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Siwash Rock

Announcement

We are glad to announce for August a number of contributions of high order. Following Prof. Stalker's treatment of the subject, "Preachers as Interpreters" in this number, Principal Garvie will present next month some of his views concerning "The Church and the Social Problem." "The Juvenile Court in Vancouver" will be discussed by J. Stuart Jamieson, M.A., B.C.L., one of Vancouver's rising lawyers. R. Van Munster, M.A. (second year theology), will contribute an account drawn from personal observation of "Student Life in Holland." A number of contributions for later issues have been promised by competent writers. Mr. C. A. Mitchel, whose article on Africa appears in this issue, is a special student at the Hall, who has had a wide experience as a missionary. We hope to avail ourselves later of some further gleanings from his study of conditions in the Dark Continent.





CLIFFHOUSE, CAPILANO CANYON.

MINISTERS AS INTERPRETERS.

By PROF. JAMES STALKER, D.D.

Very early in the history of the Church the impression gained ground that New Testament ministers are the successors of Old Testament priests, and that, consequently, ideas and arrangements with reference to priests in the Old Testament may, as a matter of course, be transferred to ministers of the Gospel. In this notion there may, at the first, have been some light and leading; but, on the whole, it has proved noxious, introducing into the Christian Church institutions and practices totally alien to the New Testament dispensation. Far better would it have been if another order of sacred persons found in the Old Testament had been adopted as models for the New Testament ministry, namely, the prophets. There were few good priests; at least there are very few who stand out on the sacred page as shining examples of goodness; but of the prophets who, both as men and as saints, exhibited the finest qualities of character the name is legion. On a memorable occasion Moses gave utterance to the sentiment, "Would that all the Lord's people were prophets;" and no better wish for the country or the world could be uttered than, "Would that, at least, all the ministers of the Gospel were prophets."

In Scripture there are many names and titles applied to the prophets from which their qualities and functions can be inferred; but at present I desire to draw attention to only one of these, which, though rarely used, seems to me specially significant, namely, "interpreters."

An interpreter is one who translates into people's own language a message which has reached them in a tongue they do not understand. God is incessantly speaking to mankind in a language which the majority either do not understand at all or understand very imperfectly. This is the language of Providence; it is the voice of events of prosperity and adversity, of joy and sorrow, of mercy and of judgment. God spoke in a peculiarly distinct and impressive voice to the Hebrews; but to the majority of them this language was only faintly if at all intelligible; and the prophets were the inter-

preters employed to render this message of God into the tongue of the people.

How do you suppose God, in Old Testament times, spoke to the prophets? Do you imagine He whispered to them in secret the words which they were afterwards to speak in public, or caused these to stand out, in a handwriting of fire, on the firmament of the imagination? It used to be believed that something of this sort had taken place and had been the origin of our Old Testament books. But not at all. It was in events that God spoke—in the aspects of nature and the vicissitudes of the seasons, as they swept over the beautiful face of the Holy Land; in the rise and fall of rulers; in invasion and famine; in defeat and victory; in birth and death. Such was the language in which God spake, and the prophets had the gift of reading it. They perceived what God desired to teach His people by His providence—that the way of transgressors is hard; that the righteous shall flourish like a tree planted by rivers of water; that over all their sits an almighty Judge, who marks and rewards; and that through the ages one increasing purpose runs. Thus they read off the mind of God, and of this blessed activity of theirs the books of the Old Testament are the imperishable memorial.

It is manifest, however, that the same kind of interpretation is required in our time; for God is still speaking in the same way, but few comprehend. God is in the centuries which we characterize by putting the letters A.D. after them as certainly as He was in the centuries which we write with B.C. I do not say that He was not near to Israel in a special sense; but, if His voice is less distinct in history now than it was then, or if the complexities of modern life render it difficult to discern a divine trend in events, all the more necessary is it to have interpreters, capable of perceiving what God means and making this known to others. As year follows year in the history of any people, there is a writing on the wall, which it concerns the nation to lay to heart; but it is written in hieroglyphics which not everyone can decipher. He, however, who can read the writing and give the interpretation may be the saviour of his country; for he expounds the conditions of its weal or woe.

It was thus that ministers conceived their office in the classical age of preaching—that of the Reformers and Puritans. When

John Knox, for example, lifted up his voice in the pulpit of St. Giles', he spoke with the wisdom of a statesman and the insight of a seer on the actual condition of the country, indicating to high and low what the times required and what Israel ought to do. The pulpit of our day confines itself more to the clearing up of the life of the individual; but here also there is abundant scope for interpretation. In the life of everyone, as it unfolds itself from day to day in health and sickness, in the incidents of business and the changes of the family, there is a divine language ever being uttered of correction and encouragement, of warning and promise. Day unto day uttereth speech; might unto might sheweth knowledge. This, indeed, the great majority hear but little and understand less; but it is the part of a minister of the Gospel to be its interpreter. Those who sit under his ministry should come to church with the problems raised by the life of the bygone week to get them solved, and they ought to go away from church able to see a new divineness in the daily round and common task of the week to come.

In a place like Vancouver, where so many tongues are spoken, it must be no unusual thing to see the literal process of interpretation. But I once not only witnessed it, but participated in it in a way which may have made me partial to the comparison I am instituting. Whilst a divinity student, I chanced to spend a winter in the South of France; and to the town where I was sojourning there came a noted English evangelist, who, in spite of the indifferent state of his health, was so impressed with the spiritual condition of the people, and especially of a large gang of navvies engaged in building a railway there at the time, that he rented a dancing saloon and opened meetings for them, where he addressed them through interpreters. As he was not well enough to speak some evenings, I had to take his place, using interpreters also. Of these we had several, and they were of diverse ability. One of them was a young French pastor of the neighborhood, who, though a good speaker in French, knew English so imperfectly that he made many mistakes. Another was an advocate from Paris, whose interpretation was a perfect work of art; for no sooner was the sentence out of the speaker's mouth than he rendered it in the other language, not only with correctness, but with all the force and warmth of an original address.

Then I learned, that an interpreter requires to know two languages well—both the language of the speaker and that of the

hearers. There are ministers of the Gospel who may be said to know well the language of God but not equally the language of men; and there are others who can employ with force and effect the language of men but are not so familiar with that of God. Those of the former class are saintly men, who are deep students of the Word and have got far into the secret of God, for whose glory they are jealous; but they have not equal sympathy with men and have not learned to speak to them in an attractive style; and so their message fails through lack of mastery over one of the languages. The ministers of the other species are just the reverse: they know the language of men, being familiar with literature and able to introduce telling references to the dramatic incidents and glorious names of history; their delivery is so excellent that an audience hangs spellbound on their words; but their acquaintance with God is the reverse of intimate and they do not live a life of prayer; and so, conversions are not frequent under their preaching, saints are not developed in their congregations, and ministers or missionaries do not arise out of the families under their charge. Alas, in this great work of interpretation it is easy to fail and difficult to succeed; but the pathway to success lies along the two lines indicated—growing intimacy with God and growing sympathy with men.

Time shall tread on his name
That was written for honour of old,
Who hath taken in change for fame
Dust and silver and shame,
Ashes, and iron, and gold.
—Swinburne.

Freedom, and not servitude, is the cure of anarchy, as religion and not atheism is the true remedy for superstition.—Burke.

REMINISCENCES OF TWENTY YEARS IN BRITISH
COLUMBIA.By Rev. J. A. Logan, M.A.

Twenty years! Swift years! Busy years! Does anyone ever pass a like probation here and not be busy? It was in '91 that I first crossed the Rockies. I have been in different parts of the Province during those years. In the agricultural and mining settlements particularly, the people consisted of three sexes—men, women and old-timers. The last were in a class by themselves. For them I have a profound respect. They came from the Old Land, Eastern Canada and the United States. That was before the era of steam transportation, and they arrived, of course, on horseback or afoot. The old-timer took possession of the land, or as much of it as he wanted, and lived a natural, free, and at times a strenuous life. His opportunities were few, his struggles many. His was the unseen task of blazing the trail from the virgin soil into a brighter civilization, and in the doing of it he evinced courage, endurance, humor and patience. Primitive in method, often low in finance, resourceful in extremities, optimistic always, and with a fountain of perseverance which never ran dry.

To the tenderfoot then old-timers appeared cold, severe, uncompromising. Among themselves they were genial, kind, hospitable. They practiced a kind of Free Masonry that refused to admit all-comers, and in this way assumed an air of dignity and independence which declined to be jostled.

One Presbytery covered the Provinces of British Columbia and Alberta, the Presbytery of Columbia. I had the pleasure of being a corresponding member in '91 at Victoria. Strong, fearless, faithful men were they who composed this court. Some of them had parishes where are now eight or ten congregations. For those who came from afar three or four weeks would be consumed while attending this meeting. One would like to speak of the men. Very few of them are now in the active work of the ministry; many have passed to their reward. Dr. Robertson was there and in his prime.

He was pleasing, supporting, inspiring. He recognized the efficient labors of the missionaries at the lonely outposts, but in view of the conditions and the perils, summoned them to intenser zeal and more heroic action. And when the court adjourned we were all glad to have been witnesses of these things.

But the church had been here many years. Presbyterians are not accustomed to look for things made to hand. They *do* things. They came into the Province primeval. We are reminded that First Church, Victoria, was planted just fifty years ago, and next year New Westminster will celebrate the coming of its first minister. The pioneer ministers of both places I have met. They came here because they counted Him faithful who had promised. These were Revds. Messrs. Hall and Jamieson, both translated. In those early days there came also Messrs. Macgregor, Dunn, McElmon, Fraser and others. The past twenty years has been the growing time of the church, but most of all the decade just closed. We cannot afford, however, to lose sight of the pioneers who sowed the first seeds; men of sterling mould, of simple faith—shall we say, men of the olden type? They toiled and struggled and travelled and preached. Where settlers went, they went. Their message was the strong meat of the word, such as suited the hearers, and when needed the people were sternly rebuked for their sins. They were great men and their gentleness made them great. All honor to their memories. How can we forget them. Our work is only possible because they labored. We have entered into their labors.

In '92 the Synod of British Columbia was formed, with three Presbyteries, covering practically the same ground as the original Presbytery. Gradually the three grew to eight. Then followed the division of the Synod, each embracing a Province—British Columbia, Alberta. Some twenty years ago two ministers did duty in the Spallumcheen and Okanagan districts. What work these men did! They covered forty miles square. They are working still. Did one of them at one time advertise for "a stout pony to do the work of a country parson?" I hope he succeeded. He needed all the help he could get. There was his own charge to work, mission fields to organize, many church courts to attend, etc., etc. Abundant in labors; scarce in most other things, except the joy of the Lord.

The minister had little time to pursue his studies. That was a drawback and a regret. Whether in city or country his hands were full. In each case there were problems and calls and needs which devoured his days and often nights. The country parson tilled the little plot beside the house. It was an absolute necessity. He entered into the sympathies of his people and read books on farming so that he might help them. Sometimes he addressed meetings of the Farmers' Institute. One minister with dynamite blasted out the larger stumps of the glebe so energetically that the neighbors in fear requested him to desist, and for consolation went to the back part of the lot and split the big logs with giant powder. And then he had to entertain. His own people dropped in occasionally. They wanted advice about the future of their boy, on the sale of a piece of land or a flock of sheep; could he write a deed for them or a will? He was all things to all men. New-comers came seeking all manner of information about a mine, a ranch or timber limit. Visitors to the district did not forget to look in on the minister. Agents never neglected him, and to all he was kind and bid them welcome. He did his best for them, remembering "I was a stranger and ye took me in." This knowledge of the flock helped him in shaping his message for those who gathered at the loved church on Sabbath to worship God.

While each Presbytery has shared in the general prosperity, the greatest increase has come to Westminster Presbytery. In '91 there were four churches in Vancouver, two of them small and struggling; now there are twelve, and within an easy distance there are as many more. The difficulty at present is to keep pace in church building with the rapidly increasing population. Three of the veterans remain, Messrs. McLeod and Dunn—both retired—and Dr. MacLarn, who will soon be welcomed again to the scenes of his earlier ministry. Victoria has maintained a steady, dignified growth, and Westminster also; and many other places in the Kamloops and Kootenay districts—but time would fail me. A great opportunity and a great responsibility are now laid at the church door. Shall we rise to the occasion? Thousands of people arrive monthly. Railway lines are opening up vast territories. New districts are being settled up. How is the church to put a missionary in each field; Westminster Hall is the answer—at least partially. We will get young men from both the New and Old World, but

our college will be our standby. It has done much already, and its influence is being felt in all parts of the Provinces. Its work has just begun and well begun; and before it there is open a great door. Wisely and well must we plan for the future. Let no man take thy crown.

To sort out reminescences of the growing, bustling, active decades which have since passed, is a job. There will be no attempt to grade them, or to place them in stratified and unstratified layers, so to speak. Only selections from a varied experience can be given.

In those early days the thing which loomed up largest was the C. P. R. British Columbia owes much to it and the huge monopoly on the other hand owes much to this province. It looms up still. Then it was the only Canadian continental highway; now it competes with two others. More competition will come in shortly, but the C. P. R. will not be shorn of its prestige, its glory or its dividends. Men made it. It in turn has made men. Many of our outstanding citizens have, or have had their names on its pay sheet. They were a benefit to the company, they are benefactors to the Empire. They had the "long sight" gift. They knew that after paying its "axle grease," it would become a nation builder. They saw our day and were glad. They had a vision and were "not disobedient" unto it.

Since the last spike was driven at Craigellachie on Nov. 7, 1885, nearly all the hundreds of thousands from the East, who have come and gone or remained, have travelled this route. The bulk of traffic is by the same road. It chiefly has made Vancouver possible, and, partially, Victoria. The settlers along the reaches of the Fraser, the Okanagan, the Kootenays, the Columbia, and other districts, were passengers on the C. P. R. and it has been a great hauling machine for the ranchers, the fruit-growers, the miners, millers and merchants of these localities which are often far from centres. It has caused the wilderness and the solitary places to be made glad.

Three things had to be done—the new knowledge brought by the new-comer had to be translated into better modes of agriculture; business methods had to undergo a change; and social and domestic life had to bear a degree of reconstruction. In the bringing of this new life to the community, there may have been some heartburnings and regrets, but united wisdom refrained from open hostility. A

better, brighter day had dawned, and the pioneer was glad to see the shadows flee away. The pioneer is today—at least those who survive—worthy and esteemed. Those who have come have largely invested in his lands, the proceeds of which enable him to spend the evening of his day in ease and comfort, with all that heart could wish. He is happy in the midst of his children, and his children's children. Some hold fast what they have, others with generous hand contribute to the support of religion, benevolent and educational institutions—old things have passed away, all things have become new.

The government of these early days was not party, but paternal. Hon. John Robson was the leader. I remember his earnest, frank face as he sat in St. Andrew's Church, Victoria. His was then a name to conjure with. He had the reputation of being a good man and a good politician. The present premier as I remember him, was a young man, with black bushy hair, searching eyes, confident bearing, near the completion of his law course, pleading a cause with youthful eloquence in a County Court House. Did any one that day think that the young student would so soon be the popular leader of the destinies of the province!

Yes, it was a *paternal* government. It provided liberally for the education of the young. It built roads and bridges as fast as finances would allow, and promised more. It encouraged emigration and induced many to take up government lands. In '94 the Fraser River ran riot. It overflowed its banks and covered all the low lying lands along the lower reaches of the Fraser from Hope to the Gulf. That was in the month of June, when the crops were appearing above ground. What were the ranchers to do? The government came to their help with a fatherly generosity. They furnished the potatoes, oats, peas and wheat, so that when in two weeks the waters subsided, the otherwise despairing rancher proceeded to plant another crop. That flood will not soon be forgotten. Many events still date from it. In some ways it was a blessing in disguise, for it taught the people that their only safety lay in a comprehensive dyking scheme. It was not easy to finance the country in those years. It was difficult. Money was scarce. People did not see any further before them than we do now. Indeed the future was not inspiring. Land could be bought for a mere trifle. Emigration was slow. In fact, most everything appeared to be slow. But about the turning of the century a change for the better became

apparent. All this was before the day of tram lines, automobiles, cement blocks paved roads and streets. Very little of the type of machinery then in use on the farm, the mill, on construction work, is used today. Things more up to date are to be found everywhere. The tide of settlement has set in. Capital found a good investment. Building operations made wonderful strides. New industries were started and old ones enlarged, and the growth and prosperity of the province is going forward by leaps and bounds.

What shall its future be? That depends. We do not care to enumerate the forces which enter into the building of a nation. But very largely it will depend upon the character of the people and the social, religious and educational influences which shall become interwoven with its political and commercial institutions.

NOTES OF THE GENERAL ASSEMBLY OF 1911.

By Geo. C. Pidgeon, D. D.

It was a business assembly. The great practical matters with which the general assembly alone can deal were put through with promptness and efficiency. Nothing was unduly hurried. There was no slaughter of the innocents in the closing hours. Nothing was unduly prolonged. There were few long speeches. We could have transacted the business before us intelligently with still less than we had. Apart from the Queen's question there were no burning issues before this assembly. There was practical unanimity on the union question. All were agreed that it should go down to the congregations. The only ground for difference of opinion was as to the way of sending it. On this there was a keen debate, but it was conducted with dignity and ability worthy of our church's best traditions. With such matters out of the way, and with a moderator whose tact, firmness and business capacity are unrivalled, the assembly could concentrate its attention on the real business of the church, as few previous assemblies had the opportunity of doing.

An important matter was the new authority given to the committee on systematic giving. This committee is composed mainly of representatives of the church's standing committees. It is now constituted the financial head of the church. Hitherto we have been without a financial head. Each committee made its own estimates and sent them out to the church. Each made its own allocations

to synods and Presbyteries. Nobody had the authority to revise and co-ordinate the proposals of the different boards and bring them into harmony with one another. The assembly itself did not exercise its right in this respect. Now it has given this authority to the committee on systematic giving. No other committee can give out its estimates until this representative body has approved of them. It has also power to revise them. Instead of each board sending its own estimates down to synods and Presbyteries, this committee will send all down together, allocating to each synod the amount it is expected to raise. The synods are expected to allocate amounts for each scheme to the different Presbyteries, and the Presbyteries in turn to the congregations. This plan will have many advantages over the present system. The work of the church will be unified. A multiplicity of demands, confusing to the average church, will be avoided. Congregations will be encouraged to adopt a missionary budget at the beginning of each year, and to strive systematically to raise it. The representatives of the various schemes will still have ample opportunity of presenting the claims of their work and urging its support, and all will work together to put our peoples' missionary givings on a proper basis.

A great advance was made in our home mission work. Yet our satisfaction over this is not unalloyed. The resignation of Dr. E. D. MacLaren, our efficient superintendent, is a serious loss. For years he has been the church's right hand in every home mission enterprise, and his place is hard to fill. British Columbia is specially interested, because Dr. MacLaren is about to take the lead in a great educational enterprise in our own province. The church's loss is our gain. The fact that Dr. MacLaren's health was shattered by over-work seems to have opened the church's eyes to the waste and folly of over-burdening her leaders, and the Assembly made better provision than ever before for prosecuting this work with energy and success.

The appointment of the Rev. Andrew Grant as general superintendent of home missions met with universal approval. Dr. Grant's experience, first as a pastor in Almonte, Ont., and afterwards as a pioneer in the Yukon, admirably qualify him for this work. He knows at first hand the needs of the field and the methods by which those needs should be met. In his pastorate in Dawson he showed rare courage and adaptability in facing the conditions of a most difficult field. He brings to his new work a vision of the church's possibilities, and the business capacity and energy to crystallize his ideals

in action. With great heartiness the assembly offered the appointment of general secretary of home missions to the Rev. Edmison, of Kincardine, Ont. Mr. Edmison's fine work on the augmentation committee has proven his fitness for the position, and it is earnestly hoped that he will accept. An assistant to Dr. Carmichael is to be appointed for the work in Manitoba and Saskatchewan. The synods are authorized to provide for the better supervision of the fields within their own bounds. Missionaries are to send monthly reports to the superintendents, and are to be paid in full monthly. All of which provides for a measure of oversight impossible before.

Many feel that all the branches of our home work should be unified. The ideal of one home work, meeting every need and adapting itself to every class and every condition, is before many minds. An important proposal was made in the assembly to amalgamate our French work with home missions. The various branches of our moral reform work is a phase of home missions. The war against evil is simply the negative side of the church's effort to save men. In home missions we seek to build up the Kingdom of God; in moral reform we try to tear down the kingdom of Satan. By establishing the church we win men to God and enlist them in His service; by fighting against wrong we seek to destroy those influences that ruin men. The one is largely vain without the other. Our efforts toward social reform aim to secure proper conditions for the church's activities, and to apply Christian principles to our corporate life. This year, rescue work and the city problem were handed over to this board, and last year evangelism was made one of its departments. For convenience sake these are placed under a separate committee, now called the "Board of Evangelism and Social Service," but really they are just departments of the one home work. It is not proposed to amalgamate them, but there should be the closest co-operation between them. The work among lumbermen and sailors requires special facilities, but it is home mission work of the most urgent kind. And when our leaders rise to the conception of the one home work adapting itself to all our needs, the strongest appeal possible will be made to the church's sympathy and benevolence.

The place of the colleges in the church's missions was recognized as never before. Without the training and inspiration that they give, all the rest is vain. And of all the church's schools of learning, none is helping to solve the problems of its constituency more effectually than our own Westminster Hall.

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Business Manager	- - - - -	B. M. STEWART, M.A.

THE CORONATION OF A KING has no longer the same meaning that was once attached to it. The pomp and display may impress the public with a sense of the grandeur of kingship, but can add little to the security of the monarch's position. And although he becomes for the moment the center of all attention, it is not by his appearance on one occasion that he will win the full affection of his subjects, but by kingly conduct in the course of his reign. The government of the Empire rests on the shoulders of the people's representatives; and the King's power resides not in any arbitrary rights he possesses, but is measured by the influence of his personality. While his functions as a ruler have been reduced to a small fraction of what they formerly were, yet if he has character and wisdom he may still be the leader of his people. And if the nation were to have a foolish King or a bad one he could still do a great amount of mischief. In fact, a thoroughly obnoxious sovereign would endanger the very continuance of the monarchy. The instinct of hero-worship will never die; but with the spread of ideas we are becoming more exacting in our choice of heroes. Uneasy lies the crowned head where there is nothing to attract loyalty beyond the halo of a hereditary glory.

The new King has been adding to his popularity by wise utterances and unostentatious actions ever since his accession. The

silencing of detractors has produced universal confidence in his personal goodness, and the singular friendliness between the Empire and all other nations at this time gives a specially bright forecast for the reign of George V.

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PLEASANT NATURAL SURROUNDINGS lend attraction to a city that nothing else can supply. The city we live in is peculiarly well situated in this respect; but it is doubtful whether the citizens are fully awake to the need of preserving their heritage. A most objectionable innovation has appeared to mar the pleasure of refined people on the beach at English Bay. The stage performances permitted there these afternoons and evenings are a travesty on theatrical art and an offence to all good sense and feeling. We cannot believe that the vulgar bufoonery and catch-penny jingle of this sort of entertainment will long be tolerated. If there is a demand for amusement why should not this enlightened city have something of merit provided instead of giving license to a band of minstrels to exploit her choicest resorts?

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SOME INTERESTING SUGGESTIONS are contained in the report of the assembly's committee on the supply of students and ministers. The committee has evidently done its work with thoroughness, and its recommendations may be thought somewhat revolutionary. The suggestion to make Hebrew and Greek optional courses is one that will obtain the sanction of every lazy student at least; but it is certain to meet with strenuous opposition from most ministers of scholarly attainment. The emphasis laid on the teaching of sociology, in this report, is not the least interesting feature. The religious leaders of the future will not be the men who have been fascinated by the doctrinal phases of Christianity, but those who will succeed in teaching the church how to right the social wrongs, and cleanse the social leprosy. Another clause contains the proposal that "no unearned financial aid be allowed beyond what students for other professions receive." We heartily endorse this. One of the inducements at present offered by most of our colleges is the number and liberality of the scholarships given. The competition for these is

often little more than a farce, owing to the small number of candidates. It is not the most desirable class of students who are attracted by the prospect of this easy money; and the spirit cultivated is that of a mercenary professionalism. The student who has been the recipient of such gifts feels that instead of having obtained honor he has compromised his self-respect. On the other hand, the meagre allowance which the Home Mission Board is able to make for his services leaves the student in serious financial difficulties. He cannot expect, as a medical student can, to enjoy ample return for present expense in a few years of after-service, and does not feel warranted in borrowing. It is as clear as daylight that if the fields are to be worked the men who are sent to the task will have to receive a wage sufficient to make them self-supporting.

It is doubtful, however, whether the problem of recruiting for the ministry will be much affected by any change in the financial arrangements. The increase should be given in order to deal fairly with volunteers, not as an inducement to ambitious youth. What is required is an army of young men whose aims are far above the common lust for dollars—to quote from Principal MacKay, "A race of prophets."

The night is mother of the day,
The winter of the spring;
And ever upon old decay
The greenest mosses cling.

—Whittier.

A wit's a feather and a chief's a rod;
An honest man's the noblest work of God.

—Pope.

Fortune is like the market, where, if you stay a little the price
will fall—Bacon.

College Activities

"Work Does Good When Reasons Fail"

STUDENTS' EVANGELISTIC BAND.

Under the leadership of Dr. Taylor and with Messrs. O'Donnell, Gibson, Wallace, Dustan and Ritchie acting as a committee, the students of Westminster Hall have formed an Evangelistic Band for work among men in the down town district.

An open air meeting is held on Saturday evening in the vicinity of Abbott and Cordova. Familiar hymns are sung, and these create an atmosphere of sympathy which gives the speaker with a message an opportunity. A crowd soon gathers and the students take turns in speaking.

The value of these meetings for the students is inestimable. The first step towards the solution of a "problem" is to get close to it. We are here brought face to face with actual conditions with current trends of thought and practice.

To be able to stand on a chair before these men who can talk back to the man in "the pulpit" and who can walk away from rhetoric, and to be able to adapt the spirit and principles of the Christian religion in such a way as to meet their needs, is to realize in practice some of our training in theory.

TENNIS REPORT.

In every scheme involving human action there are three elements always to be taken into account—the time, the place, the agency.—"Ben Hur."

We have heard our principal say. "There is no game like tennis for exercising the body, gaining quick action of limb and grace of carriage, and in the shortest possible time."

Now, having the agency so highly recommended, our student body quickly found the place, and as for the time, why—well, that comes all the time. Hence having all the elements at our disposal,

we each inserted our hand into one of McGregor's old hats and drew forth a card marked "with a strange device." It was not Greek, because that is "so" familiar; nor was it Hebrew, because "many" of us are deeply learned in the Jewish tongue. But we were not long in darkness. A learned matriculant—happy youth—discovered that the mysterious symbols were merely cardinals, but loaded with wonderful potentiality, in that they allotted to each of us both friend and foe.

Soon we were facing each other across the net in a tournament of "doubles." A hot contest it was; but as Archie McLean, with his less experienced partner, Dustan, won game after game it became evident that this pair was out for final honors. Gillieson and Stanley Appleton had the honor of being their last victims.

Perhaps the tournament of "singles" which followed demonstrated to better advantage the need for action and grace.

Big men were forced to become agile, little men to be centers of dynamics, ordinary men to be extraordinary. Valiant and doughty were the deeds done in those "single" games, the action, grace and skill were pleasant to watch, and not a few envied the style and ease of the tall fair grad!

Stewart and McNeill were left to settle the final game. "All breathless, but alone," Stewart stood at the close, and was hailed champion by the assembled multitude.

We understand the athletic committee is negotiating for a cup to add interest in the future contests.

A. R. G.

GREETINGS FROM GRADUATES

(Walter L. Raynes, Duncans)

Since I had the honor of being the first student to sleep in Westminster Hall (not in the class room, of course), it would indeed be extremely hard to write in a few words my feelings from the point of view of the delusive yet happy days of beginning, the disenchanted yet sad and happy days of ending; or of both seen in perspective from the pedestal of a graduate. Some day such a study may contribute a chapter to the psychology of the student-animal. As the infallible editor has sent forth a decree from his sanctum that our remarks be short, I but take this opportunity through the medium

of our magazine of "shaking hands" all round with those who are bound to our college by no superficial bonds.

To those of you, my classmates, who have often stood face to face in petty matters, but shoulder to shoulder against the common enemy (I do not mean the exam phantom), you who have now to be addressed with that happy additional phrase, *and his wife*, you who are still in the blissfulness of bachelorhood; to those of you who remain to shape a healthy esprit du corps and upon whose shoulders it devolves to give the college the proper tone and relation to the outside world; to those of you who are just beginning (I am not forgetting the school madam's preference for the short sentence)—may I venture to include the professorial staff—to all of you I extend my heartiest greetings. May our magazine be in a great measure the outward expression and visible link of that inward bond of true affection which we all in our best moments must feel to our Alma Mater and to one another.

WALTER L. RAYNES,

Duncan.

NEWS ITEMS.

By his stirring speeches and earnest effort Professor Pidgeon returns as a recognized leader of the church in the west. A new name and a livelier programme for the moral reform activities of the Presbyterians, a presentation of the case regarding the inadequacy of remuneration for the pastor here as compared with his brother in the east—it is no small achievement to have convinced the assembly of the need and pressed them to a decision in these matters.

Rev. Professor Garvie, D. D., of London, England, arrived in Vancouver on the 17th, and began his course of lectures in New Testament Greek on the following Tuesday. Dr. Garvie's course will close about the middle of August.

Australia would appear to be a magnet for the ministry of Vancouver. Hardly has Dr. Fraser returned when Rev. Mr. Henry, of Chalmers Church, Fairview, sets out on a trip to the austral shores.

Rev. Mr. Woodside of Mt. Pleasant, will return in a few days from his holiday in the Old Land.

British Columbia has an able delegate to the International Sunday School Conference at San Francisco in the person of Rev. R. J. Wilson, St. Andrews, Vancouver.

Rev. D. James, of Grandview, was in London for the coronation. He has been revisiting Scotland and England and will be back to his charge towards the end of July.

A call to Westminster Church, South Vancouver, has been placed before Rev. Mr. Ireland. We offer him our heartiest congratulations and pray God's blessing may rest upon him in this new sphere of usefulness. Mr. Ireland comes from Woodstock, N. B.

Special open-air meetings are being conducted by the students of Westminster Hall under the leadership of the professor of Old Testament. This departure bids fair to be an effective feature of church life in the west.

Keen interest is being manifested by the clergy of the British Columbia synod in the college course. Men from all quarters and denominations are taking advantage of the masterly reviews of church history at the hands of the veteran, Dr. Stalker, of Aberdeen College, Scotland.

Rev. Mr. Carruthers has completed his very helpful course of lectures in elocution.

Readers should keep in mind the First Pacific Coast Theological Conference, to be held in Vancouver July 24 to 28. The gathering will be a representative one and should prove an inspiration to the religious life of the West. It will comprise the members of the Ministerial Associations of Vancouver, Victoria, Seattle, Everett, and Tacoma. The presence of two such eminent scholars as Dr. Garvie and Dr. Stalker, each of whom will give daily addresses, is sufficient assurance of the success of the conference. Vital theological questions will be discussed, such as the Atonement, Psychology and Theology, Freedom and Authority. These lectures will be given at morning sessions in St. John's Church. Two evening meetings to be held in Wesley Methodist Church should be specially helpful. The subjects for these are Christianity and Brotherhood and the Modern Challenge to Christianity. The chairman of the committee in charge is Principal Mackay; the secretary, Rev. J. K. Unsworth, B.A., 1131 Barclay street.

EVENTS.

The debate on the Reciprocity question still goes on in the American Senate. With the return of the Premier to Ottawa, the Dominion House will resume its deliberations.

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Forty thousand women marched in London on Coronation Day, in testimony of their demand for the suffrage.

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While people have been wondering whether the B. C. coast was to have any summer, the heat records have been broken in Eastern Canada.

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Among the builders of Canada there is perhaps no more conspicuous figure left than Lord Strathcona, whose departure from public life has just been announced. Only at the bidding of his physician, has the patriarchal High Commissioner laid down his task.

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McGill University is again the recipient of a handsome gift from its great benefactor, Sir William McDonald. The amount is no less than a million dollars.

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The Lords have taken a determined stand in opposition to the Veto Bill, and there are rumors of another election. The government is firm, however, and the Prime Minister may resort to the extreme measure of forcing the wholesale appointment of new peers favorable to the bill.

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The world has been startled from its assurance of peace, by reports of a threatening situation in Morocco, where Germany has been trying to stake a rich claim.

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The triumph of the revolution in Mexico is complete. Ex-President Diaz has elected to spend the remainder of his days in exile at Madrid. Elections will be held in Mexico probably in October.

The Imperial Conference has set its approval upon the Declaration of London. The Unionist press opposes the provision contained in it, granting absolute immunity to private property captured at sea in time of war, on the ground that this will endanger the food supply of the country. The declaration aims to settle a number of questions of international law.

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The British census shows a population of just over forty-five millions, of whom seven and one-half millions live in Greater London.

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The strike situation in Vancouver looks decidedly hopeful, and both sides expect an early settlement. A revival of business is likely to follow, and Vancouver will enter again on her path of prosperity.

A SAINT'S TEMPTATION

(By Oliver Wendell Holmes)

If thou, unmoved by poisoning wrath,
Thy feet on earth, thy heart above,
Canst walk in peace thy kingly path,
Unchanged in trust, unchilled in love.—

Too kind for bitter words to grieve,
Too firm for clamour to dismay,
When Faith forbids thee to believe,
And Meekness calls to disobey.—

Ah, then beware of mortal pride!
The smiling pride that calmly scorns
Those foolish fingers, crimson dyed
In labouring on thy crown of thorns.

Guard well thy thought; our thoughts are heard in Heaven.
—Young.

Critic's Corner

Reviews this month by W. R. Taylor, Ph.D.

Ever since Strauss, in 1835, startled the theological world with his "Life of Jesus," the historicity of the Gospel narratives has been the center of intense critical interest. Between the extreme position of Strauss in 1848, that it was impossible to know anything more about Jesus than that he lived, taught and finally died on the Cross and the position of a student like B. Weiss, who finds no real difficulties in the Evangels, there are many mediating attempts at a solution of the problem. The latest important contribution is that of Schweitzer's, "The Quest of the Historical Jesus"—a work with radical conclusions. A timely article by Professor Garvie in the "Expository Times" of June clearly and admirably sets before us the goal to which extreme criticism leads us. To strip Jesus of the miraculous, to exclude the metaphysical and to level His conception of the Kingdom of Heaven to the mere eschatological hopes of decadent prophecy and apocalypse, is to show us pale, characterless form, insufficient to account for the origin of Christianity. But Christianity is a world fact that demands an explanation. We must, therefore, accept the Jesus of the New Testament with the miraculous and metaphysical, etc., or have recourse to some "*dens ex machina*" like the "Christ Myth of Western Asia and India." The professor concludes his articles by pointing out the significance of the problem for the basis of Christian faith.

We must preach more upon the great texts of the Scriptures, the tremendous passages whose vastness almost terrifies us as we approach them. These words of Jowett introduce the first volume of "The Great Texts of the Bible," the latest of the comprehensive works edited by Hastings. The scope of this new undertaking is suggested by the title. Only a few of the volumes have reached us, but an examination of these may suggest the character of the whole work. For a long time ministers have felt the want of a good expository treatment of Genesis which would employ the results of scholarship in a legitimate exegesis. It is regrettable that, in respect to the great texts of this work the want is still unsupplied. These early volumes promise a good compendium of illustration and poetry.

We owe an inestimable debt of gratitude to the sanity of those British theologians who have saved us from the worse "muck holes" of German radicalism. To those who are anxious to possess a better insight into the problems and the issues involved in current theological thought, one can recommend Dr. Garvie's "The Christian Certainty Amid the Modern Perplexity." Students of the hall attending Dr. Garvie's lectures will, of course, familiarize themselves with his "Studies in the Inner Life of Jesus." In the Vipond library can be found also his discussion of "The Ritschlian Theology" (second edition). The supplement to the Hibbert Journal of 1909 contains an article on "Faith and Fact" and Hastings' Dictionary of Ethics and Religion, another on "Christianity," both of which are in Dr. Garvie's well-known style.

Church workers will welcome Professor Kilpatrick's new book, "New Testament Evangelism." The subject is treated under three heads: (1) Evangelism in the New Testament; (2) Evangelism in History; (3) Evangelism in the Modern Church. Naturally, it is not a work of new and startling fads and theories. Nothing has been said which has not already been said. The value of the book lies in the fact that it gathers up and presents in the professor's own lucid way the best thoughts on the theme.

The tercentenary celebration of the publication of the King James' edition of the English Bible direct our attention to the three centuries of struggle for a national Bible. Comedy and tragedy seem strangely to have intermingled in the matter. There is the sad story of Tyndale's poverty and distress, lit up by his sale of his own edition to the bishop to be burned in order that he might use the cash in enlarging a succeeding output. Parker diffidently presents the "Bishop's Bible" to the Queen, urging the royal favour chiefly on the grounds that the printer had to be reimbursed. Prelates created a monopoly of Bible printing and then limited the output mainly to large folio and quarto editions, because they feared to trust the people with private copies. We owe the 1611 publication partly to the fact that James had a "scunner" at the Genevan Bible with its marginal notes. 'Tis freely critical of Old Testament royalty. The human and political interest of the whole story is concretely set before us in Alfred W. Pollard's edition of "Records of the English Bible," published by the Henry Frowde press in commemoration of the tercentenary. A lengthy introduction covering the his-

tory of the publication and translation of the Bible in English, 1525-1611, is followed by a collection of original documents relating to the same period. The book is a most valuable contribution to our information on the subject, and will be of permanent worth to all students of the religious or political history of this period.

A PROFESSOR'S ESCAPE.

Showing How a Professor May Unexpectedly Benefit the Public

An overworked and underpaid professor in Addison College, I had come to the Cape of Caves for a month's rest. The Cape of Caves is a projection on the shore of the Bay of Fundy, along which stretches for miles a line of bold, red cliffs, towering high above the sea. The highest tides in the world sweep up these shores, and take their tribute of the land. Deep caverns reach far underneath the trodden ground, and within their forbidding darkness the retiring waters make strange music. Local legend tells how the pirate hero of the Atlantic, Captain Kidd, utilized the largest of these as a treasure house; but disaster is said to attend all attempts to recover the lost wealth. It is a fading belief that two fond lovers, in the early days, seeking the pirate's gold to make them happy, entered the great cavern, and never saw the light again: whence still a race of sightless Calibans inhabit its recesses, feeble creatures that wander forth on moonless nights to gather the dulse and jelly-fish on which they subsist.

I took little interest in the incoherent folklore of the place; but the situation delighted me. I hate an equable climate, and here the weather was sufficiently varied to satisfy the most exacting. The energy of youth revived within me as I paced along the gravelled beach, while out at sea the whitecaps rose and fell like tufts of daises in a green hay-field. I was as wild as a boy when the waves snarled like angered beasts, and I felt my hair lifted by the gale, and my ears filled with the great voice of the waters.

My habit of strolling on the beach aroused the anxious interest of Mr. Knowling, the proprietor of the little hotel at which I

was staying. From the first there seemed to be a strange incompatibility between this man and myself. Though we frequently conversed, and never disagreed, on politics, agriculture or the weather probabilities, still I felt a certain distaste for the man, and was aware that the feeling was returned. But he was a smug citizen, well thought of in the community; a man who kept up the respectabilities, and had an air of intelligence. For some reason which I could not grasp, he seemed to dread that harm would come to me on the shore, and was always proposing trips to other resorts.

The hotel stood almost directly above the mouth of the cave I have mentioned. It was a quiet place, and the good people of the neighborhood were proud of the fact that it was not licensed to sell spirituous liquors.

The tongue of slander had whispered that some of the boys from the sawmill three miles away had procured liquor from the virtuous innkeeper; but repeated visits of constables had failed to unearth a single bottle; and Mr. Knowling stood in high esteem as one whose reputation has triumphed over the base attacks of falsehood. If the mill boys were drunk, they must have obtained their whisky from some other source. They themselves could not be induced to disclose any information on the matter. One person alone was not satisfied with the proofs of my host's innocence. That person was the widow Macey; a woman of austere temperance principles, as Knowling casually told me, but who had her own reasons for casting suspicion on his business, as she kept a small boarding house herself. She succeeded in plaguing poor Knowling with the repeated inconvenience of showing some constable from St. John through the various apartments of his hotel. These visits were always brief, but frequently the constable needed a meal, so that his coming was not an unmixed evil.

As the delight of the seaside became a more sober enjoyment with me, I began to spend my afternoons sitting or lying on the great rocks at the cave's mouth, conning over some favorite book. Even one who is not an irresponsible ne'er-do-well of the Rip Van Winkle type, may fall asleep in the restful haunts of nature; and I more than once enjoyed a few minutes' nap. One day I lay thus for hours, and only awoke at dusk, to hear the click of an approaching motor boat. As I stood up to watch the little craft come to

land, it suddenly swerved, and turning slowly round, crept off a short distance from the shore, so that I could distinguish only an indefinite shape; but I had noticed as it was turning, that it contained a man and a number of boxes.

The tide was well out, and still retreating. It grew darker, and the boat remained there, with its silent occupant. I resolved to await developments, and started off a few paces, only to conceal myself behind a rock. The boat made no attempt to land. I was hungry and cold, but unwilling to let the puzzle go unsolved. The Captain Kidd legends began to course through my imagination. Had the old pirate his successors still, equipped now with the modern convenience of gasoline power? I grew impatient, and began to turn my thoughts to the cave, and its mysterious associations. I had once suggested entering it with my host, but he thought this would be very unsafe as the walls were said to be constantly tumbling in. In my youth I had been through some small adventures, and now the love of exploration surged within me once more. I would go in, if only for a few steps, and wait for the pirate boat, like the old Captain himself. It was deep night by this time, and my movements could not be perceived. I stepped cautiously through the black doorway. Voices of trickling water called from the distance, and weirdly echoed all about. I paused to look at the entrance, anxious not to lose my bearings; then lighted a match, and holding it over my head, walked a little way through a tunnel of Nature's making. Another match revealed on my right a sort of chamber, in which, to my surprise, I caught sight of a number of discarded wooden boxes of uniform size, with tangled straw littered about them.

I turned one of them over, wondering whether after all this was the sort of sealed chest Kidd had employed; and as my match went out I fumbled in the straw—not indeed for gold, but with a human desire to make the most of my opportunity of search. The only object I found there was a large empty bottle, which I impatiently threw aside. The strange sounds and oppressive darkness made my ardour flag, and I resolved to return as I had come, when I was bewildered and I may as well confess, terrified, by the sudden gleam of an electric lamp fair before me, and only a few feet away. A green shade covered it, and prevented it shedding a glare of light towards the mouth of the cave. I looked about in aston-

ishment, and discovered a chimney-like aperture above, and reaching up as far as I could discern by the dim light, an iron ladder like a section of fire-escape. My fears were soon overcome, and I felt the fascination of the marvellous. I seized the light, which was attached to a free wire that hung from the ladder, and lifting it over my head looked up along a hundred feet of iron steps. At the same moment the sound of footsteps reached my ear, and I hastily set down the lamp and stood back in the shadow.

A man entered carrying a heavy burden, and grunting and muttering, shuffled towards the chamber where I stood. He threw down his load, a box like the empty ones I had discovered, and trundled it over the rough stone to a place beneath the ladder. As he stooped over it, I saw that he carried a revolver at his belt, and I had only to reach out a hand and slip it from its position. He went out again without perceiving me, and I examined my prize with all the joy of a successful pickpocket. I knew nothing about the working of a revolver, and was only anxious to prevent it from being discharged. Satisfied that it would not go off of its own accord, I waited till my visitor returned. There was nothing else to do. By the time he approached again, I had formed a definite intention to hold him up, and I watched for the best opportunity. The fellow seemed tired, and as he threw down his load it was with an exclamation of relief. I reached the light in an instant, and turning it full in his face with my left hand, covered him with the weapon I held in my right.

"Stand," said I, with all the firmness I could command. He clutched at his belt, and with a vacant stare waited for further orders.

"Now, climb that ladder," I added.

"Oh, ——! so you're a detective, eh?" he said wearily. "Well, Knowing can't blame me."

He clutched the lowest bar of the ladder, and slowly swung himself up. Breaking the shade from the lamp I set it down fairly beneath the perpendicular stairway, and followed my companion eagerly. I was in constant terror lest the gun I was carrying would cause trouble, and I carefully pointed it away from both of us. His bulky form labored up sullenly. Once he stopped; for lack of breath, I afterwards thought. I was determined to land my catch, and thundered at him, "Keep it up!" He resumed the ascent.

After what seemed hours, we came to a sort of basement, with another shaded lamp.

"Knowling's cellar," said the man, in reply to my demand for an explanation. I looked about for an outlet to the upper air. Compelling my companion to hold the lamp close to the low ceiling I discerned an indentation in the wall at one corner, in which rested half a dozen bottles, each with a cord around its neck. The cords were attached to something overhead, and on closer inspection I discovered that the aperture reached up to a small closed shutter, at the edge of which there gleamed a ray of light from the world above.

As we stood in that stuffy den, we could hear voices in eager conversation overhead. I recognized Knowling's indignant protestation, as he declared himself a persecuted man who never dreamed of violating the law. There was a man's voice that was strange to me, and a woman responded in spirited tones, which I recognized as those of the widow Macey. In a moment I grasped the situation.

"Climb," I commanded of my captive. He looked up uneasily. It was a narrow opening with a closed wicket at the end; but he wriggled up as well as he could, breaking all the cords as he went.

"Rap on the wicket," I said, putting two of the bottles in my pockets, for a sample. As he did so there was a sudden commotion overhead. Then the wicket opened, and I could see Knowling tearing the boards to make room for my friend to get out, while a constable stood above with drawn revolver. They dragged him through at last and I followed in an instant to find myself emerging from beneath the hotel counter.

"I knew you were a detective from the first," said Knowling, bitterly, to me.

The bewildered constable shook my hand. The widow Macey wept for joy. I laid the bottles on the counter and stated the case.

Sextons and undertakers are the most congenial people in the world at home as comedians and circus clowns are the most melancholy.—O. W. Holmes.

LIGHT ON THE DARK CONTINENT.

By C. A. Mitchel.

War, according to Andrew Carnegie and the members of the Peace Society, is an unmixed evil; but a great war serves one good purpose, at least, in teaching men geography. The names of places, rivers and mountains, within the area of operations, becoming quite familiar to all who read the newspapers. In spite of the fact, however, that Canada has twice had contingents operating in Africa, in Egypt and South Africa, and all are familiar with those two sections of the great continent, Africa as a whole remains an unknown country, so a little general information concerning this great continent may not come amiss. Roughly speaking, from the Mediterranean to the Cape of Good Hope is a distance of 5,000 miles, and from Cape Verd on the west to Cape Cardaui on the east, 4,500 miles. Its climate varies from the mild warmth of Egypt and the Cape to the torrid head of the equator; and from the sunny peaks of Kilimanjaro and Rowenzora to the malarious sweltering of the equatorial coastal jungles. In outline Africa bears a striking resemblance to the skull of a negro, and reminds one of a turtle in being very low on the coast and high in the center. This central plateau reaches a height of two thousand feet on the west coast, but attains an average height of nearly four thousand feet on the east. The coastal region, anywhere within fifteen to twenty degrees of the equator, is known as the "white man's grave," because of its deadly climate, although this name was originally given to Sierra Leone, from the fact that nearly a hundred years ago the British government sent out several ship loads of people in an attempt at white colonization, and out of nearly 1,000 who landed only a few score survived the first year.

Herodotus is the first writer to tell us of Africa, and it seems as if he penetrated to the second cataract of the Nile. After his time Africa became the land of mystery and romance, affording the old geographers and other writers an opportunity to indulge their imagination to the wildest extent.

When Portugal reached the zenith of her power her navigators were quite familiar with the African coasts, and she planted colonies

on both the east and west coasts that remain to the present, although shorn of much of their ancient glory. At any rate, it is quite evident that the Portuguese were the first white men with whom the natives came in contact. Amongst the Temnes the name for a foreigner or stranger is *u-tsih*, but a white man is *o-poto*, and oranges are *ma-lemre ma-poto*, or white man's limes, the lime tree being *indigenous*. A certain kind of banana is known as *e-bana e-poto*, or white man's banana. Amongst the Kurankos the name becomes *porto*, and *porto banha* is a mouth organ. It is very evident, then, that a knowledge of the white man (not very white) penetrated into the interior through the Portuguese. After Portugal, Spain, Holland and France had each in turn lost the sea power that made them foremost of the nations and "Mistress of the Seas," had become the well deserved title of Great Britain, it seemed by tacit understanding that Africa came under the general suzerainty of our country. From the passing of the anti-slavery law early in the nineteenth century Great Britain's warships policed all African waters, putting down the slave trade, her avowed purpose being not to acquire territory, but to allow Africa to develop along purely African lines, and she therefore not actively interfering with the kings and chiefs, but using her influence at all times along the lines of righteous and good government.

This condition of affairs remained pretty much the same until 1881. In the meantime, however, the discoveries made by various explorers, but especially by Dr. Livingstone, had turned the eyes of all the world upon Africa; and modern interest in Africa may be said to have been born by the publication of his first book. This interest has grown and expanded until at present the Dark Continent bulks largely in every intelligent person's thought. Traders had settled upon her shores and missionaries were carrying the gospel to the tribes on the east and west coasts and in the interior northward from the cape. The traders were of many nationalities, and naturally flew the flag of their birth, so that gradually "spheres of influence," as they were called, came into being in the neighborhood of these trader settlements.

In 1882 Bismarck, to divert attention from internal affairs in Germany, and afford an outlet to German commerce, promulgated his scheme of "effective occupation," and at once seized upon the coast opposite Zanzibar, Walfish Bay, the Kamerons and Togo-

land, simply because a few German trading posts had been built at these points. This was the signal for a general partition of Africa, and by 1886 nearly the whole continent had come under the recognized sway of one or the other of the European powers. The Congo Free State was brought into being in 1886 by an agreement of the powers, her territory to be inviolate and all nations to trade there on an equal footing. To secure these ends the King of the Belgians was appointed administrator, and how grossly he used his position to further his own ends is a matter of history. Only when the situation became unbearable did Great Britain and the United States interfere, and by treaty the Congo Free State is no longer the personal domain of the Belgian King to be exploited for his advantage, but is under the control of the Belgian parliament, and a better day has dawned for the natives of the Congo region. Africa is said to contain some 300,000,000 of people, but of course there is no certainty as to that, but its peoples speak some 453 languages and 158 dialects. An interesting fact in this connection is the statement by an early C. M. S. missionary that in Freetown, Sierra Leone, no less than 98 languages could be heard on the streets. This arose from the fact that captured slavers were taken to Freetown and the miserable captives let loose, hence its name of Freetown. Stanley states that in spite of there being some 611 different languages there are only three distinct peoples, described as negro, Bantu and Negroid.

The negroes, with black face, protruding chin and retreating forehead, are found principally on the west coast; the extremities of the continent and the great central forests. The Bantus are a brown skinned people with a straight face, but having the characteristic kinky African hair. He thinks they came originally from Asia across the Red Sea and drove the negroes before them. They are found scattered all over Africa from the Soudan to the cape and from east to west coasts. This incursion explains why so many languages are spoken on the west coast, there being a new language almost every thirty to forty miles from north to south, and extending some hundred to a hundred and fifty miles into the interior. The great characteristic of the Bantu languages is the prefix, making it easy to recognize them, no matter in what part of the continent they may be found. The Negroids are a mixture of Bantu, with Moorish or Arab stock. They are usually very tall, with a dis-

tinctly Arab, rather than negro, cast of countenance and quite long hair, worn in braids. These are found holding large territory in the Soudan, east, central and west, the country bordering upon the great Sahara desert.

The name Kaffir, given to the Africans generally by the cape whites, is only the Mohammedan name, Kaffir or Kaffre, given to a heathen—uncircumcised, and therefore unclean.

WORLD'S STUDENT CHRISTIAN FEDERATION CONFERENCE.

The following is an extract from a letter written by Chas. W. Bishop of Toronto, Canadian student secretary for the Y. M. C. A. It contains Mr. Bishop's impressions of the Student Christian Federation Conference, recently held in Constantinople, Turkey:

The outstanding features of the Conference to me were not the size of the meetings nor the addresses, though some of them were the strongest and most effective I have ever heard, but the place and country in which the Conference was held, and the composition of the assembly. These were the two impressive features. To have a great Christian conference in Turkey and in the historic city of Constantinople, is in itself significant because such a thing has only been possible since the inauguration of the new regime under the Young Turk party two years ago. The carrying of the Conference to this city brought the Student Christian Movement into direct touch with the students of the most needy countries of the Near East. In the Turkish Empire are a number of strong Christian institutions, such as Robert College, in whose buildings the Conference was held; Bardezag, on the Sea of Marmora; Smyrna in Asia Minor, and Beirut in Syria. In this last city is the Syrian Protestant College, which with its 1,000 students in all modern departments of work, Mr. Mott regards as the greatest university in non-Christian lands. It brought the movement close also to the great colleges of the Greek Church, whose interest in this Conference was their first contact with

the outside student world. It further touched indirectly the Moslem student world. Some of the students in the Ottoman Imperial University in Constantinople were interested in the presence of such a Conference in their city, and some from the Military School followed up their interest and attended some of the sessions.

Then there were the student centres of other nearby countries to be influenced. There was Egypt with its great Moslem and Coptic institutions. There was Greece with its splendid body of students just ripe for a modern movement, and Bulgaria and the other small states of the Balkans, which are just showing a great interest in education, establishing government school systems and state universities. As a result of the preparatory visits of Mr. Mott, Miss Rouse, the world's secretary for women students, and Mr. A. O. Jacobs, the Y. M. C. A. travelling secretary for the Turkish Empire, these countries mentioned above took such an interest that the delegations they sent up made up forty per cent. of the Conference. How much this means is evident when we remember that it was their first contact with, or real consciousness of the outside student world.

Then, too, Constantinople was the centre from which to touch the great student field of Russia. The two American secretaries working in St. Petersburg came down with seventeen delegates from that city and from Moscow. In view of all the tragic conditions of Russian student life, this delegation formed the most picturesque and interesting group at the Conference. Hungary was another country to be touched from this centre. The Conference was most timely to help the Christian students there, who are making rapid progress toward a national student Christian organization.

To ensure that the influence of the Conference would be followed up, Mr. Mott arranged for delegations of from two to seven persons to visit the leading student centres of all these countries to form local associations and crystalize the enthusiasm of their delegates into permanent organization.

It was most impressive to look at that audience and realize what its composition was. Thirty-three nations, every continent, all the great races of humanity, and all the great branches of the Christian church were represented. Then to look from the audience to the motto that faced them—"That They All May Be One"—

gave one a great enthusiasm for the unity of the Christian family.

I was greatly impressed throughout the Conference with the deep spiritual tone of all the addresses and discussions, and the devotional spirit in which the business was transacted. The predominance of this spirit showed that the best antidote for intellectual difficulties is to have to face great tasks and problems such as this Federation has. One did not think of quibbling about the effectualness of intercessory prayer, but had spontaneous recourse to it when thinking of the problems of evangelizing the great student fields that were represented there.

Another impressive effect of the Conference was the sympathy that it aroused for the student bodies of many of these countries. The desire for education is universal, and it is the more appealing when one sees it among men and women who have so few advantages and so many obstacles. With the freedom and high standards of our educational life, we can little appreciate what it means to a young man in Russia, Turkey or Armenia, to attain an education or to rise to the standards of life and service that are so easily within our reach. Surely we in Canada are the favored ones of whom "Much will be required."

This is the dominant impression in my mind as I return from the Conference to our Canadian student field, and I want to join with all our student workers to discover what is that "much" that is required of us, and to set myself more faithfully to help to fulfil the requirement.

A Conference like this will make us broaden out greatly in our sympathies in matters of race and church. To mingle in hymn and prayer with people of other races makes one feel how culpable is that sense of race sufficiency that makes many of us content to render our Christian service only to our own people. I must admit, too, as a Canadian to a certain subtle pride and sense of racial superiority which was painfully rebuked on seeing exhibited the superior intelligence of such a man as C. T. Wang, the Chinese representative, and hearing the statement of Mr. Mott that the model student movement of the world, judged by every test, is that in China. And more still does the finding of a common ground with people of other great Christian communions make one feel ashamed of the denominational narrowness, if not bigotry, into which we have fallen.

The chief lesson that the Conference seems to me to teach us in our Canadian work is that we should carry on all our activities in the light of our contribution to the needy student fields of the world. Our great and logical contribution is that of leadership. We should from the nature of our student field be supplying many men for the opening work in the needy fields abroad in addition to recruiting the ranks of Christian leadership at home. A great aim like this will give tone to the activities of our Associations in Bible study and Mission Study and in Social Service in our home communities. I am more than ever impressed with the fact that these activities are virile only when they are actually doing the business of contributing leaders to the work of the Kingdom.

SMILES.

A Puzzle for Napoleon.

We noticed in a reputable history the other day the following sentence: Napoleon could never realize that *flight* spelt *defeat*."—Neither can we.

A Change to Avoid.

Patient—What would you think of a warmer climate for me, doctor?
Physician—Humbug, man! That's just what I'm trying to save you from.

A Sin of Youth.

Some young people are like a page in a new book—you have to turn them down so often to keep them in place.

A Prudent Silence.

Syne speech is thrall, and thought is free,
Keep weel thy tongue, I counsel thee.

A Sound Definition.

A negro preacher defined election in the following way: "Bredern, election is a continuous pwocess. De Lawd is acastin' his ballot all de time, an' de debil is a-castin' his ballot like'ise all de time; an' den bredern youse all a-castin' yoah ballot all de time—an' yoah vote makes de majoahy."—
From a recent lecture in systematics.

Oh, What a Fall Was There.

A Cambridge student was undergoing a test in the Parables and was asked to reproduce the story of the Good Samaritan. The attempt was as follows: "A certain man went down from Jerusalem to Jericho, and fell among thorns, and the thorns sprang up and choked him."—From an elocution lecture.

Forced to Remonstrate.

An aggrieved mother wrote to her son's elocution teacher as follows:

"Madim you kepe teling my son to breeth with his dierfram I sepose rich boys all has dierframs but how about when their father only makes 2 dollers a day and theres 4 younger I tel you its enuf to make everybody socialists first its one thing and then its another and now its dierframs its too much."

Half an' Half.

Singing Teacher—"Now, children, let us have 'Little Drops of Water'—and put some spirit in it."

Sensitive Superintendent (whispering)—"Careful, sir. This is a temperance school. Say 'put some ginger in it.'"

The Great Maojurity.

The following is culled from Bowne's learned treatise on "Personalism":

"A kiss or caress described in anatomical terms of the points of contact and muscles involved would not be worth having in any case, and would be unintelligible to most of us."

We admire the qualifications "in any case" and "to most of us." Pray, what about the rest of us?

