and man); it is easy to

believe in a good God when our life flows on happily and merrily. But there are some experiences in life that will stagger most people."

Here the doctor gave illustrations (not the first in this discourse) which were obviously from personal experience as pastor of people in hospitals and in other conditions of severe trial. He faced the problems in such cases, and did not profess to solve them. But he proceeded: "Among those who have suffered there has grown up the conviction that God is good, and that conviction is not without some foundation. The moral integrity of God stands behind all the experiences of life, and people are foolish to let the incompleteness of life distress them or lead them into disbelief in God.

"We know in part only concerning the future life. There is much about the future life that we would all like to know. I would like to know what my father and mother are doing to-night. I am willing to admit that no man can tell definitely that there is a life beyond the grave; but we believe that there is, and we believe on good evidence.

"One man says flippantly that there is no hell; another says, with quiet seriousness that there is: I have been in hell; I have been in heaven; I have felt the power of sin;—ah, sin, as it grips and holds the human soul is one of the very best evidences that there is a hell!

"We know that a good pure life, full of righteousness and love, is the best life; any man knows that. On the contrary, we know that a wicked, sinful life is a wretched and unhappy one. Mind you, I am not saying that a man may be conscious of his wickedness; a man's condition for good or for evil is not to be judged by his consciousness or unconsciousness of it. People near death with consumption have been known to say that they felt splendid; they were not conscious of their condition."

When summing up under this head, Dr. Fraser said: "From out the tangled mass of varying experiences I know this, that to walk humbly with God, to love mercy, and to deal kindly and justly with all our fellows—that is best. As men sow, so shall they reap. The harvest may not come soon, but it always comes."

In closing the preacher emphasized the method of the spiritual life, and suggested that spiritual things must be spiritually discerned, by referring the congregation to Christ's words to Nicodemus: "The wind bloweth whither it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the spirit."

This was just an ordinary service, and to one who knows anything of Dr. Fraser's aptness to fit his words unconventionally to the occasion, two asides which occurred were not surprising. One was of the nature of a parenthetical hit at the language of men on the streets, and the other was a straight reminder to some whom it must have concerned that the church was not a place for *tete-a-tete* talks during sermon. In each case Dr. Fraser spoke with characteristic plainness.

While in the cases mentioned it seemed that Dr. Fraser had good grounds for making his remarks, one is reminded that the genial doctor himself seems to suggest that he is in danger at times of saying things too plainly and too strongly. The writer has had no occasion in public or private to notice anything that would quite justify such self-criticism on Dr. Fraser's part,

but assuming that there is some basis for it, it is only further evidence that while humanity lasts, good men must not be expected to be perfect men.

A great poet of the past generation adequately expressed a great truth when he wrote:

Self-knowledge, self-reverence, self-control,  
These three alone lead life to sovereign power.

No one will question either, that in many circumstances and on many occasions the test of gentleness is self-control, and that that often applies to vocal expression as well as to other manifestations of personal character. Yet one may dare to protest that there is a danger of even this control allowing a man to verge on hypocrisy in action. There are times when silence will be misconstrued as weakness, or, it may be, encourage selfishness in others, and when the true test of courage is in speech, even though, as the result there may be some interruption of self-complacency.

There are, of course, some happy and fortunate human beings who may seem never to show any temper; but that is probably as often due to their having no temper to show as to the exercise of any uncommon self-control. At any rate, it will be admitted that there are numbers of the human family who are so happily situated by inheritance, who have so discreetly chosen their parentage on both sides of the family tree, that they take life and all the varied experiences it brings in its train, in a good-natured and equable frame of mind. If such types of character are not to be blamed, some may hold that neither are they always to be envied. If the stoic can outwardly bear misfortune well, he is on the other hand often slow to give place to that gladsome enthusiasm which sets hearts athrill and fills the circle of one's acquaintance and the world itself with the joy of living as well as with the joy of genuine friendly regard and affection.

Temper is temporary, of the mind and intellect, and more frequently perhaps, dependent on the overtired nervous system; whereas

The heart aye's the part aye

That mak's us richt or wrang;

and if the man of generous disposition is led away by the irritation, or it may be nervous exhaustion of the moment, he is usually ready to acknowledge by word or deed what may be the outcome of his haste or misjudgment following from the overtaxation of his strength. There is not only a Gospel of the Incomplete, there is in this world at least, a Character of the Incomplete, which may nevertheless have in it much to admire, to emulate and to honour; and we might say of Dr. Fraser, as one eminent old-country divine has been heard to say of another man: "Of course he is not perfect; he would not be here if he were!"

Dr. Fraser may be a good christian philosopher, but he is no stoic; he is a plain-spoken man, a man likely to be more concerned with the truth than with the conventionally "correct" or even expedient thing. Therein, perhaps those who most earnestly believe in seeking through this life's discipline to attain to the fullest measure of "self-knowledge, self-reverence, self-control" consistent with a reasonable recognition of the facts of life affecting the welfare of our threefold being, may find the more in him to like, if not to love.

Whether or not there is any basis for the suggestion that he is naturally impatient at times, his case may give rise to the question of how far harassing work of the seven days a week kind has an influence on disposition, no matter how high a man's ideals.

It is an easy matter for the good-natured, comfortably-circumstanced, easy-going man to "keep his temper," and many other things inherited or acquired. But we think such types are on a very different level from that occupied by men whose mental energies are taxed to the limit each day and perhaps too often and too long for seven days a week. When men have the whole nature exercised, the mind and heart more or less continually at tension in work, it is little wonder if at times they are a little abrupt or brusque in their manner, or show impatience at the carelessness, conceit, thick-headedness or thoughtlessness of other men who in comparison in many cases may suggest a type of mental lilliputians.

Mention has already been made of a little booklet published by the doctor a year or two ago which was entitled "The Message; (a Parable)". One does not like Dr. Fraser the less for gathering from that story that William Cullen Bryant appeals to him. While we are mainly concerned with the "message" delivered by our subject in his office of pastor, we believe that a fuller idea of "The man and his message" will be obtained by the quotation of a passage or two from that little story of literary promise which he happens to have called "The Message." The short paragraphs we have selected may not only suggest something of the literary power of the First Church pastor, but reveal as natural to him that spirit of wholesome optimism so well expressed by Browning:

"The best is yet to be,  
The last of life for which the first was made;  
Our times are in His hand  
Who saith "A whole I planned;  
Youth shows but half; trust God; see all nor be afraid!"

Here are the quotations from "the Message" (published by Thomson Stationery Co., Vancouver):

"My brother," said the angel, "yours has been a hard experience, but do not lose heart. Never a night that did not end in a morn, and never a storm that did not break into a calm. Life is not over yet. For each and all of us creatures of circumstances there remains not merely what has been, but what will be. Even if storms do still await us, so, too, does the glad morn."

"Not for me," wearily sighed the flower; "my day is done, and I only wait the call that shall end life's transient dream."

"Say not so, my brother. Let not such dark thoughts find so much as a resting place in your mind. Life was never so strong, so rich in possibilities of good as it is for you to-day. Look up, not down; out, not in. Feel the sweet impress of the morn, and let its light and its love enter into your desolated heart. If you do, then from the deeps of your own experience you will be able to draw waters of life for others, and a new song of trust and joy will go out from your life; a song that will sound throughout the universe of God, as when some pebble

is dropped into the deep, to fling its utmost ripple against every distant shore."

And again: "However sad or desolate life may be, it still remains true; that earth has no sorrow that love cannot heal and when life is full of love, trials and tribulations serve only to make the character richer, stronger, better. Without love, life is desolation."

This sketch would be incomplete, if it were not recorded that in addition to his other varied pastoral experience on the prairie and in the States, and of late years in Vancouver city, Dr. Fraser, earlier in his career, spent quite a number of years as a missionary in China—an experience giving an education in itself.

It should also be noted that at one of the theological sessions of the Westmost Presbyterian College, Westminster Hall, Vancouver, he gave a short course of lectures on Sociology. He has also been moderator of the Synod of British Columbia.

Nor can it be out of place to record this in closing: While some considerable time ago we had, by arrangement with the subject of this sketch, the option of publishing a series of papers by him on Sociology, pressure of pastoral work preventing review, and the doctor's wish to spend more time on a series for this Magazine, have alone hindered our having him among our contributors ere this. Further; while knowing nothing about this sketch, he has practically promised that if his health holds, and his other duties leave it possible, he will be among our contributors at no very distant date.

---

Just are the ways of God,  
And justifiable to men,  
Unless there be who think not God at all.  
If any be, they walk obscure;  
For of such doctrine never was there school,  
But the heart of the fool,  
And no man therein doctor but himself.

Milton.

---

The philosophers say that, before all things, it is needful to learn that God is, and taketh thought for all things; and that nothing can be hid from Him, neither deeds, nor even thoughts or wishes.

Are these the only works of Providence in us?—but what may suffice rightly to praise and tell them? For had we understanding thereof, would any other thing better beseem us, either in company or alone, than to hymn the Divine Being, and laud Him and rehearse His gracious deeds?

—Epictetus.



## CHRISTIAN SOCIABILITY

BY J. H. MAXWELL, M.A. (GLAS.) B.A. (OXON).

One celebrated philosopher of antiquity said that man was by nature a social animal. He was gregarious. He was fond of company, fond of living with his fellowmen. That accounts for the existence of towns and villages in every country. Men, as a rule, prefer to live in a crowd, in some place where they will have plenty to see, many men to speak to, if need be, and some amusements to while away their leisure hours.

Now, even in earliest times, this gregarious instinct was connected with religion. Through religious observances men had a chance of meeting in a social capacity. After the sacrifice of the bullock at the altar, the worshippers would fall to and make a sumptuous repast on the victim. And is this fact not rather suggestive about ancient life? The Greek word for "I sacrifice" seems to be in root connected with the word for 'I am drunk.' In any case, in Greece, religion and merry making were never divorced. All their games, including the great Olympic games, were celebrated in honor of the gods.

The same was true of Rome. There the year was divided up into holy days and working days. On every holy day sacrifice was offered to some deity. On that day they refrained from work, and the holy day was really a holiday. The two things were one.

At a later day the old Romans had passed away and had been succeeded by people of a different stamp, by the Italians. Italy at the time was a cesspool of iniquity, and many men thought they could not live in the world with-

out being polluted by it. What then did they do? They shut themselves up in monasteries and tried at first to lead a holy life apart from the world. So far as the monastery in itself was concerned, there was sociability. They were all brothers and sisters and owned everything in common. It was one big family. But so far as the outside world was concerned, the monasteries were anything but sociable, for the monks neglected the world, and let other men take care of themselves. That was the mistake they made. If men are to live and lead christian lives, they must live their life, not in selfish isolation in some monastery, but in the world where other men live, and move and have their being.

So the monasteries had their day. They served their generation, but to a large extent passed away when the tide of Protestantism swept over Europe. Still, those who professed christianity did not think it right that they should mix too freely with ordinary men. They were afraid they might be tainted, and then you have the type of religion known as Calvinism. Your religious man turned his back on the pleasures and joys of this world. He never smiled and was forever pulling a very long face. Everything connected with religion was stern, severe, cold and hard. Those not like the Calvinist in austerity were adjudged infidels and irreligious, destined to eternal perdition.

Men who have been brought up in Scotland could not fail to be touched by this tradition. They will remember what Sunday often was. There

were two services to be attended, whether one wished to be present or not. Frequently the church was dull, the music dull, the minister dull, and the whole atmosphere chill and cold. At home things were in many cases equally bad. One could not whistle. That was a sin. One could neither laugh nor sing nor read at pleasure. For Sabbath was the day of rest, but it was sometimes that sort of rest which wearied a man to death. And is there real rest, is there genuine recreation where there exists nought but ennui and boredom?

But the wheels of progress have turned and today the aspect of religion has been altered. Attempts have been made and are being made to make the church as bright and attractive as possible. Much attention is given to the music. Organists and choirs are encouraged. The minister, too, must do his part and not be too long nor too heavy. For it does not follow that because a man is dull he is deep nor because a man is interesting he must be popular and shallow.

And no where have I seen this cheery and bright side of religion more emphasized than in the city of Vancouver. A week past yesterday I happened to be present at the meeting of a brotherhood. The meeting lasted an hour and was conducted by laymen. There you had a first rate orchestra, discoursing good music. The singing was full and hearty, and over all was the religious atmosphere. Then you have other meetings where all are allowed a say in the matter and not one man only. Nor need I mention the many social gatherings connected with church work where men have a chance to meet with men for mutual benefit and edification.

In a word, the church is becoming more and more the centre of social life. Its members belong in a sense to

one family and it is for us to see that christians are sociable. There was nothing gloomy or dull or morose about Christ. His was a bright and sunny nature. And why should not those who profess themselves His followers be like him, always merry and cheerful?

But if the christian should be sociable, ought not the reverse to be equally true? Ought we not to be in a position to say that the sociable man is a christian? True, some forms of social life, some very sociable men are not exactly what one would like to term christian. What about dancing, for instance? Could we not do something to take the sting out of such pleasure, to rid them of their objectionable features and raise them to a higher level until in the end we might be able with confidence to say that the christian was sociable and the sociable in every case christian.

For what is at the root of the Christian character? Surely it is Christ's idea of love, his idea of a broad human sympathy. We are not here to live for ourselves. We are here to help others as well as ourselves, to raise and uplift, to cheer and comfort, to leave this world, so far as in us lies, a better place than we found it. In brief, let us be unselfish, and we shall be in the fullest sense sociable.

Now, I might plead for unselfishness in various ways. I might cite the ultimate dissatisfaction, loneliness and misery of the selfish man. I might draw an attractive picture of the love, respect and joy of life in store for the unselfish man, who lives for others as well as for himself. I might appeal to the approval of conscience in the case of unselfishness—that still small voice of God which says: "Well done, good and faithful servant."

These I pass by to take a very worldly view of the matter. I bid a

man be unselfish, simply because unselfishness pays best. The interest of one man is bound up with the interests of his fellow. In a small mining community, if the miners are down in their luck, the storekeepers suffer too; and if the storekeepers prove wanting the miners will experience some measure of inconvenience. One cannot hurt one's neighbor without the blow recoiling on oneself. Therefore it pays to be unselfish. If you would be selfish, be unselfish; for we are also so dependent the one on the other that in furthering the interests of our neighbors we

are furthering our own interest and vice versa.

In very brief, I would have christianity be sociable and all sociability be christian. The Christlike man must not lead his good life apart from the world around him. He must enter into the world and there spend his days, filled with a deep and abiding sympathy for his fellows, ceaselessly striving to raise and elevate and purify and exalt. That means we must be possessed by the love so fondly dwelt on by the Great Master. We must learn to love one another, to bear each other's burdens and so fulfil the law of Christ.

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## NOT YET

Not yet thou knowest what I do,  
 O feeble child of earth,  
 Whose life is but to angel view  
 The morning of thy birth!  
 The smallest leaf, the simplest flower,  
 The wild bee's honey-cell,  
 Have lessons of my love and power  
 Too hard for thee to spell.

Thou knowest not how I uphold  
 The little thou dost scan;  
 And how much less canst thou unfold  
 My universal plan,  
 Where all thy mind can grasp of space  
 Is but a grain of sand;—  
 The time thy boldest thought can trace,  
 One ripple on the strand!

Not yet thou knowest what I do  
 In this wild warring world,  
 Whose prince doth still triumphant  
 view  
 Confusion's flag unfurled;  
 Nor how each proud and daring thought  
 Is subject to my will,  
 Each strong and secret purpose brought  
 My counsel to fulfil.

Not yet thou knowest how I bid  
 Each passing hour entwine  
 Its grief or joy, its hope or fear,  
 In one great love design;  
 Nor how I lead thee through the night,  
 By many a various way,  
 Still upward to unclouded light,  
 And onward to the day.

Not yet thou knowest what I do  
 Within thine own weak breast,  
 To mould thee to My image true,  
 And fit thee for My rest.  
 But yield thee to My loving skill;  
 The veiled work of grace,  
 From day to day progressing still  
 It is not thine to trace.

Yes, walk by faith and not by sight,  
 Fast clinging to my hand;  
 Content to feel My love and might,  
 Not yet to understand.  
 A little while thy course pursue,  
 Till grace to glory grow;  
 Then what I am, and what I do,  
 Hereafter thou shalt know.

—F. R. Havergal.

## EDITOR'S PAGE

### STOCKTAKING

Just as Christmas is the season of gladness and for all kinds of mutual well-wishing, the last days of the year form a fitting time for stocktaking in the individual life.

The value of stocktaking is demonstrated in most businesses of any size, inasmuch as the end of the calendar year, or some other period, is reckoned the date of an annual review of business progress and standing.

In the personal life the process may be no less wholesome whether the unbiased "balance brought out" contributes to encouragement, inspiration, or admonition. In life of younger years, in which we are, if anything, more interested, the tendency often is to avoid any such process of personal cross-examination; but that may prove it none the less but all the more advisable or necessary.

We recently heard a lecturer who, in effect, declared that people should grow younger with the years; and towards that end he emphasized the value of the thought-life. Whatever measure of truth there is in that theory, and no doubt there is some truth in it, the fancy is a beautiful one that with the passing years youth and beauty of face and form should increase with increasing experience of life and service. The idea, we believe, is expressed somewhere in Milton, who makes the inhabitants of a region other than earth grow more benignly youthful in appearance as the ages pass, and Addison's lines are perhaps more familiar, though he is referring to the soul:

"The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years,  
But thou shalt flourish in immortal youth."

By turning to a modern writer of the generation just gone, however, we can find an estimate of progress in life which all who favour and value occasional self-examination, will hold worthy of note; and especially may it be so at this season when all who are at all meditative about life look backward as well as forward and hear again perhaps, but in a mellowing and more trustful and Christ-enlightened attitude of mind, the old, yet ever new, queries arising: Whence? Why? Whither?

"Mighty of heart, mighty of mind—"magnanimous"—to be this, is indeed to be great in life; to become this increasingly is, indeed, "to advance in life,"—in life itself—not in the trappings of it."

"He only is advancing in life, whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into Living peace."

We cannot express for our readers in Canada and elsewhere a worthier wish than that personal stocktaking of the constructive records of their individual lives, may justify the conclusion that they are not only in sympathy with the ideal thus worded by Ruskin, but that they are proving it true in practical experience.

## A CANADIAN ROSEBERY?

On more than one occasion, apart from the interests of party politics, Lord Rosebery, orator and statesman, has proved himself not only the Apostle of Empire, but the exponent of a strong and fearless national spirit which has no doubt had much to do with the growth of the British Empire.

That prominent son of a prominent sire, Sir Charles Hibbert Tupper, who in the West so well voiced the common sentiment of the world in general and of two English-speaking nations in particular, when the tragic news of the loss of the Titanic first came over the wires, somehow reminds us of Lord Rosebery in his aptness and power to express in fitting and timely words a latent and developing worthy public sentiment.

We reproduce two sentences attributed to Sir Charles Hibbert Tupper, and given prominence in one of the morning dailies: "The word has gone round the Empire, and is now ripening into its full force and effect warning the nations that would threaten the safety and even existence of Britain, that they must face not only the strength of the mother country, but also that of her sons. We will spring as hounds from the leash at the slightest provocation, and give our resources, our energies, yes, even our lives, if necessary, not merely for sentiment, not merely for the old flag, but for the sake of preserving the freest institutions and soundest government the world has ever known."

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## SELECTIONS FROM THE MASTERPIECES II.

## NEW YEAR'S EVE

Every man hath two birthdays; two days at least, in every year, which set him upon revolving the lapse of time, as it effects his mortal duration. The one is that which in an especial manner he termeth *his*. In the gradual disuetude of old observances, this custom of solemnising our proper birthday hath nearly passed away, or is left to children who reflect nothing at all about the matter, nor understand anything in it beyond cake and orange. But the birth of a New Year is of an interest too wide to be pretermitted by king or cobbler. No one ever regarded the First of January with indifference. It is that from which all date their time, and count upon what is left. It is the nativity of our common Adam.

Of all sound of all bells—(bells, the music nighest bordering upon heaven)—most solemn and touching is the peal which rings out the Old Year. I never hear it without a gathering-up of my mind to a concentration of all the images that have been diffused over the past twelvemonth; all I have done or suffered, performed or neglected in that regretted time. I begin to know its worth, as when a person dies. It takes a personal colour; nor was it a poetical flight in a contemporary, when he exclaimed:

I saw the skirts of the departing Year.

It is no more than what in sober sadness every one of us seems to be conscious of, in that awful leavetaking.

The elders, with whom I was brought up were of a character not likely to let slip the sacred observance of any old institution; and the ringing out of the Old Year was kept by them with circumstances of peculiar ceremony.

In those days the sound of those midnight chimes, though it seemed to raise hilarity in all around me, never failed to bring a train of pensive imagery into my fancy. Yet I then scarce conceived what it meant, or thought of it as a reckoning that concerned me. Not childhood alone, but the young man till thirty, never feels practically that he is mortal. He knows it indeed, and, if need were, he could preach a homily on the fragility of life; but he brings it not home to himself any more than in a hot June we can appropriate to our imagination the freezing days of December. —Charles Lamb.

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## THE REVELATION OF A GREAT SOUL

Dr. Vrooman's Sonnets in the *British Columbia Magazine*

May not what Tennyson suggests of thoughts be applied to impressions of personalities? You remember he asks somewhere: "Is it so true that second thoughts are best; not first and third, which are a riper first?"

At any rate, it is always pleasant to get one's first worthy impressions confirmed. It was our lot, some time ago, to have a fairly long conversation with Dr. Vrooman, who now edits the *British Columbia Magazine*, and the impression carried away was of a great soul, gentle, unassuming, strong.

In the management of every publication, if it is to be carried on successfully, the business side must not be ignored; but we confess we are more interested in literature and life; and while we believe in no kow-towing to any mere assumption of authority or superiority or pretence in worldly conditions, based only on material prosperity and manoeuvred position, we think it wholesome and fitting to be ever ready to take off our hats respectfully to men of great intellects, great hearts and great souls. After all, these form the only true aristocracy of the race, and are not the monopoly of any party or country, and are of a "society" which has no inclusive or exclusive forms so far as the outward trappings of life are concerned; nor can the door of its membership be said to "open but to golden keys."

From the current issue of our contemporary we venture to reproduce the following note and sonnets by the editor, "Frank Buffington Vrooman."

### IN MEMORIAM

The first of these sonnets was written in mid-July, 1900, in the Canadian Sub-Arctic, in what was then the Territory of Athabasca, at a noon camp in the Sky Hills lying between the Peace and Laird Rivers. My horses had been unpacked and turned loose to grass on the hillside, and after luncheon I lay in the shade on the grass to read "In Memoriam." A little brown bird was catching mosquitoes and sand flies within a foot of my book when Snipe, the dog, drove it away. Shortly afterward, while lying face down on the grass, I noticed an exquisite star-shaped flower growing there, very small but perfect, and there I wrote the first lines "To Gracia."

Nearly eleven years after, March 21st, she to whom I had written took a longer journey, and this time left me behind. On the evening of April 3rd, having just found the old lines, which I had not seen for years, I wrote the sequel, "Eleven Years After."

## TO GRACIA

I pluck this little star and send thee, Sweet;  
 In the Sky Hills an hour ago it grew,  
 I saw it growing and I thought of you  
 And plucked it as I sat in camp at meat.  
 Sky Hills! a fitting place for weary feet  
 To rest betimes and loving hearts to woo;  
 To pluck white stars from hills of heavenly blue  
 And send love-kissed from solitude's retreat.  
 I would pluck stars for thee one long life through,  
 Win worlds—earn fame and treasure trove,  
 I would dare death to keep this promise true,  
 Defy the torrent's wrath and mountains move.  
 But should I fail in what I strive to do  
 I promise thee my everlasting love.

Sky Hills, Athabasca, N. W. T., July, 1900.

## ELEVEN YEARS AFTER

Deep worn by ghostly footsteps lies the trail  
 Thy feet have trod beyond earth's last frontier,  
 And empty left the world of weeping here,  
 And emptier still our prayers without avail.  
 But yet we know that there beyond the veil  
 The sky hills lie—white stars in fields of blue—  
 Asphodel meadows—all awaiting you,  
 Whose blossoms sweet a heavenly breath exhale.  
 Too soon bereft am I, sweetheart, too soon!  
 Too long and void is life to wander through  
 Until the blessed God bestows the boon  
 Of that last call when I shall follow you  
 And blend our souls in ultimate attune—  
 O love—O star of white in fields of blue!

April 3rd, 1911.

## NON CRUX, SED LUX

'Twas on the morning when she, dying, lay;  
 Half closed to earthly things, her eyes  
 Beheld the break of dawn in Paradise.  
 What guests from yonder lustrous heights, astray,  
 Were with her there to show her on her way?  
 From empty hands she took in sweet surprise  
 The phantom bread and wine to solemnize  
 The first Communion of the long new day.  
 We saw no gleam steal down the radiant space—  
 The gleam of Galahad and Percivale—  
 And yet it came from out some Heavenly place  
 I know it broke from out the rifted veil—  
 I saw the light fall full upon her face  
 When her glad eyes beheld the Holy Grail.

April 5th, 1911.

## VANCOUVER CANADIAN CLUB

BY DR. J. G. DAVIDSON

Professor of Physics, McGill University College, Vancouver, B. C.

The Principal of Westminster Hall was elected President of the Vancouver Canadian Club at its annual meeting in November. This office is, in some sense, the most honorable of all the honorary positions that may be thrust upon a man in a Canadian city. The president plays the host at the luncheons of the Club, and later introduces the distinguished guests to the representative men of the city assembled to make their acquaintance.

The election of Dr. Mackay to this position reveals the place which he has won in the life of the city during the few years since he came from a pulpit in Montreal to organize the educational work of the Presbyterian church in British Columbia. The occasion makes it seem fitting that some sketch of the Canadian Club movement should find a place in this issue of Westminster Hall Magazine.

The Canada Club of London is the parent of all Canadian Clubs. A most interesting record of its proceedings has been kept for more than a hundred years. This Club meets four or five times a year for dinner and, of course, a great many speeches are made. The proceedings are of the same patriotic character as in our Canadian Clubs. Any distinguished Canadians in England are invited to be present as well as other guests actively interested in the affairs of the Dominion. There is no doubt that the Club has taken a most important part in giving to the public of Great Britain a knowledge of the resources of Canada and an appreciation of the aspirations and problems of our people.

Our Canadian Clubs have been developed more or less definitely upon the model of the old Canada Club. The first one was founded in Hamilton about twenty years ago, and probably the honor of originating the idea belongs to Mr. Charles McCullough. Mr. Sanford Evans, later mayor of Winnipeg, was its first President. Mr. Stuart Livingston, now of Vancouver, was president at the commencement of the election campaign of 1896. It was decided at that time that the club should be

### NON-PARTIZAN IN EVERY SENSE

and in accordance with this decision Mr. Livingston resigned his presidency when he decided to become a party candidate. Some four years later the Toronto Club was organized by Mr. Fleming and other clubs have since been formed in all our larger cities from Halifax to Victoria.

In the constitutions of all the Clubs their purpose is stated in almost identical terms, "to foster patriotism by encouraging the study of the institutions, history, arts, literature and resources of Canada and by endeavoring to unite Canadians in such work for the welfare and progress of the Dominion as may be desirable and expedient." It is rather a curious development that the chief activity of all the Clubs should have come to consist in the giving of complimentary luncheons or dinners to distinguished men who, then, are expected to address the members upon the subject with which they are identified in the popular mind and to show the importance of that subject



in the national life. These gatherings are always dominated by a spirit of serious and enthusiastic consideration of Canada's resources and destiny. The addresses are generally of the highest excellence and, in many cases, are of nation-wide interest. It is to be regretted that prejudices (chiefly political) should make it necessary to insist that the addresses should not be of a controversial nature. Most of us would like to hear the message of a distinguished visitor delivered in his characteristic attitude toward it and that is usually the attitude of a fighter. It will be seen that

#### THE WORK OF THE CLUBS

up to the present has been mainly passive. We listen to the addresses and go away without acting upon the suggestions. Practically the only active work of the Clubs has been in the way of agitation for a more general use of the flag. One can look forward to the time when the Canadian Clubs will be the active agencies in forwarding plans for the making of Canadians out of the millions of our alien immigrants. A federation of Canadian Clubs was formed three years ago and will doubtless become the national clearing house for these patriotic movements. In the meantime the policy is wisely one of "letting Topsy just grow."

Canadian Clubs have been formed in several of the chief cities of the United States. They are already serving an important double purpose in keeping alive a feeling of patriotism among our absent citizens and in promoting a sympathetic understanding between us and our neighbors to the South.

The Vancouver Canadian Club was formed six years ago chiefly through the enthusiasm of Mr. F. C. Wade, who became its first President. Its membership is now over twelve hundred and includes most of the representative men of our city whose time is sufficiently their own to permit of their spending a little extra time at the luncheon hour. The other presidents have been Messrs. J. J. Banfield, J. N. Ellis, W. Godfrey, Ewing Buchan and D. von Cramer.

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At all the Canadian Club luncheons there is on the table a card bearing the Club's crest and the following:

A verse synchronized to Calixa Lavalee's Inspiring Air "O 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.

With heart to sing, "God Save the King,"

"Guide Thou the Empire wide," do we implore,

"And prosper Canada from shore to shore."

The above verse was arranged by the late Brigadier-General Buchan, C.V.O., C.M.G., A.D.C., of Montreal.

## CHURCH LIFE AND WORK

### "We Are All Beggars Here"

In Vancouver city the other Sunday a Presbyterian minister mentioned from the pulpit a reminiscence worth recording in our pages. He said that when he was a student in Quebec city, Lord Aberdeen, then Governor-General of Canada, visited Chalmers church there, and someone raised a question as to whether the congregation should on his entrance, rise in honour of him. Whereupon "Professor Crockett, who was of the Old Scots School, said 'No, here we are all alike; we are all beggars here'."

We hope it is not necessary to be of "the Old Scots School", or of any particular "school" to uphold the wisdom of that attitude.

### "Whether or Not?"

There was indeed one phrase used in recalling the incident which struck us as peculiar. The preacher, in applying the story to the occasion, said "Whether rightly or wrongly, he took his stand."

In a case of that kind we do not think it is healthful to have any dubiety even hinted at about the position. Surely there is no room for difference of opinion as to the correctness of the attitude suggested by the Professor and followed by the congregation.

We can understand a congregation rising in a body to show respect for those who have passed Beyond or sympathy for the bereaved; but apart from that no reasonable man should surely have any doubt about the dictum that in church "We are all alike; we are all beggars here."

The primary purpose of church-going is to worship God, and before Him all the outward show of jeweled or tin-

seled covering of "the earthly house of this tabernacle" (even to the varied plumage and otherwise "bedecked, ornate and gay", fashion-enforced and vision-interrupting headgear all too common in many churches), and all the paraphernalia of office and earthly dignities are alike indifferent, or less than nothing, compared with the attitude of the individual soul and the sincerity of the Godward character.

### Current Coin and Divine Right

While we need neither belittle nor scoff at the divisions or arrangements of human "Society", we should in church of all places be reminded of this: That whatever we believe or question as to a future life, all our reasoning and experience of evolution in this world go to demonstrate that the only gold that is likely to be current coin, or of any use in the exchanges of life in higher realms beyond, is the gold of character;—character born of submission of mind and heart and soul to the Christ-spirit, whether or not we recognise Him as He is.

Unless we have got some ancient and unduly-magnified ideas about a "divine right" of kings or emperors and other office-holders, we shall probably acknowledge that men who have these and lower earthly honours put upon them have just as much need as any other souls to cultivate the Christ-spirit and submit themselves to the Divine Master that they may indeed learn of all lasting divine Right.

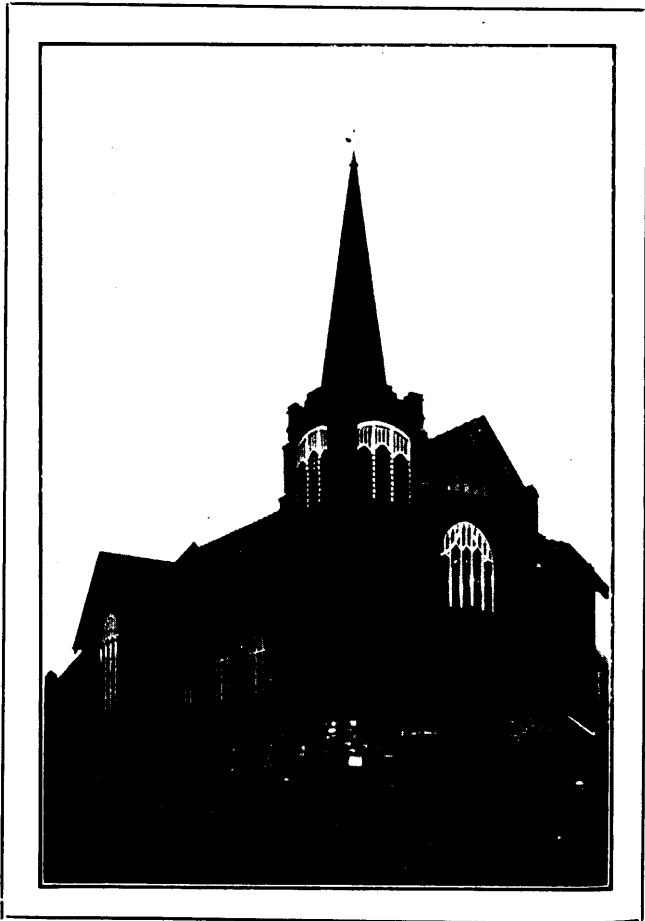
### Progressive North Vancouver

We understand that in North Vancouver the question has been raised as to whether the city should not adopt a more distinctive name, a name that will more fairly indicate to the rest

of the British Empire and the world that North Vancouver is the "Birkenhead" of Vancouver, "the Liverpool of the Pacific."

At any rate, the city grows apace, and further evidence has just been

is pastor. "Ronald," as he is familiarly known by those who happened to be in the Hall in his time, is a fine specimen of the west highland Scotsman who, as a young man and a young minister has already, in Canadian



St. Andrew's Church, North Vancouver

given of great growth in Church life in the erection and opening of a handsome large new church for St. Andrew's Presbyterian congregation, of which Rev. Ronald Macleod, one of the first graduates of Westminster Hall,

phraseology, "made good." He belonged originally to the far-famed Isle of Skye,—far-famed because of the many men notable in history who have been born there; and consequently there has been a double or even treble

significance in applying to him the term of "Skye Pilot."

#### A Scot and a Canadian Too

But if Mr. Macleod is a Scotsman, and a highlander to boot, he, in common with many of his countrymen, is no less a Scot in that he is now a

noted that Mr. Macleod had the benefit of acting as assistant for a period to Rev. Dr. Fraser of First Church, Vancouver.

At this time the Rev. Ronald Macleod in particular, and St. Andrew's congregation, North Vancouver, in general are to be congratulated on the sub-



**REV. RONALD MACLEOD**  
Minister of St. Andrew's Presbyterian  
Church, North Vancouver



**REV. A. O. PATERSON**  
Minister of Kerrisdale Presbyterian  
Church, Vancouver

zealous and hard-working Canadian, and a western Canadian too. He did, indeed, take his Arts course in Eastern Canada, and also, if we remember aright, his first year theology; and these changes of venue in his course have no doubt only the more widened his experience, and the better fitted him for aggressive work in the fast-growing city of North Vancouver, on the other side of the harbour, which has already declined to be an "adjunct" to Vancouver. It may also be

stantial and well-equipped edifice which has just been opened for public worship. The picture herewith reproduced will give a fair idea of the structure.

The opening services were held on Sunday, 15th December, when, by request of the managers, the young pastor himself preached, though he had in the dedicatory part of the service the help of the presence and power of the revered moderator of the Westminster presbytery, Rev. Dr. Wright.

**“The Institution and the Spirit”**

In the evening Rev. A. O. Paterson of Kerrisdale, Vancouver, (another first graduate of Westminster Hall and college associate of the pastor's and one of the most brilliant scholars who have been connected with the West) preached with characteristic power on “the Institution and the Spirit in Religion.”

We quote a few passages noted from the lips of the preacher by our own representative:

“Let us never forget this, that the religion of price, the religion of protestantism is not of form but of spirit; that mere ecclesiasticism is anti-Christ, for His Kingdom is not primarily an organization at all; the Kingdom of Christ is a thing of motive and of spirit.”

“The spirit of this age is different; it is a spirit of commercial organization on a vast scale, and every religious body, yes, even the Salvation Army, is subtly exposed to the spirit of the age. But while we live in the world, and while we should not be unsympathetic to what is going on, I contend that the Holy Spirit of God should have more to say to you and me than the spirit of this age. It is not organization that we stand for but a new Spirit.”

“There is far too much tendency to kow-tow, to bend down to the forces that are around us in this age. What this age needs is something to challenge it out of its self-complacency and conceit; and what men need in this age is to be summoned by a new authority to repent of their sins before God and to do the works of righteousness and faith.”

“We have need of new authority in religion. The church is no longer the authority that it used to be; the Bible is no longer the authority that Protestantism once made it; we have got to have the authority that Jesus took,

the authority of the Spirit.”

Afterwards Mr. Paterson said there was a true emphasis on the institution which will come to us when we get the right emphasis on the Spirit, and in this connection he dealt with those who went to the other extreme, and who would do away with the Church altogether; have no paid ministry, and no organization of any kind. “The Outward is not to be despised so long as it is the true vehicle of the Inward. These bodies of ours are the temples of the Holy Ghost; we are not to despise these bodies, the temples of the Spirit.”

“The average man needs outward forms and religious habits to tutor him and nurture him in the spiritual life, and especially do we need these helps in the earlier stages of the religious life, and I wonder how many of us have got out of swaddling clothes in the religious life.”

Further on the preacher referred to “a Spirit of spurious spirituality” which would do away with all forms. “There is abroad a specious spirit of toleration and liberalism which enables a man to say, ‘one church is as good as another’; which is because he does not attend any. This is the toleration of indifference.”

Again: “The churchless christian is the Christless christian; if you love God in your heart I defy you to ignore the house of prayer, ay, even on a wet Sunday morning, when so many people are apt to think that christianity begins at home.”

“The sin of the time of Eli is the sin of our own time; indifference both to God and to his sanctuary, and it is producing national and individual weaknesses among us.”

“Revert in memory to the time when your faith or penitence was at high water mark, and you will think of the time when your observance and atten-

tion to religious duty was the same. I tell you, church life and christian life is just like anything else. It is just like real estate that we talk so much about in these days; according to what you put into this thing will be the dividends that you realize; and the spiritual tone in any man's life is an exceedingly delicate thing."

"We have been listening to beautiful music from trained voices; don't you know that means that the singer has, by constant practice, to keep that tone simple and pure; so the tone of a man's soul is the same. The tone of the voice of the soul is an exceedingly delicate thing, and it is only by constant prayer and by constant assembling of ourselves together and rededicating of ourselves to God, that we maintain that tone in its beautiful simplicity."

"The Church is a human institution and very imperfect, and yet it is a great minster organ at which the Holy Spirit sits as Master Musician and there is no man that does not need this high and soul-stirring music within him, for we all, on the thorny trails of life, as individuals, are weak, and we need to join in the chorus of Spirits that give glory and adoration to God."

#### Dr. John Pringle of the Yukon

Of course everybody who has heard anything about the Yukon Territory, church work there, and—several other things—has heard of Dr. John Pringle. But whatever one may have learned through press or personal reports, there can be no difficulty in forming an opinion of the man after one has heard Dr. Pringle officiating at a service or lecturing on his Trail experiences.

It seems safe to assert that the secret of much of his success might be put into a sentence: He is a man any open-minded person could not help liking. He has the "human touch,"

the charm of a winsome personality.

A man educated and equipped for the ministry, he went into the great Northland and "roughed it" year after year along the trail, and now is emphatic and unquestionably sincere in saying that he reckoned nothing of it hardship.

Dr. Pringle impresses us as the type of a christian minister worthy of all honour and praise; men who give themselves entirely to their work and whom even calumny and envy find it impossible long to misrepresent.

#### A Hurried Visit

Other visitors to Vancouver this month of a quickly passing kind, but representatives of a work of lasting interest, were the Rev. T. Hunter Boyd and Mrs. Boyd. Mr. Boyd's designation is "secretary for the British Isles and Chaplin on the Clyde," and in the twelve brief hours he and his wife spent in the city, he found time to give an address at Westminster Hall which was fairly suggestive of the extensive and important work with which he is connected. One fact mentioned by Mr. Boyd itself demonstrates the need and urgency of the work under their charge: the number of emigrants from that quarter coming to Canada increased from about 1,700 in the year 1900 to 30,000 in 1910.

The temptation which besets many classes of church people leaving the old lands to be careless or indifferent about church connection after reaching a new country is well known; and the Presbyterian churches in Scotland and Canada are seeking to do their part to make clear that if people coming to Canada remain any time without affiliating themselves with the church, it is not to be the fault of the churches.

Even in so hurried a visit, the impression left by Mr. and Mrs. Boyd was that the "Overseas Welcome" de-

partment of the church is fortunate in having these two earnest workers in charge on the "other side."

#### **Kitsilano Calls Rev. A. D. McKinnon of Boston**

In seeking to call a successor in the regular pastorate, the congregation of Kitsilano, Vancouver, found themselves saying, in effect, "How happy could they be with either" Rev. D. C. McGregor, who has been doing work in connection with the Budget, and Rev.

Alexander D. McKinnon, of St. Andrew's church, Boston; but the ultimate result of the meeting was that a unanimous call was given to Mr. MacKinnon.

Mr. MacKinnon is a native of Lake Ainslee, C. B., and a graduate of Queen's university. He has been about fourteen years minister of St. Andrew's church, Boston. During his student days however, he had some experience of missionary work in the interior of British Columbia.

## NEWS FROM VICTORIA

#### **Dr. Campbell's Successor**

The congregation of the First Presbyterian Church, Victoria, have called as successor to Rev. Dr. Campbell, Rev. John Gibson Inkster, B.A., of First Presbyterian Church, London, Ontario.

The call was hearty and unanimous, and one very pleasant feature was that it was not the result of candidating. Mr. Inkster is wholly unknown to the congregation unless by reputation.

#### **Knox Church Progress**

At a special meeting of this congregation held in mid-December, it was

reported that the finances of the congregation were never before in so good condition. The lots recently purchased for church site have been paid for all but four hundred dollars. The intention is to proceed with the building of a fine new church as soon as possible; and to bring this time all the nearer the sum of three hundred dollars was subscribed at the meeting, so that the managers are confident that they will begin the year clear of all encumbrances. Such practical christianity is good evidence of the harmony and enthusiasm which characterize this congregation.

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## THE USE OF CONSCIENCE

And I will place within them as a guide  
My umpire Conscience; whom if they will hear,  
Light after light well used they shall attain,  
And to the end persisting safe arrive.

—Milton.

## AROUND THE HALL

### A SUCCESSFUL VENTURE

For the first time in the history of Westminster Hall, the winter term students were associated in the arrangements for a public entertainment. The function had for its chief end the laudable purpose of helping to cover the cost of a piano for the institution.

The untiring Ladies Auxiliary, of which Mrs. McNaughton is president, have honourably carried the burden of furnishing and replenishing the Hall; but the present student body deserves credit for thus sharing in the work necessary for the adequate equipment of the college.

The services of a very fair representation of front rank artistes in Vancouver and vicinity were secured in an honorary way. Towards the success which followed, the work of the student committee no doubt contributed not a little, but it is only right to record that a very large share of the credit is due to Mr. William Thomson, from whose Vancouver shop the piano happened to be purchased. That Mr. Thomson, apart from his professional interests, takes an active and helpful concern in the life of the community will be better understood when it is noted that he was associated in the arrangements for the visit to the West of Rev. James Barr of Glasgow, whose addresses and lectures brought out such large crowds some months ago.

Mr. Thomson was not only responsible for the presence of the larger number of the artistes who took part, but he himself contributed to the programme in a way which added to the agreeable variety of the entertainment, and showed that he is admirably qualified to interpret stories of Scottish life and character.

What was true of Mr. Thomson was not less true in the case of Mr. Good, who sung and portrayed the lighter and exaggerated side of Scottish life. His matter was good-natured and laughter-provoking, but if we may venture a word of criticism, we think this gentleman showed himself far too good a comedian (no pun meant) to need ever to give countenance, even indirectly, to any customs which have been a bane and in no way a blessing to "Puir Auld Scotland." We hope we are as ready as the average man to see and to admit the "funny" side of things as brought out under certain liquid influences, but experience proves that there are such inexhaustible sources of Scottish wit and humour independently of anything referring even remotely to "Scotch", that we have no hesitation in saying it is better to leave it alone. From the point of view of English expression, as well as in a much more serious way, we advise: Never use "Scotch"; do not in any public way give any liquid which bears that name any avoidable countenance even in jest. Apart from religious views or church interests, we have seen too much of the harm that whiskey can do in life, to be inclined to approve of it, or its affects, being made light of. Besides what people laugh at, they are in danger of coming to tolerate; and, in some things, well-intentioned and



“broad-minded” toleration comes to mean encouragement of what is detrimental to the individual and national life.

The parenthetical remark which happened to be made by Mr. Good “And Scotland is a christian country!” could be repeated with tragic seriousness as the conclusion of far too many sequels following in the history of Scottish families from too much freedom given to men in the use and abuse and in the obtaining of liquid fire in that free, independent, and beloved land.

To indicate the high class nature of the programme generally we need only record that the following artistes were responsible for the other numbers; in the order of the programme: Aeolian Quartette, (Messrs. Clelland, Robb, Wardhaugh and Murray); Mrs. Scott, Miss Margaret McCraney; Mr. A. Victor Davis, Mus. Bac.; Mme. Mable Cary Scholtz; Miss Lena Crake; Mme. Este Newton; Mr. Cochrane; with Mr. W. C. Smith as accompanist.

The Mayor of the City presided, and in a few fitting words at the opening referred to the utility of Westminster Hall in training men acquainted with western conditions.

It is only fair to all concerned to note that, in this first venture of the kind under the auspices of the winter student body, the members of it were very much left to themselves. Principal Mackay happened to be absent in the east attending to church business, Professor Pidgeon is studying in the old country, while the remaining member of the permanent theological Faculty (Professor Taylor), we have reason to believe, has been overtaxed with other duties.

In the whole circumstances, we think all concerned deserve to be sincerely congratulated at the result of the concert, which was attended by a very fair-sized audience, and must have contributed a substantial sum towards the object in view.

### A NOTABLE MAIDEN SPEECH

To some of those present the last debate must have provided a pleasant surprise. One man, new to the college this winter, whom some of us may have had little or no opportunity of knowing yet, and with whom we may have exchanged only a few sentences, “came out of his shell.”

On the football field, some days previously, he had shown that he could be serviceable, and next he gave evidence in debate that he would have to be placed in the front rank group of the winter term debaters. Those who had not heard Denham speak until that night, and until after he was voted one of the three to represent the college in the debating contest, must have listened to him with considerable satisfaction. Clear, incisive, careful, he gave good evidence not only that he must have been experienced in discussing questions with his fellows elsewhere, but that he was entirely free from any trying measure of nervousness which often handicaps or impairs the work of many otherwise excellently qualified men.

In his review of the speakers, Mr. Maxwell did not attempt any detailed criticism, and, in the circumstances, he showed good taste as well as good judgment. We fear that the impartial observer would have to

admit that, with the exception of Denham, the debaters of that evening (subject: the church and social questions) suggested more or less what we may call the "sermonic" in language and gesture alike.

### A FAMOUS ELOCUTIONIST'S ADVICE

In this connection one recalls an injunction which an outstanding elocutionist in Britain used to give to the students of one of the colleges of Edinburgh. Dr. Moxey, a medical man, who later turned to elocution and was famous for his powerful expositions, and who for some time before his death taught a class in the Heriot-Watt college, Edinburgh, was wont to relate how he had occasion to say to some of the divinity students,—“For any sake, man, talk like a man, and not like a minister!”

That this injunction was not born of any lack of sympathy with ministerial work, will be better understood if it is noted that in these latter years of his life Dr. Moxey became a strongly evangelical christian, and (apart from his class work) did not use his voice unless in the cause of religion.

The same excellent exponent of English expression (some of whose lectures the writer was privileged to attend) was wont to make another simple statement which, whether or not it is given prominence in up-to-date elocution books, deserves the attention of speakers in general, and students and ministers in particular. It was: “Remember that the longer you take to say a thing, the longer you give your audience to take it in.” That does not, of course, mean that one need go to sleep over the saying of it.

### A NEW TITLE FOR LORD ROSEBERY

We have no wish to assume a place among the higher critics, but we feel that preachers, no less than some other public speakers, would do well to give special heed to the elementary rule quoted above and be more deliberate in their delivery.

In this connection, it may be worth while noting that the man who is probably the foremost living orator in the world to-day, Lord Rosebery, speaks at a rate in the neighborhood of one hundred words per minute. The writer has not only heard him speak on different occasions, but at one time in particular took a “turn” in officially reporting the noble-man. To anyone interested in literature and life, it is at once a privilege and a pleasure to hear Lord Rosebery deliver an address; and if William Jennings Bryan (whom we have heard in Vancouver) may fairly be called the “silver-tongued orator”, we would venture to maintain that the literary lord may justly be called the “golden-toned.”

### A REMINISCENCE AND A SUGGESTION

A reminiscence of college life mentioned by Principal Mackay in the initial address to the literary society this season would justify a suggestion which may be worth while putting into practice now and again at any rate. There is no doubt that all the members of the student body could benefit by the points which a professional elocution teacher would be likely to bring under their attention after hearing a discussion. At all events, it is questionable if the method of electing critics or judges from among the

Hall men themselves is a good one. When student problems were discussed, the society acted wisely in not nominating any critic. Apart from Mr. Maxwell's declinature, the subject under discussion that evening was of far too vital importance to allow any special attention to the form of expression.

But when it comes to a matter of debate merely for argument's sake, it may be useful to have a professional critic, and if judges are to be held necessary at all, it would perhaps be preferable to get them from outside. At the last debate the judging was in danger of proving a farce because of the length of time the judges were away, and one facetious member indeed was disposed to move that a committee be appointed to go in search of them.

Of course it will always be difficult for any man who is in any measure "one of themselves" to speak with the same force and effect to his fellow-students—at least during his residence in the college.

Whatever a man's experiences or qualifications, the spirit which Carlyle so well expressed in referring to Burns, is ever dominant in human nature; and we are all in danger of being slow to recognise worth and ability close beside us. "Is not this the carpenter's Son?"

We all need more and more to make allowances for the possibilities of the individual soul which, if it cannot ignore its base of human inheritance and the initial conditions of its life on earth, may nevertheless, not only make the best of these, but aspire to, and draw from sources of life that are not inborn.

There is, however, the old method of deciding a debate by show of hands. One objection against that course might be that in that way, as in other things, men are in danger of being influenced not by the main question at issue or the powers of argument or oratory displayed, but by personal considerations. But the sooner the junior students of the Hall learn to estimate debating force and other matters without any undue consideration of petty personal points, the better it will be for themselves and their progress towards fitness for wider service.

### AN OBJECTIONABLE ATTITUDE IN ADDRESS

By the way, it is remarkable how many men get into the way of thrusting their hands into their trousers' pockets when they get up to speak. We have noticed quite a number of men about the Hall acting in that way, and the same objectionable attitude may be observed among members of such a public body as the Westminster Presbytery.

The attitude is at once slovenly in the speaker, and disrespectful to the audience, though of course we know those guilty of it have no intention of being either. King George's advice (when Prince of Wales) in another connection may well be given to those apt to be guilty of such an attitude in address: "Wake up!"

## CHURCH HISTORY IN BRITISH COLUMBIA

### PRESBYTERIANISM IN THE EARLY DAYS

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

#### I. Epoch-Making Days in Connection With the Church of Scotland

The Rev. Simon McGregor, St. Andrew's Church, Victoria, was mainly instrumental in bringing into existence the Presbytery of British Columbia in connection with the Church of Scotland.

To his suggestion to visit Scotland for the purpose of inducing other ministers to come to British Columbia, the officebearers and members of St. Andrew's Church generously responded. And, upon his able presentation of the case at Edinburgh, in the spring of 1875, the Old Kirk, with extraordinary liberality, agreed to send four additional labourers into the field. By the 31st day of August all the ministers from Scotland had reached Victoria.

On the following day, 1st September, 1875, and within St. Andrew's Church, Victoria, B. C., the Presbytery of British Columbia in connection with the Church of Scotland was formed, consisting of Revs. Simon McGregor (Moderator); William Clyde (Clerk); George Murray, Alexander Dunn and Alexander B. Nicholson, the last two being ordained at said meeting and their names added to the roll.

Mr. McGregor was minister of St. Andrew's Church, Victoria; Mr. Nicholson had charge of the rural districts in the vicinity of Victoria; Mr. Clyde ministered in St. Andrew's Church, Nanaimo, to the coal-mining population there, where a manse was soon added to the church property; Mr. Murray, locating in Nicola Valley in which a church was built in 1875, had the spiritual oversight of the whole country east of the Cascades; and the writer of this record had the district along the Fraser River now covered by the Presbytery of Westminster.

A short time after his ordination Mr. Nicholson was offered and accepted a teaching situation in Victoria, thus leaving his field vacant. But Mr. McGregor, until he left Victoria in 1881, gave afternoon service to at least two of the principal points in the field, and also, assisted by the members of his own congregation, built a neat church at Craigower.

Early in the history of the new Presbytery: (1) Rev. B. K. McElmon, encouraged by a number of families in Comox who had been acquainted with him in Nova Scotia, came to the province, was ordained by our Presbytery and settled in Comox, where, for several years, he did much self-denying work and was the chief instrument in the erection of a substantial church and manse. Also (2) Rev. Robert Jamieson, and his congregation of St. Andrew's, New Westminster, in connection with the Presbyterian Church in Canada, applied for admission and were cordially received, the H. M. Committee, Toronto, nowever, continuing to pay the necessary supplement to Mr. Jamieson's salary.

Mr. Jamieson came from Ontario to New Westminster in the spring of 1862, and there and then proceeded to organize the congregation of St.

Andrew's, to which he ministered until 1884, with the exception of some four years spent in Nanaimo, where he also organized a congregation and built a church. In 1884 he resigned, handing over a full church to his successor, the Rev. John Sutherland MacKay.

While Mr. Jamieson was in Nanaimo, Rev. D. Duff had charge of St. Andrew's, New Westminster. Mr. Jamieson returned to New Westminster in 1869, and was succeeded at Nanaimo by the Rev. W. Aitken, who laboured there and at other points with much ability for a short period and then returned to Scotland. Mr. Duff went back to Ontario.

In addition to the duties of his charge at New Westminster, Mr. Jamieson did a good deal of pioneer work along the Fraser River, travelling by canoe, and enduring much hardship and exposure in the discharge of his duties.

As years passed on and as changes in the personnel of the Presbytery of British Columbia took place, Mr. Jamieson did not find his connection with it congenial, and at length both he and his congregation dissolved their relation with the Presbytery of British Columbia, and were received into the Presbyterian Church in Canada in 1884. Until his death in 1893, at the age of sixty-four, Mr. Jamieson continued to hold the position of Chaplain in the Penitentiary near New Westminster.

Within six years of its formation all the first members of the Presbytery of British Columbia had left the province except myself. For nearly eleven years I remained at Langley. During those years three church buildings were erected, one at Fort Langley, another at Mud Bay and a third at South Arm or Delta by the contributions of the Presbyterian population in the respective districts, liberally assisted by Presbyterians in Victoria and New Westminster.

The late John McKee was the moving spirit in the erection of the South Arm or Delta Church. The people to whom I ministered at Langley and adjoining districts, almost to a man, treated me from first to last with much kindness and consideration, and at our departure in 1886, they presented us with handsome gifts, together with a purse containing \$104.

Perhaps it is only fitting that I rescue from oblivion and give prominence to a few facts, which, in justice to the Church of Scotland and its early representatives in the ministry in British Columbia, ought to be known and recorded.

For nine years previous to 1875 the Church of Scotland had a minister stationed at Victoria; first, Rev. T. Somerville, M.A., now of Blackfriars Church, Glasgow; second, Rev. Simon McGregor, M.A., lately of Appin, Scotland. For ten years subsequent to 1875 the Presbytery of British Columbia, in connection with the Church of Scotland, occupied almost all the chief centres of population throughout the province.

During these years seven church edifices and two manses were erected, all free of debt except one. These main positions were held, and these churches and manses were built during the darkest and most depressing period ever known in the history of the country.

Speaking for myself I can testify that during these years the people generally were greatly discouraged, many doubting whether the country would ever come to anything and whether it were possible to build a railway across

the Rocky Mountains. Many were ready to leave if only they could sell out for as much as would take them back to the homes which they had left. But buyers did not appear, and thus many against their will were from necessity obliged to remain. When better times arrived, of course, they did not wish to leave.

The transition from Scotland to British Columbia in 1875 was very great, much greater than from Ontario or Nova Scotia at the same time. Granted therefore, that the ministers of the Church of Scotland did not adapt themselves so readily and so easily to new country life as colonial men would have done, granted that they learned some things slowly and painfully, still they did as well, to say the least, as could have been expected under conditions so discouraging. And every one of them, on leaving, left with the esteem of all fair-minded, right-thinking people.

I have been led into this line of remark from the knowledge that in some quarters there exists an opinion that the Church of Scotland was in a manner a failure in British Columbia, that Presbyterian Church work was at a standstill for a whole decade, and that not till the Canadian Church assumed the reins was any real progress effected. So dissimilar, however, were the conditions before and after the advent of the Canadian Pacific Railroad that, apart from explanations, no fair or reasonable comparison can be made.

From 1875 to 1885 the population of the province remained all but stationary. The Cariboo gold-fever had almost spent itself. Money was so scarce in some quarters that difficulty was experienced in obtaining the necessities of life.

But the building of the Canadian Pacific Railroad revolutionized matters generally. Men then could readily find remunerative employment. Money began to circulate more freely. Farmers could dispose of their produce at fair prices. From 1885 the tide of immigration began to rise, and it continued to increase in volume, until in 1891 the population was double, and treble in some districts, what it was five years before. The Canadian Church came in with the tide, and reaped the many advantages accruing from that favourable circumstance.

But, if ministers and congregations under the regime of the Church of Scotland did as well as could have been expected under conditions so depressing as those narrated above, why, it may be asked, did it come to pass that within a few years, the Church of Scotland was superseded in British Columbia and its various congregations absorbed by the Presbyterian Church in Canada?

In this way: Soon after the stream of immigration began to flow toward the Pacific Coast, it was seen that the majority of newcomers were from the different provinces of the Dominion, and not from the old country. The presumption was, therefore, that in the event of a vote being taken in any congregation with reference to church connection, a majority of votes would be cast in favour of connection with the Presbyterian Church in Canada. And, in any case in which a vote was taken, the result was just what might have been anticipated.

Again, while here and there, at first, a murmur might be heard at the manner in which certain advances with a view to union were made by indiscreet supporters of the Canadian Church, old-timers, most of whom came direct from the old country, were not averse to union in itself. They were unwilling to appear ungrateful to the Church of Scotland for generous aid in the day of sore need. They remained unchanged in their attachments to the Church of their fathers with all its tender and sacred associations. At the same time they realized that, so far as mere Presbyterianism was concerned, and apart from feeling and sentiment, it was quite immaterial, there being no State Church in British Columbia, to which connection they belonged. Moreover, it was considered that, as Edinburgh, the seat of

Government of the Old Kirk, was far away, in the event of a resignation by a minister of his charge, the result might be in the future, as it had been some times in the past, a long vacancy and perhaps an unhappy settlement. Toronto, on the other hand, was near by, relatively speaking. The Home Mission Committee were naturally more in touch with the sister province, and, from their position, they were better acquainted with its special needs than the Colonial Committee.

Again, the Church of Scotland, while it did nothing to induce union did nothing to discourage it. It left the matter of union entirely in the hands of the congregations and ministers concerned. They were on the ground, and supposedly were better qualified to decide what was right and expedient in the circumstances.

The Canadian Church, on its part, was ready to welcome, and, when necessary, to help any congregation or mission field seeking admission.

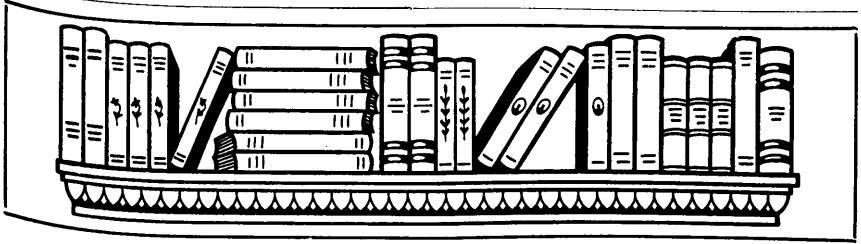
Taking then a conjunct view of these facts and considerations, it ought not to be a matter of surprise that one congregation after another noiselessly dropped into the Canadian Church until all had come in, beginning with Langley in 1886 and ending with Wellington in 1889.

The Presbytery of British Columbia met once a year, generally in St. Andrew's Church, Victoria, on the first Wednesday in May. When the brethren met in May, 1876, after nine months' labour in their respective localities, they had much to tell regarding their new experiences, the strange sights which they had witnessed and the strange characters they had met. Each one had a somewhat different tale to give but in his own way told of the low moral and spiritual tone which everywhere prevailed as compared with Scotland, and the great need of "the preaching of the Cross, which is the power of God."

On looking back to those early years of ministerial life in British Columbia, while I remember some things fraught with pain, I also recall many times and occasions of happiness of the purest kind. The preaching of the gospel at the places of meeting, and from house to house, was one of those pleasures. I was always glad when the Sabbath came, was always able to keep appointments, and rain or shine, good road or bad, I always found the people waiting. Almost all attended. Many felt lonesome. Some felt homesick, especially when Sunday came. Most appeared eager to hear the Gospel preached, to gain something to cheer and strengthen them in their struggles. To preach to people in such frames of mind was a great pleasure, involving at the same time deep responsibilities.

Previous to the union of the congregations with the Presbyterian Church in Canada the ministers of the Church of Scotland in British Columbia were as follows: On Vancouver Island:—St. Andrew's Church, Victoria, Rev. T. Somerville, Rev. S. McGregor and Rev. R. Stephen. St. Andrew's, Nanaimo, Rev. Wm. Clyde, Rev. A. H. Anderson and Rev. J. Miller. Comox, Rev. B. K. McElmon. Wellington, Rev. James Christie. On the Mainland:—Langley, Maple Ridge, etc., Rev. Alex. Dunn; Nicola Valley, Cache Creek, Clinton, etc., Rev. George Murray.

Neither Mr. Somerville nor Mr. Miller belonged at any time to the Presbytery of British Columbia. The former had left the Province several years before the Presbytery was constituted, and the latter came to it after the Presbytery had become defunct.



## THE BOOK SHELF

### "OUR TASK IN CANADA"

The first book to reach us for review this month is one which should find a place in the library of every Canadian interested in the social and religious life of the country.

In the first place, anyone to whom Ruskin's idealism in book structure (expounded in "Sesame & Lilies") commends itself, will be appealed to by the clear typography, wide margin for markings, and neat appearance of the book; and when in addition the reader has a living interest in his Homeland and the work of building it up in righteousness, the subject matter of the book will not only appeal to him, but deepen his concern in the so vital "Task"

Our interest is not lessened by learning that Mr. R. G. MacBeth, of Paris, Ontario, is responsible for the work, which has a short introduction written by Dr. A. S. Grant. Though we have never met Mr. MacBeth, we have gathered before now that his active career has included experience of the west coast, as well as of other parts of Canada. From the book itself, indeed, one may glean that the experience of the writer of it has been extensive in other matters besides those relating to topography. Mr. MacBeth apparently was a lawyer before he became a minister of the Gospel, and his legal training shows itself in the clear and concise way in which, in different chapters, he sums up or states his case; as, for instance, under (1) the Value and

Use of the Church, (Chapter I.); (2) the Oriental Immigration problem in British Columbia, (Chapter VI.); and (3) Romanism in Quebec, (Chapter VII).

"Our Task in Canada" (Publishers: The Westminster Company, Ltd. Toronto) is a book which should unquestionably be in the homes and hands of every man and woman interested in the healthful development of our great Homeland. The book provides in small compass—there are only 146 pages in all—a statement and a review of the present conditions of the country, and of the "task" now before the people, a careful study of which will enable the man of the pew as well as the man of the pulpit to realise what the church (in colloquial Canadian) is "up against."

The little book which one gathers from Dr. Grant's introduction, was prepared for publication at the request of the Home Mission Board, is meant to be a kind of Home Mission Text Book; and it certainly seems in every way well adapted to that end. There is a frontispiece of Dr. James Robertson (similar to our own of the other month), and there are portraits of other superintendents of missions. If we may venture a word of criticism in this connection it would be that it seems a pity that to get a place in that portrait gallery it was necessary for the Home Mission workers first to have to their names the preface of "The late." When we saw the others we expected



to find a picture of the last Home Mission Superintendent, (Rev. Dr. E. D. McLaren, whose work of course is mentioned in the book) and of his successor, Dr. Grant; and perhaps a portrait of the man who has so well stated "Our Task in Canada" might also have been given to the reader. There is a natural and worthy human curiosity concerning potent personalities which makes people scan with interest a good portrayal of the features; and we see no reason why men of notable use or influence in the world or any considerable community, should need to graduate to another sphere of life before a picture of them is given prominence. If it be alleged that such procedure may generate vanity, it may be recalled that some one has said or suggested that vanity is much the same in all men; that it differs only in its form of expression; and further,

that a humble man may be proud that his is humble. In any case, we say let us have good portraits of the men of work and worth and do not let us in this matter, any more than in others, wait till they have gone from us ere we show that we respect and honour them.

We think "Our Task in Canada" and Mr. MacBeth's treatment of it are matters for the serious consideration of every churchman and patriot. Readers who make a practice of reading with pencil in hand will find occasion to use it freely. Because of Mr. MacBeth's masterly review of the situation "From ocean unto ocean," the book has only to be known to win earnest attention, to challenge thought, and ultimately help not a little in the undertaking and overtaking of the "Task."

—D. A. C.

## PENCIL MARKINGS

### From "Our Task in Canada"

"God's most ancient organizations on the earth are the family and the church. The family precedes the Church, and to this day the Christian home is the citadel of the nation."

"The Church needs men, but men ought to be taught that their need of the Church is much greater than the Church's need of them."

"The Church has an economic value which even the worldly man is quick to understand. The existence of the Church in a community makes business and human life safer."

"The enactment and the administration of good laws rest on moral standards, and early in the study of my former profession of law, I learned that no law can be successfully enforced that is not based upon the Ten Commandments. There are certain types of people who may prefer, as Kipling says, the manner of life that is found

"Somewheres east of Suez . . . . .  
Where there ain't no Ten Commandments."

But we have no desire to see that type of life become the order of things in Canada. We do not want the laws or the morality of the lands "East of Suez" to prevail here. The idea of God kept vividly alive is necessary to law and order, and because the Church is keeping alive the idea of God, patriotism of the true type will maintain the Church."

"Churchgoing may not be religion, but religion does not seem to live long without it, and when religion dies the nation will perish. Any man who makes effort to help any organization which lowers the tone and purpose of the Lord's Day is not even a respectable Canadian—much less is he a Christian. There is no need of an organization to help humanity on the down grade."

## A SEASONABLE MESSAGE

By the Moderator of the General Assembly,  
Rev. D. G. McQueen, D.D., Edmonton, Alberta

The difference that the coming of Christmas into the world of men so long ago has made is to be measured by the appreciation and use of all the accumulated blessings and opportunities that life presents to us today.

We are the heirs of the bygone ages and this ever increasing difference forms a large part of the sum total of responsibility. His coming among men in the way in which He came and the well defined purpose of that coming and His going has made it intolerable in the day of reckoning for those who remain indifferent or become hostile to the difference that His Appearing has made and is still destined to make among men. No stage or condition of human life has been left untouched or unblessed from childhood even to old age in all ages by Him of whom the herald angels sang "Glory to God in the highest, and on earth peace, good will toward men."

His constant attitude towards man while among them was one of waiting to bless with the imperishable gifts that alone can make the truly "Merry Christmas" and the "Happy New Year" and the abundantly joyous life.

With the prayer that this "inheritance, incorruptible and undefiled and that fadeth not away" may be yours in union and communion with Him "whom having not seen ye love; in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

### THE H. M. CONVENOR RETIRES

Rev. John A. Logan is retiring from the office of Home Mission Convenor of the Westminster Presbytery.

Mr. Logan is among those outstanding characters in the church and educational life of the West coast about whom it is difficult for us to write simply because he is associated with "the Hall," being in charge of the Arts department.

While we do not mean to ignore, and are in no way ashamed of our Presbyterian colours, we have no wish to be narrow or sectarian. On the other hand we do not mean to let our nearness to a man or his connection with any particular denomination prevent us giving honour to whom honour is due.

As Home Mission Convenor, as minister at Eburne, as clerk to the Synod of British Columbia, as treasurer of Westminster Hall before Mr. Burch, and latterly as chief-tutor, librarian, and hard-worker generally, Mr. Logan is well known to most people in touch with the educational and religious life of the West.

Considering the onerous nature of his other duties, it was more than time that he was relieved of the arduous work of the Home Mission convenorship. When he is not called out for Sabbath supply, or helping in organization work, Mr. Logan is in attendance at St. Andrew's where (as noted formerly) he also made his mark some years ago as teacher of a Bible Class for adults. We have asked Mr. Logan to give us a short review in connection with his experiences of the H. M. Convenorship.

### THE NEW H. M. CONVENOR

"If you heard the voice and did not see the speaker, you might think he was Dr. Pidgeon." So said some of the men familiar with Professor Pidgeon's preaching after first hearing his brother, Rev. E. Leslie Pidgeon, now pastor of St. John's Vancouver.

Mr. Pidgeon takes up the H. M. convenorship which Mr. Logan has felt compelled to resign.

## A TIMELY RETROSPECT

On my retiring from the convenorship of the Home Mission Committee of the Presbytery, the editor of the Westminster Hall Magazine, ever on the alert for church news, has asked for a review of the period covered, extending over about six years. And the first thought is toward those who in the earlier days blazed the trail, carried the burden, held up the Cross and made easier the task of providing the means of grace to all who came to this new and progressive land. It is interesting to glance over this period and note the remarkable rise and progress of the mission fields and their gradual development into self-supporting congregations in and about the city of Vancouver. At the time this narrative begins there were five self-supporting, two augmented charges, with one mission field between Burrard Inlet and the Fraser River. Now there are eleven congregations, five augmented charges and five mission stations. These results have not been attained without strenuous effort. The growth has been a natural one, corresponding in some degree with the growth of the city and its suburbs. In all cases the work of extension has been acute at the initial stage. Securing the site and erecting the church has been the severest test. In some cases the new field has been assisted by congregations or individuals, which has greatly helped to tide over their first difficulty. It is hoped that soon our extension committee may be in possession of a fund which will enable a group of settlers in needy localities to have a spot on which to build a church.

Returning to 1906. At that date we had but one small church on the whole eastern fringe of Vancouver, and it reported only 20 families. This church

property was sold and two congregations organized, one on either side—the one on the south, the "Robertson Memorial," which from the beginning had the status of self-support; the other, "Dundas Street Church," was for a while a mission field and then went on to augmentation. Further south, on Westminster Avenue, and near 28th Street, "Westminster Church" was organized as a mission field and in a few years became a fully equipped congregation. Their present church is on 26th Avenue and Sophia Street and is too small for the needs of that growing charge. In the same year St. Paul's Church was started and a church erected on the corner of Burns Street and 14th Avenue. Leaving the status of a mission field, it has been on the augmented list for nearly two years. At Cedar Cottage, east of St. Paul's, a mission was organized in November, 1908, which was soon raised to an augmented charge, and in a year passed on to self support. Their church is well located in the centre of a rapidly growing district. On the southern border of this congregation a mission has been recently organized and is now preparing to build a church. Two other fields near the centre of South Vancouver were organized about two years ago, one east, the other west of Fraser Avenue. Both have churches, both are augmented, one has a pastor and the other is in process of settlement. These are known as South Hill and St. David's congregations. At the River Road where it crosses Fraser Avenue is a mission of three or four years' standing and at one time a part of the Eburne charge. It has attained the status of an ordained field and is bright with expectations. The latest organization is the Vancouver Heights mis-

sion at the extreme north of eastern Vancouver, and overlooking Burrard Inlet. The situation is ideal, and the new church is convenient to the worshippers.

About six years ago Kitsilano came into prominence and a congregation was hived off from Cnalms Church. The first services were held in a rented room of a store near the waterfront, where the first Communion was held and organization effected. Soon the congregation moved nearer the centre of the parish and carried on its work in a much larger building. The work of erecting a more permanent structure was undertaken and for about three years they have been worshipping in their commodious church on the corner of Vine and Third Streets. Kitsilano, too, has given birth recently to a mission situated in West Point Grey, where a few months since a church was dedicated to the worship of God. Proceeding to the south, we reach the prosperous hamlet of Kerrisdale, in which mission work has been carried on for over two years, and now is a full-fledged congregation with a pastor, recently inducted.

This bare sketch of the planting of mission charges in and about the Terminal City is an indication of rapid growth, as well as activity on the part of all those who have had a part in providing church homes for the incoming families whose desire it is to worship the God of their fathers in the way in which they had been accustomed. Equally interesting is the story of expansion in other parts of this vast presbytery—at North Vancouver, the Westminster District, the fertile valley of the Fraser, the Loggers' Mission and other camp work; in the up-coast regions and along the ways leading to Fort George and Fraser Lake. Details of the heroic work done in these extensive reaches may come later. Each mis-

sion field to which reference has been made has had its history. A short one, certainly; only a page, but that page is full of loyalty to Christ and his church, of earnest endeavor, noble effort and self-sacrifice. It would be a pleasure to inscribe the names of a long list of faithful workers whose contributions have made this work possible. Such a list would include Boards of Managers, under whom churches have been built in every field with one exception; Ladies' Aids, which generally have furnished the churches and provided an organ, choirs, which by concerts have added to the general funds; and individuals, who have given liberally and at a time when most needed. The work of the student missionary has been as invaluable as it has been faithful. The missionary is the church's pioneer and agent. He goes into the community and gathers up the families for the first time and meets them in some private home or school house. A Sabbath school is started, a C. E. is formed, a communion roll is made, a church is built, and after six months or a year he is passed on to another field. The church can well afford to be zealous in her appreciation of the splendid work done by those whom it has sent into these fields to the important task of doing foundation work and in carving out what will in the near future be flourishing congregations; and to Westminster Hall, which has furnished us with so many faithful young men whose hearts the Lord hath touched. The future looms up largely and brightly. Vancouver is an infant among cities. Everything indicates growth and points to a large influx in the near future. In the march of progress the church must keep step with every phase of growth and development; the spiritual must not be lost in the material, for the things that are seen are temporal, but the things that are not seen are eternal.

# ECHOES OF LIFE

## AN INAPT ILLUSTRATION

The writer of these notes happened to be one of the official newspaper reporters present—probably the youngest officially engaged—in Dumfries, Scotland, when Lord Rosebery delivered his address there at the Burns' Centenary Function in 1896.

The peerless prince in oratory and prince of peers in literature spoke the same evening in Glasgow.

In an hour's chat with the Rev. Dr. Bryce, Western Canadian pioneer educationalist, of Winnipeg, who recently visited Vancouver, we were interested to learn that Dr. Bryce had been present on the platform at these Burns' Centenary meetings.

The reverend doctor, who, as was evidenced at the Closing Exercises of Westminster Hall, is geniality personified, mentioned among others, one incident in his reminiscences worth recording here. He told how one public man, in making a speech, ran in a quotation from Burns, and quite unconsciously to himself but much to the amusement of some observers, pointed with dramatic effect in the direction of Lord Rosebery as he uttered the line:

"See yonder birkie ca'd a lord!"

## LORD ROSEBERY'S PLACE AND POWER

Lord Rosebery had the misfortune to be born great; otherwise he might have been greater.

But if that applies to life and literature, one may doubt if he could under any conditions have been more fascinating in oratory. As it is, every man who has any liking for literature, and who is capable of being thrilled by the heart-felt and therefore heart-stirring words of one who is at once a great mind, a great orator and a great soul, will be thankful that such men are given our race, whether they are born in cottage, mansion-house, prairie-shack, or log-cabin.

Though in literature he has given us "The Last Phase" of Napoleon, we believe that he himself belongs, not by right of ancestry but by the royal and divine right of broad human sympathies, insight into and power of interpretation of life, to a class which is above that of great warriors or world-conquerors.

Judging by the many instances in British Empire life in recent decades, the best fruits of Lord Rosebery's abilities may be to come yet. So far as age is concerned, in not a few cases the neighborhood of the allotted span, and beyond it, has proved the intellectual prime of many men; and we should be glad to find that there is more Empire or literary work of greater usefulness still waiting this "noble lord," who has always appealed to us less as a "lord" than as a noble man in the best and simplest sense of these words.

Lord Rosebery was forty-eight when he was welcomed in Edinburgh as Prime Minister in 1894; so that he may now be held to be merging to-

wards the age of mellowing maturity and the zenith of his intellectual power. He has in former times proved himself so pre-eminent, not only in literary exposition and in the interpretation of human character, but as the Statesman-Apostle of Empire, that we cannot refrain from expressing the hope that even in this world his "best is yet to be!"

### "A MAN'S A MAN FOR A' THAT"

From all which our readers may infer that we are far more concerned with the personal worth of any public man than with his attachment or non-attachment to any particular party. Political parties change and pass; but the workman, be he statesman or woodman, who has sterling character and a strong personality, makes his impress in any condition of life; and whether a man is born peer or peasant no doubt every man has in his own sphere and measure at times "to breast the blows of circumstance and grapple with his evil star."

### TWO IMPERIAL STATESMEN—MORE EVIDENCES OF SIMILARITY

As it happens, on the day in which the printers' formes of this Magazine were being prepared for the press (18th December) Sir Charles Hibbert Tupper gave an address in the University Club, Vancouver, in which he dealt with matters making for the consolidation of the Empire.

With a reference in an earlier page already in type, we listened with peculiar interest to the Canadian statesman's speech. The theme of Empire-building is his, as it was Lord Rosebery's, and he speaks as an Imperial statesman.

We believe that the suggestions made by Sir Charles that there is need for change in the copyright and naturalization laws, and in the regulations affecting merchant shipping, will be unqualifiedly endorsed by men of all parties in Canada. By all means let us have equality throughout the Empire in such matters.

For the benefit of our British readers, we reproduce verbatim one of the passages from the address which called forth the applause of the large company of University men who heard Sir Charles Hibbert Tupper's address:

"A few years ago Mr. Asquith did not hesitate to say in very carefully-considered language, that it would be impossible for a moment to allow any of the governments of the colonies, or any of the colonies speaking generally, to share in such matters as Foreign Policies and Treaties, and various other matters, not only of imperial concern—that is concern of the heart of this empire—but concerning each and every one of us. Well, only a few years have rolled, and now the same Mr. Asquith, affected by such development as I have been briefly referring to, has congratulated the parliament that matters are so mature that they are going to have the assistance and advice of the Overseas Dominions in regard to all these matters."

## SEASONABLE WORDS.

### A WORD TO NEW SUBSCRIBERS

The announcement made this month on the third page of our enlarged "Insert" may be left to speak for itself. As a consequence, of course, we expect our circulation to be largely increased before the New Year is very old.

So far as the past month is concerned, however, we are in the happy position of having to give a word of explanation, if not of apology to the numerous subscribers who entered our list in October and November. Because of the pressure of work in other departments, it proved impossible for us to have these new subscribers attended to until well into December; but with additional assistance, we hope to be able to keep pace with our fast-developing publication.

Because of certain inquiries we have received, we think it well to note that if the Magazine is not duly delivered to every subscriber on our list, the cause will not be that any have been struck off through their overlooking payment for a month or two after due date. We do not wish to encourage dilatoriness in that matter, but it seems to be necessary to make this note. As our subscribers' list increases, and the work of every department becomes more onerous, omissions may occasionally occur. In every case of non-delivery we shall be obliged if subscribers will send a card of notification. Please remember that unless we are given your *present* address, your Magazine is likely to be returned to the publishing office.

### A WORD TO ADVERTISERS

To the chiefs of many firms or their representatives whose goodwill and business consideration we have earned, we wish to say that the same reason as before has kept us from "calling again." We have continued to give primary attention to those departments of our publication which will not only justify but ensure their having a business interest in our pages. We are more concerned to have a common business interest with them than to have their "patronage" in any objectionable sense; and we hope to enlarge our advertisement section shortly.

### A WORD TO EXCHANGES

As the foregoing paragraphs may suggest, we are not only alive to the great opportunity which the Last Best West offers to a publication with the ideal we have set before us, and towards which we are unstintedly devoting our energies, but we are already beginning to enter into our inheritance.

It is no empty foolish "boosting" to say that we recognise that the city of our publication must become one hardly second in importance to any city within the British Empire. We are at the great gateway of the Golden West, the first port of the empire of the Pacific, and at a coastland which, for eight months of the twelve is, in attractive climate and natural beauty, much of an earthly paradise; and we are in touch with its educational life and not indifferent to anything affecting its well-being.

Because of our belief in the place and power of the press in its various forms, and the value of exchange in viewpoints, we have entered



certain periodicals on our exchange list. We have occasion to know, as well as any other publishing office, how difficult it is to give attention to every detail of a fast-developing business within a given time; but we think it right to record that those publications which, with the beginning of the year omit to enter us upon their exchange list, are likely to be dropped from ours. Life is too short, and our own business too pressing, and already too considerable, for us to give time to writing in individual cases. With such Canadian Magazines on our exchange list as our contemporary, the *British Columbia Magazine*, and the *Review of Reviews*, established by the late Doyen of British journalists, Mr. W. T. Stead, among our British exchanges, we have little to say to other publications other than this, that we shall welcome reciprocity, but that unless they exercise "freewill" in putting us on their "exchange" list, they are not likely to be "predestined" to remain long on ours.

### A "SPATE" OF PUBLICATIONS

With the Fall season, there was something of a "spate" of new publications in Vancouver city. One weekly, which promised well in many ways, lived only a few weeks, another changed to a monthly, and of the remainder reports are not to hand. Putting a publication through the press and keeping it going is, like many other things in life, not nearly so easy from the inside as it may seem from the outside.

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### ARTHUR'S VOW

"I made them lay their hands in mine and swear  
 To reverence the King, as if he were  
 Their conscience, and their conscience as their King,  
 To break the heathen and uphold the Christ,  
 To ride abroad redressing human wrongs,  
 To speak no slander, no, nor listen to it,  
 To honour his own word as if his God's,  
 To lead sweet lives in purest chastity,  
 To love one maiden only, cleave to her,  
 And worship her by years of noble deeds,  
 Until they won her; for indeed I knew  
 Of no more subtle master under heaven  
 Than is the maiden passion for a maid,  
 Not only to keep down the base in man,  
 But teach high thought, and amiable words  
 And courtliness, and the desire of fame,  
 And love of truth, and all that makes a man."

—Tennyson.