

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

WESTMINSTER HALL MAGAZINE

AND FARTHEST WEST REVIEW

VOL. V.

MARCH, 1914

No. 2

Published at 1600 Barclay Street, Vancouver, B. C.
Subscription Rate: One Dollar per Year.

D. A. Chalmers, Managing Editor

CONTENTS

	Page
Insert, containing engravings: Rev. D. G. Manuel, M. A., B. D., Mertoun Parish Church, Scotland.	
Concerning Our Frontispiece.....	3
Problems of Immigration: III.—Immigration and World Peace..... By Rev. Principal MacKay.	5
The Soul's Grandeur (Verse)..... By D. Rand Pierce.	9
Impressions of the Social Service Congress in Ottawa..... By Rev. Professor Geo. C. Pidgeon, D. D.	11
The Vancouver Social Service Council..... By Rev. R. F. Stillman, Secretary.	14
Church Life and Work..... Synod of British Columbia meets earlier. Theological Session Begins in April. "The Law and the Gospel." Proposed Division of Presbytery. A Round Table Luncheon. "Greater Works Than These." An Optimistic Note from a Veteran. Kitsilano Presbyterian Church News. An Example Worth Following. From Farther Fields: Presbytery of Alameda; Minnedosa Presbytery; Presbytery of Lacombe; Presbytery of Saskatoon.	15
The Perils of the City (Verse)..... By Alexander Louis Fraser.	21
"King Henry the Fifth" in Vancouver.....	22
Editor's Page..... Forward! Our Foreword.	23
The General Assembly of the Presbyterian Church in India..... Rev. D. G. Manuel, M. A., B. D., Mertoun Parish Church, Scotland.	24
In the Hour of Silence.....	29
The Woman's Page: McGill University College, Vancouver, B. C..... By Theodora Munn.	30
Around the Hall: Notes of College Life..... By T. S. Paton.	32
The Book Shelf: "Relations of the Christian Churches".....	34



REV. D. G. MANUEL, M. A., B. D.

Minister of Mertoun Parish Church
St. Boswells, Scotland

Mr. Manuel has been visiting India in connection with the Semi-Jubilee of the Mission of the Church of Scotland Young Men's Guild, and he contributes an article to this issue on the General Assembly of the Presbyterian Church in India (page 24). Also see note opposite.

Concerning Our Frontispiece

Rev. D. G. Manuel, whom this magazine has already had occasion to reckon as a regular British correspondent and contributor, one of the best-known ministers of the Church of Scotland, came to the front many years ago in connection with his work for the Young Men's Guild of the Church of Scotland, of which he was honorary president.

That virile organization exercises the minds as well as the hearts of the young men of the Church, and helps to develop and merge intellectual and spiritual interests. To see how young Scotsmen, from about twenty to forty years of age, who ordinarily are slow to express their feelings, can manifest their appreciation of an attractive personality who has by earnest work won their admiration and affection, one need only attend the annual conference of the Guild.

In later years Mr. Manuel has been before Scottish Churchmen by articles contributed to *Life and Work*, the Church of Scotland magazine, and other publications.

Some years ago he visited the missions of the Church of Scotland in India and published a record of his experience entitled "Eastern Impressions," a book which was well received by the press and public. It is suggestive of Mr. Manuel's character that the proceeds from the sale of this work were devoted to the cause of the Young Men's Guild.

Mr. Manuel was again commissioned to visit India last November, in connection with the Guild Mission Semi-Jubilee, and is now (in mid March) on his homeward journey.

He has visited Canada ere this, and Mr. James Manuel, of Ottawa, is his uncle. Partly through personal interest in the managing editor of this magazine (a former guildsman), Mr. Manuel has, from the outset, taken an active concern in our publication, and his latest contribution appears in this issue, and has been written for us before he left India. As it reached us as we were going to press, it will probably (to his surprise) reach Britain before he does.

Photography was the hobby of the former honorary president of the Guild, and it has proved very useful in his literary work for the Church, his book on India being embellished by a number of excellent engravings made from pictures taken by himself.

Mertoun Parish Church, of which Mr. Manuel is minister, is one of the oldest church buildings in Scotland, as it dates, if we remember aright, from the sixteenth century. It is situated in the heart of the "Scott country" and within easy reach of four of the ancient

abbeys—Melrose, Jedburgh, Roxburgh and Dryburgh, where Sir Walter Scott's remains are interred. As a consequence it is probable that the minister of the parish will by and by contribute something worth while to the literature on these subjects.

It should be noted that before being called to Mertoun, Mr. Manuel was for many years minister of a large congregation in Perth city, the membership of which he built up from about 200 to nearly



WINDOW IN MERTOUN PARISH CHURCH

1,000, and it is no exaggeration to say that his personal qualities, as well as his arduous pastoral work, have earned him the position of one of the most popular and beloved ministers of the Church of Scotland.

Our engraving is made (without his knowledge) from a photograph given in friendship. In the same way we reproduce a picture of one end of the old parish church of Mertoun, as it is a place well worth a visit from any of our readers who may in the coming summer be visiting the "Scott country." The engraving of the church is from a photograph by Mr. Manuel.

WESTMINSTER HALL MAGAZINE

AND FARTHEST WEST REVIEW

FOR SOCIAL, LITERARY AND RELIGIOUS LIFE AND WORK
INDEPENDENT IN POLITICS

RATES:—

\$1 a year IN ADVANCE; Renewals, 3 months overdue, \$1.25 per year; or 15 cents per copy.

We shall be glad to have for consideration Articles (typewritten preferred) bearing on Social, Literary or Religious Subjects.

If envelopes, prepared for return, accompany articles, we shall endeavor to return those we cannot use. In cases in which copy is used in part we do not undertake to return the original.

VOL. V.

MARCH, 1914

No. 2

Problems of Immigration

III.—Immigration and World Peace

(By Principal MacKay)

The problem of immigration is vitally bound up on both sides of the American Continent with world peace. The white races are slowly becoming conscious of the tremendous menace to their very existence which resides in the Oriental races. To let them come freely into the lands where democratic institutions and Western standards of living have been established is at once to throw back the progress of these lands for hundreds of years, to set up a continuous and bitter struggle between the races, and to force to the wall the weaker members of the white races. And even if they are not so admitted they will more and more become our competitors in commerce and manufacture, so that in line after line they will force us from the markets of the world, making ever more difficult the conditions under which we progress and forcing upon us a higher state of efficiency and a more simple and economical mode of living in order that we may survive.

At present, from the narrow and cramped limits amid which they live they are casting envious eyes to the richer domains of which the white races have taken possession and sooner or later they will force us to share our vastly richer opportunities with them. The success of Japan in its struggle with Russia and its rapid advancement in the mastery of Western civilization, together with the advance of Western knowledge in India and China has aroused a new Asiatic race consciousness. Like a yellow tidal wave, the Oriental races rise, big with menace, over the whole world. And this tidal wave will inevitably submerge our white civilizations unless we see its meaning and prepare to turn it into a blessing and uplift to white man and yellow man alike.

For this purpose two things are necessary, first, we must continue every effort to Christianize and civilize the yellow races and raise them to a standard as near as possible to our own. This, while leaving them still our competitors, will make the conditions of competition more equal and will make them customers as well as competitors to an ever growing degree. And that their progress be not too hampered by lack of opportunities in their own crowded home lands, the white races must agree to their free exploitation of as many as possible of those sections of the earth's surface where climatic conditions are suitable and where Western standards of life will suffer least by their entry.

But the second thing which is required is a conscious and concerted attempt by the white races to make the most in the shortest possible time of the position of leadership in which they now find themselves. One of the great barriers to the free entry into lands occupied by Western peoples of those from the Orient is that the better elements in our Western communities hold their own by such a narrow margin that to introduce any considerable number of members of another race who do not understand our institutions and can be freely exploited for evil purposes is at once to turn the balance at least for a time in favor of the worse elements. We must keep out the Oriental races for a time from our Western communities, not because we are too good to receive them, but because we are not good enough.

While millions in the leading white communities are continually on the verge of starvation, we must not permit anything which will drive them over the brink. No more must we allow any institution or practice to continue which will keep them from fully realized lives. Yet while the yellow races are clamoring for a chance for a fuller life and making the utmost efficiency and economy on the part of the white races absolutely imperative in the near future, the white races are maintaining and increasing giant armies and navies at a cost which would practically abolish the poverty of their various countries and vastly increase the comfort and efficiency of all their citizens.

This mad race in armaments works in two directions. It imposes such a burden of taxation upon those engaging in it that reforms essential to the very life of the people are rendered impossible and a temper is created which prevents the highest developments of Christian civilization. War may have been justifiable at one stage in the evolution of the race, but under modern conditions war among civilized peoples is murder on a wholesale scale and carries at its heart the same bitterness and insensibility to the value of human life as makes murder loathed by all thinking men. It also raises up aggregations of capitalists who make their profits from selling armaments and who stop at nothing to make a market for their wares. Many of our recent war

scares have been manufactured in the offices of these great firms and much of our so-called patriotism is the rankest jingoism inspired from the same source.

It is an interesting side light on the whole situation that at this moment, while a large section of the British people are honestly voicing cries manufactured by these scaremongers—cries which demand an increased building programme to meet the growing fleet at the control of the Triple Alliance—these same scaremongers are ready to build two dreadnoughts for Italy, one of the members of the Triple Alliance.

But on the other side this insane folly of piling up armaments against each other till the leading white nations are already staggering under the terrible burden, is producing a condition among the yellow races which will wreak a terrible revenge in the future.

China, with its four hundred millions, is essentially peaceful, and were it possible, would prefer to develop along peaceful lines. Japan, with her fifty millions, is more enterprising and aggressive and has been forced into war to maintain her place. But even she would prefer to develop in peaceful directions if that were possible.

Yet China and Japan are learning the meaning of our civilization from the war-cursed nations of Europe and they are coming to believe that armaments and armies are essential to greatness. Give them fifty or a hundred years to learn the lesson; let them once be fired with the same blood lust which inspires Europe, and the fair fabric of our Western civilization will be crushed before their countless hordes. They can soon make guns as well and twice as cheaply as we can; (already Japan is supplying arms to Mexico); they can build dreadnoughts for a quarter of what it costs us; human life is far cheaper and it offers itself far more freely to the cannon's mouth than among white races, as the Russo-Japanese war has shown. So that in the much nearer future than some of us suppose, the demon we ourselves are keeping alive and training will spring with irresistible fury upon ourselves and the story of ancient Rome will be again repeated in Europe and in America and wherever the white race predominates. The white races need to awake to the fact that they have forever evolved beyond the stage of war. We are producing sons too slowly to feed them willingly by thousands to the cannon's mouth; life is so highly specialized with us that the army or navy offers no career worthy of our manhood, excepting to a few officers, while the yellow races are just at the stage where war may exercise a mighty fascination over them, if once they come under its spell. They are so prolific that sons and daughters are cheap and even the humdrum round of army or naval service, with its regular rations and varied excitements, offers a career more inter-

esting than that which the average man easily finds. And we are teaching them by the pitiful spectacle of Europe, that war is the thing most supremely worth while, that for it no sacrifice is too great to make, even to the semi-starvation of millions of our citizens, whose bread is taken from their mouths to pay the price of dreadnoughts and standing armies. If they follow us far enough to teach the nine hundred million yellow men of Asia that mad theory of national greatness, when we are sick of our folly and want to leave it behind, they will force us to carry the old man of the sea we ourselves have seated on our shoulders, till we sink in our tracks under the intolerable burden. But before that day comes, the glorious chance which the white races now possess of leading the whole world in the arts of peace will have forever departed. What can be done? If the four leading white powers, Britain, France, Germany and the United States, would realize that they have entrusted to them the destiny of the white race and would form a league of peace for the sake of the whole world, war as a method of settling international disputes would forever vanish from the earth. The other white powers would be compelled to fall into line and the yellow powers have not yet become so obsessed by the war spirit as to oppose what is temperamentally not so attractive to them as peace. An international police force strong enough to compel all nations to refrain from warlike preparations could easily be maintained, and what is now the incubus of Europe would never be fastened upon Asia.

This suggestion has already been strongly championed by Andrew Carnegie and other advocates of world peace, and a bill to take the first steps in this direction has been introduced into the Congress of the United States by Representatives F. O. Smith, of Maryland, and Albert Johnson, of Washington. Representative Johnson proposes what he calls a Pan Aryan league to work for this end. The name is not a happy one, but the object is admirable and every true friend of humanity should devote all his strength to bring about such a consummation.

For Canadian immigration such a European League of Peace is absolutely essential. No section of the race will be allowed in the future to hold any large section of the world's surface for any other reason than that it can put it to the best use in the interest of the whole human family. If Canada is to make good her title to hold her vast resources for the white races she must have at least a hundred and fifty million whites in the next twenty-five years. If they are to be at all homogeneous, millions of these immigrants must come from France and Germany, as well as England. So long as Britain and Germany sit snarling at each other like two ill-natured puppies, for no other reason than that each is suspicious of the other and careless of the great

trust it holds for humanity, such immigration is impossible. Canada must then content herself with southern Europeans, who cannot be assimilated so readily and are not as good material when they are assimilated.

East and west, world peace is therefore essential if Canada is to claim the right to remain practically a white nation until she has built up so strong and clean a social fabric that she can admit freely men from every section of the globe, and make the contribution she is fitted to make to the unification of humanity.

The Soul's Grandeur

(By D. Rand Pierce)

Oh, the deep and ever deepening
Wonders of the human soul!
Oh, the cataracts of passion!
Oh, the seas of love that roll!
Oh, the dark and gloomy caverns
Where the light has never gleamed!
Oh, the mines of wealth and beauty
Where the love of Christ has beamed!

Crowning glory of creation!
Towering like some peak untrod,
Sun-kissed and alone outreaching
All the handiwork of God!
Keyed to catch the feeble impulse
Of the lowest creature-love!
Strung to feel the mighty heart-throbs
Of the Infinite above!

Who can tell the nameless longing
That within the soul doth lie!
Yearnings that earth's wealth and beauty
Hold no charms to satisfy!
Kingly crowns and court and empire,
Or the wreaths of fame's elite,
Leave a still unsated craving
Only God Himself can meet!

Like a world swung from its orbit,
 Wand'ring through the regions vast;
 Like a land-lark from its meadow,
 Far upon the ocean cast;
 Like a lily, pure and lovely,
 Torn and trampled in the sod,
 Is the soul that sin has severed
 From the loving heart of God!

Ah, but where's the dreaming poet,
 Who in numbers can display;
 Where the painter, who on canvas
 Rarest beauties can portray;
 Where the magical musician,
 Who can strike the sweetest chord—
 That can half express the grandeur
 Of a soul at one with God?

Language owns herself a pauper;
 Fairest colors hide their face;
 Loftiest strains of master-music
 Seek in vain those heights of grace;
 Broader than the boundless ocean,
 Deeper than the deep blue sea,
 Is that bliss that none may fathom
 Till he fathoms Deity!

Vancouver, B. C.

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends upon whether the man looks to the lower or the higher helps. . . . If he looks to God, the hour of suffering is the turning hour of life.—*Phillips Brooks*.

Wanting to have a friend is altogether different from wanting to be a friend. The former is a mere natural human craving: the latter is the life of Christ in the soul.—*J. R. Miller*.

Death cannot long divide;
 For is it not as if the rose had climbed
 My garden wall, and blossomed on the other side?

—*A. Carey*.

Impressions of the Social Service Congress in Ottawa

(By Professor Geo. C. Pidgeon, D. D.)

The Social Service Congress, which has recently closed its sessions in Ottawa, was the most remarkable gathering of its kind ever held in Canada. It was intended to be a demonstration in force of the Moral Reform elements of the country. The fact that it was held at the capital while Parliament was in session added significance to it. Many different types of organizations were represented. Cities like Toronto sent their delegates; the different churches were represented, so also were the Labor bodies, the farmers' associations, the temperance societies, and moral reform agencies of many different names and aims. Every Province was represented and all were there with one object—to insist that in the development of this young nation, the interests of humanity shall be put before every other concern, and that our chief end shall be the cultivation of that which is highest in our people.

A partial list of the subjects and speakers will show the wide range of interest in the programme: "The Labor Movement," by Rev. Chas. Stelzle; "Immigration," by Messrs. W. W. Lee, of Quebec, and H. H. Stevens, M. P., of Vancouver; "The Problems of the City," by Prof. Graham Taylor, of Chicago; "The Problem of the Country," by Rev. John MacDougall, of Spencerville, Ont.; "Child Welfare," by Dr. Helen McMurchy, of Toronto; "The New State and the New Church," by Dr. C. W. Gordon, of Winnipeg; "Gambling," by the Ven. Archdeacon Cody, of Toronto; "Temperance," by Mr. F. S. Spence, of Toronto; "The White Slave Traffic," by Rev. A. E. Smith, of Brandon; "The Sabbath," by Rev. W. M. Rochester. These are a few, and only a few, of the good things provided in the programme. Each subject was discussed from many different points of view. In fact, the criticism of the programme most frequently heard was that it was over-loaded, and no time was allowed for discussion.

Among the addresses that left a deep impression were the following: Charles Stelzle's eloquent appeal for a deeper interest in the cause of Labor touched every heart. He pointed out the deep religious elements in the present movement, the causes for the unrest, and the spirit which the Church must manifest if she is ever to meet these people's needs. He knows the situation at first hand, and his success in pleading Christ's cause with these men enables him to speak with authority. His mind can hardly be called constructive; he does not

appear to have grasped all the elements in the problem and to have interpreted them in their relations with each other ; but his personal acquaintance with the toilers' needs, his sense of their limitations, his sympathy with their sufferings, and his ability to render them practical assistance mark him out as one of the great social and religious leaders of the day.

The address on "Redemptive Work" by Miss Marie Christine Rattè was characterized by Dr. Herridge as the most eloquent that he had ever heard from a woman. It was the fresh human interest in the speech which gave it its power. Out of her rich experience Miss Rattè drew case after case to illustrate her methods of work and its success. One could not feel the throb of her sympathy and her deep earnestness without discerning the hidings of her power. Our church never undertook a more truly Christian enterprise than this rescue work which she is now doing with such conspicuous success under Miss Rattè's leadership.

An illuminating speech was given by the Hon. W. J. Hanna, Provincial Secretary of Ontario, in which, among other interesting matters, he described the new principles which his Province has adopted in dealing with the criminal. The prison farms and their success, the parole system, the new appeal to the prisoner's honor, and the efforts made to bring out the best in him and thus restore him to his place in society were all set forth vividly to the great delight of his hearers. It was surprising to find such a degree of enlightenment on this subject in a man who is so largely responsible for the iniquitous three-fifths clause in the Local Option Law of Ontario, by which the votes of two toppers or liquor dealers, whose only motive is their own low gratification or sordid gain, are made equal to those of three devoted temperance workers, whose only object is their people's welfare. When the Government of Ontario shows the same degree of enlightened forethought in dealing with the moral leaders of the land as they manifest now in their treatment of its criminals a brighter day will dawn for the whole nation.

No more inspiring address was given at the whole congress than that by Dr. C. W. Gordon (Ralph Connor) on "The New State and the New Church." Dr. Gordon has the vision of a prophet—we say this in spite of his inability to see the excellences of college professors. He pointed out that the State has made its great mistake in legislating for the select few instead of for the community as a whole. As a consequence the problems of poverty, vice and crime are still unsolved. The Church has not been sufficiently practical. With the passion of a true prophet he pointed out to both Church and State the better way, and insisted that they must plan and act together if the world's need is ever to be met.

Space fails us to describe Prof. Graham Taylor's noble utterances on the Humanizing of Religion, Mr. W. C. Good's courageous declarations on Political Purity, and many others worthy of note. Each address was a real contribution to the discussion in hand, and was both illuminating and inspiring.

What purposes has this great congress served?

First, it has given expression to the convictions and aspirations of the most earnest and practical social workers in the land. For years many of these faithful laborers in the vineyard have toiled alone. Now they see that they are a part of a wide movement. They have had opportunity to tell other reformers what they have been doing, how they have been working, and with what success. They have heard of the splendid success which other organizations are meeting in the same cause. No earnest worker could hear these expositions of great principles and these accounts of achievement in different lines without realizing how God is fulfilling Himself in divers ways for the general good of mankind.

Second, the different regiments in the army of social service were enabled to realize their unity. One of the lessons learned in recent years by reformers is that of patience and toleration with one another. We do not see eye to eye in every particular. Our methods often differ, and so do our views. Formerly such differences divided us hopelessly and forbade co-operation. Now we realize that we all hate the one foe, that we are all working toward the same end, and that our agreements are deeper and broader far than our differences. It is wise, therefore, to work together for those things on which we agree before we stop to settle our disagreements. It requires a lot of patience to work with some good people, but in view of the object before us it is worth while.

Then the addresses given by experts on the subjects before us were instructive in a high degree. The very latest results of their experiments and experiences were put before us, and the results outlined. New ideas were thus given to the leaders in the different spheres of service, and they go back to their tasks equipped for more efficient work than ever. Besides, they are encouraged by the success of others, cheered by their sympathy, and blessed with a new vision of their possibilities.

On every hand deep gratitude was expressed to Drs. J. G. Shearer and T. Albert Moore, who originated the idea of the congress and carried it through to such splendid success. The hospitality of the good people of Ottawa and their interest in the gathering were an inspiration in themselves. The conclusions reached will go before authorities, but the new vision and inspiration given to the delegates, to be carried by them into their fields of labor, will be the congress's chief contribution to history.

The Vancouver Social Service Council

(By Rev. R. F. Stillman, Secretary)

The Social Service Council of Vancouver, was organized on November 13th, 1913, in Hamilton Hall, 250 Dunsmuir Street, when a public meeting was held, composed of two representatives from all the churches of the city as well as representatives from other organizations in sympathy with the movement, together with the pastors of the city. The following officers were elected:

Hon. Presidents: Archbishop Casey and Rev. S. D. Chown D. D.; President: Principal W. H. Vance, of Latimer Hall; Vice-Presidents: Rev. J. S. Henderson and Father O'Boyle; Secretary, Rev. R. F. Stillman; Treasurer, Mr. James Kerr.

The following were elected to the Executive: Mr. E. W. Leeson, Mr. J. S. Rankin, Mr. J. J. S. Thompson, Rev. J. K. Unsworth, Mr. G. F. Gibson, Dr. A. P. Proctor, Rev. E. A. Henry, Prof. Geo. C. Pidgeon, Mr. W. A. Cantelon, Ven. Archdeacon Heathcote, Messrs. J. D. Kearns and E. B. Morgan, Mrs. J. O. Perry, Mrs. Machen.

The office of the Council is 250 Dunsmuir Street. It has been decided to organize each of the wards of the city for the purpose of conducting public meetings and carrying forward the work of the Council generally.

The following was adopted as the policy of the Council:

1. We believe that the city's chief concern should be the moral and social welfare of the citizens.
2. We believe in—
 - (a) The education of the citizens regarding social conditions and their improvements;
 - (b) The impartial enforcement of all laws bearing upon the social and moral welfare of the citizens;
 - (c) The provision of opportunities for the reformation of the individuals.
3. We advocate—
 - (a) The improvement of our housing conditions;
 - (b) The increased facilities for recreation;
 - (c) The thorough organization of the charities of the city.
4. We commit ourselves to the promotion of the following objects:
 - (a) Limiting the powers and abuses of the liquor traffic;
 - (b) The suppression of organized gambling;
 - (c) The suppression of commercialized vice.

It is gratifying to the members of the Council to note the improvements in our city along the lines of our adopted policy.

Church Life and Work

Synod of British Columbia Meets Month Earlier

The annual meeting of the Synod of British Columbia will begin in St. Andrew's Church on Tuesday, 7th April. In former years the Synod met on the first Wednesday in May.

Vancouver city churches are astir. Recently evening services were conducted for a fortnight in St. John's, and during the second fortnight of March Rev. Dr. Herridge, of Ottawa, is conducting a series of meetings in St. Andrew's Church.

The Women's Home Mission Society of the Presbyterian Church in Canada has purchased a new boat for service on the West Coast. It is expected that it will be ready for work early in April.

Reports from Edmonds, near New Westminster, where Rev. Archibald O'Donnell is now in charge, tell of marked progress, in numbers and otherwise. The church basement has been turned into a well-arranged hall, likely to be of much service in the work of the congregation.

The Bible Class conducted by Rev. H. R. Grant, St. Paul's on the Hill, Vancouver, has now a membership of 70. Mr. Somerville is the president.

Anniversary services were conducted in Mount Pleasant Presbyterian Church on Sunday, 15th March. Rev. E. Leslie Pidgeon officiated in the morning, and, by a happy co-operation which cannot be too much commended. Rev. Dr. Crummy, the outstanding minister of Wesley Methodist Church, Vancouver, preached in the evening. This congregation has made remarkable progress under the pastorate of Rev. J. W. Woodside.

Rev. David James, of Robertson Presbyterian Church, Grandview, has returned to the city after an absence of three months at Orland, California. He is much improved in health.

Rev. E. A. Henry, of Chalmers Presbyterian Church, was called to Toronto on account of the death of his father, and will be absent until about the middle of April.

Rev. Dr. Pidgeon has been attending the Social Service Congress in Ottawa, and his "impressions" of that notable meeting will find a place in our pages.

Theological Session Begins in April

The opening lecture of the 1914 theological session of Westminster Hall, the Farthest West Presbyterian College, will be delivered in St. John's Church, corner Broughton and Comox Streets, on Thursday, 2nd April, at eight o'clock.

The staff this year will be re-enforced by Professor Morton, from Knox College, Toronto, in Church History; and Professor Milligan, D. D., of Glasgow University, Scotland, in New Testament.

The annual conversazione, under the auspices of the Ladies' Auxiliary of the College, will be held in Lester Hall on the evening of Thursday, April 9th, at which the hospitality of the College will be extended to the members of the Synod from all over the Province.

"The Law and the Gospel"

One of the features of the March meeting of Westminster Presbytery was the invasion of "the men from the north." Rev. C. M. Wright, of Fort George, was present, and also Rev. Mr. Pilkey, from Fort Fraser. The latter, it appears, is now not only a minister of the Gospel, but also a member of the government police force, and so represents, as Dr. Fraser, of First Church, facetiously put it, "the law and the gospel."

Rev. C. M. Wright, of Fort George, who has been doing notable work there for nearly two years, was given a "call" by the congregation which, from the nature of it, could not fairly be termed a formal call. It was in every way hearty and unanimous and said much for the goodwill earned by Mr. Wright in the north country.

Reports of work in the Fort Fraser district also record progress. Mr. Pilkey, we gathered, has been busy in practical work as well as in preaching, and seems to be one capable of enduring the hardness of pioneering.

The resignation of Rev. C. McDiarmid, Langley Prairie, revealed with impressive clearness the difficulties under which men still labor in some country districts of the West.

Proposed Division of Presbytery

While one proposed division of Westminster Presbytery was due to come up for re-consideration, the "men from the north" suggested a different division, which, if carried into effect, will have a bearing on Kamloops Presbytery also. In the course of natural development the partitioning of the Province seems inevitable, but many members seem to question whether those portions nearest the cities of Vancouver and New Westminster—the city which no doubt gave its name to the present Presbytery—can be separated with advantage. Nevertheless the fact falls to be recorded that this March meeting voted in favor of division by a fairly large majority.

A Round Table Luncheon

The March meeting of Westminster Presbytery was otherwise memorable for an arrangement by which the members of Presbytery met in a social way for lunch. Thanks to the work of a committee convened by Rev. A. L. Burch, suitable quarters were, after considerable enquiry, found at the Lotus Hotel, and there the city men entertained their brethren from the outlying districts.

Notwithstanding this congenial arrangement, the Presbytery overtook a considerable amount of important routine business in the afternoon, but as the docket for the month was very large an evening sederunt was also necessary.

"Greater Works Than These"

Before leaving Vancouver, Rev. Dr. Endicott, one of the outstanding figures at the recent Laymen's Missionary Conference, gave evidence in Wesley Methodist Church that his power as a preacher is not secondary to his notable ability as a platform speaker.

He took for his text the rather startling statement of Jesus, "Greater works than these shall ye do." His treatment of the subject was arresting and enlightening. He pointed out the limitations under which Christ lived and wrought in His own country and among His own people. He instanced the many opportunities and privileges of service that the ministers and Christian people of to-day have as compared with the Master Himself while on earth. Many of his hearers must have felt that Dr. Endicott not only made out a good case for his unique text, but proved its truth from history and experience. It is indeed a text which, as he said, Christian people were apt to go round rather than face fairly.

The idea that men and women of a later age are having an opportunity for service in some ways greater than that which the Master Himself had on earth, need carry with it nothing of irreverence or presumption when it is recognized that it is the permeating and renewing power of His Spirit that is at work in the hearts and lives of men, and that He is seeking through all worthy agencies to dominate the world.

An Optimistic Note From a Veteran

Generally speaking, as life advances, men are expected to become more conservative in their opinions and more apt to hark back to the good in the past than to recognize the progress of the present and visions of the future.

On Sunday, 15th March, Rev. Dr. E. D. McLaren, who, though not an old man, may be reckoned among the veterans in Church life and work, sounded a note of Christian optimism in St.

John's Presbyterian Church, Vancouver. "Scholarly" and "well-reasoned" were among the adjectives applied to the sermon by some who had heard Dr. McLaren for the first time.

The doctor's quotations in verse were at once beautiful and applicable, and his references to such writers as Voltaire and Hume very clearly showed how the cynic and the philosopher alike had erred in judgment of the Bible and the truth in the Gospel of Jesus Christ.

The text was "Nevertheless when the Son of Man cometh shall He find faith on the earth?" and the preacher questioned the right of anyone to interpret these words as an assertion that the Master would not find faith on the earth; and we believe no open-minded person could listen to such a discourse without accepting his conclusions.

The following sentences were noted toward the close: "The characteristic of this age we are living in is not denial, but inquiry." "Even politicians have come to realize that the views of the young people of the Church must be taken into account by them." "Those forces that ruled Paris (during the French Revolution) are in the human heart to-day. What keeps them in check? What kept them in check in Paris before that? Simply the power of Christ's truth. And that power lost its hold on the people simply because those who represented Christ failed to represent Him." . . . "The supreme test of religion is the test of experience."

Kitsilano Presbyterian Church News

Rev. Dr. MacKinnon was unable to occupy his pulpit on Sunday, 15th March, owing to the serious illness of his wife. Rev. A. L. Burch, of Westminster Hall, preached morning and evening.

A committee with representatives from each organization in the Church has the arrangements in hand for the canvass of every member and adherent of the congregation.

The session has been strengthened by the addition of four new elders elected by the congregation on Wednesday, March 11th—Messrs. A. MacInnes, Senr., A. L. Roberts, H. C. Hunt and Frank Alexander, Senr.

A lecture, "One Thousand Miles up the Nile," by Rev. R. J. Wilson, Pastor of St. Andrew's Church, was to have been given on March 5th, but owing to Mr. Wilson's sudden illness it was postponed. Mr. George McCuaig very kindly consented to give his lecture, "A Trip Through the British Isles," in place of the one arranged for by Mr. Wilson.

The Kitsilano Parliament terminated its first session on Thursday, March 12th. It is hoped that when the Parliament assembles again in the fall, more young men will avail themselves of this opportunity for information and debate.

An Example Worth Following

We commend to the sessions and management of other churches the course followed by our Kitsilano correspondent in sending the items of news noted above.

A member of a city session has also raised with us the question of whether we could not arrange to give each city church some space for regular use.

In response, we may remind all whom it may concern of a suggestion formerly made in these pages, namely—that, if desired by the churches, we might arrange that every congregation, with a certain percentage of the membership on our subscribers' list, be allowed a separate insert, bound up with the magazine, monthly. This sheet, whether of two or more pages, could be used for items of interest in the congregational life. We know that that method was followed with success elsewhere. Such an insert could also be used, as we know was done by others, as the medium for a "Minister's Monthly Message," etc.

From Farther Fields

The Presbytery of Alameda

A meeting of the Presbytery, which has as its territory the most south-easterly part of Saskatchewan, was held in Estevan on February 10th. Every minister and every representative elder with one exception was present. The Moderator is the Rev. B. Glover. The H. M. report, as in all our Western Presbyteries, received a long and full consideration. The District Superintendent of Missions, Dr. Strang, who was present, helped materially, particularly in the knowledge he has of the most westerly portion of the Presbytery. Work is being opened up in Northgate, the new port of entry on the G.T.P., and also in the most westerly portion of the Presbytery at Theta. The latter will be wholly pioneer work.

We regret to have to chronicle the death of Rev. James R. Coffin, formerly minister at North Portal, in December last. He was compelled to retire three years ago on account of ill-health and for the last two years has not been able to take even an occasional service. He was a good man and true and we very much mourn his loss.

We welcome to the Presbytery the Rev. R. W. Griffith, who has charge of Halbrite, and Rev. D. Harper. Both are strong men and are already proving their worth. The Moderator and Mr. J. S. Riddell were appointed commissioners to the Assembly. Rev. Dr. Strang, C. A. Myers and A. E. Armstrong are in the Presbytery in the interests of the Budget. The Moderator and Mr. J. S. Riddell are the Commissioners to the next General Assembly.

Minnedosa Presbytery

The congregations in the Presbytery have been pretty well covered by representatives of the Finance Board, Dr. McKenzie and Mr. Armstrong also visiting the Presbytery, which accepted its Budget allocation of \$1,200. Shoal Lake Church, only up a few years, and a very fine building, has been burnt.

Rev. A. W. Smith, M. A., Silverton; and Rev. H. McCulloch, B. D., Oak River, have resigned their respective charges. They are good Presbyters. The various reports of the standing committees were encouraging. A large amount of work of local interest was disposed of at the March meeting at Newdale.

Presbytery of Lacombe

This Presbytery met at Wetaskiwin on Thursday, March 5th. Rev. C. E. A. Pocock, B. A., Moderator.

Deep sympathy was expressed with Rev. M. White, Lacombe, who has been ill, and was granted six months leave of absence. Rev. W. T. Herridge, D. D., Ottawa, was nominated as Moderator of General Assembly, and Rev. T. M. Murray, Coleman, as Moderator of Synod.

Revs. M. White (with D. C. Ramsay alternate) and J. A. James, with Messrs. D. Sampson and J. K. McKean, elders, were appointed as representatives to the General Assembly.

Rev. Wm. Hamilton, who has completed forty years in the ministry, was cordially recommended for a grant from the Aged and Infirm Ministers' Fund.

A most encouraging report on behalf of the S. S. and Y. P. S. was submitted by Rev. J. A. James.

The overture from Winnipeg Presbytery *re* assistant ministers having a seat in Presbytery was agreed to. It was also unanimously agreed that the representatives to the General Assembly be reduced from one in six to one in eight.

Standing committees were appointed for the year.

Next regular meeting was appointed to be held at Lacombe in September.

Presbytery of Saskatoon

The regular February meeting of Presbytery was held in the new Westminster Church, and there was an average attendance. This has been a difficult year financially for many of our churches, but there were no thoughts of retrenchment in the minds of the ministers. It was difficult to estimate just what progress had been made since the

reports of the convenors of standing committees were not given in any detail. The difficulty is, as it has been in the past, that accurate information from the congregations is difficult to secure, consequently the report of the General Assembly is meagre and often inaccurate.

This Presbytery has the oversight of a large number of mission fields, and the Rev. A. W. McIntosh has the work well in hand and his report was given as from one in close touch with the work. It is encouraging to note the development here. Birdview and Delisle are amalgamating and in the spring enter upon the augmentation list. Bladnorth, formerly a mission field, is also able to extend a call to the Rev. Jas. Bews, having advanced to the same status. Young and Zelma are asking for the continuous service of an ordained man, and in Sovereign mission field the people are trying to estimate their own strength financially. Hanly, unfortunately, is still vacant since the resignation of the Rev. R. C. Hunter.

The brethren do not favor the idea of reducing the number of representatives of Presbyteries from one in six to one in twelve nor the overture of Winnipeg Presbytery to grant full presbyterial powers to assistant ministers.

The Perils of the City

Proverbs viii. 3.—“She Crieth at the entry of the City.”

Wisdom is standing by the city gate,
 Through which there pass Youth's free and agile feet,
 And brows whereon home's kisses still lie sweet,
 To warn that artful Evil there doth wait,
 As when a huntsman sets his luring bait
 To trap wings that can dally with the sun,
 Or feet that fleetest winds can scarce outrun,
 And leave by shadowed crag or glen a mate
 'Mid heedless silences! She tells of those—
 Hard folly's servants—who the unwary take;
 How golden pinions to the dust are brought;
 How Caution may outwit insidious foes;
 And then she weeps as though her heart would break
 When simple, thoughtless ones regard her not.

—*Alexander Louis Fraser.*

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

“King Henry the Fifth” in Vancouver

A Notable Entertainment

Before March closes the citizens of Vancouver and vicinity will have the privilege of hearing Mr. Martin Harvey, the well-known British actor, in “The Only Way,” etc., and his and his company’s characterizations will no doubt win the crowds and applause they merit. But something scarcely less noteworthy in story and impression, if less widely advertised, was given in the Wesley Church (Dr. Crummy’s), Vancouver, on the evening of 17 March, when Mr. Chas. S. Thomson, a young elocutionist of much promise, was responsible for a dramatic recital in costume, entitled “King Henry the Fifth.”

The object of the entertainment—to provide funds for the relief of the poor in the city—may itself have influenced the attendance; but the hearty applause of the large audience at various intervals gave good evidence that all present fully appreciated the programme.

We understand that the entertainment was arranged under the auspices of the Shakespearian Relief Club, a society organized in a quiet way, but doing effective work none the less.

Mr. Thomson, who has been connected with the Polytechnic School of Elocution, London, England, is (we learned on enquiry) a Scotsman, and the son of a clergyman. His recital involved the relation of the story of King Henry the Fifth after the fashion of “Lamb’s Tales from Shakespeare,” and the selection and adaptation reflected very creditably on the impersonator. In the main he dealt with the character and conduct of the king himself, as portrayed by Shakespeare, who, as the opening lines of the play suggest, idealized the Victor of Agincourt. Mr. Thomson introduced many of the most notable passages put into the mouth of the king, and his delivery revealed elocutionary power and dramatic insight. The story was varied by references to the bravado of Pistol and his companions, and toward the close the elocutionist gave an attractive representation of Henry’s wooing of the French princess, Katharine, a scene humorous because of the lack of French in the soldier-king and the broken English of the princess.

The recital was divided into three parts, and during the intervals additional enjoyment was given the audience by the singing of Miss Gladys Carman, Soloist, and the Welsh Quartette, respectively.

Apart from the praiseworthy purpose of this recital, this young dramatist is to be congratulated on his work, and if the Shakespearian Relief Club had done nothing but arrange this entertainment it would have justified its existence. The social life of Vancouver is the richer for having the ladies of this Club in the city, and the encouragement of such work as that done by Mr. C. S. Thomson is a distinct contribution to healthful mental development in the Farthest West.

The Editor's Page

Forward! Our Foreword

Every human being is a world in himself, and no events in all the big world's history, or even in that of the starry universe, are more momentous to the soul than those happenings which have a bearing on the individual life and wellbeing.

So is it with other units in business and in society. In proportion to the living interest men and women have in any concern, will they be interested to know of the details of its working and the measure of its progress.

It goes without saying that the publishers are interested in this publication; we know our readers are; also the business men now using our pages, many others who contemplate using them, and still others who will use them when they know of our work, our aims, our outlook, and the steady increase in our circulation.

Accordingly we hold it fitting to mention in our editorial page this month that our foreword is "Forward!" and to record some facts that our readers and the business men utilizing our advertisement pages will be pleased to learn; and that advertising agencies in the East and elsewhere have written to us inquiring about.

No. 1 of Vol. V. (our February number) has in various ways specially commended itself to many, and one of several subscribers who wrote complimenting us, said he read the magazine from cover to cover.

Recently, an agent working on our circulation in Vancouver city has added scores of new subscribers; and we are confident there are hundreds more Church people of all denominations, and others who may not yet have connected themselves with any Church, who have only to know of our publication to be with us, not only with their dollar a year subscription, but with their active interest in the continued extension of our constituency.

The additions to our list are coming in without any club offers, or real estate or other premium inducements. We wish our publication to win its way, as it is doing, more and more on its merits.

We thank the daily press for the independent notices given to our publication, and we were specially gratified that our February number was held a fitting subject for a leaderette in the *Vancouver Daily Province*.

The General Assembly of the Presbyterian Church in India

From the 27th to the 31st December last, there was held at Allahabad, the Seventh General Assembly of the Presbyterian Church in India. How this Assembly came to be held, what it stands for, and what it did, are points in which not merely Presbyterians but members of the Church of Christ all over the world may be deeply interested.

Pre-eminently it stands for *Union*, and more specially union among Presbyterians in India. For many years missionaries of the various branches of the Presbyterian Church throughout the world have been at work in India. Far separated from each other, each missionary of the Church, in most cases, simply pursued his or her own distinctive work, supported by a branch at home and rendering an account of life and work accordingly. Not unnaturally did it impress itself upon the minds and hearts of missionaries so working that much would be gained if something like a union among Presbyterians could be effected. As a preliminary step towards this, what was known as a Presbyterian Alliance of India was formed, and in the course of successive years, eight meetings of council were held. At the last of these, held in the Jumna Presbyterian Church, Allahabad, from the 15th to 17th December, 1904, a confession of faith, a Constitution and Canons for a Presbyterian Church in India were carefully considered and approved, and it was finally resolved that the Alliance now adjourn, *sine die*; and that it instruct delegates appointed by Presbyteries to meet at 8 a. m. on Monday, December 19th, for the purpose of constituting a Provisional General Assembly. On 19th December, 1904, what has now come to be recognized as the First General Assembly of the Presbyterian Church in India was accordingly held in the city of Allahabad. At this meeting, the Confession of Faith, the Constitution, and the Canons which had been drawn up and approved at the last meeting of the Presbyterian Alliance were adopted. By way of local organization it was arranged that there should be seven Synods (1) South India, including the Presbyteries of Madras and Arcott; (2) Bombay and Central Provinces, including the Presbyteries of Kolhapur, Bombay and Nagpur; (3) Bengal, including the Presbyteries of Calcutta and Santalistan; (4) Assam, including the Presbyteries of Shillong, Jaintia, Cherra, Mairang and Sylket; (5) North India, including the Presbyteries of Allahabad, Farrakhakad and Eastern Himalayas; (6) Rajputana and Central India, including the Presbyteries of Gujarat and Kathiawar, Rajputana and Malwa; (7) The Punjab including the Presbyteries of Ludhiand, Lahore and Sialkot.

After due and careful consultation with the parent churches the following representatives in India entered the Union: (1) the Presbyterian Church in Canada; (2) the Presbyterian Church of Ireland; (3) The Church of Scotland; (4) the United Free Church of Scotland; (5) the Presbyterian Church in America; (6) the Presbyterian Church of England; (7) the Synod of the South India United Church; (8) Reformed Presbyterian Church of America; (9) The Gopalgunga Mission. In course of time the South Indian Synod has entered into a large union, and the Assam Synod has failed to unite.

Over the first Assembly of the Presbyterian Church in India the Rev. K. C. Chatterjee, D. D., of Calcutta, presided. Over the Second Assembly, held at Nagpur, from 16th to 20th December, 1905, the Rev. John Youngson, D. D., of the Church of Scotland in the Punjab, presided. Since then the Moderators have been chosen, in alternate assemblies, from among the Indian and English speaking representatives.

Since the Second Assembly, held in 1905, the meetings have been biennial and it is noteworthy that of the Moderators two have been laymen—the first having been the Hon. Sir Andrew Frazer, K. C. S. I., Lieutenant-Governor of Bengal—an elder commissioned from the Eastern Himalayas; and the second, Rajah Sir Harnam Singh, K. C. I. E., an elder from the Presbytery of Lahore.

In the Seventh General Assembly of the Presbyterian Church in India the present writer was given special opportunity of taking an interest. Although sent to India for the doing of work in connection the semi-jubilee of the Guild Mission of the Church of Scotland, he was also entrusted with a fraternal letter to this General Assembly, conveying the cordial greetings of the Foreign Mission Committee of the Church of Scotland. As a sequel to his presenting this letter, he was received very cordially by the Assembly as a corresponding member and had the opportunity of attending and taking part in the meetings.

That considerable interest should have attached to this meeting of Assembly is not surprising. It was pointed out by those who welcomed the members of Assembly to Allahabad that they were meeting in a city which had been long regarded as sacred because of the meeting of the waters of the Jumna and the Ganges in its neighborhood. In the case of the members of the Assembly it would be more memorable still because of the First General Assembly of the Presbyterian Church in India having been held there. It was also felt that an Assembly presided over by an Indian Rajah would have about it a uniqueness and a significance of deepest importance. Above all, the nature of the business which was to come before the Assembly raised a considerable amount of anticipation.

To one who looked at the meetings of this Assembly not only with a Western eye, but with the experience of a good few meetings of General Assemblies in Scotland, it was obvious that there was much of procedure throughout the days in which this assembly met, that was modelled on old Presbyterian lines. It was equally clear that circumstances and environment did much to create a difference. Quite familiar it was to have the retiring Moderator—the Rev. Dr. Mackichan, of Bombay—opening the proceedings of this Assembly with a special sermon. One missed, however, the splendour of the Scottish Moderator's robes. Thereafter it was quite homelike to have the roll of assembly called and the course of the business for succeeding days indicated. One found also in the elasticity with which arrangements were made, in dependence on circumstances, something which indicated that "use and wont" was not behind all that was being said and done. The Clerk of Assembly took his seat at his table, and two assistants, one an Indian Doctor, and one a Missionary of the United Free Church of Scotland, were appointed to assist him. But round about were no recognized church leaders or "circumtabular oligarchy." It was very satisfying and significant to have the privilege of gathering next day, being Sunday, for a service of Holy Communion, presided over by the Rev. Dr. Youngson and assisted by Indian elders, of whom the Moderator, Rajah Sir Harnam Singh, was one. If it was felt that the whole Assembly was a Union one, in so far as different sections of the Presbyterian Church in India had been drawn together, in a far deeper sense that Holy service with the bread and the wine passed from the white men to the dark betokened the unity that, after all, is very much in harmony with the mind of Christ.

Of the reports presented by the Conveners of the various committees, not much can here be said. It ought certainly to be mentioned that not one report dealt with a subject which was without interest or inspiration. Even the report on Statistics, a subject which is generally regarded as dry, was so illuminated by the Convener when presenting it, and was itself so encouraging, that it commanded closest attention. Increases in the number of Ministers, Catechists, Elders, deacons, communicants and native pastors, ranging from 1% to 62% upon the previous year, told that the Presbyterian Church of India was making headway, and the average increase of 13 per cent. all over was by no means unsatisfactory. The report on Home Mission work told of the efforts being made by settled congregations on behalf of their more unenlightened brethren. The reports of a Committee on Public Morals told of the way in which the problems of intemperance and vice were being faced, and how the position of Indians in South Africa could best be sympathized with. The Committees on Marriage and Divorce, Law, Publications, Theological Training, and Finance, all reported progress.

But perhaps the most important of all was that of the Committee on Union. Charged with the duty of drawing not only Presbyterians, but all the branches of the Church of Christ closer together, this report had to tell of the near prospect of corporate union with the Welsh Calvinistic Methodist Church, and the Methodist Episcopal Church, and indicated that the federation of these Churches with them is almost an accomplished fact. The report which had previously been printed and circulated, was accepted without a dissenting voice, and amid much enthusiasm the whole audience rose and sang the Doxology.

As befitting a Church Court, and that the highest in jurisdiction, a number of overtures from various Presbyteries were brought before it. All of these were of importance and indicated how Presbyteries were thinking out Church problems. One overture in particular sought to confer temporary pastoral powers on elders, but after long consideration and discussion it was defeated by a large majority.

Special notice of two evening meetings may be made. At one of these the representatives from other churches conveyed cordial greetings, and Dr. Mackichan, the ex-Moderator, spoke of higher educational work among Indians. At another meeting Dr. Datta, the author of the "Desire of India,"—a work which has been so largely used in Mission study circles, spoke of the Indian attitude towards Christianity, and other Indian speakers followed.

No notice of this Assembly, however slight, would be at all adequate if it did not take account of the Moderator's closing address. After a courteous acknowledgment of the honor which had been done him, the Rajah proceeded to say something on certain points which at the present time seemed to him to be of great importance for the advancement of Christ's cause in India. In the Union of Presbyterians he saw a most important and much needed advance. "It is a fact," he said, "that Church differences, which are the outcome of historical tradition, can not, and do not appeal to the Indian mind in the same way as they do to those who have been brought up in these traditions, and it may be said that in some respects they have been a stumbling block." Commenting upon the great mass movements which are taking place in some parts of India towards Christianity, he found in this matter cause for deep thankfulness, but could not help putting forth an appeal for work among the higher classes. In this line he went on to plead for a fuller education and training of Christian converts and their children, also for an educated Indian Ministry and finally advised that Christian Missionaries and laymen should endeavor to help the Indian Christian as far as possible by laying aside all differences of race and of country. Words such as these came from one who declared that he owed his greatest blessings to Christianity. They came, too, from one who, from education and position, knows

much of the real needs of India. Little wonder that they were listened to with rapt attention, and valued as a most important contribution to the work of the Assembly.

An analysis of those who composed the Assembly may be noted. Of the sixty-one members who were present thirty-five were Indian. Of the Indians, twenty-one were Elders, and fourteen were pastors. Of the twenty-six Westerners only six were pastors; twenty were recorded as "Missionaries." At one time, as many as five of those who had held the office of Moderator were present. From the Church of Scotland had come one duly accredited representative. From the American Presbyterian Church had come another. A Glasgow elder who was visiting India, spoke unofficially for the United Free Church of Scotland, and a Minister from the Presbyterian Church of the United States Mission in the Punjab, did the same for his Church.

Some who had been present at all the previous meetings of Assembly, characterized this one as the best in their experience. The chief feature was, I understand, the way in which the Indians took part in the discussion. Evidently the day is coming when the Indian Church will be organized and carried on by Indian people. Meanwhile, they are accepting gratefully the help which Missionaries are giving; they are learning Western methods of Church government, and are seeking to test them and applying them to Indian Church life. When one who is an onlooker, and to a large extent merely a listener, sees and hears Indians of the type of Dr. Datta, Rajah Sir H. Sarnam Singh, and other acting and speaking as they are doing, he has the hope that the Indian Church of the future will not lack able guides, or be without those who in the day of native opportunity will be a strength and a help in advancing the Kingdom of God.

To the writer of these notes it was a genuine pleasure to meet Presbyterian Missionaries connected with nearly all the leading Presbyterian branches of the Church of Christ. In particular, he had much fellowship with those of the Presbyterian Church of Canada, and greatly esteemed them for their ability and devotion. It means something to have seen vacancies which had been caused by furlough in the Clerkship of Assembly and the Convenorship of the Committee on Statistics filled respectively by the Rev. F. H. Russell and the Rev. D. J. Davidson. It ought also to be said that a very leading and effective part in the work of the Assembly was taken, all through, by the Rev. Dr. J. F. Campbell. To Canadian Presbyterians interested in their Foreign Mission Station of Malwa, in Central India, these names must be household words; to all who know them they stand for much that is best in Foreign Mission work. By such men the Presbyterian Church in India is being pioneered and guided to what many believe will be a great future.

In the Hour of Silence

The Night Cometh

How swiftly and noiselessly the day passes. Hour after hour comes and goes and only the wise and true notice and profit by their coming and their going. Yet to all "the night cometh and the day is gone forever."

The opportunities it held, the impulses and aspirations it brought, are either stored in our lives to make us gladder and stronger, or lost, to our everlasting impoverishment. And the night sets its seal on gain and loss alike.

All life is but a day, given us to make or mar, till the night cometh. Swiftly and silently it passes by and never returns. It is rich with all abiding treasures, but only he who is alert to its passing nature makes them his own.

To such an one, who has known the greatness and seized the treasures of life, the night brings rest and peace and the presence of those whose love has illumined the way. But to him who has squandered its treasures and forgotten its trusts and been unworthy of its glories, the lengthening shadows bring only haunting fears and vain regrets.

And to nations as to men "the night cometh." Where are Babylon and Egypt, Greece and Rome? They had their day and ceased to be and only the noble and the true in their day comes down to enrich ours.

This is our day. What will the generations to be say of us? Will our night come in blackness and dishonor, or as the dawning of a better and brighter day for nations still to rise? The answer is being spelled out by the passing hours, and "the night cometh," oh, so soon.

"Seize all the passing moments give,

As noiselessly they fly;

It is not all of life to live,

Nor all of death to die."

Prayer

God of the Ages, for whom there are no fleeting days and nights, who abidest yesterday, to-day and forever the same, the all seeing, the unchanging One; teach us that the night cometh, that we may apply our hearts unto wisdom while it is day; teach us how full of service and love and life is each passing moment; help us to mark the swift, inevitable passing of the days that when the night cometh, it may find us rich in character and love to God and man; so that, like little children we may crowd our Father's knee, where our many shortcomings are forgiven and all that is worthy within us is sealed by Thy "Well done," turning the night of our earthly lives into the morning glory of Eternity, through Jesus Christ. Amen.

The Woman's Page

McGill University College, Vancouver, B. C.

(NOTE.—The following article by Theodora Munn appears in the last issue of "Alumnae News" (Montreal), and may be of interest to many of our Western readers. It should be noted that since the article was published we understand an arrangement has been made whereby the course at McGill University College, Vancouver shall include Fourth Year Work.)

When the words "McGill University" appear on a printed page, every graduate has an instantaneous picture of an avenue of leafy maples, a wide richly-green campus, and, all around, stately greystone buildings, wreathed with ivy, and, apparently, mellowed by time. The addition of the word "College," however, brings a very different view to the eye of the Vancouver student's mind. Picture to yourself an absolutely bare wooden building, about the size of a large barn and very similar in architecture. It stands facing the west on a barren, wind-swept lot enlivened only by scrubby underbrush and stunted evergreens, its background formed by the irregular pile of the General Hospital, and before it the High School campus and the High School. The depression caused by the shingled exterior of the College is increased by a corrugated iron structure directly behind it.

So much for the exterior, which is by far the worst part of it. If you enter, you will see a long corridor running north and south, with class-rooms and the Library on one side and the Faculty room and Registrar's Office on the other; at the north end is the Principal's Office and at the south the Physics Laboratory and lecture room. The next floor is occupied by the Chemistry Laboratory, a dressing room for the women students, and a number of class-rooms, while the third floor is divided into the draughting rooms and professors' offices. A large part of the basement is given up to the men's dressing-rooms.

It seems a toy institution in comparison with a real university, and yet last year it accommodated almost two hundred students, and this year had to make needed preparations for a larger number. When it is understood that this college undertakes only three years of Arts and two of Applied Science, the reader will perceive that the need of a Provincial University has become pressing. The courses prescribed in the two Faculties are the same as those offered by McGill University excepting that there is not as large a range of subjects to choose from in Arts. There is, however, enough variety for all ordinary purposes.

As for the two years of Applied Science, the work in them is the same as that done by students of the parent university. Summer classes in surveying are conducted and the proper amount of shop-work has to be undergone. Indeed, all things considered, the shops, although miniature, are quite well equipped. They are contained in the unlovely corrugated iron shed at the rear of the main building, and

consist of a smith's shop, foundry and machine shop. The proudest possession of the Mechanical Department is the cupola in the foundry which is a comparatively recent acquirement, and fulfils a long-felt want.

The teaching staff consists of about a dozen male professors and lecturers most of whom are in Arts, and one woman lecturer, also in that department. The two sections are called Departments and instead of having deans are nominally directed by Chairmen. The principal of the College is *ex officio* the Chairman of Arts, and the Chairman of the Department of Applied Science is one of the Professors selected by the Governors. The governing body, like that of McGill University is called The Royal Institution for the Advancement of Learning.

The students are, one might say, exactly like any other body of students in Canada at least. Because of the small numbers, however, individual characteristics stand out, and instructors can obtain a more intimate knowledge of the various intellects and temperaments under their direction. The undergraduates of Vancouver, in spite of this, have the same affectionate (?) nicknames for their professors and behave in the same irresponsibly joyous way as do their contemporaries at larger seats of learning.

On account of the difference in climate, the sports engaged in by the students are not quite the same as those which are popular in Eastern Canada. The men do play football and have successfully upheld the honour of McGill on many a hard-fought field. Unluckily, ice hockey has become possible only very recently, through the advent of the large, artificial ice rink down near Stanley Park, and Western Canadians are not yet quite at home on skates of the ice variety. The girl students play ground hockey very brilliantly, and also indulge in basket-ball. Their prowess in both games is acknowledged by all the other teams of the city, and it is exceptional for them to be defeated.

As is to be expected, the students carry on an undergraduate society, called the Alma Mater Society, which oversees all their activities and arranges social events. Two members of the Faculty act as advisory committee to this organization. In addition to this, there are two Literary and Debating Societies, where very good work is done. At intervals during the year some of the members go out to debate with representatives of sister institutions and, not seldom, return crowned with laurels.

The official social events of college life usually consist of two dances—the Alma Mater in November and the Freshman Dance at the end of January. So far, it has been impossible to conduct them in the College on account of lack of space, and, in consequence, they have been held down town in one of the large halls. In spite of this

inconvenience the students find time to make charming and original decorations and their arrangements as to programme and orchestra could not be bettered. In addition to this, driven thereto by financial stress, the women students prepare all the refreshments in a way which could be surpassed by no professional caterer.

Owing to the lack of provincial university, the students are compelled to complete their courses in the East, at either Toronto or McGill, usually the latter, or occasionally at Queen's University. In two years from now, however, the Provincial University will begin to hold classes in its own buildings and then, its work being over, McGill University College will cease to exist. Nevertheless, its memory will remain with many, because, after all, to every student, the college where freshmen days are spent is dearest.

Around the Hall

Notes of College Life, by T. S. Paton

Students' Council Election

On Tuesday the third of March, the election for the various offices in the student body took place. As was stated in last issue, these offices are filled each year towards the close of the term, and the men returned take up the work at the beginning of the new term next October. Every office was contested and the following men were returned:

President of the Students' Council, B. H. Wallace; Vice-President, W. R. Walkinshaw; Secretary-Treasurer, R. G. Duncan; President of the Literary Society, J. H. Maxwell; Vice-President G. A. MacPherson; Secretary, H. McDowell; President of the Athletic Association, J. T. Smeeton; Vice-President, L. B. Smith; Secretary, J. L. Clerihue.

Devotional Meetings.

The devotional life of the college this winter has been well maintained under the capable leadership of W. J. Cameron. A new feature of this session has been the Sabbath Morning Devotional Meeting, and so far it has been a success. A half-our's talk on some Biblical theme cannot fail to be helpful and is a good beginning for the day's worship. Interest has been aroused and we believe it will continue not only during the remainder of this month, but also into our next winter session.

Debate With Latimer Hall.

During the present session the college has been very successful in all its debates, each contest engaged in up to the time of writing having resulted in a victory for the "Hall" team. "Home Rule for Ireland" was attacked by J. Y. McGookin and L. B. Smith in a debate with representatives of the above college on the 22nd of February. Archdeacon Heathcote, Dr. Davidson of McGill College, and Mr. J. H. Maxwell, M. A., were the judges on this occasion and awarded the palm of victory to Westminster Hall.

Visit of Rev. A. S. Grant, D. D.

During the present month Rev. Dr. Grant, General Superintendent of Home Missions, visited the college and addressed the students on the Home Mission work of the Church. His visit reminded us once again that soon we shall be leaving to undertake our summer's work in the different H. M. fields of the Church.

Student Volunteer Movement.

In March of last year the Hall was visited by Mr. Chas. Swartz, Travelling Secretary of the Student Volunteer Movement, and as the result of his visit, a branch of the movement was started. There are four of the students active members and these are now enrolled in the books of our own Presbyterian Foreign Missionary Society. Meetings have been held each Saturday morning at 6.45 a. m. for prayer and mission study and in addition a few open meetings were held during the session, and were well attended by the general student body. A direct outcome of this society is the establishment of a Student Y. M. C. A. at McGill College. Five meetings in all have been held there, and have been addressed by such men as Mr. Lemuel Robertson, M. A., Principal Vance, M. A., and Principal MacKay, D. D. A committee and office bearers has also been appointed to arrange for a full session in 1914-15. Mr. Harry Logan, M. A., son of our own Dr. Logan, is Hon. President and has shown a deep interest in the formation of the Society, as has also Principal Robinson, B. A. The President of both of these organizations is Mr. W. R. Walkinshaw, and the success attending them is undoubtedly due to his exertions.

O, Brother Man! fold to thy heart thy brother!
Where pity dwells, the peace of God is there;
To worship rightly is to love each other—
Each smile a hymn, each kindly deed a prayer.

—J. G. Whittier.



The Book Shelf

Relations of the Christian Churches

(By Rev. Robert Campbell, D. D.)

One of the young old men of the Canadian Presbyterian Church is Dr. Robert Campbell, the honored Senior Clerk of the General Assembly. Though well on to four score years his mind is fresh and active and in the volume before us he has done a piece of work equal to his very best. His scholarship is accurate and wide and the temper of the work perfectly fair to all sections of the Christian Church.

Beginning with the earliest times he traces the development of the Church through all its stages and in all its branches up to the present. Discussing the negotiations for union between the Methodist, Congregational and Presbyterian Churches, he gives a full account of the different steps taken and the present status of the question.

He argues strongly that the differences which exist among the Churches do not necessarily imply lack of unity and that unity may exist without uniformity, and holds that the work of the Kingdom can be better done by the Churches remaining as they are at present. In this he is finding many to agree with him. But not many will agree with his contention that the Confession of Faith is an adequate basis for the Church of the future. Whether we agree with him or not, his book is worth reading and is to be reckoned with at the present juncture.

J. M.

Patience! accomplish thy labor; accomplish thy work of affection!
Sorrow and silence are strong, and patient endurance is God-like.
Therefore accomplish thy labor of love, till the heart is made God-like,
Purified, strengthened, perfected, and rendered more worthy of
Heaven.

—*H. W. Longfellow.*

It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart and mind to mind
In body and in soul can bind.

—*Sir Walter Scott.*