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Westminster Hall Magazine

AND FARTHEST WEST REVIEW

Vol. IV

July, 1913

No. 1

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

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

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REV. A. L. FRASER

A Canadian Poet.

We have pleasure in reproducing this month an engraving from a picture given at our request by one who has already attained a position of note as a writer of verse.

The Rev. Alexander Louis Fraser is an M. A. of Dalhousie College, Halifax, and a B. D. of the Presbyterian College there; and he took a post-graduate course in the New College, Edinburgh.

As the readers of verse in our Magazine, and in various other periodicals of note in Eastern Canada and elsewhere, such as the Canadian, the University, the Westminster, Maclean's, and the Magazine Section of the Toronto Globe, will have observed, Mr. Fraser is at present located at Great Village, Nova Scotia, where he is Pastor of St. James' Church.

We understand that he has already published three volumes of verse. He was awarded first prize out of a large number of competitors for a poem on the Dedication of the Memorial Tower, Halifax, the dedication of which was performed by His Royal Highness the Duke of Connaught in 1912.

Two of Mr. Fraser's hymns have been set to music, and one is included in Charles M. Alexander's last book, British Edition. The music is by Robert Harkness.

Another sonnet, "Deterioration," by Mr. Fraser, is published herewith.

Deterioration

A prophet of the truth he was, like those
In Attic shades, or in old Hebrew days—
Regardless of unlettered people's praise,
Undaunted if unfriendly did oppose.
His task—to fellow mortals to disclose
The one among life's many luring ways,
And the whole standard of the time to raise—
Content to feel: "Above is One Who knows."
His school is out, his robes are tossed aside,
Nor Greece, nor Judah saved him from the lure
Which Mammon showed, and he is occupied
With gold, not souls—nor knows that he is poor,
Nor that Posterity shall write him one
Who quenched a light far brighter than the sun.

ALEXANDER LOUIS FRASER.

Westminster Hall Magazine

AND

FARTHEST WEST REVIEW

FOR SOCIAL, LITERARY AND RELIGIOUS ARTICLES

Volume IV.

JULY, 1913

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EDITOR'S PAGE

A NEW VOLUME

The Third Year and the Fourth Volume of the Westminster Hall Magazine and Farthest West Review begin with this number.

We have now practically proved what the present management has maintained since taking charge, namely, that there is a place and an opportunity of no secondary kind for a publication such as ours devoted to "Social, Literary and Religious" life and work.

We have appreciated the interest taken, and the encouragement given by word and deed by many correspondents and others; and we hope to merit these more and more. We certainly believe that, considerable and continually increasing in number as our subscribers are, they are still but a small minority of those who will support us when our aims and ideals and independent attitude towards Social and Political questions are more fully known.

In order to foster further extension of our circulation, we have decided to continue the "Get-Acquainted" rate of Fifty Cents for the remainder of 1913; but our regular yearly rate continues One Dollar. We would have our readers note, however, that they may enter any number of their friends in Canada, the British Isles, or any other part of the British Empire for the six months at that Fifty-Cent rate.

As we would rather perform without promising, than promise without performing, we do not believe in making flowery forecasts. But we need not hesitate to note, that as soon as business conditions justify the course, the various features introduced into the Magazine during the past eighteen months, will be made permanent and monthly ones. These include, in addition to articles on "Social, Literary and

Religious" questions generally, departments under "Church Life and Work," "The Book Shelf," "Contemporary Views and Reviews," "Businesses Worth While," "The Woman's Page," and "Echoes of Life." Our "Ministerial Miniature" articles and "The Social Service Series," as well as the series "Graduates at Work," will also be continued as time and space permit; and we may also arrange for a series of illustrated articles on "Picturesque Places."

We hope and believe the changes made in the literary section in type and paper this month will be held improvements by our readers. The idea of enlarging the type throughout was put into practice this month as the result of a suggestion made to us by an eminent professor and author now located in Eastern Canada, who had himself journalistic experience in other days. While the changes and improvements may mean that for a little we will have to lessen the quantity of literary matter somewhat, we do not mean to lower the quality; rather shall we wish to be increasingly careful in the selection of our contributions, as we continue the work of building up the Westminster Hall Magazine and Farthest West Review into a strong and independent journal.

Of course we expect to go on expanding in circulation, and later in size, with the inevitably expanding Farthest West, and we shall not be satisfied until our influence and our field extend, not merely throughout the British Empire, but according to our motto: "Into all the World."

IS YOUR RENEWAL OVERDUE?

The time seems opportune to remind many of our subscribers whose renewals are overdue that our modest yearly rate hardly covers the clerical work involved in the repeated issuance of forms and notices of renewal, and that we shall be obliged by their letting the Circulation Manager hear from them without delay.

Ah, young men and women, keep yourselves first of all from evil. Be yourselves true. Be kind, be pure; do your duty humbly and faithfully, each in your own quiet sphere, and, if your gifts and opportunities allow, visit the poor, tend the sick, teach the young, bind the broken-hearted in the Church of your fathers wherein you were baptized; mind the light within you; keep innocency, and take heed to the thing that is right; those things that shall bring you peace at the last. If each of us only swept before our own door the streets of the new Jerusalem would be clean.

—Dean Farrar.

A VISIT TO THE METHODIST CONFERENCE

and

SOME IMPRESSIONS FROM PRESIDENT LASHLEY HALL

By D. A. Chalmers

One of the first things that must have struck a visitor from another church in attending the B. C. Conference, recently held in the Wesley Church, Vancouver, was the number of laymen in attendance, even in the early forenoon hours. Next to that, the wide-awake spirit revealed in the speeches of ministers and laymen alike, was an attractive and helpful feature of the meetings. Most of the speakers seemed to be full of their subject and eager to give expression to their ideas; and there was little or no suggestion similar to what is sometimes found in kindred Synods, of men developing a state of mind which seems to find satisfaction in exercising a capacity for multiplying words, and, with vocal elaborateness, saying little.

We chanced in one morning. A discussion took place concerning the work of the church in the world and the present outlook. Several stalwarts voiced views, more or less optimistic or pessimistic, before the Rev. Dr. Chown, the Church Superintendent, arose from his place on the platform, and very soon made clear how he estimated the work done, and viewed the field of operations.

"There is no pessimism in Christianity, and there should not be a particle of it in the Church of Christ. Is the Church doing nothing?" asked the doctor in a clear, ringing voice; and he answered the question by stating that the "other day the Women's Societies of the Church sent down one million dollars in one week for the uplifting of humanity."

Only in the year 1902 (we gathered further) Dr. Chown himself was the first minister to represent any church in temperance reform, and "to-day the church is organized to carry the battle to the gates." "It is a marvellous thing in about ten years to organize Christendom, and to fix the thought of the church upon the great social teachings of Jesus Christ. We have done it; is that not progress?"

Next this eminent leader mentioned the excluding of opium from Canada, and the Church's interest in the initiation of that movement, which has been far reaching in its effect, for by that act the representatives of the nations of the earth had been brought together, and millions of people are to-day free from that habit in China, and opium is being banished throughout the world.

From other remarks one gathered that, in the Methodist Church, as in some others, many of the rank and file are often ignorant of what their own church is doing. This was suggested by Dr. Chown's remarks about the church's policy regarding child-labor. "Do our people not know what our Church is doing? For a dozen years we have had a policy. . . . We are at it everywhere. . . . They do not know what is going on in the Christian Church to-day."

A NOTABLE PASSAGE

After stating that this was a time of transition, and that there were "two kinds of christianity" (that of Paul, and that of Jesus Christ, if we understood the doctor aright) we noted the following passage verbatim from his lips: "We have been preaching that Gospel of Deliverance ever since. We have had a gradual widening of the social vision. Some people think we are back-sliding because we are coming more in this twentieth century to realize how Christ proceeded, and we are proceeding more according to the method of Jesus than according to the method of Paul.

"Christ led them out: showed them the kingdom of God. We are now attaining to the social vision of Jesus—thank God for it!—but in our pessimism we are apt to forget that Christ said: 'Except a man be born from above, he cannot enter the Kingdom.' You may have dreams of all kinds of social betterment, but the church stands for the one great thing that can turn these dreams into reality—'born from above.'"

"THE CLAMOUR FOR RIGHTS"—AND THE CLAIMS OF DUTY

"What I have to say to you, brethren, this morning, is this: Go on and develop your social vision; you cannot get a higher vision than Jesus had, and the sooner we get to it the better; and the sooner we get over this transition period the better; but remember this, that the clamour for rights will never save you; the clamour for rights puts mankind on a war-footing, and only subjection to the spirit of duty can save men. . . . Preach the doctrine of being born from above, but with social outlook and application wide as the teaching of Jesus."

Altogether the impression left on hearing Dr. Chown's address was that he is a man of great ability, of strong character, and one well fitted for the leading position he holds in the Methodist Church.

SOME PRESIDENTIAL IMPRESSIONS

We believe that many outside the Methodist Church must have learned with regret that the Rev. Lashley Hall of Mt. Pleasant Church, was, in the ordinary course of rearrangement, to be transferred from Vancouver, though what is Vancouver's loss will be Revelstoke's gain.

In the first place, we noted that Mr. Hall was elected to the Presidency of this year's Conference by a very large vote—an evidence of his popularity among the brethren of his own denomination.

After the closing of the Conference, and while Mr. Hall was in the throes of preparing for departure from the city, we sought to get a few notes from him regarding his impressions of the recent Conference, and we give herewith in narrative form some of the more outstanding points mentioned.

The Conference of 1913 was the largest ever attended as regards the ministers and laity, and it was also the most representative from the laymen side. The laymen's session on this occasion discussed various projects involving finance. Though these business meetings have no disciplinary locus, they were invaluable in promoting Conference schemes.

The morning addresses delivered by Dr. Salem Bland, Professor in New Testament Exegesis at Wesley College, Winnipeg, were challenging messages on applied Christianity, and much interest was manifested in them.

Moral issues bulked large at the Conference, and growing concern was taken in discussions and deliverances which touched on such vital issues as the coal strike, social vice, the rescue and protection of women and children, fair wages, race track gambling, etc. There was also a peace resolution commemorating one hundred years of peace, and registering the development of the irenic spirit.

The President also made kindly reference to the fact that the presence of the General Superintendent, Dr. Chown, had given distinction and grace to this year's gathering.

A remarkable precedent was set in connection with Kitsilano, in which case, in order to overcome the disciplinary requirements regarding itinerancy, the appointment was made a city mission. This course was taken as the only one by which the time limit could be moved.

Another subject which called forth much earnest discussion was

the Sunday School department, and greater efforts are to be made on behalf of the young people.

The conqueror of Mt. Robson, Rev. G. K. B. Kinney, B.A., gave the Conference views of the new Alpine scenery opened up in the vicinity. Schemes to have a Methodist moving picture circuit throughout the Dominion were launched successfully. It was also arranged to secure the old Baptist Church in Vancouver as Methodist City headquarters, and for a social centre. This movement is a worthy one and is being managed by a company formed specially for the purpose until the Conference is ready to take the matter over.

Another feature of the Conference was the exposition of moving pictures taken in China, and showing life at some of the mission stations.

The report of Ryerson College recorded genuine progress as regards subscriptions; over \$200,000 of the \$400,000 to be raised having been subscribed. Apart from this a vote was taken in favor of endowing a chair the nucleus endowment fund of which was to be raised by ministers paying one-tenth of one year's salary.

Five probationers received ordination at this time.

Altogether the Conference proved a happy and harmonious gathering, and its work, as well as its personnel, reflected the rapid development and varied character of British Columbia.

There is always a beyond in life. We never reach the end. Peak rises above peak, and a summit is but the base of another. The infinite is the finite continued back and front, and it is not easy to say where the one ends and the other begins. The Beyond haunts us at every turn. It represents our highest joy—and our deepest despair. The pleasure of a longing is the measure of its pain. We are never satisfied with getting, because when we get all our heart's desire, by the time we receive it our hearts have grown too big to be satisfied there, and we have reached out after a larger hope.

—Hugh Black, D.D.

“If thou had'st gazed upon the face of God,
This morning but a moment, thou hadst known
That only pity fitly can chastise,
Hate but avenges.”

THE PURPOSE OF THE LORD JESUS FOR THE EARTH

By Dr. S. D. Gordon

Has our Lord Jesus some purpose that he is working out through these ages? You think into the condition of things in all the world to-day, you think of the dominance of evil, and all the large portions of the world where Christ is quite unknown,—and then ask the question, has He some purpose which He is working out for His world through these years?

Let me take a little bit of sea room in giving a brief answer to the question. God and man used to live together in a garden. It was a beautiful garden, full of fruits and flowers, trees and singing birds, and a beautiful river of Water of Life.

God and man used to live together in the simplest, sweetest fellowship. They used to have a little trysting time every evening in the twilight under the Tree of Life. One evening God came as usual for the bit of trysting time, but the man was not there. God was there. God has never gone away from His world, but the man was not there, and God was lonely, left standing lonely under the Tree of Life.

Man went away, then he went farther away, then he lost the way back. Then he did not want to come back. And, being away from God, man got badly tangled up. His eyes grew blind to the face of God, and his ears were deafened by sin to the sound of God's voice, and his heart became heavy to the wooing presence of God.

God has never gone away from His world. He remained in His world, and has remained all through these ages, but He remains unrecognized. There standeth one in our midst whom we recognize not, and all his efforts to win man's attention and heart have seemed unavailing to the great majority.

At last God said, I will go down there as a man myself, and get close to man where he must recognize Me. But He planned to come as a real man; not as one of the mythical beings of the Greek mythology with which we are familiar. So He must prepare a door through which to come. He chose a man; he wooed him away from his surroundings; he builded him into a nation, and he planned to come through this nation as its King, and so to get into closer touch with all men again.

That nation was called Israel. The purpose of the Israel nation was three-fold: 1st, To preserve the light that men were losing. The light has never been less, it has never shone less brightly, but men were losing of it through the blindness of their eyes. The first purpose was to preserve the light from being lost utterly; the second purpose was to take the light to all men of all the race; the third purpose was to provide a doorway through which He Himself could come in among men as their King and Friend.

Then one day He came to His nation, and, tragedy of tragedies,—the saddest event in human history!—He was rejected by the nation which He had made!

Something more must be done to fulfil His purpose of getting close to man. When he was rejected as King, he quietly yielded, and by giving his life-blood became a Saviour for all the race of man. And, of course, He knew from the beginning how man would fail, and how He would yield to the necessities of the case and give His life as an atonement for sin.

Now, something more must be done. So as the old Light-holder failed, a new Light-holder was provided; a new body was formed which was called the Church. The purpose of this new body was identical with that of the Israel nation. The first direct purpose, of course, was to win men to a personal acceptance of the Saviour. That would always stand out as the first immediate objective, but in addition to that there was the three-fold purpose as with the nation, namely, it was to preserve the light that was being lost; it was to carry that light to all the race of men; and it was to prepare a way for the coming back of Him Who had been rejected.

This is the true objective of the Church's life; the main purpose being to bring the Lord Jesus Christ back again. How far the Church has failed in that we need not speak of here. The dominant thing that stands out is that our Lord Jesus Christ's great purpose is to come in among men and live in their midst and dominate their whole life with His presence.

The word commonly used in the Scripture for this new order of things is "The Kingdom." To-day we don't hear very much about the coming back of our Lord Jesus Christ; it used to be that men who thought about it divided themselves up into pre-millenarians and post-millenarians. To-day a new group has arisen, which proves to be the largest group of all,—those who believe that He is not coming personally, but is coming all the time in higher ideals and

more spiritualized conceptions. But our Lord Jesus Himself continually said that the thing in His mind was to come back to the earth and establish a new order of things, and live with men and change their life by His own presence. The purpose of His coming would not be to wind things up, but to begin things in a new way. This is His great dominant purpose. This was the dominating impulse of the early Church. And our Lord Jesus has a great way in getting done what He sets Himself to do. Without doubt He will come back on the clouds just as He went away, before the eyes of all men.

There are three chief things to note in speaking of His coming back. These three things may be found in His Olivet talk with the four disciples on the evening of His betrayal. They are these:— There is to be first a great time of awful wickedness on the earth, which He called the "Great Tribulation." The chief characteristic of that will be lawlessness and a spirit of union or combination. It will be a time of persecution for both the Jew and the followers of Jesus Christ. The second thing is that He Himself will come openly in great glory before the eyes of all men and put an end to that tribulation and persecution. At His coming four events will take place: The church will be caught away, the believing dead being raised first; the Jews then living on the earth will be converted by the power of the Holy Spirit and become a new nation; the leader of lawlessness will be slain, and the whole crowd of men on the earth will be penitent over their treatment of Jesus Christ.

Then the third great event is that the new order of things on the earth called the Kingdom, will be begun under the direct supervision of our Lord Jesus Christ in person. Then we will realize the great purpose that Jesus has had for all the earth through all the ages.

Religion appeals to the reason and to the spirit; it nerves and braces; it elevates and inspires; it puts iron into our resolutions; it infuses the soul with manliness, and the will with strength; it sacrifices the present to the distant and the future; and so advances us in the dignity of human beings. And, on the other hand, sins—the sins of the world, the flesh, and the devil—degrade us into the animal; they unnerve, they effeminate, they debase, they paralyse; they make us care only for the moment with its frivolous, passing pleasures; they bid us listen to the base pleadings of a "miserable, hungry, shivering self," which is, like a crawling serpent, ever rustling amid the dead leaves of our weakened purpose, and ever hissing in our ears: "Only this once." "There is no harm in it." "Thou shalt not surely die."

—Dean Farrar.

HOW WE ARE NEARING CHURCH UNION IN SCOTLAND

By Rev. D. G. Manuel, B. D., Mertoun Parish

In two ways have the proceedings of the recent General Assemblies in Scotland been described. They have been regarded as "momentous," and they have been spoken of as "surprising." The reference in each case is to the decisions which have been come to with regard to the subject of "Church Union." Those who know the ecclesiastical and religious situation in Scotland today feel that nothing is more desirable than that the forces of the Presbyterian Churches should be united; and those who have watched for some years the procedure of the General Assemblies of both the Church of Scotland and the United Free Church have noted with intense pleasure the recently changed attitude of the one Assembly towards the other.

In order to enable readers of the *Westminster Hall Magazine* to understand decisions which have made both of the recent Assemblies so "momentous" and so "surprising" it might be well to give a brief resume of procedure. As far back as 31st May, 1878, the General Assembly of the Church of Scotland communicated with all the Scottish Presbyterian Churches "of common origin, faith and worship" with regard to possibilities of union. The replies in each case, to say the least of it, were discouraging. In 1886, another attempt was made, but it came to nothing. During 1894-5 a conference of distinguished church leaders was held several times and some important proposals were put forward—notably one by the late Professor Calderwood upon somewhat of the lines that are now being followed. Those who have read the Life of Professor Charteris will have observed how deeply anxious the good Professor was for union, and, how, for years, he had been corresponding with men like Dr. Taylor Innes for the bringing about of this. When the Conference of 1895 was dissolved it was Prof. Charteris who suggested that it should be called together again, "if and when expedient." It was not, however, until 1909, when he was too ill to champion the cause of union himself, that the late Dr. Scott of St. George's Parish Church, Edinburgh, seconded by Dr. Norman MacLeod, moved in the General Assembly of the Church of Scotland that a committee of one hundred ministers and laymen of the Church of Scotland should meet with a similar committee of the United Free Church in "unrestricted conference"

on the subject of Church Union. Although there were doubts in the minds of extreme parties in both Assemblies as to the wisdom of this, the committees which were thus asked for were appointed. From the outset it was felt that it would be better that they should meet in private, and that the results of their deliberations should not be made known until a time had clearly arrived when it would be wise to publish them. In a most remarkable way the secrets of the meeting together of so many representatives were kept. When the full story of the procedure of their conferences comes to be told it will make deeply interesting, if not historic, reading. Meanwhile, one is scarcely surprised to learn from the notable speech of the present Moderator of the Church of Scotland something of the fluctuations of hope and despair through which they passed. "I can remember," he said, "the first meeting in George street—the queerest meeting I ever attended. We looked into each other's faces with suspicion. The air was electric and the heat was suffocating. We have now passed a long way from that. We can thank God for the way He has led us. We were on both sides bound to be watchful. A great responsibility was laid upon us. We represented, on either side, great principles. We were bound to beware of subtle fallacies which creep in everywhere and have a special faculty of creeping into ecclesiastical gatherings. Then came the stage of hopefulness. The clouds seemed to roll away. But once more came times of despair and we thought that God had left us and that nothing was to come out of our labours. Still God led us on and cleared the way for us." Between the lines one can read a very great deal. Beyond what is thus stated by one who speaks as a Joint Convenor of Committee, and one who has been able to look at things from within, it is only necessary to recall the various steps in the movement as these have been chronicled mainly through the story of various meetings of Assembly. After the committees had met for a few times they reported on two successive years to their respective General Assemblies. The trying time came when a halt was called and the committees were instructed to wait and watch the trend of public feeling. Happily it occurred to the leading members of the Church of Scotland committee that something would be gained if a document were drawn up and submitted to the United Free Church Committee for consideration. It is now no secret that that able and historic document known as "the Memorandum" was mainly the work of Mr. Christopher N. Johnstone, K.C., the learned Procurator of the

Church of Scotland. When the next General Assembly of the Church of Scotland met, authority was given to transmit this document to the United Free Church. The committees in both Churches were again set to work and as the result of the past year's deliberations reports were presented to both Assemblies,—in the Church of Scotland by the Moderator, Dr. Wallace Williamson of St. Giles Cathedral, and in the United Free Church by Dr. Henderson, ex-Moderator. By the unanimous vote of both Assemblies the committees have been continued and signs are not wanting that in course of time—it may be more rapidly than many have dreamed—the much desired Union will be consummated. To show the exact situation as it stands at the present moment a short quotation from the speech of Dr. Wallace Williamson, in the Assembly of the Church of Scotland, and another from the speech of Dr. Henderson, in the Assembly of the United Free Church, may be given. “We have come,” said Dr. Williamson, “to a very important point in our Conference work. We have come, indeed, to the point without which we can never be able to take our country with us. Hitherto, our discussions have been more or less on high general principles; what we want to attempt now is to put the result of those discussions into such concrete shape that the ordinary, honest, God-fearing member of the Church can understand its meaning down to the last syllable. The inquiries and discussions in which we have been engaged have brought us face to face naturally with a definite issue. Three points stand out in this great work in which we have been engaged. The question of the spiritual freedom of the Church within its own spiritual domain—that is the first and most vital. The second, hardly less vital to us as loyal ministers and members of the Church of Scotland, is the question of the national recognition of religion, and the maintenance of the national character of the Church. And the third the question of the ancient endowments of the Church. As to the last of these I do not intend to speak in any detail. I simply wish to say this, that I have always held the view, and I hold it now, that if we can come to a right understanding of the two great principles first mentioned—on the practical compatibility of the spiritual freedom of the Church and its national character—the question of endowments would never endanger the final settlement, and if at this moment we can see a way, as we humbly believe we do,—a way by which full effect can be given to the ideal of our brethren on the other side in regard to the practical exercise of the inherent spiritual

liberty of the church and also full effect at the same time to our own cherished ideal of the national and representative character of the church, I cannot for one moment believe that the question of endowments will block progress along the path."

Speaking for his side in the Assembly of the United Free Church, Dr. Henderson said: "..... We are called together to make a momentous decision, a decision which cannot fail to have a profound effect, not only upon the two churches which have been in conference, and which are both considering this matter today, but also upon the future of our country. We did not set this task to ourselves, it came to us in a day when we were not looking for it, and certainly not seeking it. . . . we must not let ourselves forget that it was with the definite purpose, and with the highly honourable desire to effect, if possible, a union with the Church of Scotland that they sent us this Memorandum. As they themselves stated, a Union was impossible between the two churches except on the basis of entire spiritual freedom, and having said so, they went on to tell us that they were quite aware that their existing constitution, as we said, was the main cause of separation, and while they could go on doing their work with good conscience, they recognized that it was impossible for us with our principles and our views of duty to join them in that position, and to co-operate with them on these lines. Therefore, they said, for the sake of union, in view of the ecclesiastical situation throughout the land, and the needs of the land, they were prepared to obtain a new constitution which would fully satisfy the conception of the United Free Church as regards spiritual freedom. That was what they said they wished to do, and they sent us the Memorandum, not as an ultimatum—a thing which was definitely unalterable—but inviting us to consider it with them, if along the lines which it suggested it might be possible to reach such a practical agreement as we could unite upon, to work together for the good of the land." With these words Dr. Henderson concluded a very lucid and well reasoned out speech. "We cannot expect them to come in a spirit of penitence and to say that their fathers were all wrong and ours all right; we will not intrude as dictators in the framing of a constitution, and we will help with information and suggestion. To make restrictions of any kind at this stage would fetter the committee. Send us back to unrestricted conference with our brethren, and perhaps by God's help we will be able to feel our way to closer union. This is the way towards true religious equality

and if there be in the end of the day any insuperable barrier to union (which may God prevent) it will stand out luminous to the whole country. The speech of Dr. Wallace Williamson in the General Assembly of the Church of Scotland was seconded by Mr. D. C. Milligan, advocate, Aberdeen, a son of the late Professor Milligan, and supported by Lord Balfour of Burleigh, joint convenor of the Church of Scotland's committee. The speech of Dr. Henderson, in the United Free Church Assembly was seconded by Dr. Young of the Home Mission Committee, and supported by Professors Martin and Denney. Amendments in both Assemblies were moved and seconded, but it was evident that these were to have small support, and on being ultimately withdrawn, the unanimous finding of both Assemblies was to continue the Committees and set them to work along the lines indicated. The committee of the Church of Scotland will now address itself to the framing of the new constitution for a United Church, but in this it will have the help and suggestion of the committee of the United Free Church. When this has been drawn up and approved it will be submitted to parliament by the Church of Scotland, not for authority, but for recognition.

That is the present position. It is big with hope and full of good cheer. Humbly, yet heartily we thank Almighty God for help vouchsafed in answer to many an earnest prayer. Whatever be the issue, brighter and better days for Scotland are in store.

The unanimous verdict of the leaders on both sides is that there can now be no going back.

"Be at war with your vices, at peace with your neighbors, and let every year find you a better man."

* * *

—B. Franklin

"The lesson of life is to believe what the years and the centuries say against the hours."

* * *

—Emerson

"Our soul may receive an infinite hurt and be rendered incapable of all virtue, merely by the use of innocent and lawful things."

—Wm. Law

* * *

"Look not on thine own loss, but look beyond, and take the Cross for glory and for guide."

* * *

"Conscience is not the Lord's persecution, but His jealous pleading, not the fierceness of His anger, but the reproof of His love."

—A. Smith.

MODERNISING AN INDIAN VILLAGE

By William J. Coonery, Skidegate, B. C.

Three men are working with whole-hearted enthusiasm to modernize Skidegate Indian village. The work of these three—the Rev. J. C. Spencer, M. D., Medical Missionary to the Skidegate Indian Band; Mr. Thos. Deasy, Indian Agent, Queen Charlotte Agency; and Mr. Jas. Sterling, Chief Councillor of the village, dovetails together to such a degree that it would be difficult to give a separate account of each man's individual responsibility, for the undoubted progress that has been made. Collectively they are the chief motive power behind the improvements being effected, and they are a peculiarly apt trio, inasmuch as one represents the church, one the state, and the other the people.

It could be said of the Indians here at any time during the past forty years that they were in a transitional state; altering old habits; adopting new modes of life, and becoming more thoroughly civilized. But at no period in the past could it have been affirmed so positively as today that the Indians themselves were imbued with the spirit of progress. Under the leadership of their Chief Councillor, guided and assisted by the Indian Agent, and the Medical Missionary, the inhabitants of the village have taken a huge stride forward during the past year. New by-laws have been enacted; a water supply and drainage system have been planned, and a fire brigade and fire alarm system have been organized.

The village is beautifully located on the north shore of the entrance to Skidegate Inlet, Queen Charlotte Islands. At the present time it practically consists of one long, straggling street, about a mile long, facing the sea, and following in an irregular manner the curve of the shore. The new by-laws call for a village of three long streets, with shorter avenues intersecting them at regular intervals; the streets to be divided into sixty-foot lots. That may seem a too generous width to some of our real estate friends, but let them take warning and not come here to subdivide; for the lots are controlled by the "council" of the village, and are given free gratis to such able-bodied members of the band as desire to build homes.

Simultaneously with the opening up of new streets, six-inch water mains, having hydrants connected with them at the most strategic points, will be laid down. These mains will connect with a trunk main, carrying water from a dam built across a mountain stream

about half a mile above the village. A substantial part of this work has already been done, and it is hoped the dam will be finished and the water main completed to the village in the near future.

The surveyor's plan to remodel the village necessitates the demolishing of many of the old houses, and the building of new ones. This is being effected in a more rapid manner than would ordinarily be expected from such a slow-moving race. At the time of writing, one new home has just been completed, another one is receiving its finishing touches, and lumber is in the village for the erection of six others. In addition to the foregoing several other men have plans and lumber bills ready in anticipation of building.

The modernization of the village is further evidenced in the industrial activity of the inhabitants. Their chief occupation is fishing. Not so very long ago, this industry was carried on by them in canoes. The march of progress, however, as exemplified by the white men, soon convinced the Indians that a gasoline boat could cover more water at less expense, and be a safer craft than a canoe. The more enterprising members of the band adopted the modern method, and their example has been zealously followed. Last season six new gasoline fishing boats were added to their already numerous fleet. This coming season promises some further additions; and the indications are that the last lone Indian canoe will soon be lying neglected on the sands alongside of others already there—the sands of time having passed over their day of usefulness. The working of a fish oil plant by the men of this village deserves more detailed treatment than we can give now. We mention it to show a further evidence of their progressiveness.

Between thirty and forty years ago—the exact date has been forgotten by these timeless children of the wild—a Church of England missionary visited Skidegate. He was well received by the Indians, and returned several times from his headquarters at Massett. Under his guidance a log building was erected by the villagers for public worship. For about two years this gentleman, and a christian Indian from Metlakatla who succeeded him, continued to preach and to teach among the people.

When they abandoned the work here, the people were without christian leadership for a season, until the Methodist church sent them a man. This man, Mr. George Robinson, entered into his work with great energy, and in a short time a new church, the first Methodist church to be erected on the Queen Charlotte Islands, was built under

his direction. The builder, however, failed to perceive the amount of compressed energy stored up in the "south-easters" which blow upon this coast. Had he done so, he would not have built his church broad-side on to that breeze, and would thus have saved his successor, Mr. George Hopkins, the labor of building anew. For a "south-easter" that had no respect for ecclesiastical buildings, did arise, and blew that church out of existence as such. Built more wisely than the first, the second Methodist church remains on its foundations to this day; serving the present generation for a school house.

The last remark will lead the reader to suppose that a new Methodist church is here. It has just been completed and will be opened for worship after the conference. The Rev. J. C. Spencer, M.D., is the author of its being. The new structure is placed on a level plateau immediately behind the village, and adjacent to the mission house. It is built to accommodate two hundred and fifty people, and could very comfortably hold half a hundred more if occasion required it. The plans for this edifice were prepared by Mr. Thos. Hooper, a Vancouver architect, and call for a frame building 50 feet long, by 32 feet wide, built on a concrete foundation. Inside, the building is 18 feet high from floor to ceiling, and the whole is beautifully lighted by five windows on each side and one great window in the east end. The circular tops of all the windows are tastefully filled with stained glass. A stately appearance is further imparted to the building by an elegant tower which rises gracefully to a considerable height.

It is authoritatively stated that the Haidas are the most progressive Indian race in North America. With this knowledge in view, the reader will easily credit the above account of their advance towards a completer civilization.

There is this consolation, that, in spite of ourselves, and in spite of mere traditional theology, we are driven to trust and hope in God alone; that God *did* make the world, and He who made it will guide. Man must do his duty; but man cannot usurp the place of Providence, and, therefore, he must work in quietness and hope.

When Saint Francis of Assisi was troubled and disquieted about the great order which he had founded, and into which the elements of evil began early to intrude, he dreamed that God came to him in a vision of the night, and said, "Poor little man, why dost thou trouble thyself? I rule the Universe, and thinkest thou not that I am able, if I will it, to protect and keep thy Order?"

—Dean Farrar.

CHURCH HISTORY IN BRITISH COLUMBIA

PRESBYTERIANISM IN THE EARLY DAYS

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

III. NANAIMO

The Nanaimo and Victoria ministers, whose spheres of labor lacked perhaps something of the romance of the rural Mission fields, nevertheless occupied positions more advantageous in certain respects than their fellow-Presbyters. They were the ministers of city congregations. The adherents of their churches were within easy reach of church and manse. Of them no more physical labor was required than was conducive to health. From the beginning they lived in comfortable, well-furnished houses, and enjoyed leisure and convenience for the pursuit of congenial studies. The roads which they travelled, when they went beyond the city limits, were comparatively short and as good as they were short. Indeed, everywhere on Vancouver Island, where there was settlement, and even, it was alleged by mainland opponents of the government, where there was no settlement, roads were found in good repair. The nearer Victoria the better the road, and vice versa, the further from Victoria the worse the road. The explanation was obvious, if not creditable to those who were responsible for the condition of things referred to, namely, on the Island were the capital of the province and the seat of government; and for many a long year the Island held the balance of political power. The Island members of parliament could foresee that the balance of power could not be retained by them indefinitely, and, as was natural, therefore, if not commendable, they made the best use of their opportunities while they lasted.

The congregation of St. Andrew's, Nanaimo, was composed of families either directly or indirectly connected with the coal mines located in the immediate neighborhood. Of the Presbyterian families, ten or twelve were solid and reliable, disposed by early training and by the Spirit of God, to embrace every opportunity presented to them of attending public worship. Moreover, these families could be depended on to take the right and honourable course, and to stand up for the right in any movement or agitation going on in the place. They were a leavening power in the community, a source of

strength and encouragement to the minister. By their example and influence they did much to confirm the wavering, and to draw the wanderer in the right direction. The mining industry of Nanaimo, as might have been expected, was subject to fluctuations, in obedience to the well known law of supply and demand, with recurring good times and hard times, affecting by their reflex action the general trade, the general tone and temper of the community. In Nanaimo, as in other mining towns, there was a considerable migratory population; here today in receipt of good wages, hard-working and cheerful, and off tomorrow in a body to some other mining centre, upon some apparently frivolous pretext, or upon receiving some provocation, real or imaginary, from an overseer or inspector. For a minister to influence for good men whose stay in the place was very brief, or even to get well acquainted with them, was difficult. Many of these miners, though born and bred in Scotland, had resided for longer or shorter periods, following their occupation, in different parts of the United States. From the States they brought with them certain advanced impractical theories as also some of the undesirable traits of American character. Men were often met with who were indisposed to consider the claims of Christianity or to treat with respect and civility the Ministers of religion. But the pure, simple life, and godly conversation of the Rev. Mr. Clyde did much to disarm opposition and to commend the gospel. By patient continuance in well-doing, by visiting the miners in their homes, by reasoning with them and advising them, Mr. Clyde no doubt accomplished an amount of good amongst the miners generally which only the great day will declare. At all events through his earnest and eloquent preaching on Sundays, and by means of the assiduous labors of himself and wife throughout the week, the church, which in 1875 contained merely a handful, was in the course of eighteen months full to overflowing. Sad to say, however, as time passed an element of weakness was introduced into the church by the injudicious election of men to offices for which, as it turned out, they were not qualified either by religious principle or by a knowledge of the rules and usages of the Presbyterian Church. Into their hands, to a dangerous extent, the reins of church management were committed. The best supporters of the church—those who had its best and highest interests at heart—were sometimes found in a minority, when a vote was taken, and were quite powerless to prevent irregularities which sought an entrance. To some things a prominence was given out of all proportion to their importance, while the weightier matters of Law and Gospel were driven into the background. The action of the minister was hampered, his good work hindered, or even

opposed, and his life rendered uncomfortable by the unreasoning tactics of misguided men.

Such was pioneer work at Nanaimo—the discouraging foundation work begun at Nanaimo by Rev. R. Jamieson, and continued for about six years by Rev. Mr. Clyde. They often sowed in tears, while to those who followed the honor and privilege were given of bringing in the sheaves rejoicing. Happy thought! The day is at hand when sower and reaper shall rejoice together. Mr. Clyde was succeeded by the Rev. A. Anderson, a talented and popular minister, who in turn was succeeded by the Rev. James Millar, who for the space of two years threw himself into the work with intense earnestness and zeal, and did much to revive the spiritual life and promote the welfare of the congregation in every way. Mr. Millar was the last minister of the Church of Scotland stationed at Nanaimo.

At Comox Mr. McElmon was succeeded by the Rev. James Christie, a scholarly man and an able preacher, but a man who, on account of age and habit of body, was unfitted for the active life demanded of the missionary of Comox and Denman Island. When at Comox, Mr. Christie gave place to a missionary of the Presbyterian Church in Canada, he found a field suited to his age and strength at Wellington, near Nanaimo, where for a number of years he ministered to the miners. There he met with much encouragement at the hands of Robert Dunsmuir and John Bryden, who, in addition to generous subscriptions, placed a free house and coal at his service, together with other favours. When Wellington cast in its lot with the Canadian church in 1889, Mr. Christie retained his connection with the Church of Scotland. From 1889 till his death in Victoria in 1902 he was the sole representative of the ministry of the church of Scotland in the province.

THE IMPRESSION OF DR. S. D. GORDON APPRECIATED

“Will you please send June magazines to—etc. Your article on Dr. Gordon is interesting and well expresses some of the things I have been saying of him and his Vancouver meetings in my letters.”

This was one of the messages we were cheered to get by phone from one of our regular subscribers.

ECHOES OF LIFE

"PETER PAN"

A play commended in a Religious Magazine! See the hands uplifted and see the looks of horror coming over the faces of the modern successors of our sedate Scottish ancestors!

Yes, but there are Plays and Plays, and this is a play which purifies "play," and heart-touchingly represents the dear dream-and-fancy-fed days of childhood. This child's story of fairyland is certainly one of the finest pieces of Barrie's work, and with such an interpreter in the role of the principal part as Miss Maude Adams, the whole production must have come as near to reality in the eyes of the audience as many children wish, and some believe, it to come in actual experience. The best and most that need be said of Miss Adam's work is that one could not in the course of the play think of her as any other than the character she represented. The pathetic appeal for belief in fairyland, on the response to which the life of the attendant fairy is made to depend, is one point in the play which brings the exponent of "Peter Pan" close to the audience; and no doubt the intensity and naturalness put into the appeal by "Peter" have much to do with the practical demonstration given in response.

Most of Barrie's books are well known, and it is likely that such plays as "Peter Pan" will be even more widely known. But if he has proved himself a wonderful interpreter of child thought and child life, it is well to remember that he has also shown himself a master-craftsman in making a record affecting the other extreme of life's journey in his remarkably fine book about his mother. "Margaret Ogilvy, by her son, J. M. Barrie," is perhaps less known than some of his other books, but none of his writings is more worthy of attention. Some may hold it one of the finest tributes in literature by a son to a mother; though its value may be enhanced in the view of those who happen to have had experience connected with the same district in Scotland.

To any son who wishes to send his mother a book gift, we can unhesitatingly recommend "Margaret Ogilvy."

EXTENDING THE CHURCH'S OUTPOSTS

Though, as is a natural after-Assembly result, we have no page of church news this month, we are gratified to learn that among the latest arrangements made by the H. M. Superintendent there has

been included the appointment of a fully qualified minister of the Presbyterian Church to work in Fort Fraser, B. C. The Rev. Mr. Pilkey passed through Vancouver early in July on his way up country. He is a graduate of Queen's University, Kingston, Ontario. On the first Sunday morning in July Mr. Pilkey preached in Mt. Pleasant Presbyterian Church, the C. E. Society of which is to be largely responsible for his salary.

Fort Fraser is one of the much-advertised towns of the middle North of British Columbia, and it is probable that it may become a place of some importance in the not-distant future. In any case, it is well that the Church should be on the ground permanently in an entrenching and fortifying way. From all reports, there is enough laxity and license to be fought in some of the outlying parts of the West, without giving new towns too much of a start of a settled ministry.

All interested in the Church's pioneering work will wish Mr. Pilkey abundant success in his new field; and those who have had experience of the hearty hospitality and genuine good-will exercised by most settlers in new districts towards the student-missionaries of the Church may fairly anticipate encouraging reports in the near future from Fort Fraser.

THE NEW S. S. & E. ASSISTANT-SECRETARY FOR B. C.

In the appointment of Rev. J. S. Henderson, pastor of St. Andrew's Church, New Westminster, to the position of Assistant-Secretary of the Board of Social Service and Evangelism, with the understanding that his work shall have to do particularly with British Columbia, an advance step has been taken. That Mr. Henderson possesses exceptional qualifications for the varied duties he shall be called to discharge is confidentially believed by those who know him best. Eloquent, fearless, chivalrous and genial, he is a representative than whom a better could not be found in British Columbia.

At a meeting of Westminster Presbytery held in Vancouver this month a resolution was presented by Rev. Professor Taylor and Rev. R. J. Wilson expressive of the Presbytery's appreciation of the action of the Board of Social Service and the Assembly in appointing Mr. Henderson to this post.

Rev. Professor Pidgeon was appointed by Presbytery to visit the congregation of St. Andrew's, New Westminster, in connection with Mr. Henderson's retiral.

Mr. Henderson expects to be ready to assume his new duties early in September.