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# Westminster Hall Magazine

## AND FARTHEST WEST REVIEW

Vol. IV	Oct.-Nov. 1913	No. 4-5
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D. A. Chalmers.....Managing Editor

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REV. A. L. BURCH, B.A.

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OFFICIALS OF VANCOUVER DEBATING LEAGUE  
(see p. 17)



D. A. CHALMERS  
Managing Editor

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# Westminster Hall Magazine

AND

## FARTHEST WEST REVIEW

FOR SOCIAL, LITERARY AND RELIGIOUS ARTICLES

Volume IV.

OCT.-NOV., 1913.

No. 4-5

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

## THE ARCHITECTONIC IDEA

BY FRANK BUFFINGTON VROOMAN

### II.—REGARDING THE STATE

It is difficult to see what modern politics has to do with the Architectonic idea. Politics, both in theory and practice, is with us only a cheap modification of the impossible theories of the revolutionary epoch, beginning and ending in the individual, and destitute, therefore, of a comprehensive and harmonious idea of the common good. It is this lack of an idea which can make that of the common good possible that must be our first concern. It was the Jacobin Doctrinaires who became the ancestors of modern anarchy, and it is the growing spirit of anarchy that is the danger of the twentieth century.

#### POLITICS "FOUNDED ON INTERESTS, NOT PRINCIPLES"

In speaking of the architectonic idea as applied to the state, it is necessary to call attention to the almost hopeless condition of Anglo-Saxon politics. There is something fundamentally wrong in our politics. It is opportunist, it is partisan, it is founded on interests, not principles. It appeals to selfishness, not patriotism. The consequence is, it is corrupt, and the corruption of Anglo-Saxon politics, especially in Canada and the United States, is undermining the respect of the common people for law and order, and in this is the great danger in the immediate future. The average political life of the average politician is guided by no over-ruling principle, no devotion to the common good. Back of this yet is our general philosophy of life, in which we have accepted the gospel of *laissez-faire*. It is a political expression of the general doctrine of individualism stated briefly—every fellow for himself. It is "personal liberty" idea carried to impossible extremes, forgetful of the fact that there is no real



freedom except through law and order. In architecture we would have the same doctrine, if it were allowed, that every brick-layer, and every hod-carrier is at liberty to do what may please his passing fancy in the house he is helping to build. It is the gospel that every ignoramus can change the architectural plans of the expert in the city being planned. It is the theory that any fool can become a statesman, whether he is square or dishonest, wise or otherwise.

Of course, no man of intelligence to-day will advocate individualism, pure and simple. It is an exploded theory of the 18th century. It is worn-out and discredited, nevertheless, it was once our creed, and more or less we still live up to it. The consequence is that politics, with here and there an exception, is a vulgar opportunist game of professionals, for profit and loss—the profit for the politician and the loss for the common people.

#### THE GREATEST NEED OF MODERN POLITICS

is a rational and constructive democracy. I do not mean the democracy of individualism which is undermining the very foundations of law and order, but an architectonic democracy. That which holds the old regime together is self interest. Something larger and better must be substituted—the motive of goodwill and the purposive mission of the state “to promote the general welfare.” In the further developments of the politics of personal interest and aggrandizement there is no hope of mankind working out a rational and worthy destiny. Nowadays nearly everything is left to the fickle chance of the fleeting moment, and very little to the large reason and purpose. The late Professor Henry Drummond has described a book he read in childhood called “The Chance World”; everything happened by chance. The sun might rise or it might not. Children might be born with one or a dozen heads; these might be on their shoulders or on their limbs. If one jumped into the air, he might not come down. Cause and effect were abolished. Law was annihilated, and the only result was that reason was impossible, and the world became the abode of lunatics.

Long ago Greece gave us the doctrine that reason or “logos” rules the world, and the first national protest against individualism was made, and the first statement of the foundations of altruism were laid down. The altruistic idea in one form or another is as old as Greek thought. The first fable in all the literature of Europe has elucidated those very points. It comes from the days of

Homer, when Herod is reported to have striven in the blind bard, and won—in the hawk's theory that "might makes right." The hawk was soaring in the heavens with a nightingale in his talons. Transfixed by his cruel claws the suffering songster cried out in pain. "Silly creature," said the hawk, "why dost thou scream? Thou art in the grasp of the stronger. Thou shalt come wherever I take thee, songster as thou art. I will make a meal of thee if I please, or I will let thee fall. It is folly to think of striving against one's betters."

Thus in the first streak of the dawn of the modern world, the first fable in European literature pictures a theory still rampant in business and politics, and indeed in the whole life of modern time.

But the Greeks did not all accept this gospel. Socrates found the grounds for the being of the state in ethical principles so broad and reasonable that their imminent rationality has laid itself lovingly upon all intelligent and unselfish beings until this day. After him Aristotle proclaimed reason as the final arbiter of political life though before him it was Plato who conceived the legislator as *architecton*, laying foundation and frame work of a rational human society. Aristotle, again, announces that the state exists not only for life, but for the noble life.

#### CANADIAN OR ANGLO-SAXON POLITICS

The puerile and pitiful inadequacy of Canadian politics—I might say Anglo-Saxon politics—the lack of anything that might be called political philosophy, or even principle, may be seen when we compare the productions of our politicians with the forgotten conceptions of the Greek statesmen over twenty centuries ago. I know nothing more hopeless than modern politics. It is a mad scramble for place and power. How much disinterested patriotism do you find? But how much self-seeking? What are the appeals made to you for your votes? Your financial interests. What is the level of the hustings? Your financial interests. What is the price you pay for the irrational partisanship which encompasses you? You are not taken seriously. The cry of "wolf-wolf" has deadened your messages, and deafened your ears. Modern politics is a pitiful spectacle. O yes! there are a few good things done. But it is so far short of the Greek ideal and that was nearly 2,500 years ago!

#### BRITISH COLUMBIA—"A CASE OF INGROWING EGOTISM"

We are boastful here in British Columbia. We are boosters. We are boosters. Booster roosters if you please! We do not

allow ourselves to be criticised. We know it all, and more, too. We want no imported talent. We want the home product for the home consumption—and the consequence is a case of ingrowing egotism. I yield to no man in my patriotism for this province. I hold up my record at home and abroad. But I am ashamed of our overweening egotism. For we have not learned all there is to learn, and the other peoples of the world have much to teach us. In this matter of the architectonic idea we must sit at the feet of Germany and Japan. In Germany and Japan, for instance, when the government builds a railroad it has sense enough to keep it. That is architectonic. That is rational. But our blind and irresponsible partisanship is as irrational as the children of Drummond's Chance World.

One of the terrible results of our modern political theory in practice is that it is undermining also the very foundations of national efficiency. There has never been among the Anglo-Saxon people any adequate conception of national efficiency. An individual now and then has embraced the idea, but the race as a whole has been devoted to the idea of individual efficiency. Individual efficiency is, of course, the only lasting foundation of national power and greatness, as solid and substantial materials are the only conditions of a strong and substantial house. A few rotten bricks, a few paper beams, or a quick-sand foundation are not the conditions with which to build for the future. But whatever your materials your house must be built upon the architectonic idea.

#### LORD ROSEBERY ON NATIONAL EFFICIENCY

Listen to Lord Rosebery in the preface to a recent book, he says:

“Japan is indeed the object lesson of national efficiency. Happy is the country that learns it. But not a hundred books or a thousand prefaces will bring this lesson home to our own nation. We have been so successful in the world without efficiency that in the ordinary course of events we shall be one of the last to strive for it without external pressure. We won our empire and our liberties by genius and daring in an inefficient world. Now that one or more nations are keenly striving after efficiency it will not be easy to maintain our heritage; for, the inefficient nation must sooner or later go to the wall. We have muddled through so successfully by character and courage that we are indifferent as to any other secret of achievement.”

How stands it with us in comparison with these Orientals?

We have all the raw materials, some of the best. We have courage and brains and strength, but there is surely an immense leakage of power in their development. Politically speaking, we begin and end with party. We are all striving to put ourselves or our leaders into offices or expel other people from them. This is not from want of patriotism; quite the reverse; the habit of centuries has made us believe that this is patriotism, this and no other. Do we ever stop to reflect what is the outcome of it all, the net result of millions of words, words, words, of great debates and incessant divisions and spirited autumn campaigns? In truth, exceeding little. "The hungry sheep look up and are not fed." But Brown has made a fine speech, and Jones has surpassed himself, and Robinson has done less well than usual, and so we turn complacently from the long newspaper reports to the ordinary bread and cheese of life. And the old state machine creaks on.

#### PARTY OPERATIONS BLIGHT EFFICIENCY

The fact is that party is an evil—perhaps, even probably, a necessary evil, but still an evil. It is the curse of our country that so many, especially in high places, should worship it as a god. It has become so much a part of our lives that even those who think ill of it, think it as inevitable; so inevitable that it is of no use thinking what we should do without it. And yet its operations blight efficiency. It keeps out of employment a great mass of precious ability. It puts into place not the fittest, but the most eligible, from the party point of view—that is, very often, the worst. Efficiency implies the rule of the fittest; party means the rule of something else—not the unfittest, but of the few fit, the accidentally not unfit, and the glaringly unfit. The most efficient and brilliant ministry in our annals strikingly exemplified this fact. The office of chief minister was divided into two parts, strictly delimited; one, party and patronage, managed by the Duke of Newcastle; and the other, business and the work of the nation, for which (the elder) Pitt was responsible. By thus cutting himself off from the petty cares of party, Pitt was free to do the country's work. His partner made the bishops and the deans, and the generals and the admirals, and appointed everyone, down to the tidewaiters; while he himself planned victory. By this equitable division work was severed from patronage, and efficiency from party; the result was the most successful government known to us. But it has found no imitators or successors. And yet, if party be inevitable this should be one way of escaping its evils."

## THE PARTY SYSTEM A SYMPTOM OF A DEEPER DISEASE

All this is terribly true, but Lord Rosebery has missed the main point. He has not gone to the bottom of this profoundly startling question of the national inefficiency of the Anglo-Saxon races. The party system and especially in the way it has developed is but another of the symptoms of a deeper disease. Indeed it is true that "we won our Empire and our liberties by daring and genius in an inefficient world." We "muddled through." But it is high time for us to know and act as if we knew that efficiency is the watchword of the future and "muddling through" is a fetish of the past. Nowhere in human history outside Japan is there another record of a whole nation scrapping its civilization on the basis of what is best in the old ones already in the world. It is a startling phenomenon. To us it is or ought to be an appalling phenomenon, for I do not see any where in sight evidences that we Anglo-Saxons are ready or willing to scrap out antiquated machinery or adopt that which is new and up-to-date. We take a certain pride in our conservation *per se*, and we adore our ruins. Is it possible that some day our ruins will be the principal glory left us, and our pride, that, in a changing world, we have been only consistent?

## THE RULERS FOR PEACE AND THE PEOPLE FOR WAR

It is a long search to sit down to lick our thumbs and turn back over the multitudinous pages of universal history to find out, if we may, the secret of the success of nations and to determine if the old laws and habits are good ones in the new world. One of the most interesting recent studies in Democracy is that on "The Dangers of War in Europe" in the Atlantic Monthly for January, 1913; written by the world-famed author Guglielmo Ferrero. He has gone to the very bottom of this subject, which is also the bed rock of ours. After discussing some of the psychical elements that go to make up the strange situation in Europe to-day, he shows that, contrary to all history and precedent, it is everywhere the rulers who are trying to keep the peace and the people who are clamouring for war.

"This belligerent state of mind now agitating Europe is the last phase of that great struggle which began with the French Revolution, between Conservatives and Liberals, between the principle of authority and the idea of liberty, between the state and democracy."

"As institutions, politics, and customs have become progressively more democratic, the consequent relaxation of discipline has become

during the last fifteen years, the most conspicuous social phenomenon in Europe. Everywhere the same spectacle is exhibited. In political parties, in great public and private undertakings, in manufacturing, in the church and religious sects, even in families, the feeling for passive obedience and silent respect is vanishing. \* \* \* \* \* In every state, the sad, universal, constant, almost tragical subject of consideration for serious and thoughtful men is this: May not this undisciplined critical spirit which is spreading among the people, even though it may legitimately liberate the energies of a nation, diminish its military strength, whether for offense or defense? May not these democratic ideas weaken a nation in the face of its rivals?"

#### AN INDICTMENT OF CANADIAN AND AMERICAN POLITICS

Certain it is to-day that the world drift is toward anarchy. Certain it is also that this tendency is coincident with the growth of democracy—may I modify the word—not an archetectonic democracy but toward the democracy of individualism, sapping the foundations of the state and disintegrating the institutions of civil order in our theory of politics. We all know that a politician is put in office to reward the men who put him there by giving them the natural resources which the Almighty made for the common people; alienating to them the cash, the credit, the patrimony of the common people to pay personal political debts. For any man to use another's property with which to pay one's own personal debts should be the punishable offense, and not the rewarding perquisite of the political system. Is it a wonder when it is otherwise that the common people lose their respect for law and order when the laws are made by men who make an unblushing and open practice of paying their personal debts with other people's resources? And yet this is the very foundation of modern Canadian and American politics and a clean and healthy civilization cannot rest upon such filthy foundations.

#### THE ONE THING NEEDFUL

This is one of the problems for that social philosopher to solve, who is to be the saviour of his age. Is individualism the last word of democracy? If so the civilization of Christendom is lost and the future will impose upon the world an oriental despotism—in a reaction which will turn back the tides of progress for a thousand years and carry it whither no man knows, and no wise man dares to guess. Whatever else befall us, there is one thing that the world cannot lose without universal disaster—that self-control which is formed on self-

discipline, which is founded upon an inherent and innate respect for law and order—for the architectonic idea.

Nearly a quarter of a century ago a professor of the *laissez-faire* school of economics in Yale University was writing an article in the *North American Review* on "The Absurd Attempt to Make the World Over." Behind the screen of the outlook on life that makes such a question possible is the bald theory that, after all, the world is a chance world—that everything happened so without plan or aim or purpose—that there is no meaning to creation, the "earnest expectation" of which, declared the Apostle Paul "is the revealing of the sons of God." Whatever else may be said of the Christian contribution to the thought of the world, it has drawn for us the outlines of an Architectonic Idea. It has told us of "an earnest expectation of Creation." It has revealed a plan and meaning in the great scheme of things. It has pronounced the last and most inviolable word on the necessity of law and order among men as among the stars. Little by little, the idea is being worked out and the conception of the common good is growing upon the mind of man, and little by little the reality of the common good is spreading upon the earth. This is the only basis which can place any optimistic outlook upon a certain foundation or offer man the courage to live and strive for anything but himself.

The Architectonic Idea is not a creation of man applied to political theory or practice. It will be, when it comes, the discovery first, and then the realization in the relations which exist among men, of the order of the universe. Some day let us be allowed to hope, that the future Architect of the State will build the great Temple of Humanity upon the earth as the Great Architect of the Universe has built under the sky. "Let us not abandon the race to the fatalism of Allah. Let us create it ourselves."

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Are not all true men that live, or that ever lived, soldiers of the same army, enlisted under heaven's captaincy, to do battle against the same enemy—the empire of darkness and wrong? Why should we mistake one another—fight, not against the enemy, but against ourselves, from mere difference of uniform—T. Carlyle.

## CALGARY'S BIG NEW CHURCH

ANOTHER CASE REFLECTING PHENOMENAL WESTERN GROWTH

The congregation of Knox Church, Calgary, have entered into possession of their new church building, one of the most beautiful and commodious churches in Canada. Knox is the mother congregation of Presbyterianism in that city, and has always had a creditable history. Especially in recent years has this congregation, both in her own history and in her relation to the other congregations that have so rapidly sprung into existence, had a very remarkable experience of development and prosperity.

The minister of the congregation during the past ten years has been the Rev. John A. Clark. Mr. Clark is an honor graduate of Toronto University in Arts in 1896 and of Knox College in 1898. After graduation he became the Minister of Cowan Avenue church, Toronto, where he served until the fall of 1903. When Mr. Clark came west in that year Calgary was an inconspicuous prairie town of about 8,000 people. Knox was the only Presbyterian church and her membership was approximately 300. It is interesting to compare the congregation at the close of the year 1903 with the congregation of to-day. The income for 1903 was \$3,063.29, while that for 1912 was \$19,115.82. In 1903 the congregation gave to the schemes of the church and other benevolences the sum of \$250.26, while in 1912 it gave the sum of \$14,017.99. The membership is now about 1,000.

### OFFICIALS OF FORESIGHT

Shortly after Mr. Clark went to Calgary it was decided to build a larger church. This was opened in June, 1905, and served until the end of last year. That building cost \$40,000, but was sold with the site two years ago for \$150,000. The officials of the church were men of foresight, and when they saw the prospect for selling their church site advantageously they prepared for it by buying another site, and later a second site. On this second site the present magnificent church now stands, while the first site secured has increased in value to such an extent that it will ultimately provide more than enough to pay for the church building.

### A PIONEER AND A MOTHER CONGREGATION

Knox Church has always maintained an especial interest in the other Presbyterian causes that have been started in Calgary. Indeed a number of the larger causes now there owe their beginning to the



generous assistance of this mother congregation. Grace church, now rapidly approaching Knox in numbers and strength; St. Andrew's in East Calgary; Hillhurst; St. Paul's; Bankview; were all begun by Knox. In the case of St. Andrew's, Hillhurst and Bankview, and St. Paul's, Knox not only organized, but provided for some time the salaries of the ministers and secured sites and assisted in the erection of their first church buildings. Now that there are a number of strong congregations in the city, a Church Extension Committee looks after this matter of organizing new churches, but it is a matter of historic fact that in the earlier years Knox proved herself most sympathetic and generous in looking after the extension of Presbyterianism in the city and was a prolific mother of churches.

#### ACTIVE IN RESCUE AND SOCIAL SERVICE WORK

During the past two years Knox has been manifesting a special interest in the work of rescue of women and girls, two homes being devoted to this work. These homes are supplied by the Congregation of Knox Church. It was the first time in the experience of the Board that the Session of any single congregation had come forward with so generous an offer. The oldest elder of the congregation, Colonel Walker, last year made an offer of land consisting of several acres, and worth about \$10,000 to the Board of Social Service, on which it is intended in the near future, to erect modern and well-equipped permanent homes in which this work of restoration can be carried on more effectively.

#### UNDERTAKES UPKEEP OF A COLLEGE CHAIR

At the time of the establishment of Robertson College in Edmonton, Knox came forward with an offer to take care of a chair in the college to be endowed in memory of the former Minister, Rev. Dr. James S. Herdman. This Chair has not yet been endowed, but it is being carried by the congregation until endowment is completed.

#### FAR-REACHING PREACHING

Through all these years the congregation has been one of the most outstanding and efficient in Calgary and Alberta. It has been distinguished by two characteristics, its preaching and its music. Mr. Clark has always maintained a very high standard of preaching, and the people of Knox are very proud of their minister's reputation in that regard. *The Farm and Ranch Review*, a farmer's fortnightly, with a circulation of over 12,000 readers in the farms and ranches of Western Canada and the Western States, has published in every edition for over three years now, a sermon from the pulpit of Knox

church, Calgary, so that its minister not only preaches to a full church in Calgary each Sunday, but probably reaches a larger constituency of readers in the country districts of the west every fortnight than any other man in any western pulpit.

#### AN OUTSTANDING ORGANIST AND CHOIRMASTER

Along with the high reputation of the pulpit of Knox Church goes the reputation of its organist, both for his exceptional gifts as an organist, and as a choirmaster. Mr. Frank Wrigley is an Englishman who first came to Canada in 1902. He has been with Knox church since November, 1905. His training was received in Chester Cathedral under Dr. J. C. Bridge, and in Ripon Cathedral under Dr. Crow. In these seven years the work of Mr. Wrigley in Calgary has been of the highest order. When Sir Frederick Bridge in 1908 went through Canada, he awarded to the choir trained by Mr. Wrigley in Calgary the shield of merit as the best choir in his judgment in Canada west of the great lakes. Mr. Wrigley's choir at the present time is at its full strength of 42 members, and is doing remarkably good work. Mrs. Junkin, formerly Miss Maud Cowie, of Winnipeg, is soprano soloist, and Miss Windle is alto soloist. The choir has very successfully carried through such works as Mendelssohn's "Elijah," Handel's "Judas Maccabus" and several cantatas.

The new organ reminded us of the prime instrument in St. Andrew's, Vancouver, and is in harmony with the excellence of the new church, and befitting such a musical master as Mr. Wrigley.

#### A DUAL PASTORATE

Since the beginning of 1912 Knox has had two ministers, Mr. Clark being joined in the month of March by the Rev. A. D. Archibald, who has been since that date associate minister of the congregation. Mr. Archibald looks after the educational work among the children and young people and also supervises the more practical sides of the congregation's activities. This is a particularly successful case of two ministers serving the same people, and yet with their duties so clearly defined that there is no confusion or disorder.

Knox is one of the congregations also that makes successful use of the services of a Deaconess. Their first Deaconess was Miss Mary Moffat, who served with great effectiveness until she identified herself with the work of the Rescue Homes, over one of which she is now in charge. Her place in the congregation's work has been filled during the past year by Miss Janet M. Wood, formerly of Paisley, Scotland, who is shewing herself an invaluable aid to the ministers in their work.

## A SCOTTISH MASTER OF WORKS

It is always interesting and educative to have a chat with the man at the helm, whether he be the captain of an Atlantic liner, the minister of a large congregation, or the superintendent in a big building.

In conversation, Mr. Clark remarked "We owe a great deal to Mr. Langlands." Mr. John A. Langlands is an elder of the church who has taken an earnest and active part in the development of the congregation during the last ten years. Having retired from his business of master-builder, Mr. Langlands crowned his practical work for Knox church by bringing all his experience as a master-builder in Scotland as well as in Canada to bear on the supervision of the new church as "Master-of-Works." This gentleman, we happen to know, was formerly an elder and zealous worker in St. Andrew's Established Church of Scotland in the "Fair City" of Perth, and he is of that earnest type whose religion or continued church-membership is not dependent on the geographical position in which their lot may be cast. Mr. Langlands is a man who would impress any observer as one of the quiet workers who accomplish much by sheer force of character, while avoiding useless talk and vain self-assertion.

The style of architecture, the Master-of-Works explained, is purely Gothic, and the whole interior finish is of quartered oak, having richly carved and cusp panels. The choir chancel is behind the pulpit, which is of the John Knox type. The cost of the building, erection included, is \$250,000. The architects were Messrs. Allen & Cullens, Boston and the local supervising architects in Calgary were Messrs. Lawson and Fordyce.

The main auditorium seats 1,200. The choir provides accommodation for 42 singers. There is a large gallery over the main entrance, and small galleries in the transepts. There is a very handsome main hall with galleries accommodating 500.

The social side has been abundantly provided for. Large triple parlors, handsomely furnished, will be always open and used as rest rooms for young women during the day and as social centres in the winter evenings. There is a lower banquet hall which will accommodate 350 people. It is also to be used for Sunday School and Young People's work. There are separate offices for the ministers and deaconess and rooms for the use of the choir.

Altogether, this magnificently equipped church speaks eloquently for the virility of Presbyterianism in Canada, and is a credit to the farthest west prairie city.

## “ORATORY AND WAR”

### VANCOUVER DEBATING LEAGUE'S DEVELOPMENT

BY ROY W. GINN

As it was in the days of Caesar, so it is today but in a more modified sense,—there are two ways to success, oratory and war.

With “war,” we may class all those occupations or pursuits which call for more expenditure of brawn than brain, and under the heading of “oratory” we may classify most professional men, politicians, commercial men, and all who depend to a great degree on the spoken word as an asset in business or in the social world.

Therefore, in the final analysis, though the man who is overgiven to verbosity is sometimes an object of pity, everyone must acknowledge the power and the art of the spoken word. If we question that, we have only to cite the lawyers who cannot litigate, the legislators who cannot legislate, and the preachers who cannot preach.

So in each city and town we find springing up literary and debating societies. The Vancouver Debating League came into being in 1911, when a few young men gathered in the Y. M. C. A. rooms and there laid the foundation for a society which was to wield an influence, and become a very potent factor in oratorical development among the younger men of Vancouver.

As set out in the Constitution of the League, the objects are “the furtherance of the art of public speaking by oratory and debate, and the fostering of a keener interest in public questions of the day,” and in order to accomplish this, resolutions are set for debate on subjects that are of vital interest to the public.

In the season of 1911 twelve teams joined the League, and from that time the League has grown until to-day it is composed of some twenty teams, representative of practically all the political, educational, religious, and literary organizations of Vancouver and New Westminster; and in order to meet the needs of the younger members it is proposed to start a Junior Section in which the younger men of more limited experience may battle with their peers. The officers of the Society are laying the plans broad and deep with a view to forming a Provincial League which will incorporate all the larger cities of the province.

To the honourable Mr. Justice McPhillips, the League owes much of its initial success. Himself an able orator, and one with the desire to encourage the art, his timely assistance took the form of a handsome challenge trophy. It was designed with one large shield in the centre, surrounded by smaller ones on which the names of the successive winners shall be engraved. For two seasons Mr. Justice McPhillips has held the position of Honorary President, and by his kindly interest in various ways, has done much for the League.

The challenge trophy was won by Kitsilano Debating and Literary Club in 1911-12.

Last season (1912-13) was a very successful one with the League. Twenty hard-contested verbal battles were fought, the Law Students and McGill Alumni teams emerging leaders. Then, by reason of the anomalous way in which the schedule worked out, it was necessary that the Law Students, in order to win, must defeat McGill Alumni on two successive occasions. These final contests were keenly fought, but McGill went down twice to glorious defeat, the Law Students team, composed of Messrs. Robson, King and McGeer, winning the much-coveted trophy, emblematic of the premier debating honours of Vancouver.

The annual oratorical contest held under the auspices of the League, has become a meeting of much interest and attraction to many of the Vancouver public; and is arranged as the grand finale for the season. In 1911-12, the gold-medalist was Mr. B. Vincent Wardle, whose address on "The Spirit of Canada," revealing oratorical, dramatic, and literary power, was afterwards re-produced in the Westminster Hall Magazine.

Last season Mr. R. Rowe Holland was awarded the coveted premier place for an address which, in the opinion of the judges, was one of the finest platform orations ever heard in Vancouver. Mr. Holland's theme "They Struggled On," was obviously suggested by the record, then recently to hand, of the heroic Captain Scott and his dauntless band. The fact that so much had been written about the subject made it at once easier and more difficult to handle his theme.

It is right to note that the address was printed in full in the Vancouver Saturday Sunset, and space was found for a summary or extracts at least in this Magazine.

Messrs. Fred. T. Thomson and William Warner were placed second and third respectively in the last oratorical contest, and in their cases also the matter as well as the manner of delivery gave evi-

dence that they, in common with others connected with the League's contests, will be heard of again.

Their addresses were also given place in these pages.

For the oratorical contest, Mr. T. F. Paterson, honorary vice-president, presented to the League a specially designed cup, which was made in England. Mr. Paterson has been closely identified with the League since its inception and has proved an able exponent of the art which he has so laudably sought to foster.

In Vancouver, as elsewhere, it is well that institutions which conduce to intellectual development should be encouraged, and it is to be hoped that even more interest will be evidenced towards such organizations as the Vancouver Debating League.

It may be of use to note that the secretary-treasurer of the Vancouver Debating League is Mr. Fred. T. Thomson; the president, Mr. Roy W. Ginn; and the vice-president, Mr. R. Rowe Holland; and that in connection with league business any of these officials may be addressed "Progress Club, Vancouver."



"If thou canst bring thyself

To sow the best, though others reap the grain;

If thou hast known the fruits of self-denial,

Or borne another's fault, another's trial;

Because thou givest, loss to thee is gain—

"Tis not in vain!"

Life is the cradle of eternity. As the man is to the animal in the slowness of his evolution, so is the spiritual man to the natural man. Foundations which have to bear the weight of an eternal life must be surely laid. Character is to wear forever; who will wonder or grudge that it cannot be developed in a day?—H. Drummond.

## SELECTIONS FROM THE MASTERPIECES. VI.

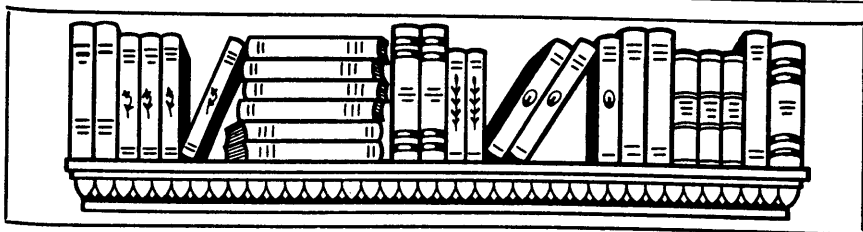
## SELF-RELIANCE

“Man is his own star; and the soul that can  
 Render an honest and a perfect man,  
 Commands all light, all influence, all fate;  
 Nothing to him falls early or too late.  
 Our acts our angels are, or good or ill,  
 Our fatal shadows that walk by us still.”

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. This sculpture in the memory is not without pre-established harmony. The eye was placed where one ray should fall, that it might testify of that particular ray. We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have His work made manifest by cowards. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends, no invention, no hope.

Trust thyself; every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the Almighty effort, and advancing on Chaos and the Dark.

—Ralph Waldo Emerson.



## THE BOOK SHELF

### THE CENTENARY OF ROBERT MURRAY McCHEYNE\*

BY REV. D. G. MANUEL, B. D., MERTOUN PARISH, SCOTLAND

That the centenary of the birth of Robert Murray McCheyne should have created an interest in the mind of the few rather than the many was almost to have been expected. For this one or two reasons may be given. Falling as it did in the same year, and about the same time as that of David Livingstone, the centenary of the birth of the older, and in many respects much greater man, had somewhat eclipsed that of the younger. A people who had grown enthusiastic over one who had been born on 19th March, 1813, was scarcely prepared to take up so heartily another whose birthday fell to be celebrated on the 21st of May of the same year. Perhaps it has to be confessed too, that the mind of the present day is much more interested in a great explorer and a great destroyer of the slave traffic than in one whose passion for souls showed what a ministry of seven and a half years could do to help hundreds into the Kingdom of Heaven. The truth is that the much loved companion of the Bonars and Alexander Sommerville stirs a memory only in the minds of older people, and even in their case only in the hearts of those who are deeply interested in spiritual things.

But the Centenary of McCheyne has not passed unmarked. In prospect of its celebration a fresh book was written by one who, of all the literary men of Scotland at the present time, was best able to do it. In a two-fold way came to the Author of such well-known books as "the Men of the Covenant," and "In the Hour of Silence," a call to write something. The council of the English Free Churches had contemplated the issue of a series of books dealing with "Leaders of Revival," and Dr. F. B. Meyer had approached Dr. Alexander

\*See books noted on page 29.



Smellie with a view to his writing one upon McCheyne. About the same time in a curious and quite unexpected way there was sent to Dr. Smellie by Mr. James McDonald, W.S., Edinburgh, "an altogether priceless box of McCheyne manuscripts,—letters to and from his family and friends, notebooks, sermons, and documents of different kinds." Readers of Dr. Smellie's book will feel that he has not only added to what was previously known of a great and good man, but has done in his beautiful, inimitable way the one thing which more than anything else is calculated to revive an interest in McCheyne; he has made those who otherwise would have known little about McCheyne, acquainted with methods of earnest gospel effort which he brought to bear upon the work of an all too short ministry.

Those familiar with Dr. Andrew Bonar's "Life of McCheyne," may find a joint consideration of the books attractive.

With characteristic directness Dr. Andrew Bonar at once enters upon his subject. Following upon one brief paragraph he gives us the date of McCheyne's birth and other details connected with his earlier life. With equally characteristic directness, Dr. Bonar closes his memoir with the story of McCheyne's death and only a page or two of reflection upon the loss which had thereby been sustained. Dr. Smellie begins his book with a chapter entitled "Winter passeth after the Long Delay," and from his wide and accurate knowledge of the life of Scotland in the seventeenth and eighteenth centuries shows how McCheyne was born into times in which the tide of religious life was rising. He closes his book with a chapter entitled "Aftermath," in which he gathers up in his own delightful way not a few of the results of the life and work of his saintly subject. Dr. Bonar approached his task with a desire to tell in simple direct prose the features of a life as it was lived from day to day in holy activity. Dr. Smellie has brought the wider vision of history and the poetic prose of his pen to bear upon a life which is one of singular worth and beauty.

Dr. Bonar has much to tell of the early life of McCheyne, how he spent his boyhood and passed through his university career, how he was converted in his eighteenth year after the death of his brother David, how he read God's Word and the biographies of saintly workers, how he prayed and how he fasted. Nor doer he forget in estimating McCheyne to say that "he might have risen to high eminence in circles of taste and literature, but denied himself all such hopes that he might win souls." As we follow Dr. Smellie none of these things are forgotten, but with the help of the additional information

which had been placed at his disposal we are carried much further into the life of McCheyne's home and are given to see something of the intensity of his early friendships. We see the father and the mother and the various members of the family in almost a new light and learn of the friendship between McCheyne and Malcolm and Mary Macgregor.

Following Dr. Bonar, we learn of McCheyne's first experiences in the ministry—how he spent ten months as an assistant to the Rev. John Bonar—in the parishes of Larbert and Dunipace, how he read his Bible, studied Jonathan Edwards and Samuel Rutherford, how he lost his manuscripts on the way to Dunipace Church and began thenceforward to dispense with the carefully read discourse, how he preached to the gipsies and how he visited his flock. When Dr. Smellie tells how "A Sower went forth to sow," it is with the help of McCheyne's visitation notes that he does. From these we learn how minutely McCheyne diagnosed the spiritual character of those whom he visited. From entries in red ink we discover the scriptural subject upon which he conversed in each case. "Nothing," says Dr. Smellie, "can be more systematic or pains-taking—nothing has spoken more poignantly to one ministerial reader of them—than those note books which reveal his tireless and methodical diligence in visiting. He has made it an exact science—there are such precision and perfection of knowledge, such discrimination of character, such watchfulness over individual souls. \* \* \* Behind each of these significant entries we catch sight of a man of God, adjuring a brother immortal to pause and consider those things which pertain to his peace, or wrestling in prayer for him with strong crying and tears."

On Novemeber 24th, 1836, McCheyne was ordained minister of St. Peter's Parish Church, Dundee. Speaking of the "First Years of Labour," there Dr. Bonar finds them marked by great spiritual power, scarcely a service having passed without definite spiritual results. Setting himself to explain these, he says it was not the words he uttered but the holy manner in which he spoke that arrested souls. He spoke as a dying man to dying men. At times he used great plainness of speech and the Lord glorified Himself by the varied ways in which the appeal went home, sometimes using the reading of a chapter, sometimes a petition in a prayer, and sometimes a striking sentence in the sermon to arrest attention. Speaking of the same time under the heading of "In labours more abundant," Dr. Smellie begins by revealing something of McCheyne's beautiful nature as it manifests itself in and through a letter which he wrote to his parents about

the time that he was a candidate for St. Peter's. "As for concern about the result," he says, "I have none. The choosing is all in His higher Hand Who turns the hearts of men like the rivers of water. It is curious my two greatest intimates being made my rivals. I have no doubt we will contend with all humility, in honour preferring one another. If the people have any sense they will choose Andrew Bonar, who, for learning, experimental knowledge, and all the valuable qualities of the minister, outstrips all the students I ever knew." But it is when Dr. Smellie takes us to two large note books that we see McCheyne in a light that is even more interesting. "Two thick note books in quarto remain from these introductory years in Dundee. Their pages are occupied with the preliminary sketches of discourses, many of which McCheyne wrote out afterwards more amply and exactly. If in his public speech he could let himself go, in the thinking and the writing which led up to the speech he was disciplined and diligent. For the Thursday night prayer meeting, as well as for the preaching of the Sabbath he got himself ready by patient study. From point to point the outline is traced of what he meant to say even at this more familiar gathering. And when it is the high solemnity of the Lord's Supper that is in view, he is busier still. Not only is the actual sermon delineated in its main and subordinate divisions, but we learn how he intends to "fence the tables" and the scope and tenour of the addresses before and after communion. His liberty of prophesying was not an unchartered freedom. It had been prefaced, and it was limited and controlled, by quiet meditation, by illuminating prayer, and by steadfast toil. It is hard to summarize the contents of the two quartos; they hold infinite riches \* \* \* \* \*

As we travel through the volumes, lovingly and lingeringly, the preacher himself again lives before us. We see how unalloyed and absolute in his satisfaction with Christ; to that Pole his thought and his heart, like the needle in the compass, go quivering back. We learn that it is impossible for him to forget Calvary or the God of Calvary, "who rather than His justice should be stained did stain the Cross," and rather than His Son's love should miss its end refused to spare His Son."

Towards the close of the year 1838 McCheyne was seriously ill. The strain of the intense work he had been carrying on in Dundee had undoubtedly told upon him. For a time he retired to his father's house in Edinburgh that he might recruit. When there, an entirely new and quite unexpected pathway of service opened up for him. A short time before this the Church of Scotland had determined to

send to Palestine and the countries of Eastern and Central Europe a mission of "inquiry into the state of the Jews—their number, condition and character." Along with Dr. Keith, of St. Cyrus, and Professor Black, of Aberdeen, Andrew Bonar and Robert McCheyne were chosen deputies. "See," writes Andrew Bonar to McCheyne, "the kindness of your Heavenly Physician! His cure for you is the fragrance of Lebanon and the balmy air of 'thy land O Immanuel!'" Under the heading of a chapter entitled "His Mission to Palestine and the Jews," Dr. Bonar tells of the route which they traversed, the impressions which place after place in the East made upon them, and above all the eager earnestness of McCheyne to preach the gospel to those whom he met. Here we might have expected that Dr. Bonar would have been able to narrate all that went on during the Mission. But here, again, Dr. Smellie has an advantage. Among the documents recently put into his hands were fifteen letters, minute, careful, vivid, which McCheyne sent home. They trace his itinerary from Hampstead, on the 29th of March, 1839, through France and Italy, Valetta, Alexandria, the quarantine camp at the foot of Carmel, Beyrout and Smyrna, Galatz and Tarnapol and Breslau, back to the Thames on the 6th of November." From these letters we learn almost everything that McCheyne saw, and every experience which he had turned his thoughts in spiritual directions. That many places in the Holy Land should have specially interested him is not surprising. Jerusalem, Bethany, The Well of Jacob and the Sea of Galilee had each its distinctive meaning for him. As an indication of the way in which his mind wrought, one quotation from Dr. Smellie will suffice. "This is the way out of Egypt, little changed from the day that Joseph and Mary carried down the Babe from the anger of Herod. Little changed did I say? It is all changed. The river of Egypt, Wady Gaza, Eschol, Sorek, every brook we crossed was dried up, not a drop of water. The land is changed. It is rich no more; the sand struggles with the grass for mastery. The cities are changed. Where are they? The people are changed. No more the bold Philistines, no more the children of Simeon, no more Isaac and his herdsmen, no more David and his horsemen; but miserable Arab shepherds, simple people without ideas, poor, degraded, fearful."

During McCheyne's absence from Dundee, his place was filled by the Rev. Wm. C. Burns, the young minister to whom many districts in Scotland owed a very genuine revival, and in whom China afterwards found one of her most self-sacrificing missionaries. When McCheyne returned one of the first items of good news to meet him was

that a great work of revival had taken place. To this work Dr. Smellie alone devotes a chapter under the significant heading "Then Drops from Heaven Fell." Perhaps the most instructive thing in that chapter is the contrast which he draws between Burns and McCheyne. "They were alike in education and culture, in the endowment of a Christianity which possessed and ruled the whole man, in an absorbing desire to win their hearers for the Master, in the baptism and unction of the Spirit of God. But in temperament, in speech, and in methods of work they were widely separated. McCheyne was physically frail; Burns had a bodily vigour that seemed tireless and unconquerable; the one left the pulpit with a fluttering and agitated heart, while the other slept soundly like a little child after the most exhausting day of labour, and rose in the morning fresh and joyful as a strong man to run a race \* \* \* \* \*

From McCheyne the river of God flowed forth healing, cooling, refreshing, usually quiet and tranquil in its progress; from Burns the mighty rushing wind of the Lord emanated and pealed, driving out death before its tempestuous onset, and by its extraordinary energy creating an immediate and victorious life." Little wonder that among the papers which have come into Dr. Smellie's possession there should have been discovered personal reports from individuals of the work of grace which had been carried on during McCheyne's absence. "The penmanship of most of them," says Dr. Smellie, "is poor; the spelling of one or two is lamentably faulty; but they bring a mist over the reader's eyes, and they beget the longing of his soul for just such apocalypses and theophanies and triumphs as they commemorate. \* \* \* Was it surprising that when he came and had seen the grace of God he was glad?"

Of the ever increasing and ever intensified evangelical work of McCheyne, after his return from the east, Dr. Bonar speaks in a chapter entitled "Days of Revival." From many quarters came to him requests that he should speak of his experiences in the East. From others came a plea that he would bring his spiritual earnestness to bear upon other congregations. Requests such as these he found it harder and harder to refuse. All the while his own spiritual life was growing. To those years belongs that impressive "Act of Personal Examination and Reformation" which Dr. Bonar has given in full in his Memoir. With the same period Dr. Smellie deals in a chapter headed "A plentiful rain and the plenteous harvest." Like Dr. Bonar, he tells of work within and without the Parish of St. Peter's and like Dr. Bonar he refers to the Act of Personal Examination. But back

to the notebooks Dr. Smellie carries us when he would lead us to see how McCheyne deals with his own intercessions. "He has four circles which he fills with prayer. The smallest is that of his kinsfolk; outside this there is that of intimate friends; then that of his congregation; then largest of all, the great circle of the ministry, which stretches and expands from Dundee and Larbert and Edinburgh and Blairgowrie and Collace and Anderston and Kelso to the very ends of the earth—to the missionaries in India and China and Africa, in Roman Catholic lands and among the Jews. The third circle, that of his congregation, he subdivides so as to include "The careless," "the anxious," "those brought to peace," and "the Christians with regard to whom he has no doubt."

Intensified work such as this, when carried on in a frame that was very far from strong, is ever apt to have only one result. Before he had completed seven and a half years of his ministry he had spent his strength. In a last chapter entitled "The latter days of his ministry, Dr. Bonar tells how the work seemed to increase and the spiritual life to intensify. But by 25th February, 1843, having caught a fever while visiting one of his people, he had no strength to fight it; and calmly with uplifted hands, as if in the act of blessing his congregation, he passed away. "There has been among us," said Dr. Bonar, "one who ere he had reached the age at which a priest in Israel would have been entering upon his course, dwelt at the Mercy Seat as if it were his home, preached the certainties of eternal life with an undoubting mind, and spent his nights and days in ceaseless breathings after holiness, and the salvation of sinners. Hundreds of souls were his reward from the Lord ere he left us; and in him have we been taught how much one man may do who will only press further into the presence of God, and handle more skilfully the unsearchable riches of Christ, and speak more boldly for his God." In a chapter entitled "To the end of the Day, and the Last Load Home," Dr. Smellie covers the same ground, and yet not unnaturally takes more in. With his longer historic insight he is able to speak more fully of the ecclesiastical situation which was to develop, just after McCheyne died, into the great Secession of 1845, and with extra literary material at his command he was able to speak more minutely of McCheyne's labours beyond the confines of St. Peter's.

Dr. Smellie makes no secret of the fact that had McCheyne lived he would have been found among the band who, with noteworthy sacrifice, formed themselves into the Free Church of Scotland. But

from a letter which had come into his possession he tells us something which at once carries us far beyond the realm of ecclesiastical controversy. On the basis of that letter he adds: "It is among the might have beens, of which there are scores in the region of history and biography, that had McCheyne's life been spared through a few weeks longer, he would have resigned his pastorate of St. Peter's and gone out over broad Scotland to publish and to command the love of God in Christ Jesus our Lord."

For a little longer we follow Dr. Smellie alone. In that delightful closing chapter which he has headed "Aftermath," he gathers up just those things that we like to think of as remaining behind the life and work of a good man, and concludes with one of the sanest of reflections. He has reminded us how Dr. Bonar's "Memoir and Remains of Robert Murray McCheyne" has run into an issue of half a million copies and been translated into several languages and he has told us of the spiritual effects which even the reading of that book has produced. But he has gathered up a few testimonies to McCheyne himself which are very sweet and which it would have been a great loss to us to have been denied. We are reminded of the tribute of Dr. Candlish—"He had more of the mind of his Master than almost any one I ever knew, and realized to me more of the likeness of the beloved disciple." We are told what one who knew him well wrote to his mother. "He was the meekest, calmest, and holiest believer that ever I saw." But, perhaps, more significant than all was the tribute of Aeneas Ronald MacDonell, Highland laird of Morar, and a Roman Catholic in faith. "When I heard his fervent eloquence in the pulpit, the candour and sincerity of his discourse so plainly spoke the piety of his heart that I could not help saying to myself 'that man is booked for heaven.' "Since the days of Samuel Rutherford," writes Dr. James Hamilton, of Regent Square, London, "the Church of Scotland has not contained a more seraphic mind." "It is," says Dr. Smellie, "the right estimate and the fitting word."

The closing paragraph of Dr. Smellie's book is so well worth noting for its clear and sound grasp, not only of the place of McCheyne's teaching, but for its splendid optimism that we cannot refrain from giving a part of it. "A few months back, a citizen of Dundee, walking along a quiet street, saw chalked on a pillar the two words, "Alas McCheyne!" They were not only the *desiderium tam cari capitis*; they were —so at least the onlooker read them— the lamentation of a regretful and orphaned soul over a new age separated from its predecessor in thought and temper, in aim and

spirit. Yet there is no need for pessimism, and despondency would be unpardonable \* \* \* \* The fire which has been burning in our world ever since Pentecost is not extinguished and cannot be; its strength will be revealed again, and we shall warm our hands and hearts at it \* \* \* When this fresh morning dawns, the men and women who publish His tidings will be a great host. They will not couch their message in McCheyne's dialect. They will not reproduce his style, but they will reassert, in its essential ingredients, the Gospel in which he gloried. They will feel themselves, as perpetually he felt himself, in the awful and blessed presence of God. And they will wear like him the Christly dress, the fine linen, clean and white which is the righteousness of the saints."

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ROBERT MURRAY McCHEYNE:—By Alexander Smellie, D.D., (2|6 net) London; National Council of Evangelical Free Churches; F. B. Meyer, Memorial Hall, E. C.

MEMOIR OF REV. ROBERT MURRAY McCHEYNE:—By Rev. Andrew A. Bonar, D.D.,; Oliphant Anderson & Ferrier, Edinburgh and London.

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### THE BIBLE ZOO

In this volume Mr. Mackinnon has prepared for his readers a treasure house of information regarding the birds, insects and animals mentioned in the Bible. The "Talks" are given in a way calculated to enlist the sympathies of the children at the outset, and he holds their attention by many excellent illustrations. The spiritual application may sometimes be beyond the grasp of the child-mind, but teachers and parents will find the Talks full of suggestion.

"The Bible Zoo" may be recommended as a suitable Christmas gift book for the children and young people in our Sunday Schools.

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THE BIBLE ZOO: Thirty-four Talks on Birds, Beasts, and Insects of the Bible, by Albert G. Mackinnon, M.A. (Price 3|6)

London: H. R. Allenson, Limited, Racquet Court, Fleet Street, E. C.



# THE WOMAN'S PAGE

## GOLDEN COINS

A word of good cheer may be fitting to many who are finding much to discourage and little to brighten the outlook these days.

Women have their part to play in the "Uplift" of the country or nation no less than in the home. Is not the home problem just the greater problem of the country's wellbeing in miniature?

It is as we women, with our deeper insight, bravely face the present situation and set ourselves to see more than it, that we and the country where we find ourselves shall see the inestimable good that lies in and beyond the problems and the burdens that fret out spirit and threaten to rob life of much of its joy.

After all "the things that count are not what we have but what we are." Is it best for the all-round and upward development of our children that they have given to them—by a lavish but not always wise love—all they see others have?

Does it bring us into closer sympathy with the mind and purpose of God when we find it possible to procure for ourselves most things material that we have set our hearts on having?

It is best for the inhabitants of a new country, or any country, to find it comparatively easy to secure not only the essentials but many of the luxuries of life?

To be brought "up against" untoward circumstances may develop in us grit, but might not such experiences do more than that? Do the things that sting and test bring us up where we see our ultimate dependence upon God? From that vantage ground do we have discovered to us His righteousness, power, and all-wise love?

If so, then the horizon of our life becomes wider and arched with hope and courage. We think deeper thoughts, we do nobler deeds, we realise that the discipline of life is but God's method of sifting the dross of our life from the pure gold and fashioning it into coins bearing His superscription; Golden Coins which, wherever circulated, transmit blessing.

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"Then sorrow, touched by Thee, grows bright,  
 With more than rapture's ray,  
 As darkness shows us worlds of light  
 We never saw by day."

## UNIVERSITY VERSUS HOME TRAINING FOR WOMEN

A well-reasoned and suggestive article signed "M. McN." on the subject—"Should the Young Woman of To-day Enter University?" appeared in *Toronto Saturday Night* some time ago.

The writer very ably states the case for home training. First, she questions as to whether any girl between sixteen and twenty-two is constitutionally fitted to stand the additional heavy strain that a University course involves, and the work of the Honours Course in Modern Languages, etc., is cited as a sample of what is undertaken.

"Everything to-day points to the fact that home-building is an art and domestic management a science requiring no small degree of skill and training, and one asks when these problems are to be faced by the victim of the crammed courses and rushed days. No young woman would expect to enter one of the public schools of to-day with the aim of teaching the subjects these prescribed for study, who had had no training herself along the necessary lines; and why should she expect to enter and successfully manipulate the machinery of a home when the best and most receptive years of her life were devoted to a study of subjects quite foreign to the real home management?"

Then the mutual loss of mothers and daughters is referred to, and a paragraph closes: "When a woman agrees to allow her eighteen-year-old daughter to leave home and enter upon a four-year course in the university, she is consciously or unconsciously denying herself one of the greatest blessings and joys that can come into her life, and a blessing to which in all justice she is entitled."

Fair consideration is also given to the University side, and the reasoning and evidence in favour of the course are well-weighed; the benefits of the University course, its effects on training and ability, the calls for trained women, the admission that almost without exception graduates who marry "develop into the most successful home-makers and the most unimpeachable wives and mothers" are all noted.

The article in question states the case for both sides so well that the conviction forced upon one is that University and Home training are equally desirable, and that the ideal experience would be to have both. Doubtless many mothers do make the most of the intervals between the university course; but it may be a question worth raising whether too much is not put into the Modern Languages and other courses in these times of "crammed courses and rushed days."

## OUR TORONTO LETTER

INTEREST IN CHRISTIAN WORK—THE POPULATION PROBLEM  
IN TOWN AND COUNTRY—DR. MURRAY'S TASK—  
CORPORATE ACTIVITY

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Church activities are again in evidence, and the prospects of a vigorous campaign are good. There is still too much of the idea of reaching a certain figure in contributions, so that a congregation may not be dishonored by being reported as having come short of the budget demands. One minister tersely described effect of this abuse of a good thing when he said. "I find myself, when a new member is introduced, trying to look into his pocket to determine what he will contribute to the budget from my congregation. The work of the church is not measured by the amount contributed alone, nor mainly. It used to be gauged by the attendance at the prayer-meeting, but this indicated such hopelessly low vitality in otherwise healthy congregations that it has been dropped out of the aids of a true diagnosis. The budget has taken its place.

We would not minimize the value of enlisting every member in this part of the work of the church, but let the good work go further, and interest the contributor in the work that is being done with his or her assistance. Apply the *efficiency test* as it is being applied in business, and make the humblest contributor understand that the work needs men and women as well as money, and that men and women need to work in other ways than by contributing of their means.

It is interesting to discern the higher note in service this year. Perhaps this is one of the reflex benefits following the contribution of money. It is natural for the contributor to ask what has been done with the money, and there is such a tremendously vital interest in Christian work today that no one can follow up his gift even from this lowest motive without becoming caught up in the current of its activities. More men and women want to be in the active work, and to have some say in directing its course. Of course there are blunders, but it is infinitely better to make the effort even if it be a blundering one, than to remain passive except when prodded by the collector.

It begins to look as if things were going to be done this winter. The awakening conscience to possible active participation has discovered something that ought to be done, that ought to have been done years ago, but that must be done now. Two problems have emerged in recent discussions in Toronto, the first very definitely, the second is yet shapeless, but visible. These are the increasing population of the city, and the decreasing population of the rural districts. Of course we have heard of these before, on the platform, but there is a disposition to get down to business now.

Dr. James Murray, of Erskine Church, Toronto, has brooded over the problem for years. He broke silence in June last, but his propositions then were utterly impracticable. He spoke again in early November, and electrified the members of the Presbytery to whom he spoke. This is his problem. There have come into Toronto within the last three years about 100,000 people. They come from three sources—the younger generation from the country districts, the very best of our Canadians; the English-speaking people from Europe and America; and the foreign element. The first is beneficial, if we meet it and care for it, but it is liable to drift and drift is always downward. The second has in it an element that is distinctly dangerous, and we ought to be prepared to offset this danger at the time of entrance. The third is distinctly dangerous and will inevitably work injury if we do not at once deal with it.

Dr. Murray is so impressed with the crisis this large influx has brought to the Christian people of Toronto that it blots out the great problem of the rapidly filling Westland that has been continually thrust before our eyes in recent years. He is conscious of it, but only as something beyond this immediately pressing need. This *must* be done, and it must be done *now*, and it must be done by men in charge of the work in Toronto. We have been put here to do this work, and we shall be recreant to the call of the Master who has placed us here if we shirk it and allow others to step in and do it, or if we refuse and force the Church at large to undertake it.

It is a great problem, and for the first time many realized its magnitude. It would be unfair to Dr. Murray, who has brooded long over it, and even yet is only thinking aloud about it, like a man feeling way over new ground, to give his solution. We gave him a group of the best men we could think of to help him think it out and put into shape a plan for undertaking this work. It will be the most interesting bit of corporate activity undertaken by our Presbyterian church in this city. And a chief element in its value will be the

fact that it will have to be corporate activity. We have not done much as a church. We have done some splendid service as individuals and as congregations, but not as a church. This thing is too big for any individual or group of individuals, it will call for the united strength of the Church in Toronto, and will, we believe, unite the church in Toronto as nothing has heretofore done. Perhaps it will divert the current of activity for a time towards this centre that has formerly set outwards, but only for a time. It will set outwards again with a tremendously increased force.

## CHURCH LIFE AND WORK

### THE HOUR OF EVENING SERVICE

It is a fair question as to whether the hour of evening service in the cities might not with advantage be changed to an earlier time.

So far as Western Canada is concerned, 7.30 is rather late if church people are to be expected to keep anything like the "Elder's hours" of other days, to say nothing of any practice of weekly Sunday-evening readings in the homes. Even the sensible city pastors who try to give their evening message within twenty minutes, cannot ensure the service closing much before nine o'clock; and if that is late enough for folk resident in the city, it is already rather late for those who happen to live somewhere in the suburbs.

The annual congregational meetings will come in January. Shall we hear of some elder, manager, deacon, or mere church-member or adherent getting up at one or more of these meetings and suggesting (without reference to a Daylight Saving Bill) that 7 o'clock in the evening is late enough for any Sunday night service?

### WEST VANCOUVER'S GROWTH

From a Student-Missionary service in a resident's home to the ordination of a fully qualified minister for a district is a considerable step, but it is one which enterprising and progressive West Vancouver has now taken. Among the many who must have been gratified at the ordination and induction of Mr. Alver Mackay to this Church last month, Reeve Lawson and his family could take no second place; for we understand that it was in their home, when he was plain Mr. Lawson, that Presbyterian services in West Vancouver were first held regularly.

The induction was notable for the large number attending, and it is encouraging to know that the people of the district have given evidence in other practical ways of their living interest in the cause of the church. The new charge may also be congratulated in its choice of a minister. Mr. Alver Mackay, one of the latest graduates of Westminster Hall is Canadian born, and a young man whose manners and bearing suggest that he has a due sense of the dignity and sacredness of the work for the Great Ideal to which he is devoting himself.

It is not always an easy matter for ministers from a distance to get to functions held in the evenings, but the representatives of Westminster Presbytery present at the induction included Rev. Dr. Wright, Minister-Emeritus of Kitsilano, who addressed the minister; Rev. R. Van Munster, St. Stephen's, North Vancouver, who addressed the people, and Rev. R. E. Pow, of Lynn Valley, who, as the last-previously inducted minister in the Presbytery, preached the sermon. There were also present Rev. Dr. Pidgeon, of Westminster Hall, who put the customary questions to the new minister; Rev. Ronald Macleod, St. Andrew's, North Vancouver, and Rev. Mr. Mackay, of South Hill, brother of Mr. Alver Mackay.

In addition it may be noted that Messrs. Phillip and Jarvis, elders from St. Stephen's, North Vancouver, and others from that quarter interested in West Vancouver's development, attended. The contingent from North Vancouver took a course suggestive of the linking up of the municipalities even before the railway now under construction is completed; for the number of the North Vancouver group who (instead of using the double ferry route) walked to and fro between West Vancouver and the Capilano car was into double figures.

The sermon preached by Mr. Pow was peculiarly fitted for the occasion, the preacher taking as his subject "Mutual Ministry." As the Venerable Dr. Wright afterwards remarked, Mr. Pow's discourse so well embodied most of what need be said to minister and people alike at such a time, that it hardly left any need for other addresses. The comprehensive nature of the sermon might indeed raise the question as to whether some of the addresses given on such an occasion might not be given as one. At all events, when there are three or four speakers to be heard independently of the time necessary for the other forms and the other parts of the service, it might be well to limit the speakers to say ten minutes.

## WHITBY PRESBYTERY

At the last meeting of the Whitby Presbytery a very helpful conference was held on the work of the Y. P. Society. The principal speaker was Dr. Gilroy, of College St. Church, Toronto. He gave a most interesting account of the late International Convention at Los Angeles, California, and also a statement of the Provincial Convention at Hamilton, Ontario. Dr. Gilroy's visit to the presbytery came "like the benediction that follows after prayer."

The Budget received attention. Some phases of it were presented by Rev. R. M. Hamilton, of Toronto, and the Presbytery, by printed circular and by special field day work, with expert speakers, planned to bring this matter before the congregations and to try and effect a business organization complete, modern and mastery.

The industrial town of Oshawa has a considerable immigrant population, and under the direction of the Presbytery's Home Mission Committee a work is being done there among the Ruthenians. A former priest of the Independent Greek Catholic church is conducting a mission and has as a constituency about eight hundred of his fellow-countrymen. He says that it is the spirituality of the Protestant religion that his people find it hardest to grasp.

Mr. Victor McLean, M.A., B.D., was licensed to preach the gospel. In one of his trial exercises he gave a very interesting account of exploration work in Palestine, in which he had been engaged during the past year in connection with his travelling scholarship.

## WESTMINSTER PRESBYTERY AND SOCIAL SERVICE

The November meeting of Westminster Presbytery was notable for the report made on Social Service. The recently established Rescue Homes enable the church's representatives, when the question of law enforcement is raised, to say that they are ready to take charge of cases and give a helping hand to those who have gone astray.

In presenting the report on the work, Dr. Pidgeon (the temporary Convenor in the absence of Professor Taylor in Toronto) emphasized the need for meeting the great activity of the liquor-selling interests in seeking to force licenses into every locality. The exceedingly unsatisfactory condition of the present law was referred to, but it was also pointed out that what was needed was not merely temperance organization but practical interest in other Social and Moral subjects.

## LAW REFORM REQUIRED

With further reference to the unsatisfactory condition of the

present laws bearing on licenses it seems that "they simply mean that wherever agents or agencies representing liquor-selling interests choose to lay a townsite, they can ask for a license." The large number of kinds of licenses that can be granted is a difficulty, and once granted it is no easy matter ousting them from the district.

It is very apparent indeed, that any political party which desires to further the well-being of the citizens and social progress generally has much scope for exercise in the way of reform affecting temperance and licensing laws.

#### CONGREGATIONAL COMMITTEES ON SOCIAL SERVICE RECOMMENDED

It was advised that the Presbytery recommend that every congregation appoint a committee on Social Service. We gathered from Dr. Pidgeon's remarks that this course was suggested by the action of the session of Mt. Pleasant Church. A number of men there were awake to the need of organizing the churches in view of the problems that the church has to deal with, not only in Vancouver, but in Canada as a whole. The idea is that each church should have a committee of Social Service composed of representatives from the Session, Management, and Young People's Societies.

It was also recommended that some one day should be set apart as a field day in which the attention of the congregations should be brought to this work and its importance in the West. "I feel strongly," Professor Pidgeon said, "that in view of the local situation here and the attitude of the authorities towards these things, that something should be done, and that our church should take united action to bring this matter before its members."

#### A POINT WELL TAKEN

The Rev. J. S. Henderson, who took part in the discussion, said that "the most arrogant thing on the face of the earth to-day is this liquor traffic." Mr. Henderson indicated that his sympathies were with the responsible authorities who had to deal with the license-seeking people because those opposing the latter were often inadequately represented, while the traffic agencies were careful to have law agents looking after their interests. He mentioned a case in which there were five lawyers present for the liquor interests. The fact was that those representing the liquor traffic were alert and pressing into every community and trying to get licenses wherever possible. The Social Reform and Temperance forces must be up and doing.

Dr. Fraser remarked that the information supplied by that com-



mittee would stimulate any man. He was certainly of those who held that the Presbyterian Church should be in the firing line.

#### CHURCH EXTENSION IN VICTORIA

The Rev. Dr. Campbell, late of First Church, was appointed by the Presbytery of Victoria to superintend church extension. He purchased in the north end one of the most commanding and beautiful sites in the city, on which a handsome church will be erected.

In Parkdale, a suburb of Victoria, one of the most complete mission churches ever built in the presbytery, was dedicated on the evening of Sunday, the 26th October, when Dr. Campbell presided and Dr. Clay preached, Dr. Campbell conducting the dedication service, using the American church dedication service, which is beautiful and impressive.

Many handsome gifts were made to this new congregation, among which were an organ by the young people of St. Andrew's church, and an Oxford pulpit Bible by Mr. Charles Pottinger.

"Erskine Church" fills a much felt want in Parkdale.

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#### LATEST NOVEMBER EVENTS

As this Magazine goes to press we learn of the anniversary services in Robertson Church, Vancouver, and of the induction to Edmonds charge, near New Westminster, of Rev. Archibald O'Donnell, B. A., one of the latest graduates of Westminster Hall, and the Valedictorian of his year.

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Only man can help man; money without man can do little or nothing, more likely less than nothing. As our Lord redeemed the world by being a man, the true Son of the true Father, so the only way for a man to help men is to be a true man to this neighbor and to that.—G. MacDonald.

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Love is not getting, but giving; not a wild dream of pleasure and a madness of desire—oh, no, love is not that!—it is goodness and honour and peace and pure living; yes, love is that; and it is the best thing in the world, and the thing that lives longest.—Henry Van Dyke.

# 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 Life and Work at large, and in Canada and the West particularly.

If envelopes, prepared for return, accompany such articles, we shall endeavour to return articles we cannot use, but we cannot guarantee their return; and in any case in which the copy is used in part, we do not undertake to return the original.

OCTOBER

1913

NOVEMBER

## EDITOR'S PAGE

### "A DOUBLE NUMBER"

For one reason "why this Magazine is a double number," we may respectfully refer our readers to the short article under that heading written and contributed at the suggestion of a churchman (layman) interested in our publication and fairly acquainted with the work that the present management has been seeking to do in the past two years.

#### SPECIAL NOTICE TO SUBSCRIBERS

Our Rate is \$1.00 Per Year IN ADVANCE. From January, 1914, overdue renewals unpaid within three months of their due month, shall be chargeable at \$1.25 per year, or 15c per copy.

As you have a living interest in our Magazine and its Ideal of Service—Social, Literary, and Religious life and work—we ask you to further its circulation in British Columbia and elsewhere. The ever-increasing circulation affects the advertisement or business side, and the development of that department not only affects the life of the publication, but influences the quantity of literary matter to which we can give space month by month. We are seeking to do OUR PART in building up a strong publication on the Pacific Coast devoted to the support and propagation of Christian Ideals. DO YOU recognize that you may have—and ought to have—some interest and part in that work; and that it should be done NOW?

Your attention is respectfully directed to the "Notice re Advertisements" on the first page of this issue, in which we ask you to do business with the firms using our space. In the case of wholesale firms we invite you to get their goods from the retailers.

#### FOR CHRISTIAN IDEALS IN SOCIAL SERVICE

In conducting a Magazine, as in most other things, cause and effect are inseparably interlinked. Since taking charge, the present manager of this journal has never lacked for an abundant supply of good up-to-date articles bearing upon social, literary, and religious life and work; his difficulty has usually been to select a combination of them for publication each month. Again and again it has happened that we have had to curtail the number or size of our contributions, not because we would not have wished to give more or unabridged articles, but because our Business Department could not possibly carry more. Indeed we have not infrequently used considerably more space than our Business Department justified our doing.

We have acted thus, however, not only because we desired to run various departments concurrently, but also because we believe that as soon as the bulk of our readers, and others, realize that we are sinking everything into the publication in order to develop and enlarge it as a medium with an aim "For Christian Ideals in Social Service," we shall have their more earnest practical support.

Though we have hundreds of subscribers throughout Canada and a fair number elsewhere, we feel that at this juncture we have done little more than stake out our field and establish outposts in the various "Hinterlands," which embrace eastern Canada and the British Isles first, and extend "Into all the world" afterwards.

#### MAIN BASE BRITISH COLUMBIA

At the same time we recognize that our main base should naturally be the province of British Columbia, and especially the Pacific Coastland. Though we are related to the Presbyterian Church, our sympathies and interests are wide as Christward ideals can make them.

We also believe the time has come, or is fast approaching, when the aggressive forces of Christendom in British Columbia should close up their ranks and make a strong stand, and if need be a fearless fight—no matter what badge the political party in power may wear—not only for good government as affecting the natural

wealth of the province, but for the thorough administration of the present laws of the land, and the enactment of more progressive laws dealing with Sunday Observance, Liquor licenses or Prohibition, Gambling in city cigar stands and elsewhere, and such action as will continually check the development of, if it cannot quite eradicate, the social cancer which it is so easy for some politicians and other males of elastic morals to tolerate and even condone.

#### ARE YOU A CHURCH MEMBER OR ADHERENT?

To ensure the progressive life of our publication, it is essential that our Business department be enlarged; our Business department is influenced by our circulation; and we believe that the ideal of service that we have before us has only to be known to every active and earnest church member or adherent to ensure his or her manifesting a living interest in our journal to the extent of at least joining our subscription list and perhaps adding one or two friends to our list at the Christmas and New Year season.

We hope we are not overbold in holding that our Magazine as published to date has been well worth the modest dollar a year rate. We shall not increase the rate if that can be avoided, but we do wish our Business to enable us to enlarge our publication and to give due place and prominence to the vital matters mentioned.

In Vancouver and vicinity alone we believe there are thousands of church members and adherents who have only to know of our aims and ideals to ensure their making clear that they are with us, and that not even the common financial stringency of the times need keep them from exercising their practical interest in our journal to the extent of a dollar a year.

#### A CIRCULATION CAMPAIGN—TYPEWRITERS FOR COLLECTIONS

We wish to have agents for our Magazine in all western congregations, and young men and women alike are welcome to undertake the work. As time is, or should be of value to all, we shall allow a collection fee of twenty-five per cent. unless in the cases in which the awards undernoted are made.

As in these days type-writing machines are so freely used, not merely in business offices, but by the officials of the various church societies, and by others for home correspondence, etc., we are arranging to offer Five New Corona Typewriters in case, value \$65 each, to the first five agents who at this time list with us not less

than One Hundred (100) church members or adherents as new subscribers.

Similarly, the next ten agents who in the same time—see our advertisement—first list with us not less than Fifty (50) new subscribers, church members or adherents, shall have choice of a rebuilt type-writing machine, Remington or other, value \$35, to be supplied by the United Typewriter Company, Vancouver.

#### WHO WILL CO-OPERATE?

In fairness to this Magazine and its management it cannot be too clearly stated that it is not endowed in any way. During the past two years the spade and foundation work have been done, and we are now setting ourselves to build upon it. We believe in the ideal the Magazine represents and in the field and the opportunity that are ours.

There is all the more need at this critical time, however, for our seeking the freewill interest of those who believe in the same ideal. We do so the more readily as we do not ask anything for nothing, and the more subscribers we have, the more will we, on the co-operative principle, be enabled to give the better value each month in literary matter and also in reliable advertising.

Every subscription added helps, as the multitude of them affects the business department; and in enlarging our circulation our readers and agents have the satisfaction of knowing that they are increasing the Magazine's usefulness, while good value is given for the modest dollar a year involved.

#### CONGREGATIONAL SUPPLEMENTS WITH THIS MAGAZINE?

We wish through our "Church Life and Work" to have a living interest in all congregations, and would, with the help of responsible church officials, give publicity to the outstanding incidents in the life of each congregation.

Moreover, we are prepared to take up the suggestion previously thought of, and mentioned by us about the time the first local congregational magazine was issued, namely, that we are willing to arrange to have bound with our Magazines congregational supplements by any church. In addition, we are ready to consider the giving of special rates for the supply of Magazines and the binding therewith of Monthly Congregational Supplements, to individual congregations who undertake that a reasonable percentage of members and adherents be on their list.

## MINISTERIAL MINIATURE III.

## THE MINISTER AS BUSINESS MAN

REV. A. L. BURCH, B.A., BURSAR, WESTMINSTER HALL

By D. A. Chalmers

It is the inveterate habit of the "man in the street" or in the easy-chair to laugh or scoff at members of the different professions in turn. To-day he is making cheap remarks about ministers working only one day in seven; to-morrow he is speaking flippantly or forcibly of lawyers and their fees; and the next day he is condemning doctors and their diagnosis; and in modern days he even dares on occasion to allege that "the Fourth Estate," or Press sometimes allow things into type which are not accurate or verifiable.

But if the opinion of the "general public" concerning professional men (when they are not needing their services or help) is interesting, it is even more interesting to gather what are the estimates men of different professions form of each other. In this connection one recalls that lawyers and accountants have usually a poor opinion of ministers as business men, and perhaps they have too much reason for forming that opinion. Be that as it may, it is true that there are many ministers whose success in one department or another of ministerial or college work is probably not a little due to their having previously had more or less of business training. If that is true of the organization and upbuilding work of the Principal of Westminster Hall, perhaps it is not less applicable to the present Bursar or Treasurer of the institution, Rev. A. L. Burch.

Before entering upon the ministerial course, Mr. Burch had experience in another walk of life in which he had a training not secondary in usefulness to that secured in any academic course, namely, the training that gives a wide knowledge of human nature through an extensive acquaintance with men in business affairs.

Consequently, like some other men of prominence in the church, the subject of this sketch turned to this career somewhat later than most ordinary students; but he wrestled through, and before coming to Westminster Hall two or three years ago, he had not only had previous experience in connection with financial work for the church, but had for a number of years been pastor at Orangeville, Ontario.

During his college course we understand he had something of a breakdown from overwork; and in any case he is certainly a man whose genial disposition has not prevented hard work—if not worry—concerning other finances than his own, leading to his appearing pre-

maturely grey. The unfamiliar observer would likely put him down as a man "in the fifties," and yet, if we are not mistaken, his birth certificate would prove him only in the early forties.

If in these days to observant people the Treasurer of Westminster Hall seems to wear a more absorbed look than usual, the thoughtful will not wonder at that when they consider that it does not follow that the Budget scheme has yet lightened, much less superseded his labours; or that he, any more than anyone else concerned in financial business, can escape from the burden and the solicitude that come from having ways and means to consider in these strenuous times of world-wide financial stringency.

We hold no brief for Mr. Burch and his work, and we write independently, but our own experience with business men in a few cases suggests that when "financial stringency" does come, it is too easy a matter for some people to give secondary consideration to obligations that are in any way related to religion or religious institutions. In business and in the churches, as well as elsewhere there will ever be people who have need to put more conscience into their work and into their undertakings, moral no less than legal.

The other year a very comprehensive scheme was launched in connection with the finances of the Presbyterian Church in Canada, Excellent in theory and engineered by a masterful mind, it promises well; but the scheme is little beyond experimental stages yet, and while there is every likelihood of its working out to the advantage of the church as a whole, and all organizations connected with the church, some time must be allowed for a transition period; and there will ever be room for the exercise of tact and ability in the re-adjustment of financial methods.

The exercise of power is one of the great tests of character, and it is easy in money matters, as in other things, for men "dressed in a little brief authority" to fall before the temptation to play the autocrat. As one form of human power the acquisition or use of money, like political or social influence, may be obtained by trickery and chicanery as well as by the exercise of brains and hard work. But with the advance of Christian civilization the questions will come to be asked more freely and more searchingly,—not only,—Has he money?—or what is he worth—in money?, but—How did he get his money?, and—How is he spending or using it?; in other words, What is his real character?

It is easy for some moneyed men to be generous when there is some world demonstration afoot, or some widely-advertised and

highly-patronized fund agathering; but the real test of a man's worth affecting money is to be found, like much else in character, in the ways in which he is willing unostentatiously to help fellow-mortals in their day of trial, or good causes when with many their very familiarity has bred carelessness if not indifference.

Sometimes it may be that the people whose names are prominent in public subscriptions give grudgingly to funds concerned with the church or its causes. Some may even give inspired by the hymn which says

"Whatever, Lord, we lend to thee  
Repaid a thousand-fold will be;  
Then gladly will we give to Thee"—

but that is a form of "real estate" investment which depends not on the amount of the money, but on the spirit in which it is given; and at best, from the highest point of view, it is only the return of a loan or the discharge of a "reasonable service" or duty.

Though we had the privilege of meeting the Chancellor of the Exchequer of the Presbyterian Church and various other responsible officials at headquarters in Toronto lately, we have no information from either Toronto or Westminster Hall as to the up-to-date effect of the new Budget scheme on our Farthest West College. We understand, however, that there is not merely the current upkeep of Westminster Hall to consider, but the endowment of its "chairs"; and even when not merely a percentage but **ALL WHO CAN** of the people have learned to give to the work of the churches at home and abroad in a regular and conscience-inspired way as "Gifts to God," there will still be need for the pains-taking labour of earnest officials in the adjustment of funds and in the careful and considered distribution among the various agencies.

In thus referring to church finances, various circumstances and experiences might justify our suggesting by the way that when the chief authorities or managers of the churches are fully awake to the place of the press in public life, they may hold that no part of their domain should be without a press at least partially endowed. On the other hand the freewill and independent interest of the individual members is a basis and an asset which we value, and for which this Magazine has been working for two years now, and upon which we hope to build up a publication standing for Christian social progress.



## MINISTERIAL MINIATURE IV.

REV. JOHN GIBSON INKSTER, B.A., OF FIRST CHURCH, VICTORIA

THE MAN AND HIS MESSAGE

AN IMPRESSION AT ST. JOHN'S ANNIVERSARY, VANCOUVER

The first time I saw Mr. Inkster we did not meet, nor did I know who he was. It was in a government office in Edinburgh, and he had called to visit an acquaintance of mine who, like himself, was an Orcadian,—a name which all our western readers may not know means a native of the Orkney Isles in the north of Scotland.

At that time I think Mr. Inkster must have been doing missionary work of some kind for when he left his fellow-countryman remarked—in a friendly but questioning way which occasionally characterizes well-intentioned people who do not understand a man's working for an Ideal—that "he did not know what he was going to do."

Quite a number of years passed and through some connection with College work in Vancouver I gathered that Mr. Inkster was in London, Ontario, but was in friendly touch with the Pacific coast. Next came his call to First Church, Victoria, an event of recent date.

Mr. Inkster took part in the service at the opening of the Theological Session of Westminster Hall in April, but at St. John's anniversary services on 9th November, his manner and matter revealed his personality in a new light.

In his opening prayer he spoke of "this formality of ours, this conventionality of ours, which is killing us." He also emphasized that our "commerce, books, churches, industries," etc., were from God; "help us to see that God gives everyone of these things"; also "this privilege of peaceful worship." Then, when he had summed up the sick, and suffering and sinning, he made a special plea, in an inimitable way, for the two men lying under sentence of death in Vancouver for the murder of Constable Archibald.

The short address to the children found ample illustration in the history of "Greyfriars Bobby," the faithful Scotch terrier, who would not leave his master's grave in the historic Edinburgh churchyard of Covenanting fame. "Bobby loved his master because his master loved Bobby and had been kind to him." Edinburgh, the preacher smilingly alleged by the way, was "even more beautiful than Victoria, and, of course, far more beautiful than Vancouver."

The subject of discourse at St. John's in the morning was a difficult one, but he treated it in a way that retained attention and provoked thought. In referring to the Transfiguration—"And when they had lifted up their eyes they saw no man save Jesus only"—he emphasized the value of darkness and a place of silence as aids to

spiritual vision. "If you and I really want to hear the voice of God in this city and province it is not hard to hear Him." He did not omit to remind us that we were all ready to hear the voice of pleasure and politics and profit calling to us. His plainness of speech was refreshing. "Some people go through this world seeing nothing spiritual; ever at the Communion Table seeing nothing but bread and wine." \* \* \* "Leave the city, leave society, leave business, leave daylight; go and be alone and see God."

Somehow one felt that here was a man with a message—a plain, strong message; and his delivery of it was altogether natural and unaffected. His habit of patting the pulpit with his right hand reminded us of the greatest living evangelical and scholarly preacher, and so did his reverent familiarity in prayer. His method of expression as he prayed for the "two misguided boys" who were awaiting the death penalty was impressive in its directness and in that, especially, while we do not of course suggest imitation, his form of petition recalled the venerable Dr. Whyte.

Equally noteworthy and suggestive was the prayer for power to see and to understand and to remedy the defects in the social conditions which left it possible for such young men as those condemned, to go so far astray. The preacher's petition revealed a man of large heart, and one alive to the need for change in the social system, or at least for more attention being given to reforming rather than merely punishing wayward humanity.

At one time in his address to the children, his recital of a quotation from a school-book piece, while apropos of the lesson, suggested how easily, in dealing with the divine or sublime, one may verge toward what will so much amuse as to detract from the effect. But the absolute naturalness of the preacher, and the clear and undelayed application of the illustration to his subject, prevented any descent into bathos. In that respect, as in others, one felt that these were the points that make a man powerful in his appeal; so much depends on how a preacher says a thing, or on how aptly he applies some quotations and illustrations.

Perhaps what the church of to-day needs as much as anything else is men who are not afraid to be themselves and to speak to the people of all classes naturally, strongly, and fearlessly for the Cause they represent and the Master they seek to serve; and anyone hearing the Rev. John Gibson Inkster at St. John's Anniversary services in Vancouver, could have no doubt that he is a man fitted in these respects to be of much use to church life and work in the West.

—D. A. C.

## AROUND THE HALL

NOTES OF COLLEGE LIFE BY T. S. PATON

This winter session opened under rather mixed auspices owing to the fact that a larger number than usual of the old "Boys" were not in evidence. That was due to several of them having remained for the Theological course during the summer and then having gone to mission fields for the winter. These gaps in our ranks have been partially filled by the new men who have come in, and who are worthily taking their places among us.

At the initial meeting of the Council, presided over by our esteemed president, Mr. J. Y. McGookin, the volume of business overtaken was considerable, and reflected credit on the tactfulness of the chairman. A happy feature of that first meeting was the presence of our beloved Principal, who gave a short address. He emphasized various things that should characterize us as a student body, reminding us of our responsibility in worthily representing the College.

Various important offices, some of which were rendered vacant by men not being here this winter, were filled. Principal Mackay was elected honorary president again, and an agreeable selection was made of a new secretary when Mr. D. A. Smith was unanimously elected to the office. There being no dean of residence this winter, the duties of that office have to a considerable extent fallen on the president's shoulders.

The literary, athletic, and devotional sides of the College life have capable men representing them, and the respective presidents with their executive committees, are bidding fair to make this winter session as successful as any previous one.

## THE HALLOWE'EN SOCIAL

As in former seasons the Ladies' Auxiliary of the College entertained the students to supper on Hallowe'en night, and words are inadequate to express our appreciation of their unfailing kindness on such occasions. A large number of the ladies and their husbands were with us at this party. After a sumptuous supper, the company adjourned to the largest classroom, and a very creditable programme, arranged by a student committee (Messrs. H. M. Rae, J. M. Logan and J. A. McMillan) was gone through. Dr. Pidgeon fittingly filled the chair. To all who took part in the programme, our sincere thanks are due.

The absence of Rev. John A. Logan, D.D., through illness, was much regretted. We missed his genial and happy presence.

## WHY THIS ISSUE IS A "DOUBLE NUMBER"

BY WM. HOUSTON

One of the reasons—perhaps *the* reason—why this Issue is a double number is not likely to be stated in the "Editor's Page." Over two months ago an event took place in Scotland which is sure to be of interest to the readers of the Magazine. In the *Scotsman* of 21st August there appeared the following announcement:

.. CHALMERS--RUSSELL.—At the United Free Church, Abington, Lanarkshire, on 20th August, 1913, by the Rev. D. G. Manuel, Mertoun Parish Church, assisted by the Rev. J. S. Leishman, Abington United Free Church, and Rev. Alexander Isdale, St. Stephen's United Free Church, Perth, David Alexander Chalmers, managing editor *Westminster Hall Magazine and Farthest West Review*, Vancouver, British Columbia, Canada, to Margaret W. M. Russell, late of the Ladies' Highland Association, Isle of Skye, and third daughter of William Russell, Esq., of Gonar House, Abington.

That announcement, reproduced in the Vancouver papers, some weeks later, was the first intimation of the happy event that most of the western acquaintances and friends of Mr. Chalmers received.

"The Ladies' Highland Association" mentioned, under which Miss Russell worked, is a Committee including in its membership many of the most influential and earnest workers connected with the United Free Church of Scotland. Their workers in the Highlands and Islands of Scotland include graduates of the Women's Missionary College, Edinburgh, of whom Miss Russell is one. Her practical interest in the work of the Church, and her devotion to the great principles for which it stands, should make her a very valuable helpmeet to the Editor of such a publication as the *Westminster Hall Magazine and Farthest West Review*.

Regarding the Managing Editor himself, as the writer is not aware that any notice has formerly appeared in this Magazine, some information concerning him may be welcome to its readers. Though nominated for the staff of the *Westminster Hall Magazine* at its initiation in June, 1911, Mr. Chalmers did not become connected with its management until December of that year, when, on returning from student-missionary pioneering work in the middle north of British Columbia, he, at the request of Principal Mackay and other members

of the Magazine staff, accepted the position of "Business Manager." A re-adjustment of the management and methods followed, having a wider outlook in view which is now suggested by the additional name of "Farthest West Review," and under which Mr. Chalmers assumed the office of "Managing Editor." Instead of aiming at publishing merely a College Magazine, the new Managing Editor set as the ideal a journal devoted to "Social, Literary and Religious Life and Work," and with an outlook commensurate with Westminster Hall motto: "Into all the world."

A few extracts from an article concerning Mr. Chalmers, written some time ago by Rev. R. C. Eakin, B.A., a graduate of Westminster Hall, now of Imperial, Saskatchewan, and one of the early editors of the publication, may be of interest:

"Starting life, as many literary lights have done, as a newspaper reporter, 'D. A.' (as he is familiarly known to his college comrades) passed from a good position in a government office in Edinburgh, to the onerous work involved in an appointment as one of the official shorthand-writers taking evidence for the Judges in the Supreme Court of Scotland. Among other secretarial experience he on one occasion discharged such duties at Holyrood Palace for the Lord High Commissioner who annually represents Royalty there when the Established Church of Scotland is in Assembly session."

"Like many Scotsmen, the subject of this sketch was interested in theological questions from youth, but was for long subject to 'obstinate questionings' which kept him from committal even to church membership till late. In Edinburgh, however, he was a member for seven or eight years of Rev. Principal Whyte's world-renowned Young Men's Class, and is wont to speak affectionately of him as a great teacher and a great man."

"Incurably afflicted with the 'malady of the Ideal,' Mr. Chalmers resigned the Supreme Court and kindred lucrative appointments, and while engaged in preliminary work for a medical-missionary course was persuaded by Dr. E. D. McLaren to enter the ranks of Canadian missionaries for the 'North-West,' and he held an appointment on the prairie before coming to British Columbia."

"On first coming to Westminster Hall, Vancouver, 'D. A.' was for a short time on the staff of one of the Dailies, and interviewed several notable public men, including one Canadian Premier. In reporting work in the Motherland he 'took a turn' at

Lord Rosebery,—‘the world’s greatest orator,’ and ‘a literary treat to listen to.’ In Vancouver he has reported many of the eminent men who have visited the West in connection with Westminster Hall,—his verbatim reports in the daily press of Principal George Adam Smith calling forth a compliment from that notable writer and teacher. In addition he has done other work for the College, and was for some months acting-treasurer when Mr. (now Dr.) John A. Logan, then financial agent, was absent in Britain.”

“Varied experience of men and affairs in newspaper work, of duties involving the exercise of care and patience in legal, secretarial, and literary work, signally fit him for raising the magazine to the highest point of efficiency, and extending it to the utmost limits of its large constituency.”

To those who have had the opportunity of inner acquaintance with the Editor during the past two years it is known that the life of the Magazine has been his life. He has given unsparingly of himself to lay the basis of a publication which stands for Christian ideals; and if the foundation already laid is not built upon, the onus will surely not rest with one, who, as the Magazine’s readers may have gathered by inference from the “Editor’s Page” in former issues, has “put the ideal before the dollar.”



“I gave a beggar from my little store  
Of well-earned gold. He spent the shining ore  
And came again, and yet again, still cold  
And hungry as before.

I gave a thought and through that thought of mine  
He found himself a man, supreme, divine,  
Bold, clothed, and crowned with blessings manifold,  
And now he begs no more.”

## ECHOES OF LIFE

### OVERHEARD IN LEONARD'S CAFE

Leonard's Cafe, opposite the General Post Office in Vancouver, is one of the most popular restaurants of its kind in the city. If a stranger were to happen in these some winter evening he would probably hear fine singing from many strong male voices, the words of which he would not likely understand unless he came from the land of Lloyd George,—the mountain fastnesses of the ancient unbeaten Britons,—Wales. Welshmen are, of course, famous the world over for their singing powers.

Another evening about the same hour—between ten and eleven—a visitor might hear the strains of "Annie Laurie," or some other equally well-known Scottish or Irish song coming from a group of Westminster Hall students, as the men of successive terms have made Leonard's the rendezvous for occasional late supper meetings since the Hall came into being.

### PHILISOPHY AT THE LUNCH TABLE

The other day three men sat down in Leonard's opposite the writer, and while they waited for lunch, conversation among them drifted to "the times,"—the adjective used can be imagined or inserted according to the inclination and experience of the reader. Said one, in effect, to the other two; "Well, it is like this: You see the new C. P. R. station, which is being built down there: to the casual observer it looks at present as little else than a thing of ends and ugly posts or scaffolding; but we know that there is an architect behind it who has a design which we will appreciate when it is finished. Now then, let us apply the same thing to the world and the universe. The times may be 'out of joint,' there may be much that seems awry to us, but surely there is an Architect with a Plan!"

A simple simile that, but one well worth pondering in the individual and national life too. In the same way does not our old friend, Marcus Aurelius, ask somewhere: "Would you quarrel with a carpenter for having shavings in his workshop?"

### ARTICLES REPRODUCED OR QUOTED

It is always interesting to see or hear that our articles earn the attention of our contemporaries in the western press and elsewhere. A church monthly published in Toronto reproduced the article from Dr. S. D. Gordon which appeared in our pages, and some weeks ago the British Weekly quoted from Principal Mackay's article on the Australian Assemblies with reference to "Compulsory Training."