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Westminster Hall Magazine

Vol. II

August, 1912

No. 2

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

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NOTE

With increased organization and continued development in all departments, we hope soon to be able to enlarge the Westminster Hall Magazine.

Our September issue will contain an article on "The Late Principal Dykes," by the eminent teacher and writer, Rev. Professor W. G. Jordan, of Queen's University, Kingston.

We are also pleased to be in a position to announce that among many other articles of merit that will shortly find place in our pages is one on "The Young Man for the Age," by a front rank preacher and teacher in the Older Homeland.

An article by a writer in the western legal world will also appear shortly.



REV. PROFESSOR A. R. MacEWEN, DD., LL.D.
of the New College, Edinburgh

Professor MacEwen has been lecturing on Church History at Westminster Hall, Vancouver, this summer. In addition to the college class work, he has taken various special services in connection with ordinations of elders, the opening of Chalmers Church, etc., in Vancouver and vicinity, and he was an outstanding and memorable figure at the International Interdenominational Conference held this year near Seattle, Washington, U. S. A.

We may hold that all who have heard Professor MacEwen lecturing or preaching, and who wish the West to benefit by the combination of strong intellectuality with spiritual power, will hope that the arrangement whereby such leading teachers and preachers of other parts are brought to the Pacific Coast may long continue, and that Vancouver may have the privilege of welcoming Professor MacEwen back.

(Special Engraving for Westminster Hall Magazine)
Photo by Duryea, Vancouver:

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AUGUST, 1912

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THE PACIFIC COAST CONFERENCE

An International Interdenominational Meeting

The Pacific Coast Theological Conference has come to stay. That was the feeling of all who were at Bainbridge Island, Chataqua Grounds, Seattle, where the second meeting occurred.

Representatives were present from the Anglican, Baptist, Congregational, Lutheran, Methodist and Presbyterian Churches, from both sides of the International Boundary, and the general feeling was that in the highest experiences, all these distinctions are forgotten and we are one in Christ. This international interdenominational good fellowship is one of the most valuable features of the Conference, and many will look back with pleasure to the grassy hillsides and the broad verandah where the intervals between sessions gave opportunity for informal chats.

The program, while thoroughly good and solid enough to be of value to the student, was yet eminently practical and most helpful.

Its two outstanding features were the series of lectures on "Epochs of the Church," by Rev. Prof. A. R. McEwen, D.D., of New College, Edinburgh, and on the "Church and Social Problems," by Rev. Prof. Graham Taylor, D.D., of Chicago. Dr. McEwen's course was a revelation of the amount of inspiration and education for the modern man there is in periods of church life long since past. Prof. Graham Taylor brought home to the hearts of all who heard him the mag-

nitude of the problems confronting our civilization and the hopefulness of solving them through the Gospel of Christ.

The first day was largely devoted to the problems of paganism at home and abroad, the discussions being introduced by strong papers by Rev. Geo. Hartwell, B.D., Supt. of Foreign Missions for the Methodist church in Vancouver, and Rev. E. T. Ford of Tacoma.

Rev. Dr. Leonard of Seattle gave a rousing address at the evening session on "Our Mission Problems."

"Inspiration" was the theme for the second afternoon, the morning of each day being given up to the courses by Drs. Taylor and McEwen. Prof. Trumppour of Latimer Hall read a very thoughtful and scholarly paper on "Inspiration" as seen by the Fathers, and Prof. McEwen presided over the questionnaire and discussion which followed and proved to be one of the most interesting sessions of the Conference.

Dr. H. Francis Perry, D.D. of Vancouver was the speaker at the evening meeting and his presentation of "The Bible and Life" was most helpful.

"The Church and Modern Error," the general subject for the third afternoon brought out three first rate papers by Principal Hetherington of Columbian College, New Westminster, Rev. Vincent Shaler and Rev. E. L. Benedict, D.D., of Seattle; but no time was left for discussion as many of the

Seattle ministers had to return to the city.

"On the Church and Social Order," the program for Friday afternoon, two very illuminating and helpful addresses were given by Rev. Robt. Connell, of Victoria, on "Christianity and Socialism," the other by Ex-Mayor W. D. Wood of Seattle, a layman whose contribution was in no way inferior to that of his clerical brethren.

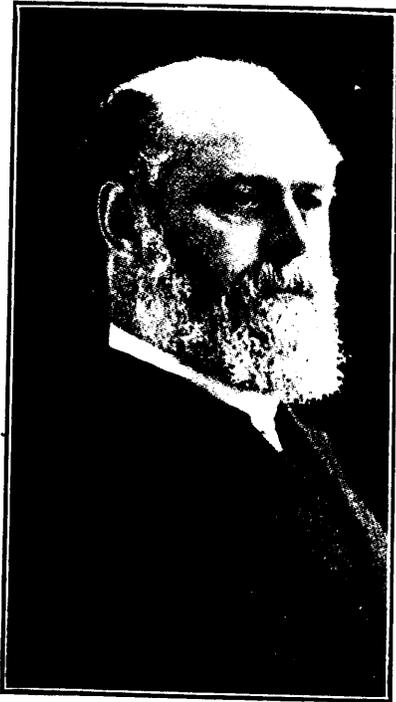
On Thursday afternoon arrangements were made for continuing the conference and Rev. Principal Vance of Latimer Hall, Vancouver, was elected chairman and Rev. Harmon A. Carson of Victoria, secretary of a strong

international committee. Under their energetic leadership the success of next year's meeting is assured.

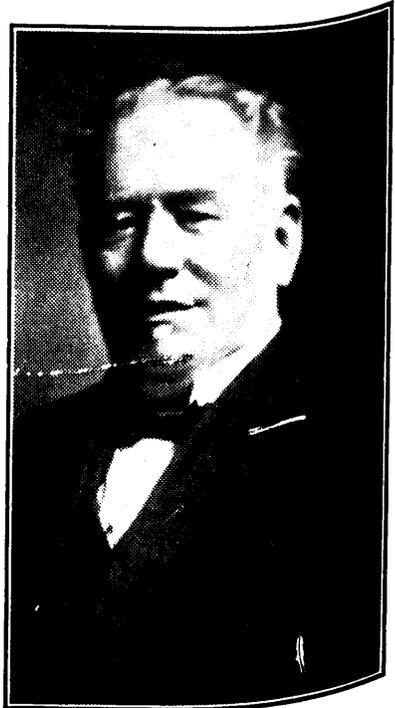
The only two features that marred the otherwise ideal gathering were the unpreparedness of the hotel staff and the illness of Rev. E. L. Smith, D.D., chairman and one of the originators of the Conference, and of Rev. Dr. Thompson, the vice chairman.

Plans will soon be under way for the Conference of 1913 and all ministers within reach of the Pacific Coast should so map out their year as to include its meetings. The cause of Christ on the Pacific Coast will be greatly aided by such meetings as these.

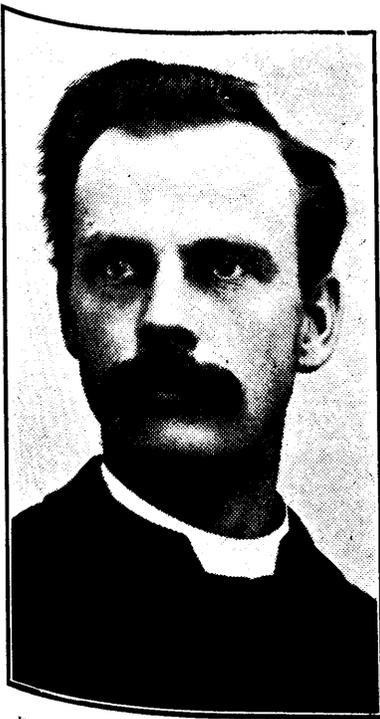
THE PORTRAIT GALLERY OF PROMINENT CHURCHMEN
(Ministerial and Lay)
(Second Selection)



Principal Gordon, Queen's, Kingston



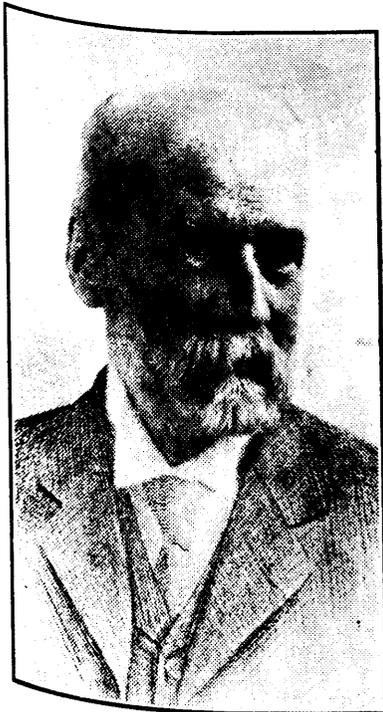
Mr. Walter Paul of Montreal



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Rev. Dr. Herridge, Ottawa



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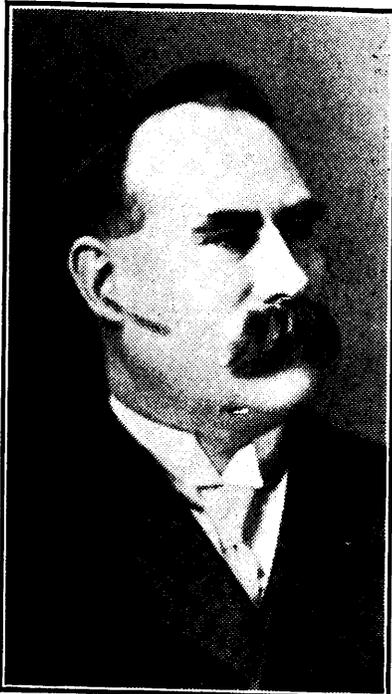
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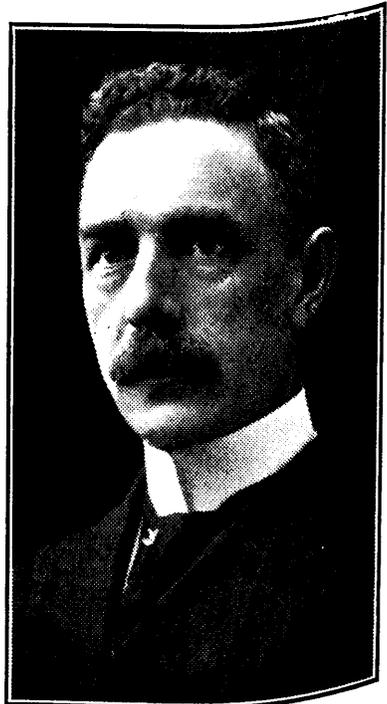
D. S. MacKenzie, Edmonton



Rev. Principal Seringeour, Montreal



Rev. W. D. Reid, Montreal



J. D. Higinbotham, Lethbridge

A HOUSE DIVIDED AGAINST ITSELF

By Edward Arthur Wicher

A house divided against itself—this is my heart.

I seek to love the Father, and I love the world; I aspire after heavenly good, and I want the gains and pleasures of this life; I have high ideals of service for my fellow-men, but I can find no way of making them operative in the day's work.

Deeper and deeper still in my soul there is a cleavage between the man that I am and the man that I fain would be. My experience contradicts every aspiration of my soul. I long for immortality, yet am doomed to die, and everything that I behold is also doomed to die; I dream of a perfect purity, and in the next moment fall into grievous sin; I find myself stifled by the narrowness of the room in which I stand, and gasp for breathing space; I struggle for air that is free as infinity; and immediately I feel the impulsion of the next small job that nudges my elbow.

At first sight it would almost seem as though God had made man in order to mock him, so far apart are his desires and his attainments. Was it a divine irony that prompted the creation of the universe?

Nor does any worldly success which may come to us deliver us from the pressure of the human paradox. What avails the accumulation of material comforts, if the soul is not satisfied? Man cannot live by bread alone. Nor can he live by work alone. He must ask himself: "What is the value of this work for the soul?" There are multitudes of men today who are toiling successfully in the world's work, building up great commercial enterprises, amassing wealth, erecting for

themselves spacious houses, in which to dwell and display their goods, enlarging their power to the four corners of the earth, and, at the same time, hating their work, their wealth, their power, and themselves, and feeling the utter staleness and futility of their days. There has probably been no time since the decadent days of the Roman empire when so many men have felt in their souls the constant reluctance against the tasks of their hands.

The current literature of the world is, on the whole, either wistful or pessimistic. With some few brave exceptions its books are not restful or contented. Society shivers while it dances. Labor knocks at the door of the palace of the rich man; and the frightened occupants are trying to hold the handle from the inside. Some of the social prophets foresee violence, repeated under many forms, and in no form more characteristic of our day than in the endeavour of some men to partition off the house into several rooms, where the contradictory activities of their souls may be conducted without coming violently into collision with one another. The house is divided into several compartments for the several classes of business. Men who are good husbands and generous fathers are also hard and oppressive employers. Men who are tenacious of their grasp of the principles of orthodoxy are also implacable in their persecution of those who are opposed to them. One part of their heart is kind; another part is cruel. One part is upright and honest; another is tricky and circuitous. Religion is religion, and business is busi-

ness; but business has sometimes no real connection with religion.

But the house divided against itself cannot stand. It ought to fall and it must fall. Ruin of the inner life, confusion of the relations of the outer world, enmity between parents and children, between rich men and poor men, are the inevitable and terrible consequences of the division of the heart. We need to pray, with an increasing insistence, the prayer of the psalmist: "Unite my heart to fear Thy name."

"Unite my heart!" For it is wholeness of heart, with an undivided and unchanging devotion to God, to His truth and purity and life in His Son Jesus Christ, that can alone secure the peace of our inner life, the harmony of all the parts of our nature, the integrity and happiness of our days.

Jesus rebuked the wind and the sea, and there was a great calm. Jesus rebuked the demon in the demoniac man, and he sat down at the feet of the Saviour, clothed and in his right mind. Out of the warring elements of our souls there comes forth peace, and gladness; out of the turmoil of our lives there come forth gentleness and grace. God's blessing falls upon the world like balm. Christ's spirit possesses our spirits, and we are very quiet. And then we learn that strength issues from sweetness, and greatness issues from gentleness.

If the utmost measure of human misery is found in the house divided against itself, the utmost fullness of human happiness is attained in the house which Christ has unified, and purified, and filled with bright and radiant spirit.

SIDELIGHTS ON CICERO FROM HIS LETTERS: II.

Robert A. Hood, B. L.

After such a record as his life has shown up to this time we should expect that he would bear his fate with fortitude; but it was not so. Note how he writes to his wife Terentia who remained in Rome.

"If you do not hear from me so frequently as you might, it is because I can neither write to you, nor read your letters without falling into a greater passion of tears than I am able to support; for though I am at all times, indeed completely miserable, yet I feel my misfortunes with a particular sensibility upon those tender occasions.

"Oh! that I had been more indifferent to life! our days would have been, if not wholly unacquainted with sor-

row, yet by no means thus wretched. However if any hopes are still reserved to us of recovering some part at least, of what we have lost I shall not think that I have made altogether so imprudent a choice. But if our present fate is unalterably fixed—ah! my dearest Terentia, if we are utterly and forever abandoned by those gods whom we have so religiously adored and by those men whom I have so faithfully served; let me see you as soon as possible that I may have the satisfaction of breathing out my last reparting sigh in your arms.

"I have spent about a fortnight at this place with my friend Marcus Flaccus. This worthy man did not scruple to exercise the rites of hospitality

towards me, notwithstanding the severe penalties of that iniquitous law against those who should venture to give me reception. May I one day have it in my power to make him a return for those generous services which I shall ever most gratefully remember.

"I am just going to embark and purpose to pass through Macedonia on my way to Cyzicum. And now, my dearest Terentia, thus wretched and ruined as I am, can I entreat you to be the partner and companion of my exile? But must I then live without you? I know not how to reconcile myself to that hard condition; unless your presence at Rome may be a means of forwarding my return; if any hopes of that kind should indeed subsist. But should there, as I sadly suspect, be absolutely none, come to me, I conjure you, if it be possible; for never can I think myself completely ruined while I enjoy my dearest company. But how will my dearest daughter dispose of herself? A question which you yourself must consider for as to my part I am utterly at a loss what to advise. At all events, however, that dear unhappy girl must not take any measures that may injure her conjugal repose, or affect her in the good opinion of the world. As for my son—let me not at least be deprived of the consolation of holding him forever in my arms. But I must lay down my pen for a few moments; my tears flow too fast to suffer me to proceed.

"I am under the utmost solicitude, as I know not whether you have been able to preserve any part, or (what I sadly fear) are cruelly robbed of your whole fortune. I hope Piso will always continue, what you represent him to be, entirely ours. As to the transmission of the slaves, I think you have no occasion to be uneasy.

For with regard to your own, you only promised them their liberty as they deserved it; but excepting Arpheus, there are none of them that have any great claim to this favour. As to mine I told them if my estate should be forfeited, I would give them their freedom, provided that I could obtain them the confirmation of that grant; but, if I preserved my estate, they should all of them, excepting only a few whom I particularly named, remain in their present condition. But this is a matter of little consequence.

"With regard to the advice you give me of keeping my spirits, in the belief that I shall again be restored to my country, I only wish that I may have reason to encourage so desirable an expectation. In the meantime, I am greatly miserable in the uncertainty when I shall hear from you, or what hand you will find to convey your letters. I would have waited for them at this place, but the master of the ship on which I am going to embark, could not be prevailed upon to lose the present opportunity of sailing.

"I entreat you to take all possible care of your health and be assured your misfortunes more sensibly affect me than my own. Adieu, my Terentia, thou most faithful and best of wives! adieu. And thou my dearest daughter, together with that other consolation of my life, my dear son, I bid you both most tenderly farewell." Brundisium, April 30th.

This is only part of one of a number of letters written to his wife during this period of exile, all of them in much the same strain of unmanly bewailing. Cicero's whole attitude at this time is hard to reconcile with his previous record. Bolingbroke has ably described it in his *Reflections on Exile*: "This great man," he says, "who had been the saviour of his coun-

try, who had feared in the support of that cause, neither the insults of a desperate party nor the daggers of assassins; when he came to suffer for the same cause, sunk under the weight. He dishonoured that banishment which indulgent Providence meant to be the means of rendering his glory complete. Uncertain where he should go, or what he should do, fearful as a woman and forward as a child, he lamented the loss of his rank, of his riches and of his splendid popularity. His eloquence served only to paint his misery in stronger colours. He wept over the ruins of his fine house, which Clodius had demolished; and his separation from Terentia whom he repudiated not long afterwards, was perhaps an affliction to him at this time. Everything becomes intolerable to the man who is subdued by grief. . . . Cicero's behavior, in short, was such that his friends as well as his enemies, believed him to have lost his senses."

Thus we see that Cicero's philosophy when put to the test was not proof

against the trials and tribulations of the world. The grievousness of his exile was greater to him, however, than we are apt to think if we forget what Rome was to the Roman of Cicero's day, what Paris is to the modern Parisian, and the Roman, however far duty or the pursuit of gain might have called him from his metropolis, always looked forward with the keenest longing to the day of his return. Cicero was no exception to this rule. The country had no great charms for him and I imagine he held its scenery somewhat tame. So it was with the profoundest dismay that he found himself debarred from entering Rome.

It was not long, however, before the tide of popular favour, largely by means of Pompey's influence as it was, began to turn and Cicero was recalled; and his journey back to Rome was a triumphal progress, the people in the different cities through which he passed receiving him most enthusiastically and he entered Rome as a hero.

THE VALUE OF PATIENCE

On the whole it is patience that makes the final differences between those who succeed or fail in all things. All the greatest people have it in an infinite degree; and among the less, the patient weak ones always conquer the strong.

—Ruskin.

So may my soul nurse Patience day by day,
 Watch on and pray;
 Obedient and at peace,
 Loving till death when life, not love, shall cease.

—C. ROSSETTI.

PSALM VII.

A lyric of David which he sang unto the Lord concerning the action of Cush the Benjamite.

The Psalmist prays
for protection from
his foes.

He declares his
innocence,

and calls upon God
to fight for him,

and to judge between
h'm and his
adversaries.

He trusts in God.

O Lord, my God, Thou are my Refuge-goal.
Save me from those who make me fly in
fear;
Lest, like a lion, he destroy my soul,
And rend it piecemeal, while no savior's
near.

O, Lord, my God, if I have done this thing,
If in my hands there be iniquity,
If I've abused him that did friendship bring,
(Yea, him I saved my causeless enemy),
Then, let my soul be hunted, and captured
by the foe.
Yea, let him tread my spirit his conquering
feet below,
And in the dust before him, my honor let
him throw.

Arise, O God, in anger unrestrained!
Lift up Thyself against the foe un-
chained,
And wake for me, Thou judgment hast
ordained;
And let the gathered peoples hedge
Thee nigh,
And over them return Thou then on
high.

Jehovah metes out justice to the world with
equity.

Oh! Judge me, Lord, according as I've
acted righteously,
And as is mine integrity, so be it unto me.
Oh! Let the wicked's wickedness come sud-
denly to end;
But Thou the righteous man, O Lord, estab-
lish and defend.
The righteous God, to try them, doth with
heart and reins contend.

My shield is in God's custody,
Who saveth those that upright be.

God is eager and
ready for justice.

A picture of the
wicked one become
a victim to his
own folly.

He renders thanks
for deliverance.

God is the righteous Judge of all crea-
tion,
A God that daily stirs his indignation.
If man repents not, he will whet His
sword,
He hath His bow bent ready to His
hand,
He hath also, the tools of death pre-
pared,
He makes His arrows each a flaming
brand.

He travaillith. Behold! 'Tis with iniquity.
Mischief he hath conceived, and brought
forth villainy.
He hath a snare-hole dug, and emptied it,
And fallen is himself into the pit.
His mischief shall return in vengeance
dread;
His violence came in upon his head.
According to his righteousness, thanks to
the Lord give I,
And praises sing unto the name of the Lord
God most high.

—DONALD A. FRASER.



REV. W. L. RAYNES

One of the first students of Westmin-
ster Hall, Vancouver

Mr. Raynes attended classes at Al-
berta University last winter, and his
article on the situation there is pub-
lished herewith. As lack of space
alone has prevented earlier publication
it should be noted that the article was
written from the viewpoint of some
months ago. Mr. Raynes, who is a
graduate of Westminster Hall, was
elected first president of the Students'
Council of Robertson College, Edmon-
ton. He is now in active service at
Coquitlam, British Columbia.

A GLIMPSE AT THE UNIVERSITY SITUATION IN ALBERTA

By Walter L. Raynes

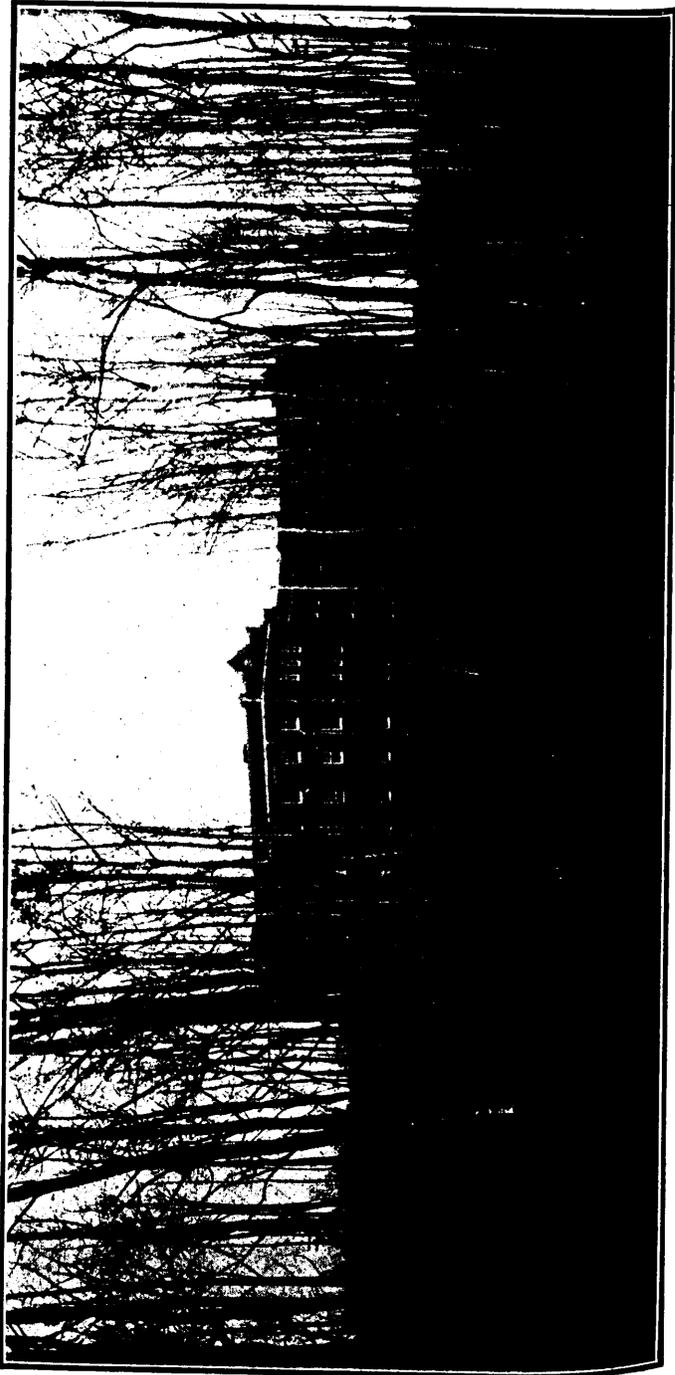
A sojourner in Alberta is not allowed to forget, even for a day, that this province is divided into south and north. (The real geographical north is as yet, in a large degree, an unknown quantity). The interests of the south are apparently distinct from those of the north. Where the line of demarcation is drawn is very difficult for the stranger, and probably for an old-timer, to discern.

Calgary is the champion city of the south, and upon Edmonton devolves the task of dominating the north. Shortly after one's arrival in Alberta, he may expect to be told by some scrupulously honest person not to believe anything about Calgary which he might see in the Edmonton papers, or hear from people of the northern parts. Another person equally kind and just as honest hailing from the north, may whisper to the same newcomer, that he is not at any cost to listen to any reports concerning Edmonton which might appear in the Calgary press, or be made by those whose home is in the south. To the outsider, at least, the rivalry between these two parts of the province is very keen, and not altogether wholesome. This competitive spirit, which doubtless is a good thing, if not over-done, seems to have permeated and influenced, what should be the great common activities of the province.

Its business, its political, its higher educational interests smack too much of the combat. Of course, the Maritime Provinces have their St. John and Halifax; Ontario its Hamilton and Toronto, and British Columbia its Vancouver and Victoria. But there is more of sameness in the cities of the

northwest. Calgary and Edmonton might be called, with little injustice to each, great distributing centres, commercial cities. The spirit of commercialism which is so prominent in these centres should not be allowed to infect and dominate the higher education of the province which it threatens to, or may accomplish. Unity in all walks of higher life is commendable and desirable, and one sees the truth of this especially in a comparatively new province.

One of the defects or dangers of our party system of government, which has many virtues, is that a great number of the people expect the Opposition to oppose tooth and nail every large measure or scheme put forth by the existing government, whether that proposition be right and feasible or not. The McBride Government in British Columbia, to a large extent, over came that danger when it delegated the choice of a university site to a non-partisan committee. Alberta did not. The present university site was chosen by the provincial legislature. The place selected was Edmonton South Side, or what was then known as Strathcona, across the river south of old Edmonton. Consequently not a few of Calgary's most enterprising citizens are not pleased. Calgary is to have a university of its own. The provincial legislature, by the narrow margin of two (the vote being seventeen to fifteen, some of the members refraining from voting) this last session decided not to grant the proposed new institution degree conferring powers. But it is conceded by a great many of those opposed to the establishment of a university in the city



Athabasca Hall, Edmonton, Present Teaching Centre of the University of Alberta.

of the south, that before very long Calgary will be granted by the provincial government that for which it is seeking.

The anniversary number of "The Morning Albertan," Calgary, seemed to put the southern point of view and determination in a nutshell. To quote a paragraph or two:

"Before another anniversary number of the Morning Albertan is published, and before another year has passed, a magnificent university building will crown the rampart of hills to the west of the city of Calgary. It will be endowed and financed by the citizens of Calgary, and will be maintained almost entirely by their generosity without government assistance of any kind.

"When it was decided in 1906 by the provincial government to establish the Alberta Provincial University at Strathcona, the citizens of Calgary were very much disappointed that the advantages of Calgary in the matter of location had not been recognized. From that time on the need for an institution for higher education in Calgary, at which young men and young women not only of the city, but also of Southern Alberta, could pursue their studies further than the Collegiate Institute course without the expense of going to an eastern university, became more apparent year by year."

Already it is stated that there has been secured for the proposed institution "upwards of \$1,250,000 in land and cash subscriptions." The ratepayers of Calgary passed a bylaw granting \$150,000. A splendid site has been secured. A supply of students is already forthcoming, and the outlook is hopeful. The dreams of the enthusiasts are expected to come true.

Notwithstanding the position taken by the promoters of a university, in the south, rapid progress continues to

be made by the Provincial University at Edmonton, and great things are being planned for the future.

The site consists of about 256 acres, an ideal location occupying a commanding situation on the south side of the high bank of the Saskatchewan river opposite older Edmonton. There has been only one building erected so far, which has been in use this session for all purposes, but will ultimately be used for a dormitory. This building, which is a plain brick structure, affords residence for about fifty students. It has classrooms, offices, a large and beautiful dining-room, and a well-equipped library, etc. A very interesting section in the library is that devoted exclusively to Canadian authors, donated by Dr. Rutherford. Through the kindness of the Alberta Methodist College directors, who have a large building on the grounds, their convocation hall has been used by the university on many occasions. The course at present consists of arts and applied science. Other faculties will be added. Four years ago a beginning was made with twenty-five students, and a professional staff of five, including President Tory. Today there are nearly two hundred students and a faculty of fourteen. This year twenty students will receive their B.A. degree. Full equipment has not been made in the science course, but in the very near future this department will furnish a full curriculum.

When the session of 1912-13 opens it is expected that there will be another building erected which will furnish residence for another fifty students, and greatly facilitate the work of both arts and science. There will also be a considerable addition to the efficient teaching staff, and the enrolment of students will show a marked proportional increase.

On the whole, the Provincial University at Edmonton has achieved signal success. Already it has afforded an excellent opportunity for the Affiliated Theological College in preparing recruits for the ministry in an efficient way before entering the study of theology. Those who intend to enter the professions of law, medicine, teaching, science, etc., will receive here a training second to none.

It is not a bad sign, it is a good omen to see the keenness with which the north and south vied in desiring a university. It shows that in a land of untold material wealth, where to no small degree the emphasis is being placed upon the mere accumulation of money, and where the standard of success is very largely the amount of things a man may gather together in his lifetime, that there are among the most enterprising and loyal citizens a very large number who recognize the true value of higher education, and what it means to the best citizenship of our country.

Although the people of Calgary are somewhat jealous of Edmonton's having both the seat of Parliament, and the Provincial University, it would be altogether unfair and narrow-minded to say that those of the south in desiring a university of their own are actuated by mere jealousy and littleness.

As the newspaper previously quoted puts it, "It is determined that Calgary shall be not merely a commercial city, but a community where the things of the mind and spirit shall be given their true place and value." Still, in the writer's opinion, it seems a pity that north and south cannot be got together in greater unity, to strengthen the hands of those who have the success of the Provincial University

at heart, and to build an institution of which every citizen in Alberta may be proud, because of its being a university belonging to the people. That there will be need of a university in the coming years in Calgary there is little doubt, but the starting of one there at the present time when the Provincial University is still in its infancy seems altogether premature. Why not make a first-class institution at the capital and establish in other cities colleges leading up to the greater seat of learning? It looks as if the people of Saskatchewan are going to do this, and that British Columbians are going to follow suit.

Edmonton has been spoken of as the city which dominates the north, but in geographical situation it is more south than north. The Peace River country to the north is fast opening up, and within ten years a large population will have settled in that part of the country. Edmonton will then become the city of the centre. It should be the focal point of the interests of the entire province. It will not long be merely a city of commerce, but will become a city of industry and true culture, and it will shed its influence throughout the province. There will be a feeling of pride in the bosom of every loyal Albertan who comes to the capital of a province so rich in material wealth, and so full of promise and opportunity for higher education. The university must keep pace with other things. It is bound to succeed. It will not be built in a day. The road to higher education, both for those who seek such and for those who teach and control, is not and never will be a rose-strewn way. As in the realms of all higher life, there must be real effort and a genuine element of sacrifice.

EDITOR'S PAGE

PROGRESSIVE CHURCH LIFE

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Edmonton, the capital city of Alberta, probably holds the record in the practical evidences of progress in Church life and work in our great western Homeland, but it is gratifying to find that on the Pacific Coast there are also ample indications that earnest effort and real headway in the higher life are not lacking amid the many allurements of material wealth and comforts.

The event of the month in church life in Vancouver city has been the opening of the new Chalmers church, the complete building of which for all-round equipment, it has been said by an experienced traveller, is unsurpassed and has few equals on the American continent today.

In Kitsilano, the district further west, the school room portion of another large church is already in use, and the completed building, we may assume, will not be long delayed; while away to the east, in the wide-spreading, fast-growing city of Vancouver, "St. Paul's on the Hill," in the Grandview district, to which charge Rev. Mr. Grant, late of Fernie, British Columbia, was inducted this month, may be expected to require a much larger building at a not very distant date.

In North Vancouver, the North Shore city already of some attainment, and now of greater promise, a new church building is also in course of erection for St. Andrew's congregation.

Similar evidence of activity and healthful development is to be found in the outlying suburban districts of both cities, which have ere this been referred to as the coming Liverpool and

Birkenhead of the West; and what applies particularly, to our knowledge, to the Presbyterian denomination may be held as true in differing degrees of the other branches of the christian church in western Canada generally and on the Pacific coast particularly.

That such interests and activities are essential to the healthful life of the community few sane people deny. Even men who are disposed to stand aloof from the christian church, and who may tolerate unchecked the cheap taunts and jeers of its antagonists, admit the wholesome and uplifting influence of the church.

The truth in the opening quotation from Goldsmith as to wealth and men has been demonstrated again and again in the history of the nations of the world, and we find that the same inexorable but beneficent laws are applicable in the individual life. Increase in material well-being carries with it temptations that may easily lead to atrophy of soul; and sometimes it seems as if the ultimate question might become, not whether a man's soul shall be saved, but whether he has a soul to save; whether he has, in the suggestive phrase of a modern writer, taken any real interest in the subject of or given time to, "growing a soul."

Poverty of soul-growth makes some people choose any company other than their own. However, beliefs of the evolutionary theory as applied to the physical world may vary, all men come to recognize that in the process of development of the mind and soul in this life, each being evolves "a mind not to be changed by place or time," for

"The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven."

THE FRUIT MAGAZINE AND PLAGIARISM

Under the title of "Plagiarism," the Editor of the "Fruit Magazine" gives the retort self-sufficient at least to the Editorial in our July issue calling attention to the unacknowledged reproduction in the "Fruit Magazine" of an article contributed to our pages.

We are interested to note that our use of the word "Plagiarism" led the Editor of the "Fruit Magazine" to consult "Webster," which he apparently had need to do, as to the meaning of "plagiarist," quoted by him with didactic dignity as "one who purloins another's writings and offers them to the public as his own." Even the Editor of the "Fruit Magazine" with scissors or paste-brush in hand, might have deduced from that that a plagiarist as applied to a Magazine may be defined as "A Magazine which purloins another's contributions and offers them to the public as its own." That is just what the "Fruit Magazine" did in regard to the article in question, and hence the title of the editorial in our July number,—*"Plagiarism in Magazine Articles."*

The "Fruit Magazine's" Editor tries to excuse his action by saying "the article in question was not a contribution to any publication, but an address delivered in public, and reproduced whole, or in part, by a number of the daily papers." We challenge the Editor of the "Fruit Magazine" to refer us, or his readers, to any "daily paper" which reproduced the address "whole"; and we shall be interested to learn of any "daily paper" which had the address even "in part" in more than a few sentences. We venture to suggest that it would have been more in accordance with elementary honesty, to say nothing of "the ethics

of journalism", to which this Editor makes lofty reference, if he had practised in his Magazine the reply he gave, somewhat patronizing though it was, when he was first told orally that he should have acknowledged the copying, namely, that "it would not have done them any harm to have acknowledged the source from which they had taken the article."

The descent of the Editor of the "Fruit Magazine" to patronizing personalities in regard to "inexperience" is somehow just the kind of reference other contact with him led us to expect from the Editor of the "Fruit Magazine," considered personally and politically. With all his experience of fruits, and fruits of experience, it evidently has not occurred to the tired, or retired, fruit inspector, and, as may be hoped, coming politician and possible Premier of British Columbia, who edits the "Fruit Magazine," that another man might be considerably younger in years than himself and nevertheless have had not less, and possibly a good deal more, journalistic and kindred experience that he has had. If, apart from that, we are still guilty of "the atrocious crime of being a young man," we respectfully refer the Editor of the "Fruit Magazine" to Pitt's reply to Walpole in which that phrase is used. He may find it useful, and worth studying, journalistically, politically, and personally.

To record "that a public address is not the exclusive property of any publisher, and that no man has a monopoly on truth," suggests that species of quibbling which, in politics particularly, plays with the commonplace in high-sounding language, and so seeks to evade real issues.

We repeat that the article in ques-

tion on "The Spirit of Canada," while based on a public address, was specially written for the "Westminster Hall Magazine" and published in its pages by arrangement between the writer of the article and the managing editor of this Magazine. Accordingly the "Fruit Magazine," in reproducing the article from our pages without acknowledgment was guilty of a breach of professional courtesy which we can now only hope is not practised all the time by its Editor in the compilation of his publication.

In the face of this borrowing or "purloining" from the "Westminster Hall Magazine" and the proved lack of "originality" on the part of the "Fruit Magazine," it ill becomes its Editor to write as he does of originality. We can assure him, however, that whether or not we have any personal aspirations along that line, we

believe no such ambitions need be held from realization by any sense of competition due to the Editor of the "Fruit Magazine" being in the journalistic or literary field. Evidently there is no danger of "his" ever producing anything original, but if he continues to copy articles from the pages of the "Westminster Hall Magazine" and other publications, his readers may come to realize that he has at least developed a faculty for knowing where to go for articles which, in his own phrase, are "worth copying."

Of course we appreciate the concession revealed in the stated readiness of the Editor of the "Fruit Magazine" to give us "due credit" for "anything original"; but unhappily that appreciation is qualified by the knowledge that he is not likely to find credit due until some other publication shows him why and wherefore.

CONCERNING THE CHURCHES

INDUCTION AT KELOWNA

Under the most auspicious circumstances, Rev. Alex. Dunn, M.A., B.D., was recently inducted into the pastoral charge of Knox Church, Kelowna. Rev. Mr. Daly of Summerland presided and Rev. G. M. Milligan, D.D., LL.D., of Toronto and Rev. R. J. Wilson, of Vancouver, moderator of the synod of British Columbia, were present. Devotional exercises were conducted by the Rev. C. O. Main, M.A., of Vernon, and Rev. Dr. Milligan preached impressively from John 3: 16. By request of the Presbytery of Kamloops, Rev. R. J. Wilson put the prescribed questions to Mr. Dunn and inducted him into the pastoral charge. Mr. Wilson then addressed the newly inducted min-

ister and Rev. J. G. Reid the people.

Mr. Dunn was formerly assistant minister of St. Andrew's church, Vancouver. So earnest a minister in so aggressive a congregation is likely to bring the Kelowna church rapidly into the front rank of city churches of British Columbia.

TO VISIT THE OLD LAND

At a recent meeting of the session of St. Andrew's church, Vancouver, the minister, Rev. R. J. Wilson, was given leave of absence for six months. We understand Mr. Wilson is desirous of spending a term in some of the colleges of the old land. He will probably leave early in October.

NEW MINISTER IN VANCOUVER

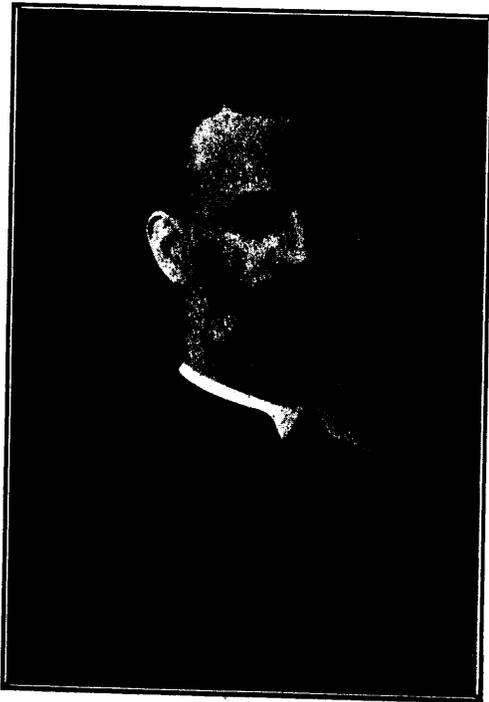
The congregation of St. Paul's on the Hill, Vancouver, are to be congratulated in that the call recently tendered by them to Rev. Mr. Grant, late of Fernie, British Columbia, resulted in his induction this month. Mr. Grant has preached in Vancouver before and his

voice was also heard in an effective address at the General Assembly at Edmonton. His strong personality and spiritual force will find scope for telling exercise in the Grandview district of Vancouver in which conditions are ripe for rapid development.

OPENING OF CHALMERS CHURCH**MEMORABLE SERVICES**

The services held in August, 1912, in connection with the opening of Chalmers Church, Vancouver, are likely to be long remembered by many in the city and district. The "souvenir programme" arranged was itself eloquent evidence of the work and planning of those most intimately associated with the church, and especially of the untiring care and enthusiasm of the present pastor, Rev. E. A. Henry. The front page summary of "Our Objects and Aims" was worthy of the attention of church people generally and certainly more than suggested aggressive work and practical christianity.

Rev. Dr. G. M. Milligan of Old St. Andrew's, Toronto, ex-moderator of the General Assembly, preached at both services on the first Sunday and attracted crowded congregations. Dr. Milligan may, without disrespect or irreverence, be termed a preacher of the conversational type. Such men do not fail to interest and when in addition, as in the venerable ex-moderator's case, they carry with them a ready sense of humour and a strong power of appeal, there is no question about the impression left on the minds and hearts of the hearers.

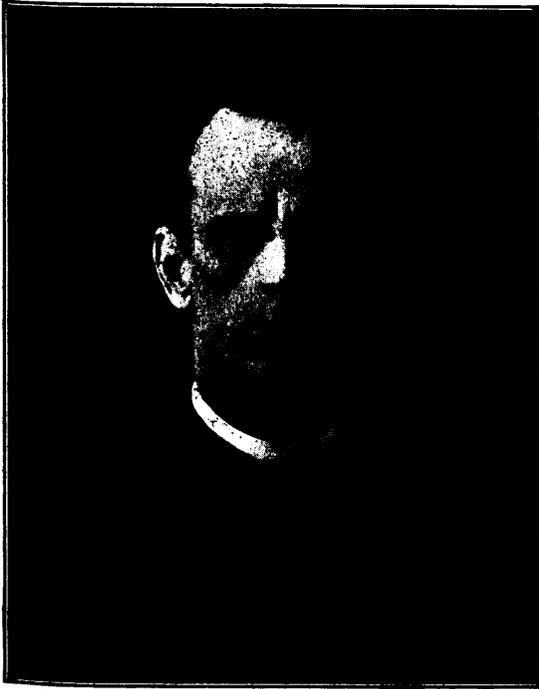


REV. J. KNOX. WRIGHT, B.D.
First Pastor of Chalmers Church, Vancouver. He is now the Western Representative of the Canadian Bible Society.

At the morning service on the second Sunday Rev. Professor A. R. MacEwen, D.D., of the New College, Edinburgh, officiated and we believe those who have been privileged to hear the most prominent preachers of the present generation would hold that they

have never heard a more fresh and fitting sermon on a familiar text.

Dr. MacEwen's sermon was well worthy of the space given to it in the press, but not even a verbatim report could quite do justice to such a discourse and the personality behind it.



REV. E. A. HENRY, B.A.

Minister of Chalmers Church, Vancouver

MR. HENRY'S CAREER

Energy personified: Some such phrase might fairly be used to describe the personality behind the picture here with produced. He is a clear and forceful, if somewhat hurried, speaker, and his words and manner suggest the "live" worker who puts himself into his work.

Mr. Henry took his course at Toron-

to. He was licensed by Toronto Presbytery in June, 1895, and ordained to Brandon, Manitoba, in August of the same year. He was eight years at Brandon, where he had his first experience of church building.

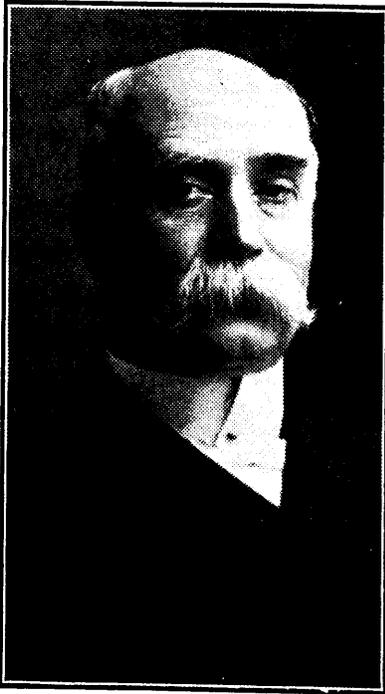
In December, 1902, he was called to Knox church, Hamilton, Ontario, and that church was rebuilt during his ministry. There was a mission and two

Sunday schools connected with his Hamilton charge and there he had an assistant. The roll numbered nearly 1,300.

At the instigation of the late Rev. Dr. Carmichael, Mr. Henry returned west in 1906 and was settled in Knox church, Regina, in May of that year. His church in the capital city of Sas-

katchewan was the largest in that province and he practically organized the work which has gone on developing there.

It is only two years this month since Mr. Henry came to Chalmers Church, Vancouver, and the now completed building is the best witness to his work to date.



Rev. John Campbell, M.A., Ph.D.
(Minister of First Presbyterian
Church, Victoria, B.C.)

Dr. Campbell, who is well known in church work in the west, recently retired from the pastorate after twenty years' service in Victoria. He was

among the prominent churchmen present at the General Assembly at Edmonton. We understand it is the intention of Dr. and Mrs. Campbell to take a trip to the east, after which they will continue to make their home in Victoria.

TWO STARS

The sky is grey, with here and there
A little rift of blue:
And one sweet star, alone and fair,
Is softly peeping through.

My life is grey; but here and there
A gleam of hope shines through;
And one sweet star, all lonely-fair
Shines out: Oh Love, 'tis you!
J. D. S.

