

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- | | | | |
|--------------------------|---|-------------------------------------|---|
| <input type="checkbox"/> | Coloured covers / Couverture de couleur | <input type="checkbox"/> | Coloured pages / Pages de couleur |
| <input type="checkbox"/> | Covers damaged / Couverture endommagée | <input type="checkbox"/> | Pages damaged / Pages endommagées |
| <input type="checkbox"/> | Covers restored and/or laminated / Couverture restaurée et/ou pelliculée | <input type="checkbox"/> | Pages restored and/or laminated / Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> | Cover title missing / Le titre de couverture manque | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed / Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> | Coloured maps / Cartes géographiques en couleur | <input type="checkbox"/> | Pages detached / Pages détachées |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) / Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> | Showthrough / Transparence |
| <input type="checkbox"/> | Coloured plates and/or illustrations / Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> | Quality of print varies / Qualité inégale de l'impression |
| <input type="checkbox"/> | Bound with other material / Relié avec d'autres documents | <input type="checkbox"/> | Includes supplementary materials / Comprend du matériel supplémentaire |
| <input type="checkbox"/> | Only edition available / Seule édition disponible | <input type="checkbox"/> | Blank leaves added during restorations may appear within the text. Whenever possible, these have been omitted from scanning / Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été numérisées. |
| <input type="checkbox"/> | Tight binding may cause shadows or distortion along interior margin / La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure. | | |
| <input type="checkbox"/> | Additional comments / Commentaires supplémentaires: | | |

Westminster Hall Magazine

Vol. II

October, 1912

No. 4

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

Subscription Rate: One Dollar Per Year

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

CONTENTS

| | Page |
|---|------|
| FRONTISPIECE: REV CHARLES M. SHELDON, D.D..... | |
| Author of "In His Steps" | |
| A MESSAGE FOR YOUNG MEN..... | 7 |
| By Dr. Sheldon. | |
| A CHAT WITH CHARLES M. SHELDON, AUTHOR..... | 9 |
| By D. A. Chalmers. | |
| THE UNIVERSITY MAN'S OPPORTUNITY IN BRITISH COLUMBIA | 11 |
| By C. N. Haney, M.A., Barrister. | |
| SHADOWLAND..... | 15 |
| By Rev. J. J. Hastie. | |
| EDITOR'S PAGE..... | 19 |
| "Of One Blood." | |
| FIFTH CONVOCATION OF WESTMINSTER HALL..... | 21 |
| Statement by the Principal. | |
| The First B. D. of the Canadian Pacific Coastland (With | |
| Portrait). | |
| The Other Five Graduates. | |
| Graduate Who Got Two Calls (With Portrait). | |
| "THE PRACTICE OF THE PRESENCE OF GOD"..... | 24 |
| Summary of Address to Graduates. | |
| By Rev. J. W. Woodside, M.A. | |
| VALEDICTORY ADDRESS..... | 26 |
| By Rev. John T. McNeill, M.A., B.D. | |
| AFTER THE VALEDICTORY..... | 29 |
| The Passing of the Third Year—Forward. | |
| The Meditations of a Man Remaining. | |
| By D. A. C. | |
| A REMINISCENCE OF SESSION 1912..... | 31 |
| By Wm. Scott, B.A. | |
| ENGLISH RUGBY FOOTBALL..... | 35 |
| By Roy T. S. Sachs. | |
| CHURCH LIFE AND WORK..... | 37 |
| Ministers and Holidays. | |
| Muscular and Mental Labour. | |
| A "Day of Rest" Weekly. | |
| The Annual Vacation: A Moderator's Omission. | |
| "Four Weeks Clear." | |
| "Called and Chosen." | |
| Encouraging Men for the Ministry. | |
| A Popular Student-Missionary Promoted. | |
| The Lighter Side of a Reverend Court. | |
| A Sign of the Times. | |
| Mr. Woodside's Wedding. | |
| Rev. Dr. Wright's Retiral. (With portrait). | |
| Home Mission Work Report. | |
| ECHOES OF LIFE..... | 43 |
| This Number. | |
| Linking Glasgow and Vancouver. | |
| Another Notable from Glasgow. | |
| Scholarship Awards. | |
| "Brother Lawrence" and Principal Whyte, Edinburgh. | |
| The "Conversion" of "Brother Lawrence." | |
| The Value of the Book. | |
| College Life in Western Canada. | |
| The Fusion of Empire. | |
| Canada West the "Melting Pot." | |



REV. CHARLES M. SHELDON, D. D.

Author of "In His Steps," Etc.

Who attracted crowded audiences to lectures given by him in Vancouver at the beginning of October, and who contributes to this issue a Message to the Young Men readers of the WESTMINSTER HALL MAGAZINE — "The Magazine of the West."

Notes of "A Chat" with the eminent author are also published in this number.

[Special Engraving for Westminster Hall Magazine.]

A MESSAGE

FOR THE YOUNG MEN READERS
OF THE MAGAZINE OF THE WEST

(By the Author of "In His Steps.")

The young men of this present age are living in the greatest and best age the world has ever seen. More progress has been made along all lines of human action within the last fifty years than within five hundred years previous.

In science, medicine, agriculture, commerce, transportation, education and general awakening the world has never in all its history been so rich in power. What it means for young life today is greater comfort and freedom, larger opportunity for doing great things, and, above all, a more distinct call to service.

The very facts of material progress and power suggest the dangers of the many things in a man's life. Abraham Lincoln became great in spite of his poverty. It will be, perhaps, a greater task for the present-day young man to become great in spite of the wealth of his surroundings.

The world needs today men who have the following characteristics:—

1. Clear convictions on great moral issues and the courage to stand up for them.

2. A passion for righteousness which is more than just mere goodness.

3. An intense hatred of vice, drink (I would also add tobacco), impurity, gambling, selfishness in business, and war.

4. A first rule of life; that is, putting the Kingdom of God ahead of amusements, business, sport or politics.

5. An absolute conviction that in matters of sex there is the same rule to govern the man as the woman.

6. A determination to make moral and religious advancement as marked as scientific achievement. The brains that can dig a Panama Canal are capable, if applied, of abolishing poverty and uniting the clashing interests of distinctive political parties.

7. The young man of today has no excuse if he does not measure up to moral heroism. And he needs to feel that religious strength is as much to be desired and admired as physical or mental power.

The world needs this kind of young men today more than any other kind. The world is not suffering for expert scientists and business men half so much as for expert moral leaders.

“Seek ye first the Kingdom of God,” said the Master. That command has never been made obsolete. I do not know a wiser or more needful command to be obeyed by the young men of North America and of the world.



Westminster Hall Magazine

Volume II.

OCTOBER, 1912

No. 4

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

A CHAT WITH CHARLES M. SHELDON, AUTHOR

(D. A. Chalmers)

There is an evolution in honorary and even in professional titles as in other things, and when men have reached the Upper Circle of real rank in the world's work, their names often shed from them all ornamental letters. Who is concerned as to whether the author of Sherlock Holmes can write letters after his name that vouch for his having taken a medical course, or whether J. M. Barrie is an M.A. or Charles M. Sheldon a D.D., any more than the men in the higher historic halls of literature, the use of whose simple surname is ample evidence of the wideness of their fame?

The knowledge that one was conversing with the writer of the book "In His Steps" would itself have lent interest to an interview; but more up-to-date and practical interest was created, by the way, in connection with the visit of this eminent writer, preacher, and social reformer to the Canadian Pacific Coast.

Vancouver is indebted to the Y. M. C. A. and the Ministerial Association of the city for arranging for the visit of this social statesman; and in conversing with an official concerned in the arrangements for the visit, the present note-maker chanced to ask: "How was the visit arranged?" In reply he was given information which was obviously not meant for publication, but which, it may be recorded without breach of confidence, was rather sur-

prising as regards the comparative smallness of the fee involved. With travelling and hotel expenses deducted, one felt that Dr. Sheldon, so far as his lecturing journeys were concerned, was practising what he was afterwards heard preaching in his lecture in the Wesley church on the Tuesday evening, asking no more than "a living" from his work.

It may be, of course, that the author has other sources of income from the uncertain fields of literature, but (whether or not that is the case, and we have no reason to know that it is) that is no man's business but his own, nor can it fairly be held to affect his personal right to charge a fee in proportion to his worth in the literary or lecturing world.

Dr. Sheldon's card denotes that he is connected with the Central Congregational church, Topeka, Kansas; but he is at present "Minister at large."

In conversation about the press and the pulpit and the possibilities of newspaper and magazine work as affecting evolution towards christian social conditions, Dr. Sheldon advocated the establishing of papers or journals with wider interests. "All our denominations print little insignificant missionary magazines, each one giving a little account of its own missionary work only." That there is room for a daily paper, and that the time is ripening for it—a Christian daily paper

"which may have to be endowed like a college to start,"—but a paper which may be published simultaneously at the large centres of population—is his belief. From such journals, scandals, prize fights, betting and gambling news, drink and other objectionable advertisements would be excluded.

"There should be nothing insuperable in the way of simultaneous publication; and such a great daily would be of incalculable service as an ally to the church."

Questioned for suggestions as to how we might most effectively attack the saloons in Canada, Dr. Sheldon said: "The way we won out in Kansas was because we had the newspapers with us from the start; the newspapers and the churches worked together, and that is the reason we fought and won Prohibition in Kansas."

On the saloon question Dr. Sheldon speaks in a clear, unqualified way and with such force of reason, that one cannot help recognizing that he has a strong case, though in Canada and still more so in some parts of the Old Countries, christian people seem to awake but slowly to the only attitude open to those who would see the christianity of Christ dominant. "It is a case for christian education of the masses, and that takes time, of course; but the churches must begin to agitate the question and present it in its true light."

In connection with the subject of war, Dr. Sheldon mentioned how at his Monday night meeting in Vancouver he had said that for every keel Germany laid down, Britain would lay down a bigger. The audience, he added, had applauded that statement which showed the state of public feeling even here. From his point of view the war spirit was deplorable. One also gather-

ed that this advocate of sane, christian socialism thinks that the United States' war with Spain was unnecessary. The tendency to increase armaments on the part of the nominally christian nations, was a policy to be regretted as contrary to the teaching of Christ. Nevertheless, he thought the demand for world-wide peace was growing; and in spite of what was at present happening in the Balkans—where racial feeling tendered to generate strife—he believed the sentiment of the christian peoples would make for world peace.

"What would you say is the first question for young men, Dr.?"

"To start with some great beliefs in the Kingdom of God. For everything that is to be done, there must be the foundation of overmastering love for God and man; you cannot put it better than by saying that christians are to start things. We want to have christian men editing our newspapers, and in positions of that kind. Young men have need to have strong convictions on these questions. That is where education should come in. Many of our young men do not think enough; they go with the crowd."

In this respect the universities and schools, in the view of the author, formed a training ground of promise to-day for the production of thinking men. "In our time the world demands not only guidance, but intelligent guidance. It is not enough for a man to be good now-a-days; he must know how. A christian education is a necessity for young men that they may grapple with these great questions in an intelligent manner for to deal with them requires brains. If a man is to be a journalist, he has not only to be a good christian man with moral ideals, but must know how to grapple with the great prob-

lems that will face him; he has to be a young statesman."

In the few minutes that remained ere he kept another engagement Dr. Sheldon spoke in terms of satisfaction and praise of the progress made in what may be called the higher journalism as evidenced in the publication of a daily paper at the University of Columbus, Ohio, which while printing Associated Press news, seeks to practice the features commended. Such beginnings he held as heralds full of hope for the higher journalism.

It need scarcely be noted that in addition to his lecturing and special literary work, Dr. Sheldon has many calls on his time and pen. Nevertheless, ere bidding the world-renowned author good-bye, the interviewer ventured to ask if he would write an independent message for the Westminster Hall Magazine—"The Magazine of the West"—and particularly for its young men readers; and the gratifying result of the persuasion came by mail some days later, and now appears in this issue.

THE UNIVERSITY MAN'S OPPORTUNITY IN BRITISH COLUMBIA

By C. N. Haney, M.A., Barrister

British Columbia is admittedly a land of opportunity. Some would have us say THE land of opportunity. The writer cannot go quite that far, but can agree with the statement made by more conservative valuers of British Columbian possibilities "that British Columbia affords for the average man opportunities at least equal to those offered by any other Province in Canada."

When we consider the availability of her opportunities to university men alone, it can hardly be denied that to the university person of average standing, British Columbia affords better promise than any of our Canadian Provinces. Nor need this question be argued. The cleverer and more intellectual of our university men and women may gain greater renown by applying themselves to the more complex problems of the older settled portions of our Dominion, but this will not be true of the average student, e. g., some bright genius will solve the educational problem now confronting

the Province of Quebec and earn for himself a fame impossible to secure in any present field of action in British Columbia. Or, again, the commercial and political problems of the Maritime Provinces will be settled to their mutual benefit and the great advantage of the nation; or some of the more acute questions in Ontario life will bring fame and honor to the one who shall successfully dare their answer. Opportunities like these are admittedly closed to the man of average attainment and training.

What then are the opportunities which present themselves to the university man or woman whom fortune or fate has located in our beautiful Pacific province? How can they be enumerated, how described? Can one more than hint at the inevitable results of immense and varied resources, exceptional climatic conditions and geographical, political and commercial positions combined? Need more be said than this, that each of these elements is present in an exceptional degree?

If we consider the question from the standpoint of the daily activities of life, we can, perhaps, group the subject matter of our article under four heads: educational, political, commercial and social. Of these the highest and most important is, in our opinion, the educational; and that is true not only because of the vast field of enterprise and influence which education itself affords in British Columbia but because of the present stage and condition of our educational progress.

Perhaps the first thing which comes to the mind, no matter how cursory a view of our educational conditions be taken, is the University of British Columbia. Can the importance of this institution, rightly conducted, be over-estimated? Or can its influence for good or evil be at all realized or foreseen, even by the closest student of our local affairs? None will deny that in the opportunity given it for moulding the thought and character of the citizenship of what will ultimately be one of the greatest provinces in our Dominion—of its reaching and touching the thought and character of the Orient, as well as of our neighbors in the Pacific States of the great republic to the south of us, and the other portions of the world by which geographically, politically, or commercially, we are brought in contact, fortune has laid at its door

An Almost Unparalleled Opportunity which carries with it, however, the concomitant responsibility in the answer which the years will give to the question—How has it performed its duty? Doubtless many will figure in its history who will be endowed with the highest qualifications of ability, character and energy, but in the main the responsibility for the answer will rest upon, in a peculiar manner, the univer-

sity people of British Columbia of average rank and attainment.

Much there is deserving of commendation in the preliminary work so far undertaken in respect of the proposed university, but it is greatly to be regretted that the first Convocation held in connection with the university scheme should have been so fully occupied in the discussion of detail matters which should never have received its attention; while there was an entire absence of discussion of those educational questions and problems which even now confront us and which should not in fairness be left to the principal and his colleagues, no matter how excellent their calibre and character may be, aided by such help as can be afforded by the bodies and committees such as the proposed university constitution allows.

Be that as it may, it remains true that on the university men and women of British Columbia, particularly those who are at present here, rests the duty of seeing that no effort is spared to place this institution on a proper basis. The Government must be interviewed if the claims and demands of the university are not to be overlooked in the crush of other governmental work. The public must be inspired with a proper regard for the best and highest interests of this great work and the materialistic influences of the present day in British Columbia must be overcome. Will we prove worthy of the occasion?

It will not be sufficient to have attention concentrated on the university project, taken by itself; if it is to do for British Columbia what is desirable it must be the crowning glory of a sound educational system, and one door of opportunity now open to the university man or woman in British Col-

umbia is offered by our present provincial system of education.

It is no reflection on the members of the Government or on our Superintendent of Education to say that a system planned and organized as is our local system can never satisfactorily deal with the educational requirements of British Columbia. A council of public instruction composed of departmental heads busied with problems of greater or less magnitude is impossible to any right system of education.

It is no doubt fitting that the Minister of Education with his Superintendent should be members of that council, but the remaining members should be men to whom educational development is a sole and engrossing object.

The financial problems can be left to the business acumen of any proper government, but the principles, theories and details of an educational system are

Altogether Out of Place

as an adjunct to departmental duties. Nor can such matters be left to the control of any one man, no matter how excellent his scholarship, or how eminent his abilities. He can but represent, at the best, one theory of education, and that but imperfectly, while it is necessary that every sound educational theory or principle should be reasonably and properly drawn from, in order that a satisfactory educational system should result. We may differ as to the means of selecting and forming our educational council, but few will dispute that men prominent in educational circles, e.g., the president of the provincial university, should comprise the dominant factors in that council.

Coming lower down in the scale of educational activities are the oppor-

tunities afforded for service on the trustee boards of the province. Is it not true that the time has come in British Columbia when the purely financial problems of the school should not engross the entire attention of the trustees, or when business qualification therein should be considered the proper standard of selection? Without reflecting upon, or disparaging the work of local trustee boards, some of whom have undeniably given unstintedly of their energies and abilities to the work of our schools, it seems quite apparent that, within larger centres at least, there should be a division of the board into financial and educational committees, the former to be chosen with sole regard to their personal integrity and financial ability, and the latter on account of their character, scholarship and educational outlook. If the problems which are being created daily by our progress and development are to be properly solved the provincial educational executive, no matter how strong, must be aided by expert observation of our problems at the closest possible point of contact and expert advice based on such observation.

We turn from the educational to the political and enter a great and promising field for enterprise and ability. Our geographical situation creates for us certain political problems of importance not only locally but nationally, imperially, and even internationally, not only in relationship to the Trans-Pacific British colonies and our American cousins but affecting the Occident and Orient, which here meet. Were the commercial aspect of such a situation alone to be considered, the fields of opportunity would be undoubtedly great, and when we consider the co-mingling of religious and political ideals, and the contract of di-

verse forms of civilizations its importance becomes more outstanding. To handle successfully the different questions arising in connection with our immigration problem alone will require great skill and adroitness on behalf of our statesmen, supported and reinforced by an intelligent and sympathetic interest on behalf of those who are, or should be by training and education, the leaders of the different circles of local thought. No statesman can successfully grapple with these problems if

Handicapped by Unwise Criticism

or even by that indifference to our social and political problems which too often marks our western people. Ere the proud day comes when the imperial aspirations of our Canadian people shall find its expression in legislative bonds between our fair Dominion and the other portions of our great Empire, thus crowning with success the efforts so nobly begun in bygone days of our history, many problems created by racial or religious pride and prejudice must be overcome by patiently, intelligently working with a due regard to our highest ideals along a toilsome way to the glorious goal; and the burden of so doing will fall largely, or should fall largely, upon those of whom we write.

If in our educational matters there is a peremptory challenge to the strong, how much more important does that challenge become when to it is added the further challenge of national and imperial problems not directly connected with that subject?

Enough of the political. Let us view shortly the commercial. It is not with the idea of emphasizing the opportunities for commercial gain open to residents of our province that this article is written. Unfortunately the greed of gain is too deeply rooted in the human system to need a spur to

further endeavour, but it is our object to point out a field of greatest public utility in the commercial world open to those who year by year come forth from our university and college halls. Into the field of the practical comes the student more or less equipped (yearly, let us hope the more) with accurate, scientific knowledge of the theoretical side of the commercial line in which the student proposes to work. At most this is probably but a more or less haphazard and unrelated experience in the practical problems of that line of labor, and such necessarily a limited one. Surrounded by those who have become adept in the practical solution of the work there will be undoubtedly a certain feeling of discouragement in many instances, but to stand fast loyally to one's life ambition should, and will in the end, create a class of efficiency that must be the standard for that particular line. It may be, presumably will be, that in the course of his career he will see on all sides of him many inferior to him in training, ability, or both, by reason of experience in other commercial lines, wrest from the lap of fortune golden rewards far in excess of what he may ever hope to obtain. Such is now, and it is likely will be for some time, the history of things. If, however, he stands a landmark for excellency in his daily duties and combines with that sufficient financial reward to maintain him in

A Reasonable State of Comfort

the university student will have done all that can be demanded of him, and will have contributed more to the permanency of our commercial fabric than those who have thus outstripped him in the accretion of wealth.

In as far as he fails to realize this ideal and seeks the advantages of wealth alone, the university man will

in the lowering of ideas and ideals become and be a failure. To serve the God of truth and duty is to set a professional and individual standard of character upon which can be founded the best social, national, and religious superstructure.

Let us now conclude what was intended as a brief review of the situation of the day as it is faced by university men and women, with the briefest reference to the last division, the social. Even here the opportunities must be by no means underestimated or disregarded. We do not write of the social distinction to be secured by those who will be given more or less prominent positions on the ladder of local or provincial fame, or of the chance that social distinction in a class sense may be achieved. By bringing to the rush and hurry of our present day lives that culture and refinement which should characterize all university people, by the exercise of which the crudities and roughnesses of our everyday life will be eliminated and a kindly consideration take the place of mere selfish indifference, great service can be rendered to our generation,

while to our daily intercourse can be given that graceful touch which makes life so much more pleasant to every one, and which constitutes, when present in its fullest degree, an undeniable claim to gentility.

This article has not been written with any attempt at finished composition, or any idea of adding anything additional to the ordinary knowledge of the average university student; the object has simply been to present again matters which the most superficial review of the situation must make known to everyone, in the hope that the simple fact of presentation will cause those people qualified to deal with the subject to come forward and by example and precept point the way to the reaping of the yet ungarnered rewards.

We ask serious consideration of the different questions presenting themselves in the educational, political, commercial and social fields herein hinted at, not because this article is in itself worthy of consideration, but because the problems with which it deals are of such transcendent importance and affect every phase and feature of our daily life.

SHADOWLAND

By Rev. J. J. Hastie

The finding of a new word is sometimes interesting. That which stands at the head of this article, new to me as I suppose to many others, was first heard from the lips of an old Tasmanian pioneer. It happened on one of several long drives that I had with him, when he was telling me of a sheep-farm of some thousands of acres, which had lately come under the management of his son. "I hope he will be able to make it pay," said he, "but there

is too much shadowland on it." When I asked what he meant he explained that while it was good to have some trees on the great sheep-runs it did not pay to have any thickness of them. If there are many trees, there will be lots of shadow, and the grass that grows under shadow is not so sweet as the grass that grows on the open. The sheep will nibble right up to the shadow-grass and then turn away, only returning when the other parts are bare.

The old pioneer has gone to his rest, but sometimes as I read both Bible and public prints, his words come back to me, for the condition of so many may be likened to Shadowland.

I.

Take it first as applied to Idolatry. This is understood to be the worship of an image supposed to be the abode of superhuman personality. It has been doubted if anyone ever did **really** believe that the image was more than a symbol; it is at least charitable to think so. But whether he thought of it as GOD, or as an image that emblemized Him, it is remarkable that it has been lacking in Hottentots and Bushmen, and yet found in the great civilizations; although on second thought it is not marvellous, since its presence argues a degree of progress. Nor must we of today speak slightly of the degree, for some are not so far removed from it. We Protestants affect to deplore it, and pity the Roman Catholic whose piety needs to be warmed by a symbol of Madonna and Child,—as if we were altogether free from it ourselves! We have made more progress, but the question whether we have in full measure cast off Idolatry may well be debated, and to the degree we retain it, do we stand in Shadowland.

We stand aghast at the rude heathen worshipping the star of first magnitude in the constellation Argo, or at the spectacle of another poor mortal bowing to his Fetish, but what better is a man who clings to his Confession of Faith, or Thirty Nine Articles, if doubt has eaten away his sincerity. The prophets of old were severe because people were not whole-hearted; in the clearer light of to-day sincerity is demanded. They stand in Shadowland who will not listen to an appeal to rise to the full recognition

of God the Father, but instead revive some species of idolatry in the midst of purer ideas; showing the ancient proneness of the Jews to lapse, or of the modern Brahman who returns to a practice long since abhorred in the Vedic religion.

II.

Turn next to Materialism as we know it to-day. Its most ardent votary cannot say that he is taking out of life what there is in it. We are hearing much these days that the thoughtful Canadian cannot lightly pass over, about British connection and extraction. As a matter of fact, we are becoming less like the true British in salient features. No outstanding Britisher narrows down his interests to any one thing; rather does he seek new interests, be they scientific or experimental, if they tend to the advancement of any or all of the people; and, established in this outlook the Briton has ever shown a splendid versatility. How much of this is due to a common parentage it would be hard to say, for naturally the interests of the father become, in a measure, those of the son, and thus general knowledge is transmitted. But this is a new country, with a population coming from many quarters, and a diversity of interests comparatively small. The great aim of an overwhelming percentage of the people is apparently the same thing—to make money. That is to dwell in Shadowland, although you are likely to be told that that does not matter, so long as it is abundantly productive. With such a conception of interests there is surely cause for apprehension about our nationality. Why be so concerned about being British, and yet care so little for British ideals? True, Britain has always been a commercial land, but culture and refinement at no time have been forgotten, nor have these

been confined to any class or section, since some of the brainiest and most trusted men have come from humble but intelligent homes where subjects of importance were discussed with avidity. But the point is that such subjects are not discussed where commercial interests absorb all attention, and where so often all is invested. Speculators there have always been, and keenness is not a new thing, but to find the majority "keen as razors" is both new and alarming. We begin to understand how the sensitive Matthew Arnold was lacerated by the materialism of Chicago, so that it took him weeks to recover!

III.

After twenty centuries it is strange that there should be so much Shadowland in our social conditions. Evils have been pointed out in every generation and efforts made to rectify them, but that inequalities still exist no one will venture to deny; and how to deal with them has been the problem for legislators and moral reformers. Many are giving close attention to that side. Meanwhile attention may well be directed to what we venture to think, if not a remedy, is a course, which if followed generally, would change much of the shadowland's bitterness into sweetness; it is the course taken by the late Richard Teller Crane.

Richard Teller Crane was born in 1832 and died in 1912. He is known to the world as a successful Ironmaster. Born of humble parentage, he was for seventy years a toiler and producer. By long and bitter experience he knew the employee's side of the labor question, as well as later, the side of capital. This man who afterwards had ten thousand men employed, and planned to set aside a million dollars for the purpose of "taking care of the men," earned during the first year of

his apprenticeship as a machinist but \$2.50 per week, out of which he had to pay \$2.25 for board and washing, leaving him but twenty five cents clear each week. His mind, however, was set on learning at any cost.

Bye and bye he set up a small brass foundry in a corner of his uncle's yard and from that day onward went steadily ahead. From a long sketch of his life in *The Valve World*, the following is gleaned:—

(1) He felt that in his own rise there was an inspiration for other youths.

(2) When he had reached prominence he realized that it was his duty to help others to see accurately and think clearly on the questions of the day, and sought by the establishment of small libraries for the benefit of his workmen to do so.

(3) He held that a man's character was projected into his business.

(4) He firmly believed in the obligation of stewardship, and pointed out that enlightened self-interest should move those having surplus wealth to improve the conditions of the less fortunate.

(5) He pleaded for preventive rather than reformative charity.

Now put these five points into general practice and what a transformation would be affected! Let the youth and manhood of to-day know that the world has still a reward for thrift, honesty, perseverance and hard work—that is being lost sight of in this get-rich-quick age, to the undoing of tens of thousands; let it be remembered that character is projected into business, and the obligations of wealth are as binding now as they ever were; let it not be forgotten that individuals live, whose thought and practice point the way to social improvement, and that one such life is of more practical value

than the wisest books of theory and argument.

What an amount is being written these days about Social conditions, funds and pensions; more by far than points to the real solution. The old Tasmanian pioneer would have said,

“Why don't you girdle the trees?” for “see,” said he, as we drove into a clump of barkless, withered timber, “this is what we do with the Shadowland, we girdle the trees and let in the sunlight!”

THE VALUE OF A COLLEGE

Those who are concerned for the future of Western Canada through whose gates is now sweeping so vast a human tide, all who care for what shall be the type of citizenship here, who hope that the domestic and civic virtues shall continue to flourish, who boast that there never was and never will be “a wild and woolly West,” ought to stand behind every agency aiming to promote the well-being of the people, the press, the school, the Church. These forces should be linked together in the public service.

All over our prairies the free winds carry the floating poplar seeds and plant them down by river-bank and sloo, and soon little tree-colonies spring into being. We must spread just as rapidly and broadly the seeds of an upright citizenship and a real Christianity, and “the wild and woolly West” will remain what it has hitherto been—a sheer imagination.

To do this requires eternal vigilance, prayer and aggressive effort. The editor, the teacher, the lecturer, the educationalist, the public-spirited citizen, all have their part to play in the undertaking, but who can estimate the importance of having a **trained religious leader** in every community? It is the aim of the Theological College to fit men for this heavy and responsible task of spiritual leadership. Anything done now for such a college is a good deed put out at compound interest, whose force will remain and grow long after these present voices are silent.

—From Third News Bulletin, Robertson College.

EDITOR'S PAGE

"OF ONE BLOOD"

"He is a dreamer; let us leave him." This is ever apt to be the attitude of a certain type of practical man towards the Idealist. Nevertheless the ideals, as affecting progress, of one generation are often translated into the practical of the next generation, and become commonplace to the third.

That the author of "In His Steps" who roused the interest of a large audience in the First Congregational Church at one of his meetings in Vancouver this month by reading to them the first portion of his book "Of One Blood," may prove a prophet in very truth, it would not become anyone who believes in the christianity of Christ to deny. Nor, in spite of the armed camps into which some of the so-called christian nations are at present divided, ~~it is~~ difficult to find much to support the belief that the races of the world are now approaching a time of better understanding, which should at least help towards, if it does not herald, the time "by prophet bards foretold" when "man to man the world o'er shall brothers be," and there shall be "a Parliament of Man, a Federation of the World."

Dr. Sheldon himself indeed gave evidence on his subject in connection with the meeting of various nationalities at some of the American universities, and his report of the establishment of a Cosmopolitan Club composed of a negro, a Jew, an Italian, a German, a Chinaman, a Japanese, a Norwegian, a Swede, an Englishman, and an American Indian, is more than suggestive, and all the more noteworthy because of the objects the members were said to have set before them—

to study one another, and then to study as to how they can influence conditions against war.

While it may be argued that these are particular cases, or late developments, hardly possible anywhere but in the great cosmopolitan English-speaking nation which occupies the southern half of the North American continent, evidence and argument supporting the Ideal mentioned may as readily be found in the world conditions and movements in the great nations at this early part of the Twentieth century.

Britain remains strong and virile; of Germany and the other nearest akin to the Anglo-Saxon, the same may be said. The first great off-shoot of the British peoples has now become one of the foremost and most influential nations of the world. The other British "Colonies" (formerly so called) are now blossoming into nationhood, and Canada itself gives every promise of rivalling, if not excelling in this century the progress of the Republic which (in spite of political changes) may also be referred to as her "sister" nation to the south. Of Australia and of New Zealand respectively, as of Canada, it may be said:

"Daughter am I in my mother's house,
But Mistress in my own."

The vast country of India develops under Anglo-Saxon influence, and must ultimately share more and more in the Ideals of that race—(to which notwithstanding sun-made colour the peoples of India are nearly allied); for all practical purposes Egypt, and also the hinterland of the Soudan, own British sway; and, thanks to the far-sighted generosity of Liberal statesmen, United South Africa is now bound to the Empire by the only bands that can hold

any people worth incorporating in a Federation,—those of freedom and fair laws for all.

In the United States the rise of the negro race (which we are told, represents a fifth of the population) to equal place and power, may be held as likely to affect the consideration and brotherly attention extended to their kith and kin in the darker parts of the other great continent of Africa.

Japan is alert to learn. With more enlightened government, and under the influences of education which follow travel in, and experience of other countries, Chinese earnestness in filial duty and ancestral obligations, which has had an important bearing on the overpopulating of many parts of that great country, may not be lessened in spirit, but may be modified so as to affect beneficially social and material conditions there, especially if political changes are supplemented, as is likely by development of the vast untouched natural resources of that land. With moral ideals given due place, the strong and commendable qualities of character which that nation possesses, will become more prominent and dominant in their lives as individuals and as a people.

With all respect to the "Munroe Doctrine" or any other, the whole continent of South America can hardly be expected to continue throughout this century in any great measure under the suzerainty of the United States, or any other individual power. If there is "land to be possessed," the nations of the world who have surplus colonizing forces, may fairly be expected and allowed to enter into the unclaimed or undeveloped heritage of the race.

Let the best in brawn and brain, the strong in body and mind, the cultured in the christianity of Christ "go in to possess the land"! Who shall

say that in South America our cousins of Germany might not, in the not-distant future, find a field for fuller expansion, and, in the development of portions of that country, a better way of expending their surplus money than in maintaining huge arsenals of ever-changing weapons of warfare; building, at great cost, Dreadnoughts which may be relegated to the scrap heap within ten years; and keeping millions of men trained and accoutred as instruments of death to their kind?

What is increasingly true of Germany as regards armaments, applies with varying force to the other christian nations, and neither the British Empire nor the United States cares to lag behind.

It may be—though Heaven forbid it!—that the nations of the world have yet to learn through a devastating, desolating and bloody war that

"Who overcomes
By force hath overcome but half his
foe."

But nations, no less than individuals, must be taught to recognize one way or another that they cannot waste their life-capital—(be it represented in money or men)—and have it too. If under present conditions it is true that "to ensure peace you must be prepared for war," there is need to qualify the competition that enters into the practice of that dictum by some international court that will have something to say in each case about the size of the navies and the numbers and equipment of the standing armies. That that would involve some restrictions will be admitted, but the course, if it can be made workable, would be in the right direction; for it would surely be better to have a Court of Arbitration sitting on a case before, rather than after, thousands of men have been mutilated or killed by

the murderous weapons of modern warfare.

The initiation of a Court of Arbitration Affecting Armaments would probably prove a step in the direction of a higher and greater representative court

which in the exercise of its power for peace and amity among the peoples, would not only bring men nearer a golden age by ending war, but help the world nearer the court of the One Eternal King.

FIFTH CONVOCATION OF WESTMINSTER HALL

In every way the best yet! That must have been the general conclusion when those concerned noted the interest shown in the function by the large attendance in Chalmers' Church, no less than in reviewing the scholarship, standing, and attainments of the students of the session generally and of the graduating class of 1912 particularly.

The presentations for the scholarships were made in due form by Messrs. Burch, Beveridge, Logan, Henry, Drs. Wright and Taylor respectively.

The scholarship winners were:
 (Third Year)—1, The James Sinclair MacDougal, \$100, Mr. J. T. McNeill, M. A.; 2, The John F. Langan, \$50, Mr. R. C. Eakin, B.A.; (Second Year)—1, The Price Ellison, \$100; 2, The Logan, \$50, divided between Mr. A. M. O'Donnell, B. A. and Mr. Alver Mackay; (First Year)—1, the David Morrice, \$100, Mr. William Scott, B.A.; 2, The Logan, \$50, Mr. F. S. MacKenzie.

The Valedictory address was delivered by Mr. John T. McNeill, M.A.

The address to the graduating class was delivered by Rev. J. W. Woodside, M.A., and after the "Statement by the Principal" the oratorical part of the programme was closed by a speech in every way happy and brimful indeed of good humor and appropriate refer-

ences, by Rev. Dr. Bryce of Manitoba College, Winnipeg.

Mr. Woodside's address was memorable for its reference to the subject of "the practice of the presence of God" and particularly to the little book bearing that name by "Brother Lawrence."

Statement by Principal MacKay

"The older any institution gets, the less interesting it becomes to a large section of the community," remarked Principal Mackay, after he had thanked the friends who had supported the College. "Yet if the College is to be what it ought to be, the interest must increase, not decrease. Our expenditure has been largely increased, and we have not yet been able to increase our income to a corresponding degree. Because of the financial scheme launched by the Church, there was some difficulty in adjusting conditions."

Continuing, he said: "We want to thank those who have manifested their interest in the College by coming to us from other institutions of learning, and taking part in the work of the session. We are peculiarly fortunate in having our session in the summer months so that we can avail ourselves of the best teaching talent that can be got in the world. This year we have had four regular professors taking part

in the work of the institution. In addition Dr. Welsh of Montreal, Dr. Fleming of Winnipeg, Professor MacEwen of New College, Edinburgh, and Professor Shailer Matthews of Chicago, have lectured at Westminster Hall."

The Principal's statement further revealed that the students made even a better showing in the examinations of those visiting men with their high standards. "Professor MacEwen, after examining his papers in Church History, told me that the standard made by our students was equal to the best he had had in the past years in the New College, Edinburgh. Professor Matthews, after reading his papers, said that the average was quite as high as that of any group of papers that he had ever read."

Principal Mackay added that he was glad to be able to make that statement as they had had for their aim in the institution the raising of the standard of education in theology.

Appreciative reference to the presence at Convocation of Rev. Principal Vance of Latimer Hall, (the Anglican College), and Rev. Mr. Stapleford, representing the Methodist Church, was followed by an expression of opinion by Principal Mackay regarding the working union of the colleges. "I do not believe that we should have any lower aim than that all the churches of British Columbia should unite together in so far as it is possible for them to do so, in the establishment of a group of colleges." "I believe that the Theological Faculties have a contribution to make to the University which will be second to none." Other Faculties, he added, "were in this peculiar position—that the government provided for them; while the Theological Faculties had to depend upon the generosity of the public."

To say that the reception which fol-

lowed the Convocation services was in the hands of the "Ladies' Auxiliary" is tantamount to recording that the "Social Service" at the close left nothing lacking.

The First B. D. of the Canadian Pacific Coastland



Rev. John T. McNeill, M.A., B.D.

We think it fitting to give a portrait this month of Mr. John T. McNeill, M.A., who is the first man to earn the degree of Bachelor of Divinity in British Columbia. If such notice is due his position as a student, it is no less appropriate because of his character as a man.

Mr. McNeill is a native of Elmsdale, Prince Edward Island, where he was born on July 28th, 1885. He attended Prince of Wales College, Charlottetown, 1902-1905, in which institution he was awarded the Gold Medal for General Proficiency. Thereafter he taught in Alberta for about a year before resuming study at McGill, where he graduated B. A. in 1909, gaining the Gold Medal for honours in English Language and Literature.

In 1910 he earned his M. A. degree and took his first year in Theology at Montreal Presbyterian College. He came to Westminster Hall, Vancouver, in 1910, and at once joined the teaching staff, and he has rendered efficient service in teaching English and other subjects while taking the work of his last two years in theology.

Mr. McNeill left Vancouver at the beginning of October for Edinburgh, where he will take a post-graduate course at the New College.

The B. D. graduate was responsible for the Valedictory Address at the Convocation, which will be found elsewhere in this issue.

THE OTHER FIVE GRADUATES

John Milford Wyatt: Graduated from Toronto University, B.A., 1909; in the session of 1909-10 tutored in the department of Philosophy at Toronto University; came to Vancouver in 1910. During the first winter and second summer he was assistant at St. Andrew's church, Vancouver. Mr. Wyatt has also earned the M.A. degree, and he led his class in his first year in theology. For the present he goes to teach at the new "Residential Schools" but it is understood that he has in view to work for the degree of Doctor of Philosophy.

Bryce M. Stewart: Graduated M.A. from Queen's University, Kingston, in

1911, after taking his first year theology at Westminster Hall; spent last winter at Columbia University, New York, where he specialized in the department of Social and Moral Reform. He is also believed to have additional degree work in view.



REV. R. C. EAKIN, B.A.

Who Got two Calls on Graduating

Robert Charles Eakin: Raised in County Derry, north of Ireland; was a pupil teacher for a year at Carriekfergus Model School, and after a two years' course in Marlborough Training College, Dublin, taught school at South Tyrone for four years. Emigrated to Canada in 1905, and attended Toronto

University where he graduated B.A. in 1910; came to Vancouver in 1910; spent his first winter at church work at Stewart. For the remainder of his time here Mr. Eakin has been in charge of South Hill Presbyterian church, South Vancouver, the congregation of which gave him a "call" immediately he had graduated; but the church at Imperial, Saskatchewan, where he had spent six months as a student-missionary in the summer of 1909, had a prior claim upon him and he has taken up work there.

Rein Van Munster: Studied first in his native country, at Amsterdam and Groningen Universities; took his M.A. at Winnipeg, was assistant professor in

Winnipeg university and tutor in Westminster Hall; taught school in Victoria, has taken full theological course at Westminster Hall, is at present minister at North Lonsdale, North Vancouver.

Thomas Wallace Mills: Born at Corbetton, Ontario; took his high school work at Belleville and Orangeville; graduated B. A. from Toronto University in 1910, when he at once came west to begin his theological course at Westminster Hall. Mr. Mills spent his first winter doing missionary work at Princeton and during his second summer at the Hall he supplied St. Paul's church, Victoria (Rev. Dr. McRae's), for three months.

"THE PRACTICE OF THE PRESENCE OF GOD"

Summary of an Address to Graduates

(By Rev. J. W. Woodside, M.A.)

My subject has been chosen from the title of a book containing the conversations and letters of good Brother Lawrence. In my mind it is a book which ought to find a place in the library of every christian minister.

Lawrence, as you know, had no claim whatever to distinction or culture until he joined the Order of The Barefoot Carmelites. It was while in the most menial service that he became so conscious of that Presence which was the inspiration of the book.

To practice the presence of God is to have an abiding sense of God. It is just the lack of such a consciousness that is responsible for many of the problems and suffering of humanity today. It does not require any peculiarly acute observation of life to note how the emphasis has shifted from men to things. Behind this lies the lack of such consciousness. You as ministers are apt to be caught in this drift. I feel sure that it will be

one of the most subtle temptations which will beset you.

Now, I make bold to suggest that you ought to know the secret of the practice of the presence of God. This implies a certain attitude on your part. You must keep at all costs a mind that is open towards God. Most of you think that you do so. Review the events of an ordinary day and you will find that seldom did it occur to you how to connect God with that common monotonous toil. Think of what the duties of an ordinary day might be if you were conscious that at any moment you might touch the

Corner of His Mystic Robe
or if you could see your task, not as an isolated thing to be done and nothing more, but could see how God links it up to all the past and all the future and that for you it is the altar stairs of life up which you climb to God. If you can keep that attitude of mind, then the song of the angels will be

in your hearts and the light of heaven on your pathway as you journey home.

You will not forget that it is the pure in heart who see God. I like the phrase of the great Chalmers "the explosive power of a new affection." Fill your hearts with the great passions of love to God and humanity and lower passions will have no place there.

We often speak of the consciousness of the presence of God as a passive thing—something to be enjoyed after we stop the activities of life. I am speaking about something which is active and because it is eminently practical. It is a principle for every day and for every moment of every day—not something which makes life artificial or abnormal, but a principle to guide us into rational living. It is a will which is ever alert to choose the highest—a will which drives us out into instant obedience to each high summons as it comes. Into such an attitude we may sweep all the activities of life.

May I suggest that this is the true inspiration of the noblest life. Horace Bushnell has a great sermon on

"Every Man's Life a Plan of God"

That is the conception which lifts life into nobleness and dignity. Gentlemen, if that is true—then how tragic a thing it is to miss that plan. You can only know the plans and purposes as you live with Him knowing the secret of His presence.

Let me carry this thought a little further to the great problem which you all must face. Life is a shadowed way, suffering is common to all. The deepest joys are often the prelude to the keenest pain. I pray not that you may be kept from suffering, but that in the darkness you may feel His presence, and that through the shadows you may reach out a trembling

hand and lay it in the wounded and conquering one of Him who went before. Some of you will come nearer to Him there. I am sure that you are all prepared to go into deeper gloom if thereby you may have a clearer vision of His face. Yea, to pass through the deep waters, if thereby you may come forth purified. The darkness with God has its compensations. The way to glory has always been by the way of the cross.

The secret of how to know His presence has been given to us by our Lord when he referred to the habit of secret prayer and meditation. Have some place in your life that you keep for God and Him alone. I know of no habit so productive of the highest results as this. Mark off some time in each day for this exercise of the soul.

Go to This Trysting Place

as you would go to a shrine—no book—no task—simply explore your own heart. It will bring to you along the high channels of the spirit a meat to eat that the world knows not of. It will teach you more of God and right and duty than all the philosophers can. Such noble practice will sweeten and deepen your inner life and as you move again amidst the throng you will bring fragrance and healing with you.

My fellow-ministers, it is here that you will find the true joy of life. To know His presence is to have this joy—not hysterical or abnormal—just the quiet confidence of knowing that we are not going to be defeated. It is the joy of knowing that in spite of countless sufferings and apparently unattainable longings, we are not mere puppets in a show or creatures to be mocked, but that through all the ages an increasing purpose runs and that yet in God's good time we shall ar-

rive. It is the joy of knowing that all our efforts after goodness will not be lost, that every kind deed, every

good thought—all the love we give will yet come back to us on the tides of God bearing the riches of the soul.

VALEDICTORY ADDRESS

By Rev. John T. McNeill, M.A., B.D.

Mr. Principal, Members of the Senate,
Fellow-Students and Friends:

The duty falls to me to voice the sentiments of the students of Theology 1912, who tonight take leave of Westminster Hall. I do not know that any of us is so far recuperated from the Herculean efforts of the past few days as to be able to compose into a public address the multitude of thoughts and emotions that occupy our minds—standing as we do tonight, at the outset of a life career, and at the meeting-place of memory and hope.

We are all young enough yet to view life in the aspect of its anticipations rather than of its realizations; it is the future and not the past that holds our imagination in thrall. Yet it is but natural, at this determining point in experience, to entertain recollections of our intercourse together and to reflect on the way by which we have come.

And this may well call forth a word of gratitude for our lot as students. The student of to-day is vastly more fortunate than his predecessor of a century ago. He enters into a great heritage. Not only is it true that the area of knowledge has been increased; that in itself might not be an unmixed blessing, but the whole spirit of college life on its intellectual side is different. We rejoice to-day in the emancipation of learning. We have passed from the stage in which the University of Oxford, attempting to restrict the reading of the student, forced Shelley as he tells us, to "heap knowledge from forbidden mines of lore." Theo-

logical scholarship will not again suffer the persecution that Robertson Smith had to face, and one who hears the call to knowledge may pursue it unrestricted. The popular mind is still indeed possessed with a certain awe of a theological institution, as if it were a place of peculiar secrets and set far apart from life. If anyone here has such a notion I would like to be able to dispel it. The theological college of to-day and of the future is a place in which thought is unfettered. It is an institution which, more than any other, has to do with actual life. It is a seminary of the social and philosophical problems of the time; an interpreter of history in its great lessons to men and nations, and a channel for that spiritual life which is the ultimate

Cure for Every Social Wrong

When the student first steps from the large student body of the University to the narrower circle of the Theological Hall he may do so with some dread of the confinement of his new relations, but he soon realizes that his theological studies have a meaning and value that atone for the loss and that he has full play for all the powers of his manhood. The student life is not that of an exclusive community of saints, but a fraternity aiming to meet the needs of common sinners. We go from it equipped for battle against the evils of the world, not merely to wear our collars reversed and to be called "reverend." Happily we are escaping from old sacerdotal ideas regarding the ministry of the church. It is after all but one of the many of the ministries

of life. There's the ministry of the school, and the ministry of the home, and the ministry of the market place. And I have known farmers and mechanics as worthy to be called "reverend," as I and my class-mates can ever hope to be. The long preparation of our course is to fit us to be the comrades of all who work for good, and, by virtue of a greater training, perhaps their leaders too.

We rejoice to become graduates of an institution of which no one need ever feel ashamed. There are older and larger colleges that do not bear so honored a place in the esteem of the church and in the life of the country. It is not only for the growing number of its students that we are proud of Westminster Hall; this rapid increase may be in part incidental to that of the province as a whole, and mere bulk is not the measure of a successful college. But here is an institution founded and governed with wisdom and with a vision for the great work it is destined to do. Let me assure you, who are its friends and supporters, that you are making no mistake in standing by Westminster Hall, and aiding in its future expansion. We who have taken our course in its little class-rooms, and slept in its over-crowded dormitories, have passed these years with a vision before us of a noble and spacious building beside the Provincial University at Point Grey and of a greater Westminster Hall, with its alumni in all parts of the province and beyond, busy with the great task of calling men away from feeding on

The Husks of Materialism

to the realities of the spiritual and eternal.

And let me add here a word of appreciation for the hospitality and Christian kindness of the good people who form the constituency of the Hall. We

have met some of them, to our profit, in their homes, and if we have not been so sociable as might have been expected it was not from lack of inclination, but because of the "categorical imperative" of study.

To our Professors we say farewell with profound respect and gratitude. We have only the highest praise for the standards they have set before us, and for their all-important part in building up the institution. We hope to show our loyalty to their teaching by the useful application of it in the future work.

We take a kindly leave of the remaining students. I am sure they will acknowledge we have always shown a paternal interest in them and sought to instruct them in the way they should go, and now as we leave them to treat likewise a later generation it is with sincere wishes for their highest success. If it be true that the class of 1912 has set a standard in study for their followers I am sure we shall all join heartily in the hope that those who follow us may attain and surpass our highest records. We challenge them to do it, and we believe them to be able to answer the challenge.

The proceedings of tonight must break up the goodly fellowship that we the men of 1912 have enjoyed as students together, but much will always remain to us of good, resulting from our association. We brought to our work in Westminster Hall varied training and different views of life. We have learned the more from one another because of our differences, and we have grown together as time went by in esteem and fellowship which no separation can wholly take away.

We stand at an important stage in life tonight, but this is only a mile-stone in our journey, and not a way-side

inn where we may rest at ease. Graduation is

Not the Goal

of education. The small attainment of this hour is only the prelude to greater action. It is the common and normal experience of the student that when, by limping after great examples, he has reached some modest height of attainment he sees still beyond his point of vantage the glittering summits that challenge him to new endeavor.

Let us then, part tonight with high resolves. And whatever be our station let us be courageous in an age of great moral perils to stand by what is right, to contend for it to the uttermost. These tasks that lie behind are but the practice before the great game. They are but the exercises of the tournament to prepare the knight for battle, and it may be that he that is first here shall be last there.

“For Launcelot was first in tournament

But Arthur mightiest on the battle field.”

And let us part in faith. We go into a world that will offer us rebuffs. Already we know some of the lessons of the school of hard knocks. That school makes men either cynical or heroic ac-

ording to the measure of their faith. Let us part therefore in faith.

And let us part in hope. We are leaving youth behind, but let us still entertain the daring hopes of youth that know no impossibilities.

“Youth sings high hopes to the dull ear of time,

That answers with an unsought recompence.”

But the unexpected boon is often better than the object of our desire, and while the dream lasts we are strong.

With such forces in our lives they will not be like feathers in the wind of circumstance. We shall not say with Byron:

“Well, well, the world will turn upon its axis

And all we must turn with it, heads or tails;

We live or die, make love and pay our taxes,

And as the veering wind shifts, shift our sails.”

The christian cannot rest in any such nerveless fatalism. It is his to sing the song of those who rise above all vicissitudes to peace and triumph in the spirit of that truer prophet who in varied accents taught his generation that the best is yet to be.

TRUE HUMOUR springs not more from the head than from the heart; it is not contempt, its essence is love; it issues not in laughter, but in still smiles, which lie far deeper. It is a sort of inverse sublimity; exalting, as it were, into our affections what is below us, while sublimity draws down into our affections what is above us. The former is scarcely less precious or heart-affecting than the latter; perhaps it is still rarer, and, as a test of genius, still more decisive. It is, in fact, the bloom and perfume, the purest effluence of a deep, fine and loving nature; a nature in harmony with itself, reconciled to the world and its stuntedness and contradiction, nay finding in this very contradiction new elements of beauty as well as goodness.

—Thomas Carlyle.

AFTER THE VALEDICTORY

THE PASSING OF THE THIRD YEAR—FORWARD

The Meditations of a Man Remaining

It is all over; the "presentations" have been made, congratulations expressed and exchanged, college progress reported, great expectations realised and greater (if possible?) indicated, the crowded social attended, and happy and hearty, if hurried, handshakes extended by the many friends of the Hall, and all have sought their several homes.

In the college itself even the latest (or earliest?) sitters have retired. But somehow on such a night thoughts come that give no place for sleep.

Perhaps something in the tones of utterance as well as in the words of that short but satisfying "Valedictory" is an influence; but how'er it be a feeling of regret, of separation, suggestive of a dissolution of partnership or breaking of family ties, mingles with all the happy and inspiring experiences of the evening, and threatens to overshadow all.

A Presbyterian College is, perhaps, one of the last places in which emotional religion is likely to be allowed to dominate an intellectual creed; the spirit of the men does not tend towards any shallow and frothy or otherwise objectionable sentimentalism. Yet the day's experience at Presbytery, —when the graduates were licensed—closed with the Convocation meeting, and all that has been associated with it, brings home to the reflective mind as nothing till this day of the calendar has done, that even in College life and "Years" the old order changeth, giving place to the new.

On such a night any man, and even those who are afraid of feeling obtaining dominance over cold reason,

may give place to a fancy or two and be none the worse for it in heart or head.

It has all been so common-place, so natural, so matter of course, that we should sit at the same table with them and meet them daily; but now they are going, and it is very unlikely that we shall ever so meet again.

What of memory remains? Of course we have all records made or impressions recorded of each other, more or less inaccurate no doubt, but all, we may believe, qualified by manly common-sense and christian charity.

Almost ere their personal presence has gone from the already historic halls, they come again and pass in fancy before us: First come "J. M." and "B. M."; for did we not know them first as juniors in the theological course and men who impressed those at other work and in other "years", as fellows anxious to see fair play given to all, and the fullest consideration extended to "juniors" in any sphere of College life? Their stand in the first fight for "Constitution" will remain as a memory overshadowing less vital, though later arguments and discussions.

"J. M." is the naturally-good student, and with work and condition, can accomplish more than much; and "B. M." would take place as partner with him in much more than the intimate friendly regard which is known to unite them. May their success continue and may no other lure hold them long from that of the deathless Ideal!

Another pair come naturally together in contemplating the group of six. "R. C." and "T. W."; the first

ever genial, good-natured, strongly and affectionately friendly, without affectation;—a fellow with much practical experience for his years; the second, though an intimate friend of the first, a contrast to him in more ways than one—different in physique and in disposition, but also a kindly, keen and earnest fellow. As a man—to say nothing of minister—“R. C.” with his hearty helpful ways, must leave friends behind him, in any district in which it is his lot to sojourn; “Tom” it may take longer to appreciate, but increasing acquaintance proves him a genuine and likeable fellow.

The lot of “R. V. M.” has brought him less within the Halls, so far as the social side is concerned, and consequently opportunities of association have been fewer; but it is generally recognized that he is a good student and a strong character.

In this case it is fitting that the last to be noted should be the first man of his year. “John T.” or “Mac.” (one of the many) passes from the College Halls, not only honoured as a successful student, but respected and liked by all the “boys.” At the Council he has occupied the President’s chair with becoming dignity and tact. In the College he has combined teaching and learning. As first chief-editor he took no inconsiderable part in the first launching of this Magazine as a purely College Journal, and he now

goes to Edinburgh to supplement his already substantial store of mental and spiritual culture.

The writer would in no way suggest that “Mac.” is of the backboneless type who are never likely to create opposition (or anything else!) or have opponents anywhere; but he has certainly many of those attractive characteristics which make a young man liked, and even loved, in any community, the members of which value christian spirit and christian principles expressed in personality.

It is too often forgotten that students working towards christian ministerial work—whether in the pulpit or elsewhere—and ministers too, have, like other men, each in their own measure, to “do battle with the Untoward” (in themselves as well as in the world) and “each for himself discover the Unseen.” There is no royal road to self-mastery and sterling character in a Theological College any more than in other spheres of life and work, and the man there, as well as elsewhere in the world, who “best seemed the thing he was” and reminded his comrades of “the grand old name of gentleman” will ever have a place in their regard and affection.

With well-wishing and high hopes for all the six, the men remaining will reciprocate “Farewell!”

—D. A. C.



A REMINISCENCE OF SESSION 1912

(Wm. Scott, B.A., Student Editor)

Now that the summer session has closed and we are able to look back upon it without the prejudice engendered by the pressure of study and the dread of examination, we may be able to make a fair estimate of the summer's work. Unfortunately the student editor is a first year man, who this session, for the first time really gave theological problems the serious consideration and hard study they demand. A second or third year student would have been better able to review the work of the session by comparison with former years. But it may not be wholly uninteresting to find what impression a year of theology makes upon a young man who has just finished an Arts course and has come from the practical work of a mission field.

Let me first state my impression that there is a tendency for a young man before he enters a theological course, to treat that subject rather lightly. Whether this be due to the fact that theological students are usually more boisterous than arts men, and seem to have more time to attend social functions and in quiet tete-a-tete persuade some fair young lady

To Share the Manse

that begins to loom up in the near future; or whether it be that the heavy work of a final year in arts seems to make theological studies appear insignificant, I do not know. But, to my mind, the fact remains that during our arts course we do not take theology seriously. It is something we have to go through because the Assembly or other governing body has decreed it; but we feel confident that we know as much theology as we need to know,

and that the people who have listened to us on our mission fields have heard as good sermons as any city congregation ever hears. And who would say that we ought not to have that confidence; for it is this that adds the earnestness and vigour to our sermons that make up for the lack of a clear understanding and sound preaching of fundamental theological truth. But a year in a good theological school, under capable teachers makes it clear that we don't yet know all the theology that we need. This was perhaps the first thing that Westminster Hall did for me, as I have no doubt she has done for many others as well.

Next I learned that the aim of a theological school was to turn out specialists in religion. And it was high time that I learned this lesson. An arts course does not conduce to teaching a man this. There his range is wide. His attention is divided between subjects of absorbing interest; literature and philosophy open new fields of pleasure to him; history and political science thrust great movements upon his view, and claim his attention for vital, pressing questions that make this old world groan as a woman in travail. If he attends a large university he sees men graduate as specialists in science and in medicine. Yet though he also sees theological students graduate, it does not occur to him (at least it did not to me) that these men too are specialists. His interests are so varied that theology cannot claim his chief concern. But the theological school gives a unity to all that he has already learned, by showing the relation of the different branches of study

to the work of the ministry. It gives

Unity to the Student's Life

by giving him a definite aim. Henceforth other branches of study will interest him not merely through pure love of knowledge, but there will be added an effort to relate facts and experiences found there to the facts and experiences of the religious life, and an effort to find a unity of them all in God's great purpose for the world. I do not forget that there is a danger of the homiletic habit destroying a man's power to appreciate the beautiful for its own sake so that whereas the business man sees only in Niagara Falls so much horse power to run his industrial plant, the homiletic mind sees in them only so many illustrations for his sermons. But avoiding this mechanical and particularistic habit, the minister can feel his connection with the great unseen force of which Niagara is only another manifestation; he can take the material which literature and science gives him and relate all in his conception of God and the universe, and especially in his conception of God's relation to humankind. This is his task; to show men the relation of their life and work to the great life and work of the universe and their relation to God the Father of all. I repeat that to the great majority of students this idea of their life-work, with the unifying influence it brings to bear upon all their thinking, comes to them for the first time with full force, when they enter a theological college.

It is only when a student realizes the magnitude of the task he has undertaken that he sees the need of long years of training. He may not see at the outset the value of many of the classes he must take, but unless his year has gone for nothing, he will begin to see the value before its close. The student on the mission field finds that

his people are far more interested in doctrine than he expected; that they have

Natural Inquisitiveness

about the origin of great movements; that they puzzle their brains over problems of pain and suffering, and wonder what remains after this life. He finds the labouring men suspicious of the church, questioning the goodness of God that he permits so much oppression, and longing for relief. The church has no right to send men into the fight only half prepared. The good name of the church stands or falls largely with the calibre of the men who lead. The time has gone by when the minister can shut his eyes to the intellectual and social difficulties that surround him. True his chief aim is to raise and sustain the spiritual life of his people. This was Christ's aim; but since He found that men were too much absorbed in their political and social needs, he, while regretting the necessity, tried to win men to the spiritual by showing his sympathy with their material needs. Even so the minister of today, while he may regret that men will not follow their natural inclination to be religious, must not stand by indifferent, but must aid in the removal of the obstructions that bar the approach to the spiritual life. This demands a severe training. The day is past when all intellectual difficulties can be solved by appeal to authority. The man who has honest doubts is no longer to be told that unless he becomes a Christian he will not understand these things. There is no doubt a great deal of truth in this reply, but the minister must give his people credit for greater reasoning power than is often granted. He must be able to

Give a Reasonable Defence

of his position. Moreover it is not too much to ask that he will not judge

great movements by their ignorant and fanatical exponents, for example, the Socialistic movement by its soap-box orators, thus antagonizing the great body of fair-minded but puzzled and discontented men. He should be able to view a movement without bias, upholding the good, while pointing out the evil, and thus gaining the confidence of the men who have the grievance, and becoming the steadying power in their effort after reform. But all this demands thorough training, and wise teaching. Then again, the minister must not forget the great body of people under his care, whose lives are more or less contented, and who look for nourishment of their hopes in the church. It is unfair that his time should be wholly spent in social reform, if it is possible to imagine the two spheres of the spiritual and social apart. The congregation that is forced to listen to railings against existing conditions Sunday after Sunday will miss the familiar friendship of God, and lose the spiritual insight that gives life and hope to the social work.

Westminster Hall's Variety and Breadth

These are some of the lessons that we learned at Westminster Hall this session. Perhaps no college has better opportunities of giving a student the breadth of sympathy that a minister needs. We have a great variety of professors coming from far and near and giving us the view point of different colleges and different countries without the necessity of our taking a post-graduate course abroad. For example, during the session just closed, we had four visiting professors, two from Eastern Canadian colleges, one from the United States, and one from Scotland. I remember hearing Principal Dyde, when giving a parting ad-

dress to the students of Queen's University, say that it had been his privilege and great delight to play the part of an usher to his scholars, ushering them into the presence of the great men of the past that there they might hear them speak, and learn for themselves at the feet of the great masters. If it be true then, that the part of the teacher is to act as usher to his pupils, giving them the point of view from which they may see great men and movements for themselves, we at Westminster Hall are indeed fortunate. For from the variety of teachers who come to us, we get a variety of view points and we are better able to see these great men and great movements from varying vantage ground. We will not readily forget the earnestness and vigor which characterized the work of Professor Welch, nor the thorough and unassuming scholarship of Professor Fleming. Early church history lived again before our eyes under the interpretation of Dr. MacEwen of New College, Edinburgh. And the love of the man,—for in the short time he was with us we felt he had grown to love us with the love that must have united the ancient masters with their pupils,—together with his kindly interest in our life and our life work, will long be a cherished memory of our college days. Last of our visiting professors to be with us was Dr. Shailer Matthews, of Chicago. He was a fitting close to the quartet of the session. He solved many difficulties for us; he gave us a view point from which to see the solution of many others. His practical common sense, and philosophic insight, dressed in wonderfully expressive phrases, made us wonder and laugh by turns.

A Reference to the "Home Team"

So much for our visiting professors. We owe much also to our own teachers.

It is, perhaps, not for a first year student who has still two years to sit under their tuition, to express at this time his thanks. But as student editor, he may be permitted to express what he believes to be the opinion of the student body. All appreciate the work of our professors. Dr. Pidgeon's kindly interest in his students and pains-taking work in classes made us feel that our professors have their students' best interest at heart. Dr. Pidgeon is now studying in Edinburgh. His students wish him a pleasant and profitable winter. We are sorry that we did not meet our Principal more frequently this summer. He has been so busily engaged on the executive work of the college that his class work was taken by visiting professors during the first term of the session. We did not get as close to Principal Mackay as we should have wished, but the little contact we had revealed a man of keen sympathy and wide in-

terests, and a scholarly lecturer. Would it be out of place to suggest here that our own professors might be well advised to follow in Dr. MacEwen's footsteps and offer their students an opportunity of meeting them outside the class rooms. We would appreciate it.

Our youngest professor is the hardest worked man in the institution. Dr. Taylor sets the pace for all his students and you feel ashamed to go into his class unprepared. He is a ripe scholar and his introduction to great men and great books gave us new insight into questions that have puzzled many of us. But Dr. Taylor is not only heard in the class rooms; he is felt too. It is good to know him.

But enough. We who remain for a year or two longer, send our best wishes after our fellow students who have gone to their fields of labour, and pray the Lord of the Vineyard to grant them increase for their work, and joy in the ingathering.

Nature, to him no message dost thou bear,
 Who in the beauty findeth not the power
 To gird himself more strongly for the hour
 Of night and darkness. Oh, what colours rare
 The woods, the valleys, and the mountains wear
 To him who knows thy secret, and in shower
 And fog, and ice-cloud, hath a secret bower
 Where he may rest until the heavens are fair!
 Not with the rest of slumber, but the trance
 Of onward movement steady and serene,
 Where oft in struggle and in contest keen
 His eyes will opened be, and all the dance
 Of life break on him, and a wide expanse
 Rolls upward through the void, sunny and green.

—George MacDonald.

ENGLISH RUGBY FOOTBALL

By Roy T. S. Sachs

English Rugby Football is first, foremost and last, a manly game; no one who is not a man in the very best sense of the word can ever play Rugby as it should be played. More important than the physical benefits derived from it are its moral ones, and its lesson to every one of its players to keep control of himself, his actions and his tongue. In no game is a man so thrown about and buffeted as in Rugby football, in no game in the world will he better or more quickly learn the art of self-control, and in no game, also, are there fewer accidents.

English Rugby football at its best is to be seen in the British Isles, South Africa, New Zealand and Australia, and in these countries has it reached a standard of excellence and accuracy which can only be compared with Lacrosse and Ice Hockey on this continent. May I quote at length an extract from a letter written by Mr. John R. Robinson to the Toronto Telegram, after having witnessed a game of Rugby between the representative teams of England and Wales:

"The weather was bad, the grass was wet, and already the ball was greasy. But these English and Welsh players tackled, not with ferocity, but with certainty. When a player was hard pressed, his opponent did not know what to expect. The man with the ball might dribble, punt, pass, run, feint, or dodge. The players passed the ball from hand to hand, foot to foot, with a speed and accuracy simply dazzling to Canadian eyes.

No Comparison At All.

"How does the English game compare with the Canadian game?"

"A Canadian who had followed 'Varsity and the Rough Riders in their play-off for the championship of Canada, had the basis for an estimate of the class of football now being played by England and Wales.

"There is no way of comparing the game developed by the needs of a country that plays football two months a year, and the game developed by the opportunities of a country that plays football from October to Easter.

"Canadian football is less scientific, less of a game, in fact, than English Rugby, and perhaps better suited to the conditions of a people whose climate restricts the Rugby season to a few weeks every autumn. English Rugby is an infinitely finer game for teams on the Pacific Coast, where the game can be played all winter. Canadian Rugby is a game better suited to teams in Ontario and Quebec, where the season is so short that no time is left for the mastery of the high art and splendid science of Rugby as it is played in the Old Land.

Marvellous Team Play

"The Welsh and English players behind each scrimmage exhibited the highest perfection of team play. There is a style of team play that never ends in anything but mere team play. Every player fits into the combination so well that no player takes the responsibility of scoring a point for his own side. The team work of the Welsh and English halves and three-quarters does not destroy the individual initiative of the players. The Tecumseh home in the days of its glory, or the Torontos last summer never handled the lacrosse ball with more speed and

certainly than these Old Country players 'handled and footed' the Rugby ball.

Dazzling, That's All.

It was dazzling to see these Englishmen and Welshmen playing the game with foot, hand and head. Now the ball was dribbled. Now it was booted in close, short kicks from foot to foot. Now there was a long pass thrown true and surely caught. The players who had possession of the ball bewildered their opponents with short, quick passes. Old Country players seem to be able to do everything with the Rugby ball that the greatest of Canadian homes can do with the lacrosse ball. The passing of Osgoode Hall's great back division was the finest ever seen in Canada, and has never been equalled in our country to this day. The finest exhibition of football genius on the part of Osgoode's great back division was child's play compared to the short, quick passing, the long, sure passing, the dribbling, the running and dodging, and the certainty with which the ball was kicked from one player to the other by Welsh and English halves running at full speed.

Rumor spread that one of the Welshmen had hit an Englishman as the team struggled in the scrimmage. Everybody's horror of the thought was a revelation to the Canadian who has seen blows exchanged every five minutes in the life of a hot game in Canada."

English Rugby is played from ocean to ocean in Canada, from Dalhousie University to the Pacific Coast, but it is here on the coast that it is most firmly implanted, here and in California where all the Universities and

High Schools are rapidly falling in line with Stanford and Berkeley.

Victoria and Vancouver are the strongholds of Rugby in British Columbia, and their annual contests of two home and home games for the championship of the Province and the McKechnie cup are productive of very keen struggles and excellent football.

In Vancouver there are four senior and six intermediate teams and these compete Saturday after Saturday in different competitions for different trophies presented by local enthusiasts. The competition is very keen, as any one can see by a visit to Brockton Point on any Saturday afternoon during the season, and the players are very enthusiastic and in first class condition, but the standard of play is not very high, although it is slowly improving year by year. What is really necessary to put British Columbia and California upon an equal footing with other Rugby centres is frequent visits from Old Country and other Colonial teams; and several good coaches to turn the willing and first rate material into real Rugby exponents.

It will come in time, however, and as competition and the number of clubs increase, so obviously must the standard of play improve. Next season it is hoped to introduce the game into all of Vancouver's public schools, so that the boys of today may be Vancouver's representatives of tomorrow, not only upon the field of play, but upon that larger field on which we must all play our part, and where it is hoped that the lessons taught by Rugby in the early days will bear fruit in Vancouver's citizens of the future, "playing the game" in the battle of life as they learnt to in the Rugby scrimmage.

CHURCH LIFE AND WORK

Ministers and Others are Reminded that Short, Pithy, Up-to-date Paragraphs Bearing on Church Life and Work will be welcome for this Department of the Magazine.

Ministers and Holidays

"Six days shalt thou labour!" "That applies to ministers as well as to other men; and Thursday is my Sunday." The speaker was Rev. John McNeill, the noted Scottish Evangelist, (who, by the way, has a brother among the prominent business men of Vancouver), and he was announcing to a crowded gathering in Glasgow the programme of the week's work.

The incident was recalled to mind by a discussion which arose at a special meeting of Westminster Presbytery held in Vancouver in the middle of October—on the day in which the last printers' "forme" of the Westminster Hall Magazine was being prepared for the press.

The occasion was the sustaining of a call in connection with which it was stated that the congregation had the matter of holidays for the minister under consideration, and practically committed themselves to giving the pastor called a holiday "next year."

The venerable moderator, with an earnest goodwill, which said much for his heart, was evidently set on accepting the assurance of those supporting the call, and for not seeking to have the matter formally noted by the Presbytery; but there can hardly be any question that, so far as precedent counts, the Presbytery acted wisely in "recommending" in the matter of holidays for the minister.

Muscular and Mental Labour

It is well known that there is a type of person who may hold that with ministers, and others at kindred work, it is a case of "six days shalt thou NOT labour," but apart from a few perverted personalities, such views belong to people whose knowledge of "labour" is confined mainly to that which exercises only the muscles, or whose time otherwise is taken up in diverting an embryonic mind, and the "grey matter" of whose brains (if there IS "grey matter" there), has never been over-exercised concerning anything that affects "growing a soul."

A "Day of Rest" Weekly

Anyone who ever heard Rev. Principal Whyte of Edinburgh, speak specially to divinity students regarding the temptations of a minister's life, would understand and admit that in some country parishes particularly there may be much temptation for ministers to "take life easy." But in city churches in these days, and in the west especially, conditions are very different and the equipment of the modern church particularly in the city, is itself good evidence of that. Chalmers' Church, Vancouver, for instance, has been so adapted for social as well as religious work (if they may be differentiated), that anyone can gather that each evening has its special work, each department of which calls for the minister's interest or oversight; and that

church's condition is typical and indicates the trend of the times.

The danger in much ministerial, as in other mental work, indeed, is that men will keep their minds active in one department or another of the routine of work, not for six but for seven days; and such a course becomes as wearing in church work as in, say, real estate, though the ultimate effects on pocket and soul may be vastly different.

One of the first duties of the earnest ministers of the day should be to see that they have their "day of rest" or recreation,—a day peculiarly for home and family life, and for outdoor exercise. "Six days shalt thou labour" out of seven is enough even for a minister, and the work of the six days will be all the better done if the worker makes a point of having a complete rest or change each seventh day.

The Annual Vacation: A Moderator's Omission

The instance, penitentially acknowledged by one young minister at the Westminster Presbytery, that he had on one occasion, while moderator during a call, failed to arrange for the inclusion of a holiday for the minister "called", and the result, was worthy of note, as was also the information given by the genial minister of Agassiz, that the matter of vacation was not mentioned in his call, and he had been five years without a holiday. It may be true (as he himself good-naturedly remarked) that he does not look as if he needed a holiday; but there is a serious side to the question as applied generally, which should not be overlooked in any formal arrangement made, and the Presbytery's action is in the right direction.

Faith, reasonably exercised, is a good thing, but even in religious work, it is only right that sensible provisions

should be noted, especially if this may save future discussion on points which might be difficult and delicate for a minister to introduce after "settlement."

"Four Weeks Clear"

All who have actual experience of both kinds of "labour" to speak from, know that mental work is much more wearing and trying than that which involves physical exertion only, and when those employed in clerical and mental work in law offices and elsewhere (as in first-class offices in Edinburgh anyhow) get about three weeks, and in some cases, as the writer can vouch from personal experience, four weeks clear holiday (with salary)—it will be readily conceded that ministers should not have LESS. Moreover, the average minister, as people at large are slowly recognizing, is underpaid, and there is all the more reason why he should in every case be relieved of having to pay for supply during his absence in addition to his personal holiday expenses.

In the case which came before the Presbytery this month, there is no doubt that the right thing would have been done without a "recommendation" but nevertheless the formal recognition that a holiday should be arranged for by a congregation and the matter mentioned in a call, was wise.

"Called and Chosen"

Kerrisdale, Vancouver, has decided to call Rev. A. O. Patterson, M.A., at present in Granum, Alberta. Kerrisdale will certainly deserve to be congratulated if nothing stands in the way of Mr. Patterson accepting. He is known in the west and elsewhere as not only one of the most brilliant of students, but as one of the finest characters engaged in church work. He

is already a man of considerable experience in the ministry. All the men who knew "Pat." at Westminster Hall will sincerely hope that his ever-gentle and helpful personality, with its literary gifts and graces, supplemented as they are by that thoughtful serenity which speaks of a soul at home in the Empyrean, will come to be "settled" in the Coastland.

Encouraging Men for the Ministry

Some of the suburban congregations about Vancouver have not been slow to recognize the good qualities of some of the young men ministering to them. Southhill Presbyterian congregation, when they found that Rev. R. C. Eakin, B. A., who has just graduated, was not open to accept their call, arranged a social meeting, one of the features of which was the presentation of a purse of gold to Mr. Eakin, who has accepted the call from the church at Imperial, Saskatchewan.

At Kerrisdale, Mr. A. O'Donnell (who has one theological session to take yet) was made the recipient not only of a purse of money but of a beautiful address, expressive of the appreciation of the people there.

Then at St. David's Mr. A. Raeburn Gibson (who is also in sight of his final year in theology) was almost overwhelmed with practical expressions of appreciation and goodwill by the people of that growing congregation. Mr. Gibson has gone to assist Rev. Dr. MacRae, Victoria during the winter months.

Kerrisdale is proceeding to call, and it is reported that St. David's may follow in their train.

A Popular Student Missionary Promoted

North Lonsdale congregation has shown in no uncertain way that they

wish to have Rev. R. Van Munster, M.A., who has just graduated, as their pastor, and therein the congregation has paid their acting-pastor the greatest compliment in their power, and obviously at the same time acted for the good of the church and district. Ably supplemented as he is in his ministerial duties by Mrs. Van Munster, "R. V.M." has apparently won the whole-hearted respect and goodwill of the members of that rapidly growing church. His brief acceptance of the call was expressed very neatly, especially considering the many complimentary things that were said about himself and his work in the past. The unanimity of the call was very adequately vouched for in the figures given of membership and signatures, and perhaps the number signing formed a record in its nearness to 100 per cent.

The Lighter Side of a Reverend Court

Many of the "asides" at the Presbytery meetings are more than amusing, and even members of this reverend court are at times unable to resist the temptation to pun. Occasionally too, the brethren express their ideas in language that might be arranged otherwise with advantage, as the speakers sometimes realize when too late.

At the meeting held on the date of this writing, for instance, when the matter of appointing a member to address the minister at a coming ordination was under consideration, one reverend gentleman in suggesting another (as against one who is a more junior member of the Court, and at least a little younger in years) said: "It's always better to have an old (or older) man to address the minister"; whereupon the alert member who had had the too-early honour of age thrust upon him readily retorted,—"Then, let them appoint YOU!"

Of course, all the first nominator obviously meant was that it was better to have a man somewhat senior to the minister-elect appointed to address him on his ordination, or induction to a new charge.

A more amusing instance of a double meaning being suggested or conveyed was given by a gentleman for whom many others besides the members of that Court have a profound respect, when, speaking on the holiday question, he said: "The trouble with my people was that they could not get me to take a holiday; they were anxious every year to get me to take one." (Enlightened, the court broke into laughter).

By such lively and happy little incidents the tension of serious discussions of this Court of "Fathers and Brethren" is relieved to the advantage of all and the harm of none.

A Sign of the Times

The Presbytery of Westminster is considering the advisability of dividing into two Presbyteries. The matter has just reached the committee stage but it is suggested that the church work generally might be expedited, and at the same time better divided among the workers if a division was made by a line running, say, north and south through Central Park. Such an arrangement, if carried out, would likely mean that there would be a "Presbytery of Vancouver," while the district embracing Westminster City and the Fraser Valley would retain the present name of the "Presbytery of Westminster."

Mr. Woodside's Wedding

An event interesting to many friends of the principals concerned took place at Saskatoon in September, when Rev. J. W. Woodside, M. A.; the popular

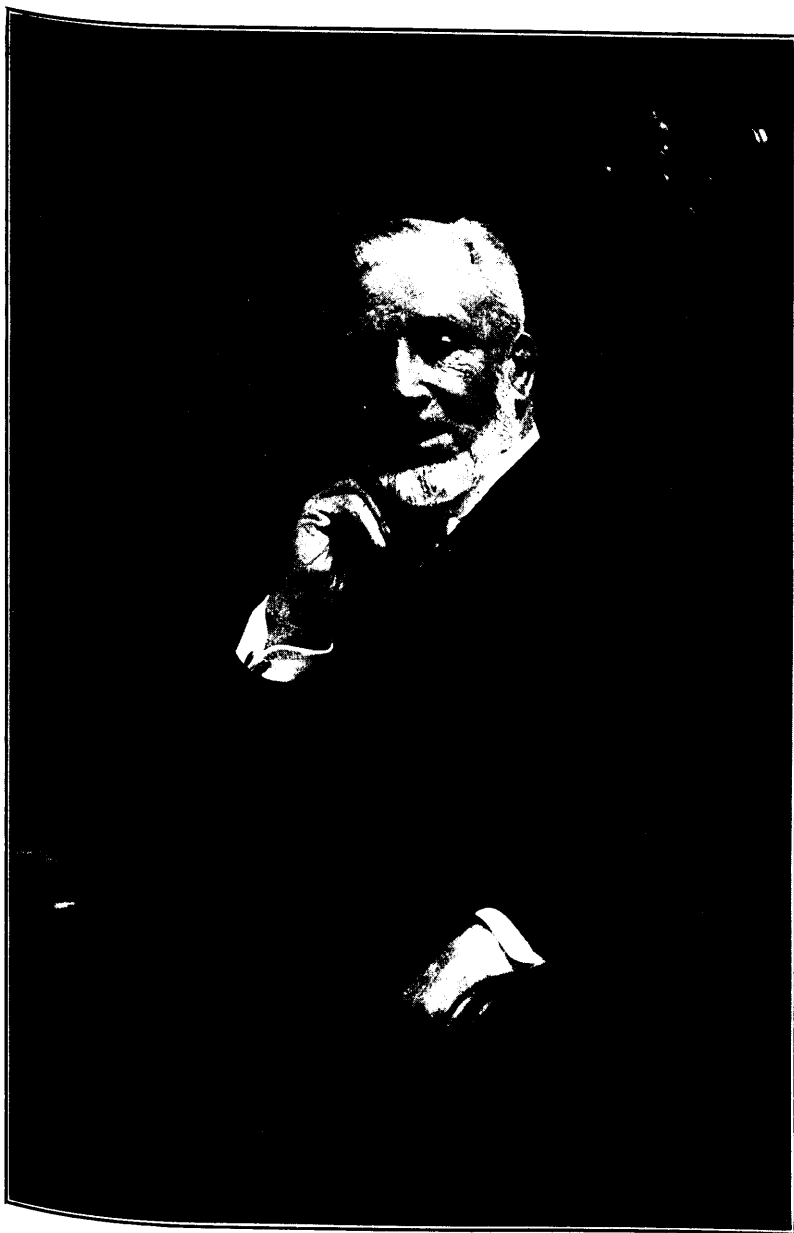
pastor of Mount Pleasant Presbyterian Church of Vancouver, was united in marriage to Miss Lulu Marion Currie, also of this city. Rev. A. W. McIntosh, of Saskatoon, was the officiating clergyman, the ceremony taking place in the Manse. After a short honeymoon trip to several of the Middle West Canadian centres the happy couple returned to this city. They were warmly welcomed at the station, and Mt. Pleasant congregation afterwards held a reception for the bride and bridegroom at which there was a large turnout of the members and friends. A presentation of a handsome cabinet of silver was made to the young bride and a musical program was rendered. A social hour was happily spent thereafter.

Dr Wright's Retiral

Rev. Peter Wright, D. D., has now formally severed his connection as pastor of Kitsilano Church; but it is likely that he will still be of much service to that congregation. May the venerable doctor be spared many years yet in health and happiness!

Pioneering Outpost Work

Rev. C. M. Wright, B. A., of Fort George, visited Vancouver last month, and created some interest in the city and elsewhere in church work at the outposts of the province by his addresses on the conditions in North and South Fort George. "Mel.," as he was called at Westminster Hall (where he took one session of his theological course) is a clear and unhesitating speaker, and both at the Presbytery and in St. John's Church, Vancouver, he gave a strong and impressive report of the conditions of pioneering work in the interior. Some months ago the Westminster Hall Magazine had pictures of the churches at Fort George.



Rev. Peter Wright, D.D., of Kitsilano Presbyterian Church, who last Month Retired from the Pastorate of the Congregation. The January number of the Westminster Hall Magazine contained an Article under "Ministerial Miniature" of which Dr. Wright was the subject.

Home Mission Work Report

The recent report on Home Missions for the quarter ending with last month was well deserving of note. The convenor (Rev. J. A. Logan, B.A.) outlined the extent of the enormous field, embracing in its sweep the territory between the 49th parallel on the south to the Yukon on the north and west, and Fort George and Fraser Lake to the north and east, in which there are 50 mission fields and 14 augmented charges. He referred to the great diversity of work and the different problems to be faced in the various fields, instancing the group of missions on the outskirts of the city, the rural fields of the Fraser Valley, the camp missions, such as Coquitlam Dam, Buntzen, etc., the work among the islands with Prince Rupert as a centre, the Loggers' Mission extending up the coast, and the far-flung post of Fort George, Telegraph Creek and the Yukon.

The merest review of the field into which men are continually pushing their way in search of gold, or working on the various industries which are being established, or in the lines of railway which are being rapidly constructed, kindles the imagination with the possibilities of development, and the responsibility laid on the church to bring to the people the Message of Grace. All honour to the men who are doing heroic work in laying the foundations of righteousness and bringing the gospel message of peace in this rapidly-growing land!

Finance

The financial end of the work is an important one, and, as could be gathered, is often a perplexing one to the committee, though every one recognizes that the labourer is worthy of his hire. The fields are expected to raise what they are able, and the balance comes from the funds of the church.

For the last quarter the Presbytery draws from H. M. funds about \$3,500, and for augmentation over \$1,000. While a number of the Missions are self-supporting, it is desirable that all should contribute as liberally as possible, so that the committee may be free to give services to other needy points.

Mr. Logan made reference to the visit of Rev. C. M. Wright, of Fort George, who was at Presbytery for the first time in two years. If they had been inspired by Mr. Wright's addresses and reports of the work in that part of the interior, it was pleasant to know that the visitor had been encouraged and strengthened for the winter's toil.

Mission Field Appointments

In closing the report, the convenor mentioned the appointments to fields, which were given as follows:

Abbotsford, Rev. J. L. Campbell; Aldergrove, D. Gray; Blue Mountain, J. Y. McGookin; Coquitlam Dam, W. Cameron; De Roche, J. A. Leslie; Edmonds, D. J. Gordon; Fort George, Rev. C. M. Wright, B.A.; Glen Valley, James Hamilton; Hazelton, Rev. D. R. McLean, B.A.; Hollyburn, B. Wallace; Newport, J. Grier; Lynn Valley, Rev. A. Macaulay, B.A.; Mt. Lehman, J. C. Alder; Point Grey, Wm. Scott, B.A.; Port Kells, T. S. Paton; Strawberry Hill and Port Mann, A. McIver; Riverview, Rev. N. W. G. Graham; Ruskin, Rev. Geo. Fisher; Stave Falls, S. T. Galbraith; Sumas Prairie, L. B. Smith; Telegraph Creek, Dr. F. Inglis; Van Anda, W. A. Davis; Vancouver Heights, Alver Mackay; Victoria Road, A. McLean; Loggers' Mission, Rev. W. Burgess; Buntzen, J. H. Buchanan; Gabriola Island, W. B. Walkinshaw; Mission City, A. Thorburn Conn; Fraser Mills, W. J. Agabob; Coquitlam, Rev. W. L. Raynes.

ECHOES OF LIFE

This Number

This October number of the Westminster Hall Magazine is not only considerably larger than former issues, but a little larger than the size we reckon normal according to our immediate outlook. Extra pages were given to the numerous college items following the end of the summer theological session, and the management has sought to have the other matter in proportion.

We have no doubt that the article by Mr. Haney, Barrister, on the University Man's Opportunity in British Columbia, will appeal particularly to our British Columbia readers as interesting and opportune; and we believe that our readers elsewhere will welcome the issue were it only for the reference to the author of "In His Steps," and particularly for the Message specially written for the Westminster Hall Magazine by Dr. Sheldon himself.

We leave the other contributions to speak for themselves and for the ideal magazine at which we aim.

If other professional or university men care to write on the subject dealt with in Mr. Haney's article, we shall be glad to have such articles to consider for publication.

Linking Glasgow and Vancouver

We hope to publish next month an article on "The Young Man for the Age," by Rev. Dr. Forrest, of Glasgow. Dr. Forrest recently visited Vancouver, and preached in St. Andrew's and St. John's churches. We are sure that everyone who heard his sermon in St. John's on the fifth commandment will not readily forget the impressiveness of the preacher; and any young man

or woman present who had been unmindful of the claims of "the old folks at home" must have got an awakening. Dr. Forrest's power of appeal and evident knowledge of human nature are alike remarkable.

Another Notable from Glasgow

"A real treat" was provided in St. Andrew's Church recently when Rev. Mr. Barr, of Glasgow, lectured to a crowded audience on "Robert Burns." Mr. Barr's recitals of passages from the poet's works were inimitable, and for happy suggestiveness could not well be excelled. The lecture was indeed specially noteworthy for the selection of pieces, as well as for the elocutionary power revealed in the rendering of them.

Mr. Barr very obviously shares Burns' great regard for common folks, and he is a man of strong Liberal sympathies in the best non-partisan sense of that word. He is a good specimen of the minister who appeals more to the people because he is a man first and a minister afterwards. To meet him, and to note his warm, hearty, unassuming ways, is to get the key to his popularity in the great city in which his lot is cast. He has been a member of the Glasgow School Board for many years.

One of the features of his visit to Vancouver, and at the same time a certificate to the attractiveness of his personality and to Scotland's part in the expansion of the Empire, might have been found in the numbers of people who were noticed waiting to meet him after each service or lecture in Vancouver. It was noticeable, too, that in note-taking he was making himself a messenger for many.

In conversation with Mr. Barr before he left Vancouver, the writer gathered that he was among those interested and impressed by Rev. C. M. Wright's address at Vancouver Presbytery.

Mr. Barr may contribute an article to the pages of the Westminster Hall Magazine ere long.

Scholarship Awards

The students who were awarded scholarships this session were all men popular about college. The B. D. is referred to elsewhere. R. C. Eakin, Alver Mackay, (secretary of the Students' Council), Archie O'Donnell, and Big Mac. (Mackenzie) are all fellows whose success must have been specially gratifying to their fellow-students and other friends.

The management of the Magazine had particular reason for gratification in finding that the "Student Editor" of the session earned the first scholarship of his year. "W. S." is not only a good student, but a willing and helpful worker in anything to which he commits himself. His organization of church work at Point Grey is already notable, and more will be heard of it. In assisting with the work of the Magazine, he has shown that he was less impressed by the transient honour of office than he was possessed by a desire to be useful to the management.

This month "W. S." makes up for his recent absorption in examination-preparation work by contributing a very readable "Reminiscence" of the past session.

"Brother Lawrence" and Principal Whyte, Edinburgh

Mr. Woodside was happy in his selection of a subject of address to the new graduates, and that none the less that it may be questioned if many of his hearers in the whole audience had

heard of "Brother Lawrence," or could say they had a copy of "The Practice of the Presence" in their library. Indeed, Mr. Woodside's address may have served to introduce "Brother Lawrence" to some of the graduates themselves, for, of course, it is not a book likely to be included in any college course.

Any man whose lot it had been some years ago to be a member of Rev. Principal Whyte's young men's class in Edinburgh, however, would very likely be found to have a well-marked copy of that little literary and devotional gem in the inner circle of his most valued personal collection of books. The writer happens to have a copy marked "Edinburgh, January, 1898." It is of the 1897 edition, published by James Nisbet & Co., 21 Berners Street, London, "with an introduction by Mrs. Pearsall Smith."

Acquaintance with that book, as in the case of expositions of much else in religious literature, is associated in memory with Dr. Whyte's literary and inspirational lectures and addresses to young men in St. George's U. F. Church, Edinburgh. Dr. Whyte's young men's class was something to make the return of Sabbath more welcome to the aspiring soul. To many, no doubt, as to the writer, Dr. Whyte must always have appealed as a most remarkable personality, combining in his expositions of Scripture and other literature strong intellectual power and ripe scholarship with warm evangelical Christianity; and it goes without saying that to many young men he was a preacher and teacher to revere and love—even if he were met scarcely anywhere but in class (which meant a big company) or at the annual class functions, when, for instance, he arranged to have the social part supplemented by addresses given by such outstanding

men as Rev. Dr. Fairbairn, or (Rev.) Sir Wm. Robertson Nicoll, the eminent editor of the British Weekly.

To hear Dr. Whyte in St. George's regularly was one of the privileges of life in Edinburgh which it was well not to miss.

The "Conversion" of "Brother Lawrence"

"Conversion" is a word of which the staid Presbyterian is apt to be somewhat shy; it somehow gets associated in his mind with street-preaching and revival meetings; and yet it ought to be as familiar to us as "The Ascent of Man," "The Descent of Man," or the renewal of progressive life in nature. After all conversion may be defined as simply a matter of life direction (though that, of course, is no simple matter); and surely that man is converted who turns from the lower, insists on facing towards the higher, and with unflinching optimism never wholly yields to "failure," but holds that "we fall to rise again." In thus phrasing it, of course we are not meaning to exclude the "divine agency," which is "broader than the measures of man's mind."

Of all experiences or records associated with "conversion," it has always seemed to us that the story of what led to the conversion of "Brother Lawrence" was one of the most remarkable. In the preface to the edition of the book mentioned it is stated thus:

"His conversion, which took place when he was about eighteen years old, was the result, under God, of the mere sight in mid-winter of a dry and leafless tree, and of the reflections it stirred respecting the change the coming spring would bring. From that time he grew eminently in the knowledge and love of God, en-

deavoring constantly to walk "as in His presence."

The Value of the Book

For the information of those who heard Mr. Woodside's address, and others whose interest may be awakened by perusal of the summary of that address published in this issue, we may note that the full title reads: "The Practice of the Presence of God; being Conversations and Letters of Nicholas Herman of Lorraine." (Translated from the French.) The publisher's name is noted above.

"The value of this little book (says Mrs. Pearsall Smith in the introduction) is its extreme simplicity. The trouble with most of the religion of the day is its extreme complexity. "Brother Lawrence" was not troubled with any theological difficulties or doctrinal dilemmas. For him these did not exist. What "Brother Lawrence" did all can do. No theological training nor any especial theological views are needed for the blessed "practice" he recommends. No gorgeous churches, nor stately cathedral, nor elaborate ritual, could either make or mar it. * * * This little book, therefore, seems to me one of the most helpful I know. It fits into the lives of all human beings, let them be rich or poor, learned or unlearned, wise or simple."

It should be added that the book is small and the price cannot well be prohibitive to any interested reader.

College Life in Western Canada

There is scarcely need now-a-days to talk of the development of college spirit: college spirit is among the things that are.

Anyone with a few years' familiarity with Westminster Hall life could not but be impressed by several evenings of social fun and frolic indulged in by the "boys" at the close of the

summer season. Some "Theologues" were responsible for a happy night spent in the big back room, when J. R. C., in a characteristic way, acted as informal chairman and called for speeches, etc.—after refreshments had been copiously served. That night some of our best and brightest students—who, alas, have finished their stay as well as their studies in Westminster Hall—showed that they could be active with their feet, and strong with their vocal organs, and that none the less because of the big lot of "head" exercise that they had undergone in the days just preceding.

Another memorable meeting was held in the room which "J. M." and "B. M." had vacated, and into which "John T.'s" successor, Mr. Maxwell, was ushered on his arrival. It was, as he chanced to phrase it himself, dear old "Mac's" "Swan Song." The occasion was a notable one, and was adequately celebrated. To begin with, there was an abundant fruit and confectionery supply—thanks, no doubt, to "John T." The juice of the grape (individually extracted) seemed to put the vocal organs of about a score of men into good condition, and accompanied by our Lloyd from Wales (J. Lloyd Hughes) on the concertina, they held a regular students' concert.

The Fusion of Empire

Apart from its particular college interest, the above meeting was suggestive in a wider way. Some time ago we read in the daily papers that Mr. So-and-so had suggested this and that to the effect that Western Canada might one day be a centre of Empire. We not only are in agreement with that view, but we think it in place to record here that such anticipations were already expressed about two and a half years ago in a modest publication connected with Westminster Hall. In

an article on "The Fusion of Empire," a writer said: "We can foresee that it is even possible that the centre of Empire may some day be shifted to Canada, and if that day comes, Canada West will have to be considered."

Canada West "The Melting Pot"

Some facts concerning that score or more of men—who formed only a representative college crowd, for the meeting was without pre-arrangement—would tend to support the theory as to what is possible for Canada West, and the great growing coast city of Vancouver in particular.

Chief of that meeting was the first B. D. of Western Canada, who happens to be an M. A. of McGill, and a Canadian born (P. E. Islander). His successor on the Arts teaching staff is a Scotsman, an M. A. of Glasgow and B. A. of Oxford, and now, of course, in common with the others in the group, a Canadian.

The make-up of these others (the room had been invaded late, and Mr. Maxwell was specially "suited" for the occasion) was itself most suggestive of Western (Canada's probable place as the "melting pot" of the Empire. In that score of men were represented (1) Ireland; (2) England, north and south; (3) Scotland; (4) Wales; (5) Denmark (though Anders Andersen is by no means a stranger to English, is one of the finest of fellows, and may give us more "Fairy Tales" some day); (6) Our own "Walter" (Agabob), whose knowledge of beautiful Burmah was supplemented by many years' residence and not a little technical training in Scotland; (7) "Louis," who has some kinship by inheritance with both France and Spain, but is, in more ways than one, peculiarly a Westminster Hall "boy"; and (8) Eastern Canadians.