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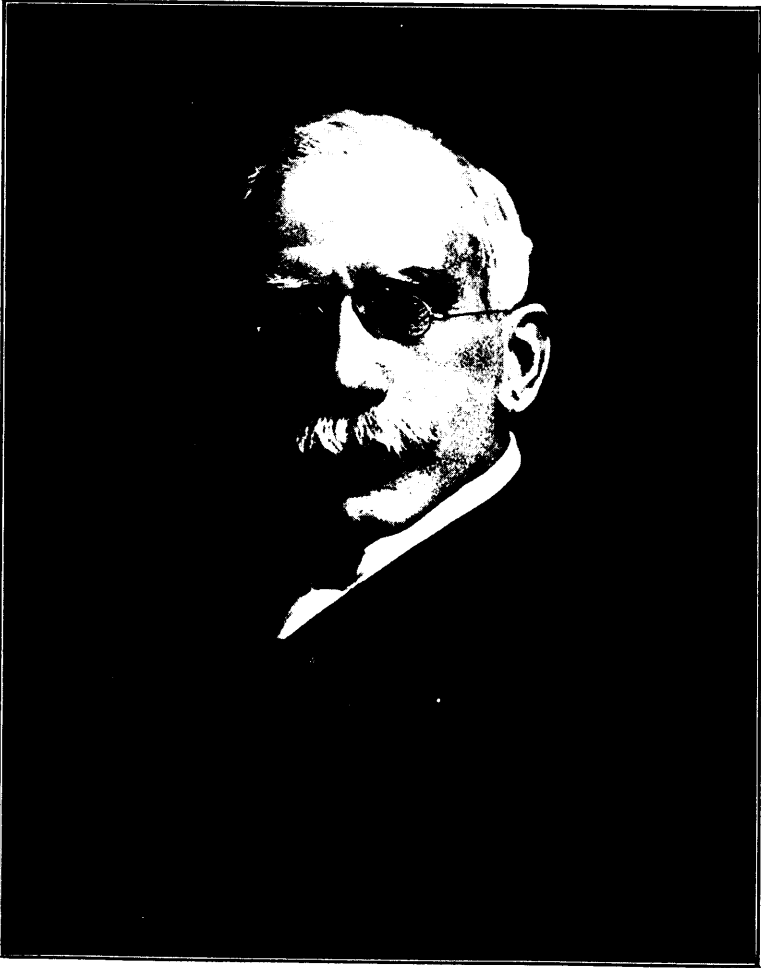
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REV. JAMES STALKER, M.A., D.D.
Professor of Church History, Free Church College, Aberdeen.

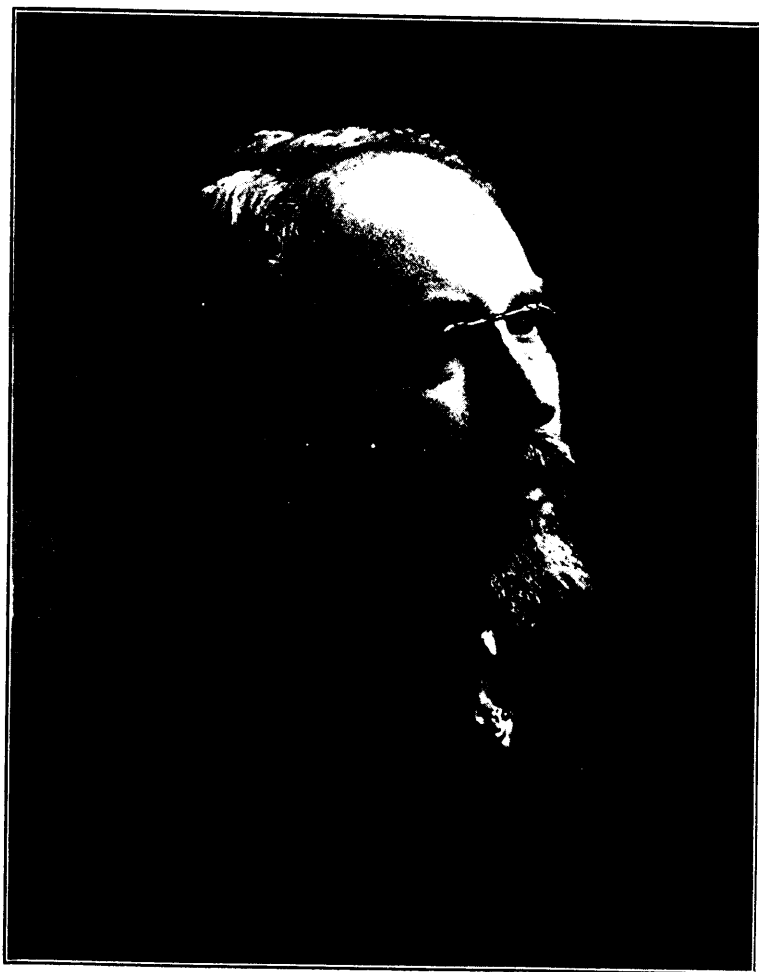
Announcement

Wm. McNeil, Esq., President of the Stave Lake Power Company, will discuss "Present Development of Water Power in British Columbia." This article will give valuable information on a subject on which the writer is an authority second to none.

"Religious Enterprises in Vancouver" will form the subject of an illuminating account of the various organizations engaged in Christian work in this city, from the gifted pen of Dr. Pidgeon.

We have made room this month for a fairly complete report of the Theological Conference. As this conference is both of historic and intrinsic interest, we believe our readers will value a record of it.

We wish to express our thanks to many readers who have given us kind words of approval.



REV. ALFRED E. GARVIE, M.A., D.D.
Principal of New College, London, England.

THE CHRISTIAN CHURCH AND THE SOCIAL PROBLEM.

By Alfred E. Garvie, D.D.

A question which is much discussed in Great Britain is whether the Christian Church should or should not bear its testimony or use its influence in regard to the Social Problem. On the one hand there are some who in the interests of what they regard as the spirituality of the Church depreciate and even denounce any part that the Church may take in public affairs. They appeal to the New Testament to justify the position of aloofness which they advocate. They point out that Jesus refused to settle a dispute about property, that He was careful not to allow His Messiahship to degenerate into leadership in a movement of political emancipation, that the Apostolic Church submitted as far as conscience allowed, to existing authority in Jewish church and Roman state, and attempted no social reform, such as the abolition of slavery. On the other hand, there are many who maintain that the Modern Church has a place in, and so has an obligation to the society around it such as the Apostolic Church had not; and insist that Christian thought and life are progressive and adaptable, and that, therefore, the continuity of the Christian experience and character does not depend on external imitation of even the Apostolic age. They further argue that the aloofness of the Apostolic Church from ancient pagan society was accidental as due to local and temporary conditions, and not essential as resulting from the character and function of the Christian Church as such in the world. A church in a hostile persecuting society has not the same opportunities, and consequent obligations, as a church in a society so far Christian that it can be potently influenced by the church's activeness and work. They admit that the participation of the Church in the affairs of the world does involve the peril that the salt may lose its savor; but they contend that the risk must be run, for must not the leaven be put in the lump if the whole is to be leavened? The revelation of God's Fatherhood in Christ implies, it is contended, man's brotherhood; and as that brotherhood is made a reality in human society in manners, morals, laws and institutions, will the Fatherhood also be more fully revealed. The first commandment—to love God absolutely—

cannot be genuinely obeyed unless the second commandment like unto it—to love one's neighbor as oneself—is honestly kept. Is it not the duty of the Church to realize this human brotherhood even as to reveal this divine Fatherhood in Christ? I may frankly confess that it is the latter and not the former position that I myself hold, and from which I write upon this matter.

As there are differences of opinion, and even divisions of interest within the Christian Church as regards economic conditions, social obligations, and political programmes, it is very difficult for the Christian Church to avoid partizanship. It is not the business of the Christian Church to advocate socialism against individual ownership of the means of production, to command all its members to leave the suburb and to settle in the slum, to identify itself with the Conservative, Liberal or Labor party. The Christian minister who in his zeal for social reform allows himself to take sides in the dispute is likely to sacrifice more influence than he can secure, and to effect less than he desires. But on the other hand there are in the Christian revelation great principles of human liberty, justice, charity that ought to be and may be applied to the practical affairs of life. A minister is not in my judgment going beyond his province when he explains and enforces these principles from the pulpit; shows some of the wrongs, injuries and ills which result from their neglect, and proves how these principles can and may be applied today. He must not supplant the conscience of his hearers. but he may to his utmost power seek to stimulate that conscience to greater sensitiveness regarding social obligations and to greater authoritative-ness in demanding the recognition and fulfilment of these.

It cannot be disputed that Jesus did teach morality as well as religion, duty to man as well as devotion to God; or rather for Him morality and religion were one; a filial consciousness towards God issues in a fraternal conscience toward man; faith energises in love. This close connection the Apostolic Church showed in the love of the brethren, which was so characteristic a feature of the Christian community that even the pagan world around took notice of it, either to admire or to deride. Whenever the Christian Church could influence imperial legislation and administration it began to do so, and would doubtless have done so with still greater moral vigor had it not by its alliance with the state lost some of its spiritual vitality. As has been very fully and thoroughly shown in a volume

of essays, recently published, *Christ and Civilization*, Christianity by necessity of its very nature has wielded a potent social influence in every age so far as the circumstances allowed, and its own spirit impelled. Probably it is the tyranny of the priest in times past, the arrogant claims of the Papacy for a temporal sovereignty, that has made so many Protestants today so anxious to keep the Church and ministry out of politics. But if it be clearly understood that the Church as a religious community claims only to bear a moral testimony and wield a moral influence in the affairs of the community, no ground for such fear or suspicion remains.

The view which an arbitrary alliance between Church and State forced upon English Nonconformists and Scotch dissenters, that State and Church so differed in their functions that they must be kept apart, must today be modified, inasmuch as the modern state has been more and more moralized—one could almost say Christianized. As long as the State was conceived merely as maintaining law and enforcing order for the protection of person and property by physical force in the last resort, it was right and fit that the Church should hold aloof from it, for in the concerns of the soul force is an invader and usurper. But the State has been assuming functions that the Church once discharged, but which it could not in the complex society of today continue adequately to discharge. Education, care of the poor, have passed from Church to State. Private philanthropy is breaking down under the load that the modern conditions and the modern conscience would impose upon it; and it is becoming more and more evident that the community as a whole must through the organs of its common life in municipal administration or parliamentary legislation take over many services to the sick, the helpless, and the needy that have hitherto been partially and imperfectly rendered by individual effort. Popular opinion needs to be educated, and public sentiment needs to be stimulated to secure that the State shall discharge the tasks inevitably imposed upon it; and the Church is not going beyond legitimate and necessary testimony and influence in securing progress in this direction.

What has been without exaggeration described as the Industrial Revolution of the last century has at last in the nations that stand in the forefront of human progress brought about economic changes, which, while on the whole contributing better conditions of life for the many, yet have introduced difficulties and perils that must

be faced. The struggle for existence seems keener, for labor there is greater uncertainty of steady employment; there is physical deterioration, resulting from the condition of living in a great city; the extreme of poverty exists alongside of the extreme of luxury; there is conflict of interest between Capital and Labor; the social gulf between rich and poor seems to be widening. These are only some of the evils which today constitute for us the Social Problem. Individual effort, private philanthropy, is quite inadequate to solve it; the whole community must accept the solution as its trust and task. The State may and must provide the machinery, but the driving power is in personal convictions and aspirations as to what society can and ought to do for even the worst or the weakest of its members. Under these conditions can the Christian Church stand aside idle? Many of these social efforts are furthering the realization of the Christian ideal of manhood for mankind. God himself has surely been working in these modern movements and for the Christian Church to remain indifferent and indolent would be nothing less than a refusal to be a fellow-worker with God.

While I write from the British standpoint, yet, different as are some of the conditions of the Social Problem in Canada, even the new nations have their perplexities and difficulties, and if they will act promptly with wisdom, justice and grace, they may prevent the Social Problem in their midst assuming so gigantic proportions and so threatening an aspect as it has in some of the older lands. The follies and wrongs of the past need not be repeated in the present. Why should the new nation not protect itself at once against some of the social evils that the private ownership of land involves by the necessary restriction of the rights of property when they conflict with the claims of humanity? Why should the congestion of population in the city be repeated in America as in Europe? How to assimilate to a common civilization, culture, and morality, the many nationalities at various stages of development which are coming into the land in such growing numbers—this is a new difficulty for which this land must find a solution. Moral standards are in peril of being lowered, and moral habits of being weakened in a new community, when the old traditions and conventions which keep many people in the right way have loosened their hold. A communal conscience needs to be created afresh. Most have come to the new country to better their lot, to get on in the world, and there is inevitably a strong

tendency to push as quickly as can be along the path of material prosperity. Mammon asserts his dominion just when the old associations with things higher have begun to lose their influence. There is a danger of a materialized civilization, and that will not be kind and just. Unless a social ideal of the Christian type gains the supremacy, the social problem will be no less acute, although it may be different in form in a new nation as compared with the old.

On the churches of a land such as this lies, therefore, a very serious responsibility. It rests with them, and especially the ministry, to determine whether Christ or Mammon shall make the economic conditions, the social relations, the moral ideals of the nation. The mere repetition of the moral maxims of former days or of the old motherland will not meet the present pressing necessity for moral guidance under new and hitherto untried conditions.

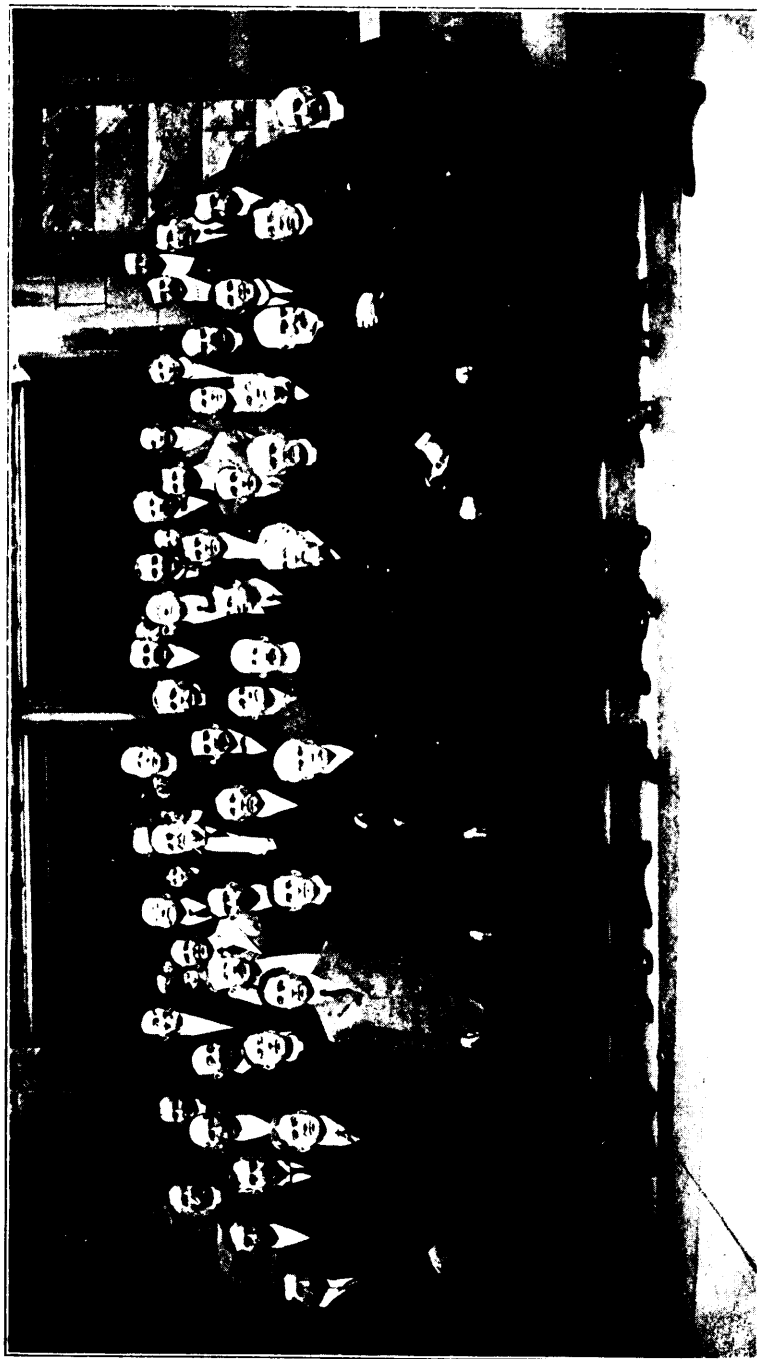
As one who for a brief time must be only a spectator, and cannot attempt to be an actor in the drama of thrilling interest and profound significance for which this country is offering so vast a stage—the making of one of the great nations of the world—I venture to offer these remarks to my younger brethren in the ministry to indicate to them the greatness and the urgency of the duty which is laid upon them as the leaders and the teachers of the Christian churches to inspire all Christians in the land with the holy purpose, “Canada for Christ.”

I have heard many cry out against sin in the pulpit who yet can abide it well enough in the heart, house and conversation.

—*Bunyan.*

Men differ more in their amounts of *will* than their amounts of *can*. The practical consideration is not “How much *can* I do?” but “How much *will* I do of what I can?”

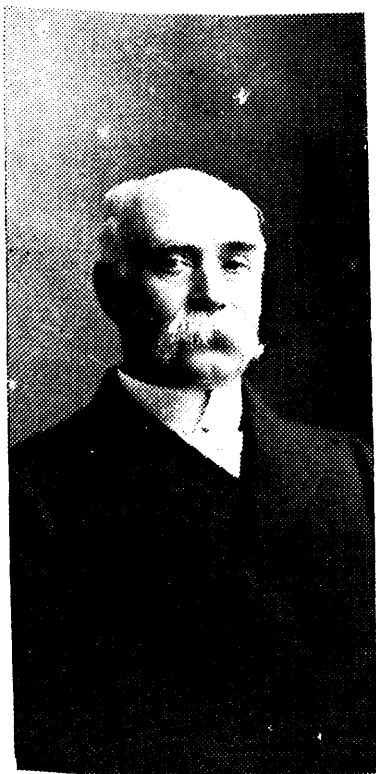
—*W. C. Gannet.*



FIRST PACIFIC COAST THEOLOGICAL CONFERENCE, JULY 24-28, 1911

THE INTRODUCTION AND PROGRESS OF PRESBYTERIANISM IN BRITISH COLUMBIA.

By Rev. Dr. Campbell, Victoria.



This is the Jubilee year of Presbyterianism in British Columbia, for fifty years ago the Rev. John Hall was sent by the General Assembly at the Presbyterian Church in Ireland to Vancouver Island, which then was considered so far away that it was as in the list of Foreign Mission fields. He preached the first sermon in British Columbia under Presbyterian auspices in Victoria on the last Sabbath of June, 1861. On the third of February, 1862, a meeting was held to organize a congregation, at which fourteen young men were present, with Mr. David Cameron, Chief Justice of the Province, in the chair. This motion, made by Alex. Loury and seconded by Alex. Wilson, "That this meeting do now organize itself into a congregation to be called the *First Presbyterian*

Church of Vancouver Island." Immediately after this became the resolution of "The gallant fourteen," a small committee was appointed to secure a site on which to build a church, and three men were elected trustees of the property, of whom the Honorable the Chief Justice was chairman. In due time a lot was purchased at the corner of Blanchard and Pandora streets for \$1,100. There the corner stone of the first Presbyterian Church was laid in March, 1863, and the church was formally dedicated for public worship on the 15th November of the same year. On this history-making event—the church dedication—the missionary was assisted

by the Rev. James Nimmo, who arrived from Scotland a few months before. He preached the morning sermon and the Rev. Dr. Evans, of the Methodist Church, preached in the evening. Thus "the Blue Banner of the Solemn League and Covenant," the Magna Charta of Scottish liberty, was cast to the breeze on the Pacific slope just fifty years ago, where still stands First Presbyterian Church, and which has ever since kept it with laudable pride and dignity floating at the masthead the preaching of the gospel.

The bell which called in sweet, deep musical tones the people to worship God at the dedication of the church on that beautiful Sabbath morning of fifty years ago, still rings out its Sabbath reminder, calling the congregation to come up to Zion to "Worship God in the beauty of holiness."

The congregation recently took initial steps to erect a new building, for although the church has been more than once enlarged and improved during the last half century, a new church is needed, one which in all its appointments shall be in keeping with the times and the progress of the city, a city which is not only a commercial center but also the seat of government—a residential city, one of splendid homes, magnificent parks, beautiful drives, and most delightful climate; a city surrounded by enchanting scenery, in the distant background of which are Mount Baker, the Cascades, and the Olympics, all of which combine to make one feel that nature combined the experience of "her prentice hand" in selecting other sites, to make that of Victoria the most pleasing the mind can imagine, and the most desirable spot in any country in which to build a city.

Soon after the church was dedicated Mr. Hall resigned, Mr. Nimmo was withdrawn, and the Colonial Committee of the Church of Scotland sent out the Rev. Dr. Somerville, who, after two years, owing to trouble over the Church property, withdrew, accompanied by a large portion of the congregation, and organized St. Andrew's Church of this city, which under a succession of pastors developed into a strong, vigorous congregation, the present pastor being Rev. W. L. Clay, B.A. After Dr. Somerville left First Presbyterian Church, he was succeeded by Rev. D. Gamble, Rev. Dr. Reid, Rev. D. Fraser, and the present pastor, whose induction on the 22nd June, 1892, was the last official act of the Presbytery of Columbia, which that summer was divided by the General Assembly into

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Presbyteries, viz.: Kamloops, Westminster, and Victoria, to constitute the Synod of British Columbia. This Synod occupies the territory covered by the Presbytery of Columbia.

The year after Rev. John Hall arrived from Belfast in Victoria, the General Assembly of the Canadian Presbyterian Church sent the Rev. Robert Jamieson to New Westminster, where he organized St. Andrew's congregation, and built the first church there. After two years of faithful service he resigned his charge, which was in connection with the Presbytery of Toronto, and removed to Nanaimo, where he organized St. Andrew's congregation, and also built the first church there. Thus Dr. Hall and Mr. Jamieson, who have both passed away, introduced Presbyterianism into British Columbia, the one being the apostle of the Presbyterian Church in Ireland to Vancouver Island, and the other that of the Presbyterian Church in Canada to the mainland. The one came to the Province in 1861, and the other in 1862.

The seed which these two faithful men have sown has taken vigorous root, so that there is no part of the Province in which the Presbyterian Church is not well organized, and doing good work. The one minister in Victoria of fifty years ago developed into over a hundred ministers in the Province, and scores of missionaries, and the one congregation has developed into over three hundred congregations and mission fields.

I cannot close without stating that the jubilee of the introduction of Presbyterianism into British Columbia was observed in the First Presbyterian Church, Victoria, on the 25th June, when in the forenoon Rev. Professor Stalker, D.D., of Aberdeen, Scotland, preached a suitable sermon, the pastor administered the sacrament of the Lord's Supper, and Principal Mackay gave appropriate post-communion address. Dr. Mack preached again in the evening to a crowded church.

On Monday evening a platform meeting was held, with his honor the Lieutenant-Governor in the chair. Addresses of greeting were given by the honorable acting premier, Dr. Young, by Dr. Stalker, Principal Mackay, the chairman of the British Columbia Methodist, a representative of the Anglican Church, and Mr. Wilson, who was at the beginning of things here ecclesiastically, and also by others.

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THE THACKERAY CENTENARY.

has supplied a quantity of material for recent magazines, and directed attention to one of the ablest writers of the nineteenth century. The variety of Thackeray's writings has made it difficult for critics to label him. He could weave an entertaining essay or turn a smooth ballad; but he is unquestionably most widely known for his novels. In fiction the popular mind has always regarded him as the rival of Dickens. The fact is that the two novelists worked in such different fields that we have no reason for comparing them, beyond the accident that they came before the English public at the same time. We have no doubt that more of popular interest will be displayed in the Dickens Centenary (due to occur in February, 1913) than is now manifested in honor of Thackeray. But Thackeray's culture and reserve appeal to a type of mind that is not attracted by the extravagance and sensationalism of Dickens. Thackeray's portrayal of the shams of life has alienated some, who are led to regard him as a despiser of humanity. Thoughtful critics, however, see him in a different light. Although his outlook on life inclined him to pessimism, he is no conscienceless scoffer, but an earnest moralist and prophet, who employs the weapon of satire. If his penetrating mind unveiled the wretched insincerities of society, it perceived also the

value of goodness and the charm of honor. His work is so deeply based on a discriminating analysis of human nature that we cannot conceive of a future age that will not find in it delight and profit.

* * *

THE SITUATION IN BRITISH POLITICS

seems to have cleared. While a few irreconcilables will continue to fight against the inevitable, their opposition will not command much attention. In their prudent surrender the Unionist leaders have saved their party from the indignity of being outvoted by a regiment of Mr. Asquith's supporters. It is fortunate for the good name of England that the farce was not played out. No loyal subject would wish to see the venerable Upper House crowded with peers created only to confound the peerage. We may conjecture that in the days before the announcement that resistance would cease, many an ardent Liberal was examining himself as a candidate for the office of an emergency peer, but hopes or fears of such abnormal elevation have faded into decided improbability. The vehement language and unparliamentary behavior of the extreme Unionists seem to indicate that they at least had entertained a hope that the King would not consent to the Government's avowed intention. But we are not living in the days of Charles I., and the will of the people cannot long be defied.

What a House of Lords despoiled of the veto will be useful for, time will determine. Many people seem to think that its abolition is the logical consequence. A cartoon has been published which represents Lord Lansdowne drinking the hemlock. But when the monarchy lost its weapons of tyranny it became the centre of unbounded loyalty, a power in harmony with national advancement; and a reformed House of Lords, embracing as it still does so much of the political genius of England, may yet, as an advisory body, regain more than all the prestige and glory it has lost.

Eek Plato seith (whoso that can him rede)
The wordes mote be cosin to the dede.

—Chaucer.

WHERE CHRIST ABODE.

By R. G. Dunbar.

Grim were the clouds when the sun was set
 And against the stars they conspired anon,
 And the lurid lightning the precipice met,
 While Salem wearily slumbered on.

But the wind awoke and solemnly sang
 In the frowning vale where the Kidron flowed,
 And Jehovah's thundering cadence rang
 On the Mount of Olives—where Christ abode.

FIRST PACIFIC COAST THEOLOGICAL
CONFERENCE.

It means much for the religious life of any community that the pressing theological problems of the day should be forced upon its attention. No one could attend such a gathering as the First Pacific Coast Theological Conference, held in Vancouver during the last week of July, without having his information widened and his spiritual life deepened by the able and lucid discussions of vital questions which made up the programme. Differences of opinion did not fail to appear; but what there was of disputation was carried on in such a spirit as to win admiration for the Christian theologians, as the worthy leaders of thought and counsellors of society of today.

By right of merit the dominating figures of the conference were the two celebrated scholars from the Old Land, who had already made us their disciples in the lectures we have heard from them in Westminster Hall. Dr. Stalker, kindly, humorous, eloquent and magnetic, ripe in scholarship and experience, cast the charm of his personality over the gathering; while Principal Garvie, who combines with a touch of Celtic mysticism, force and fluency of utterance, keen and rapid thought, frank and unbiassed judgment and a

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certainty and definiteness of conviction, must have given a stimulus to religious faith, the effects of which will be far-reaching.

The genesis of the conference was outlined by Principal Mackay, president of the committee, at the opening session. The Pacific Coast had felt its isolation from centres of thought, and a desire had sprung up for some gathering in which there could be an interchange of ideas on the topics of present day theological discussion. The visit of two distinguished writers and teachers seemed to make the present an opportune time to initiate the conference, and when the suggestion was made to ministers in Seattle and other cities, it was so favorably received that the Ministerial Association proceeded to appoint a committee to make full arrangements. The committee consisted of Rev. Principal Mackay, Rev. A. M. Sanford, Rev. Dr. Perry, Rev. Principal Vance and Rev. J. K. Unsworth (secretary).

The attendance was a matter of encouragement to the committee, as not only 125 delegates but a large assemblage of Vancouver people of all denominations were present at the meetings.

The conference decided to meet next year at Seattle, and the committee for next year will be under the chairmanship of Rev. E. L. Smith, D. D.

PRINCIPAL GARVIE'S LECTURES ON PAUL'S GOSPEL.

The opening lecture by Principal Garvie on Monday night introduced his series on St. Paul's Gospel. With fine insight the speaker delineated the character and experience of St. Paul. The essential part of St. Paul's Gospel was derived from his experience at the time of his conversion. That experience could not be regarded as an illusion. It was in reality a manifestation of Christ. In our day it had become the fashion to speak of the progress of Paul's thought. This had been traced in the order of his letters. But men had first arranged these in what they thought an order of development, and then argued from this arrangement the evolution of Paul's belief. The speaker regarded Galatians as the earliest of the letters. How was it that a man over forty-five years of age should experience such a development in his mental outlook, in a period of strenuous activity when time for reflection was impossible for him? Did not his gospel rather take its form in the years of retirement immediately following his conversion, before he

began writing epistles? Paul's mind was not evolutionary but revolutionary, and the germ of his theology was in the revelation he received at his conversion. Dr. Garvie regarded Paul as a scholar, a statesman, a seer, a saint and a slave of his master, Christ—the last being the title that the Apostle himself would have preferred.

The second lecture on this course was on the Christology of Paul. Paul's central thought is of a Christ who has risen and resumed a bodily form. He gives no support to the thought of a purely spiritual resurrection which finds expression in some modern writings. Yet the risen Christ is also a life-giving spirit; and Paul's conception of spirit, based on Old Testament views, meant the wisdom and power that inspire men. Christ was endowed with this spirit from God, in order to create a new humanity, sinless and immortal. The fact of the resurrection added to the dignity and authority of Christ. With the early Christian thought of the Lordship of Jesus, Paul was able to reconcile his ardent Jewish monotheism. The sovereignty claimed by Christ was a mediatorial sovereignty. Some people pray to Christ instead of to the Father, and their conception of God ends with the human personality of Jesus. Paul, in 1 Cor., 2, shows that he thought of Christ as (1) the son of God's love, (2) the *image* of the invisible God, (3) first-born of every creature. Paul does not conceive of Christ as limited to time: He is the eternal object of God's eternal love. Dr. Garvie's careful analysis of the kenotic passage in Phillipians showed that the object of Paul was to correct vaingloriousness in the Phillipians, and described of Christ's voluntary humiliation as "the sublime moral example of seeking greatness by humility."

In his following lectures, Dr. Garvie discussed Paul's religious problem of forgiveness, his moral problem of deliverance from sin, and his historical problem of the providential dealing with Jew and Gentile. Paul addressed himself to the problem of forgiveness with a conviction of what he called "the wrath of God"—a divine hostility to human sin. This is not merely a Jewish conception, but is a universal experience; witness the sense of it in *Macbeth* and the *Scarlet Letter*, and in the torture of conscience that all have felt. Judgment is implied in it. The idea of judgment should not be travestied. "We want to be evangelical, but we want to be so in perfectly ethical and rational way." The righteousness of God is

not a commodity that can be earned by observance of law, but a gift accepted by faith. There is nothing legal or forensic about it. God *reckons* men righteous in order to *make* them righteous. Paul connects this gift with the death of Christ. Three aspects of this were dealt upon: (1) Propitiation; (2) Redemption; (3) Reconciliation. "My own conscience," said the speaker, "could not accept forgiveness unless conscious of guilt involving punishment. The echo of that is in my repentance. These are moral ultimatates and if we do not feel these we cannot understand this thing." Men are called to a reconciliation, to abandon their mistrust of God.

The moral problem was very acutely felt by Paul. He had sought deliverance from moral weakness. Paul does not mean by "the Flesh" simply the tendency to sensual sin. The body is capable of sanctification, and not necessarily sinful. This is not mere rabbinism. In man's moral history innocence does not continue. The struggle against grosser sins is not the most intense struggle. Paul derives the *flesh* through Adam, but we cannot take the story of the Fall as literal history. Paul established this idea of universal sinfulness inductively, and it is only in the fifth chapter of Romans that he mentioned Adam. "I venture to say with all possible emphasis that Paul did not base his view of the Atonement on the case of Adam." Yet science is wrong in minimizing the influence of heredity today. Early environment combines with heredity to confirm sin, but the fact of forgiveness is reassuring, and gives a sense of conquest, a new motive in the life. We experience what Dr. Chalmers called "the expulsive power of a new affection." "Who can estimate what human gratitude for divine generosity in sacrifice may accomplish?" We can be free from sin in the measure in which we are filled with God.

The historical problem faced Paul as the Apostle to the Gentiles. The Jews had been the chosen people, but now the favor of God seemed turned from them to the Gentiles. Had God changed His purpose? Paul felt that for him the law had been superseded by Christ. This led him to recall the fact that the promise had been given before the law. What then was the purpose of the law? It was designed to provoke transgression and to awaken restraint. In order that sin might seem exceeding sinful, morality must become self-conscious, and men must feel their insufficiency. The law had failed to restore humanity because it is a matter of the letter, not

written on the heart. But it represented a stage in the discipline of man—it was a pedagogue, leading us to Christ. The seeming rejection of Israel is only partial and temporary.

Paul cherished a noble vision of the Future. The meaning of human history is Christ the head of a ransomed humanity.

In answer to questions in open conference Dr. Garvie explained Paul's view of death, the resurrection, and the atonement.

PROFESSOR STALKER ON THE HISTORY OF PURITANISM.

Any attempt to summarize the course given by Dr. Stalker on the history of Puritanism would necessarily take from the original those literary qualities which lend such attraction and power to all the utterances of the veteran professor. Yet perhaps we may wisely recall here some of the leading features of these lectures.

Discussing the causes of Puritanism, the lecturer emphasized the fact that the opposition forces which resulted in Presbyterianism in England were confined for a century or more within the national church. The Reformation under Henry VIII. and Elizabeth was incomplete. Puritanism demanded changes in ritual, but the chief subjects of controversy were the form of church government, and the doctrine of predestination. The Puritans adhered literally to the Scripture. They were for abolishing everything for which they could find no support in Scripture, while their opponents were willing to retain from Roman Catholic practices whatever Scripture did not expressly condemn. The historian must regret that both sides were often blinded by these differences. Piety was not confined to either side, and if they could have seen this they would have been spared many bitter experiences.

In the time of Elizabeth, Puritanism already attracted a good deal of attention. But the Marprelate controversy did not commend the Puritan cause, and Elizabeth restrained the movement by severe persecutions. Her aim was to enforce church attendance, and this was done on pain of imprisonment. The lecturer dealt humorously with the attitude of James I. to the Puritans, as displayed at the Hampton Court Conference. James plunged eagerly into theological debate, and was praised for his zeal and wisdom by friendly divines. But his accumulated resentment against Presbyterians led him rudely to snub and dismiss the Puritan members of the conference. The

Divine Right of Kings, as held by James, was soon preached by court divines, and in the reign of Charles II. belief in it was imposed as a condition of clerical office.

Dr. Stalker drew an apt comparison between Laud and Wolsey; and added that "while Wolsey was a statesman and only by chance a prelate, Laud was a prelate and only by chance a statesman." Laud's qualities of tenacity, ardor and narrowness might have made him a grand inquisitor or founder of a monkish order. Between Strafford and Laud Puritanism seemed crushed, but in 1640, in the Long Parliament, it displayed its true force. Cromwell saw what was required to defeat gentlemen of spirit, and organized Puritanism as an army of the Lord. Its triumphs in the Civil War are a testimony to "the superiority of brain and character over blood and money."

The lecture on the Westminster Confession proved highly interesting and instructive. The speaker quoted from Robert Baillie's quaint description of the sessions of the Assembly, and remarked on Baillie's evident appreciation of the ability and learning of his fellow-members, most of whom were, of course, English. The work of the Assembly was fourfold: It had to do with the framing of a Confession of Faith, and a Catechism for instruction, to discuss matters of forms of worship, and to settle on a system of church government. The result forms the ripest fruit of the Reformation tendency to make confessions. The confession and the catechism, though strangely rejected in the land of their origin, became a living force in Scotland. It was well for the Scots that they received their confession from a more liberal environment than was possible in Scotland at that time.

From a group of illustrious leaders of Puritanism, embracing such names as those of Milton, Bunyan and Cromwell, Dr. Stalker selected, for special study, Richard Baxter. From the life of Baxter incidents were drawn to illustrate his character. "He played a *large* rather than a *great* part in public affairs." Where he touches public matters in his writings, he is mainly a rigid theorist, rarely moved from this attitude by the genial influences he felt. He stands in strong contrast to Cromwell, whom he never appreciated. He adhered to principles, without understanding the current of his time. As an ecclesiastic he was equally unpractical. It was said that his party consisted of a single man, and was not even then always in

perfect harmony. His discursive mind, informed with vast learning, made it impossible for him to confine his statements of religion to the doctrines of a catechism. There was a vein of scepticism in his mental nature, and it was his deep experience of grace that was the anchor of his faith. Among the 168 volumes of his writings there remain in public esteem only two books, the "Reformed Pastor" and the "Saint's Rest"—books which he himself probably thought little of as compared with his argumentative writings. The former of these is an unconscious picture of his own ministry; the latter, from one point of view, is a dirge on the suffering and vanity of human life, but "so long as the world is full of tears, this little book will endure."

The closing lecture of the course was on the Royalist divines, Taylor, Hooker, Hall and Fuller. In contrast to the Puritans, these men possessed the charm of literary grace.

In closing, Dr. Stalker traced the results of Puritanism in the rise of Democracy, represented particularly in the United States. The Puritans thought more of improving the individual than of improving his conditions of life. They would have better people for the houses, rather than better houses for the people. They acted on the Christian principle that the soul of a man is worth more than the whole world.

THE PROBLEM OF FREEDOM AND AUTHORITY

was clearly set forth by Rev. R. J. Wilson. The speaker outlined the growth of a hard and fast dogma in the Church of Rome, and contrasted this with Luther's view, which placed the seat of authority in the judgment of the individual; witness Luther's rejection of the Epistle to James, and disregard for the Book of Chronicles. The essence of Protestantism is freedom of judgment. There had arisen in it strong parties who reverted to a hard and fast dogma, but the true Protestant attitude is represented by Coleridge, when he said: "I believe the Bible inspired because it is the only book that *finds me*." Theology must always be sought after, though no system could be other than ephemeral. "There can be no *saving doctrine* of salvation; and authority must rest in the experience of the individual."

THE ATONEMENT OF MODERN THOUGHT

formed the subject of a thoughtful and masterly lecture by Principal Mackay. The lecturer gave a short survey of the history of doctrines of the Atonement, explaining how the older statements of it were based on a different interpretation of God and the universe from that which we now have, and any new view must take up the partial truths which the old statements contained and at the same time do justice to the new views of God and man which modern science, philosophy and biblical study have brought. Such a view may be found in an interpretation of the Atonement which makes it a revelation of the fullness of the nature of God as holy love, and a two-fold revelation: First, what man ought to be as seen in Christ; and, second, what sin makes man as seen in those who did Him to death. This double revelation brings to bear upon the soul of the divine presence in such a way as to engender repentance and make forgiveness possible, thus making man one with God, in a new harmony which makes him also an atoner.

PSYCHOLOGY AND THEOLOGY.

One of the most interesting and helpful papers of the Conference was that on the Contribution of Psychology to Theology, by President Penrose, of Whitman College, Walla Walla, Wash. President Penrose showed an intimate acquaintance with every phase of his subject, which gave to his paper a clearness and a mastery of detail which carried his hearers on from beginning to end with increasing interest. He held that Psychology had not so much contributed to Theology as prepared the ground for a fuller statement of that science. He showed how the attitude of many modern psychologists seems to weaken our belief in personality and the facts of the religious life. When the phenomena of the mental life are studied simply as phenomena, without enquiring as to what they presuppose, a temper may be engendered which is careless to all the postulates of religion and may seem hostile to them. But when it is remembered that the field of Psychology is the study of psychic phenomena as they are found, without any attempt at their philosophic interpretation, it is seen that Psychology really contributed a great deal to Theology. Its greatest contribution is in the realms of personality. It has contributed a great deal in recent years through the medium of its greatest modern discovery, the subliminal con-

sciousness. Many of the phenomena of religious experience are for the first time beginning to be understood when seen in their relation to the subliminal. But the recent attempts to account for the divine element in the consciousness of Christ through reference to this region, while suggestive, may easily be carried too far. The divinity of Christ is quite evident and vital in the conscious state as any other part of His experience. In conclusion, President Penrose showed clearly that while the study of Psychology as followed in many modern institutions may seem subversive of religion, it, like all the other natural sciences, is providing material and clearing the ground for the Theology of the future.

THE MODERN CHALLENGE TO CHRISTIANITY

was treated by Rev. Murdoch McLeod, D. D., of Tacoma, and Rev. F. J. Van Horne, D. D., of Seattle. Dr. McLeod gave an illuminating account of the claims of the Ethnic Faiths, showing how by their half-truths they are able to attract devotees, but declaring the right and power of Christianity to take their place.

PRACTICAL ASPECTS OF THE CONFERENCE.

That Theology is vitally related to the problems of the hour was a fact forced upon the consciousness of those who heard Rev. W. Lashley Hall in his able lecture on "Christianity and Brotherhood in Social and Economic Spheres." The speaker gave no uncertain utterance to the church's dissatisfaction with present economic conditions. People, he said, were awaking to the tremendous incongruity between things as they are and as they ought to be. He pointed out the contrast between the spirit of the New Testament and of the newspapers of today with their sensational depicting of unhealthy phases of life. He urged his hearers to sympathy with the unhappy struggle of the miner and factory hand, whose work is in such joyless and loveless surroundings that to them the Gospel that God is love is unbelievable. The church must take the responsibility of attacking economic evils and Christianizing economic power; and despite the present disregard of the ethics of Christ in commercial life, the church is able, if she is willing, to remedy the situation.

"The Spirit of Christian Brotherhood Among Nations" was the theme of a lecture by Rev. E. L. Smith, D. D., of Seattle. Dr. Smith regarded the economic waste of the support of armaments as unchristian, and looked for the day when, with the dissemination of a stronger Christian sentiment, nations would turn from these to more humane pursuits. He dwelt on the present negotiations between Britain and the United States as evidence of a rising tide of brotherhood destined to break down all artificial walls of exclusiveness.

HIGHER CRITICISM.

No utterance heard at the Conference was more optimistic than Dr. Stalker's reply to Mr. Unsworth's question regarding the influence of Higher Criticism on the evangelical spirit of the churches in Great Britain. Dr. Stalker alluded to the intense anxiety of earnest Christians whom he had known who had passed through the conflict of new scientific views with old doctrines of Scripture. It was greatly to the advantage of the Scottish church that the leaders of Higher Criticism, such as Dr. Robertson Smith, commended their point of view by lives of deep spirituality and evangelical zeal. The church had emerged from the controversies it involved with no real loss, and had learned to accept the reasonable results of criticism. In this country, where there still exists apprehension on the part of some, teachers of the modern views should deal gently with those who cling to traditional doctrines, and all will come to see that the Bible is not less revered and not less powerful because of the change in our interpretation of it.

THE LUNCHEONS.

(Report kindly contributed by Rev. Mr. Unsworth.)

Three times the theologians adjourned from the uplands of Theology to the pasture fields to which all steps tend. To speak in plain prose, we lunched together in St. John's lecture room, being hospitably entertained by the ladies of the Westminster Hall Guild, of the Baptist churches and of the Methodist congregations. The luncheons were fine opportunities for social intercourse and for that blending of the denominations and the nations which has been one of the by-products of the Conference. The presiding officers were

Principal Mackay, Dr. Perry and Rev. A. M. Sanford. The speakers were many and in fine form and each man had at least one good story to tell. Dr. Garvie was called up twice and proved himself as good a vaconteur as an expositor of Scripture. The hearty words of fraternity so eloquently voiced by the two Anglicans, Rev. Mr. Lloyd, of Canada, and Dr. O'Malley, of Colorado, made a fine impression on the Conference and especially on the doughty English Nonconformist principal who is not accustomed in this country to such a generous bill of fare. The Americans spoke well and warmly of the Conference and Vancouver hospitality. They called attention to the fact that coincident with their arrival in the city the American battleship slipped into the harbor and flung "Old Glory" to the breeze. Its protection was not needed.

Delegates' ladies were also guests and in all from eighty-five to ninety sat down each day to luncheon. The last minutes of the last luncheon was an untheologianlike demonstration of uproarious cheers, "three and a tiger," for the distinguished two whom as scholars we respected more than before and whom as saintly teachers and unselfish brothers we had in the few days come to love. The cheers sobered and became musical in the doxology, and this ended our festivity. To this, ladies of the churches, much thanks. To Theology, you may not have contributed largely but in real religion and social unifying you are worthy of a doctor of divinity degree.

ON RE-READING JOHN BUNYAN.

(By A. O. Paterson, M.A., Editor "*Blue and Gold*," 1910.)

How often one wishes he could have the pleasure of reading certain books again for the first time. The thrill which Keats expresses so admirably in his sonnet on Chapman's Homer has been felt by us all, but which of us has been able to call up a second time the visionary spell? For visions are like sunsets—they appear in golden splendor once, then fade. Like Wordsworth, we are apt to find that the sunset-vision which gleamed upon our eyes from certain pages read in the long ago, take on a "sober coloring" when we turn to them in later years. A certain glory seems to have departed from the earth. This is perhaps particularly true of one's first book and

the early impressions which it made, and when that book happens to be the allegory of the Bedford Dreamer, one approaches it again with trepidation as though without the "*open sesame*" he were entering on enchanted ground. And yet, just because of this the experience has something of the zest of adventure. It is like seeking again the springs of life and discovering the heart of childhood. One finds in so doing that his mind is like a palimpsest; the earlier thoughts and feelings are overwritten by the more mature, and no chemical of memory can quite restore the fair chirography of the original. Yet though the experiment is accompanied with a certain disappointment, it brings, in the case of this immortal allegory, ample compensations. For John Bunyan has a message to the mature mind as well as to the child, and his message is one that is most pertinent to the spiritual needs of our world today.

The great beauty of a book like the "*Pilgrim's Progress*" is that one is made to travel in a world of substances. There is verisimilitude about everything. One feels that he is seeing "face to face." And the reason for this is found in the triumphant faith of the writer. He possesses that faith which is the "substance of things hoped for." Hence the strong, valiant note of reality which sounds throughout his pages. It is just this note of faith that needs to become resonant today. We have had too much apologetic Christianity in pulpit and in pew. Timorous and mistrust have been too much in our company and made us quake before the lions. The tempest "crackling on the leads does not ringing spring from brand and mail," for when the storm is on we seek cover. Our strongest reason why we have so few young knights of God entering the ministry today is because there is a dearth of this "substance of things hoped for." In this age of the practical in commerce and mechanism there is need to make salient the higher practical. The *Zeit-Geist* is throwing down the challenge to the Holy Ghost. It is ours, as champions in the Church and Christian ministry, to take up that challenge. We have have got to fight fire with fire, and no flame is so consuming as the Spirit of God if we really possess it. As a minister I must be able to say to men, "You think you are dealing in realities over the counter, but know assuredly that I am dealing in the most unquestionable realities over this pulpit." Let this be the tone and temper of the Canadian ministry and our superintendents of missions won't have to go recruiting so often in lands beyond the seas. We

will have a larger growth of ministers in our own land. For a cause however good espoused in a weakling manner never rallies many to its support. Strength does not apologize; faith needs no apology. Faith is the "voice of health" in the soul. A mountain cloud-crowned, challenges our souls; we gaze up to it in awe and wonder as one of God's masterpieces in sublimity. When thus mountain-like and more sublime Faith shall rise within the Church, she won't have to cozen or beguile the multitudes; she shall command where now she seeks, and shall lead the spirits of men upward in eager adoration to Him whose is the strength of the hills.

Because John Bunyan has this Faith there arises in him like dawn upon the mountains the radiance of Joy. His style possesses the most charming *naivete* and has the lilt and rythm of song. There is in it a lyric sweetness that comes trippingly to the ear. A sort of joyous overflow, the exuberance of a well-toned nature springs from him. He possesses the "voice of health," and ever and anon his pilgrims break forth into singing. This lyric thread runs through his allegory like a brook in a rich and spacious landscape that, through many mazy windings, appears, is lost to view, and then appears again. Joy is Faith's coronation; it is the effulgence of reality. Joy is the inner opal-glow of Christ; it was part of his great legacy to His disciples. On the finding of reality each heart involuntarily bursts forth into its eureka-song. If the Church has found and possesses Christ, can she escape His Joy? If she is really sitting at the Bridal Feast, must she not also be appareled in this wedding garment of the King?

Business and pleasure are the two magnetic poles of mundane life today, and on this puny round men are spun about in the giddy whirl. The Spirit which of old brooded over the face of the deep, broods over humanity today and through us He works to build a larger, calmer and more spacious world—a world for men, not a doll's house for marionettes. To the world's business we must oppose the sublime reality of Faith; to its puerile pleasure supernal Joy. These are the magnetic poles of that world whose shadows are to flee away in the universal radiance of the Son of Man.

Wealth may seek us, but wisdom must be sought.

—Young.

STUDENT LIFE IN HOLLAND.

(By *R. Van Munster, M.A.*)

The writer wishes it distinctly understood that this is not an autobiography, but a statement of facts which have come under his personal observation, and which he has arranged in the form used for purposes of convenience only.

From my early school days it was decided that I should be sent to the University if ways and means could be found. I had learned as much as was possible in the "Christian School" of our village (so called in contrast with the Public School, where the Bible was barred and "only morality" was supposed to be instilled in the young mind) and had for the last two years supplemented this knowledge at a Normal School in a nearby city.

Fortunately at this critical stage I managed to secure a family scholarship, established in the sixteenth century, for the descendants of the donor, which arranged for the expenses of a high school training and of five or possibly six years' study at the University, should the holder prove himself worthy of his selection.

Immediately my father took steps to have me sent to the city of L—, where I soon passed my entrance examination into the High School.

The course, which is arranged by law for all the High Schools of the country, was a six year one, including the general subjects, science, mathematics, French, German, English, Latin and Greek. No options were allowed, except that provision was made in the last two years for Hebrew, while in the other subjects the pupils were divided for these two years in an A class and a B class, the A's having extra work in classics, the B's in mathematics.

The A certificate was mainly for those who were to study law, theology and literature, the B for students in mathematics, science or medicine. Since it was possible to take the two together by taking six hours a day, I did so, when I entered the fifth year.

At last the time came for the final examinations which would free me from schoolmasters, compulsory attendance and all such useful and benevolent institutions of discipline and entitle me to the honorable name of student. A committee of University professors

appeared upon the scene to supervise the examinations which were mainly conducted by our own teachers. Sometimes together for written work, sometimes one by one in oral tests, the ordeal went on. Subject after subject was gone over until the whole list was cleared and I had the feeling as if anything I had ever known had been squeezed out of me and would never again enter into my consciousness.

An anxious time it must have been for our teachers. The professors had the right, and exercised it freely, to ask questions and harass the victim to their hearts' content, but at last it was all over and we gathered in one of the parks to help each other forget that there were such things as schools in the world.

The evening of the last day was set for the announcement of the results and by 8 o'clock a mixed crowd was gathered round the building. The youngsters of the first two years were chasing each other round the groups of more reserved spectators. The third and fourth looked upon the scene from a distance and discussed critically the chances of the various candidates. The members of the fifth were pumping the finals for information regarding the exams, the profs. and their peculiarities and were debating amongst themselves if any of this year's profs. would be on the committee next year.

The victims who had managed to escape from anxious family groups stood poking with their canes in the ground, laughing nervously, trying to look unconcerned. They had all discarded now, if not before, the uniform cap worn by most of the boys, since they might come out of that building as students and not as mere pupils.

Here and there might be seen one of the fortunate individuals, strong and proud in his experience of one or two years of University life, now condescending to encourage his former schoolmate with comparisons between this year's and last year's papers, or with stories about the members of the examining committee.

Whenever the lection bell called up the caretaker to the teachers' room a stir went through the crowd, because the moment might have arrived.

At last the caretaker appeared at the door and called out a name. Alas, we knew that any such distinction meant defeat, and our names might be called next. The unfortunate individual walked up alone to hear his fate; after a few moments he came rushing out

and disappeared, escorted by a couple of chums who in trying to make him feel better, of course made things worse.

One more single name, fortunately not mine, and the crowd was called in, rushing upstairs half in confidence but still half doubting. A crowd of friends managed to rush in before the door could be closed, and filled the hall downstairs, laughing, talking, dancing and in other ways getting rid of the feeling of tension caused by the long suspense.

We, the successful candidates, in the meantime marched upstairs and filed into the teachers' room, hiding our nervousness by poking each other in the ribs or whispering some remarks about one of the teachers.

A solemn silence soon reigned in the room and the Rector (Principal) commenced a speech of congratulation and announced the results. The certificates were produced and each signed by its fortunate owner, who then received the congratulations of the teachers and examiners. This over, we rushed out, jumped or tumbled down the stairs into scores of arms amid shouts of triumph, and, without touching ground, found ourselves out of the building, where the noise and tumult was continued on a larger scale by all who had not managed to get in.

The first goal was reached. I was now a student, no more an ordinary school pupil, and could mark my visiting cards with Phil. nat. stud., standing for philosophiae naturalis studens, or student of natural philosophy, since I was going to study science. I shall not attempt to describe the pride of various uncles and cousins and aunts during the subsequent holidays when they could introduce me to their friends as "our new student." My father was a practical man and did not miss an opportunity in showing me that I had not yet conquered the whole world but was only entering on a new phase of my education. Though a farmer, he valued learning, and knew that all I had acquired so far was only a foundation upon which the real structure was yet to be built.

For the next few weeks my mother and sisters were marking all my clothes and getting me a full stock of all that would be required for my wardrobe. In the meantime my father consulted some of my old teachers and others competent to judge as to the best University to send me to. There were four to choose from, Amster-

dam, Leyden, Utrecht and Groningen. The reputation of some of the professors of Amsterdam, particularly in the faculty of science, made the choice fall upon the school of that city, and the fall of the year saw me travelling toward the capital to face the Great Unknown.

The first thing to be done was to find a room. Luckily a friend of mine had started studying in Amsterdam the year before and to his quarters I went for advice. He was living in the heart of one of the suburbs in which many of the students roomed, and after hunting and climbing up and down stairs I found a reasonable, comfortable sitting room, with a small bedroom en suite, not far from my friend. The corresponding rooms on the lower floor were taken by two brothers, one an architect, the other a decorative painter. My landlady introduced me to these gentlemen, and, finding them congenial company, I proposed having our meals together, which arrangement we kept up for the next two years, and, at least on my part, was enjoyed very much.

The next day I went down to register and received a card admitting me to the lectures of all professors and lecturers of the University during the current year. At the same time I was made the proud possessor of a long sheet, about two feet by six feet, looking like the announcement of an auction sale, on which was inscribed in the Latin tongue the intellectual bill of fare to be offered during the course. Fancy poor me, thinking that I could forget all Latin, and now being faced with legends like this:

“*Jacobus Fredericus so-and-so chemiam systematicam docebit die Lunae, horis ix et x, die Mercurii, hora x et die Saturni hora xi; capita selecta provectoribus tradet die Saturni, hora ix; exercitationibus practicis in laboratoris chemico quotidie praeerit,*” or, as perhaps the announcement of theological lectures might interest the readers of our magazine.

“*Cornelius Johannes so-and-so encyclopaediam theologiam exponet die Mercurii, hora xi, locos selectos ex veteris ecclesiae scriptoribus interpretabitur horis vespertinis discipulis et sibi commodis.*” And then at the beginning of almost every faculty a few names of professors marked with the pathetic words, “*rude donatus, quantum potent, commilitonum studia adjuvabit,*” meaning “relieved of his

dutie (because of old age) will help the studies of his fellow-students as well as he is able."

The puzzle was that I found even in my own faculty about four or five lecturers beginning at the same hour, and, though with the aid of dictionary, I managed to translate every word in the announcements, I could not discover which of these I ought to attend.

Besides this difficulty I found that I had also to study a huge notice board, standing out in the court, bearing announcements in more or less (usually less) legible handwriting that "Professor so-and-so was to commence his lectures on Wednesday of next week," or that Professor so-and-so would like to meet his students next Saturday at 2 o'clock.

Gradually I began to find my bearings and was able to draw up a time table which would keep me busy for a while.

O, it is excellent
To have a giant's strength; but it is tyrannous
To use it like a giant.

—*Shakespeare.*

Music has charms to soothe the savage breast,
To soften rocks or bend the knotted oak.

—*Congreve.*



College Activities

"Work Does Good When Reasons Fail"

THE GARDEN PARTY.

Never perhaps in the brilliant annals of the most progressive college in Canada has a social event had such success as the Garden Party held in the grounds of Westminster Hall on Thursday, the 27th July. To this function converged such a galaxy of youth, wit and fashion as beggars description and sets our poor pen a-faltering. The lawn was arranged in the college colors, blue and gold, while the canopied chairs dotting the green, varied by the bright dresses of their occupants, afforded a glorious setting for a modern pastoral. The entertainment took the specific form of a tennis tourney, to the strains of sweet music discoursed in the classroom adjacent to the courts. Ices were served while the games were in progress. At supper time the guests repaired to the refectory of the college where the willing and able hands of Mrs. Macgregor and her assistants had loaded the board with dainties fit for the palate of a king. Some brilliant tennis was witnessed, most of which is to be credited to the ladies. The guests included: Professor and Mrs. Stalker and Miss Stalker, Principal and Mrs. Garvie, Principal and Mrs. Mackay, Professor and Mrs. Pidgeon, Mrs. Cowperthwaite, Miss Fraser, Miss Mackay, Misses Fentiman, Misses Grant, Miss Wright, Miss Campbell, Miss Graham and Miss Watson. The music furnished by Miss Wright and Miss Campbell was heartily appreciated. The hosts were the students and council of Westminster Hall who deserve congratulations on the success of this midsummer reception. They should indeed be encouraged to repeat the experiment at no distant date, at least before the end of the session in September.

GREETINGS FROM GRADUATES.

At this time last year the graduating class began to realize that in a few weeks its members were to be scattered abroad and sent out into the world to declare their message. We have all a living message to declare, and we found willing hearers. Little did I think then that it would be my privilege in a few short months to be called to minister to a congregation almost under the shadow of Westminster Hall. As I was not born great nor achieved greatness, it must be a case of "greatness thrust upon me."

First of all let me congratulate the students and senate on the imposing appearance and high quality of the Westminster Hall Magazine. Long may it flourish. Long live the "Felicitous" Editor and his Staff. I have been at a loss to account for the superior finish and style of the publication. Now I understand—it was printed in North Vancouver—another matter for congratulation.

You have been fortunate in having as your teachers this summer not only our own professors, whom we reverence and love, but also such renowned teachers as Dr. Stalker and Principal Garvie. If brevity is the soul of wit, the Editor expects me to be witty enough to know when to stop; this is the time, as "Bill" says in the "Turnip" story, I cannot do justice to the occasion. These great men gave us thoughts and inspiration which are well worth expression and practice. But, "Words, like nature, half reveal and half conceal the soul within."

To the men of 1910 I extend my warmest greetings. To the ladies who have recently joined them, happiness; to the present students, success; to all the blessing of God.

Yours sincerely,

RONALD MACLEOD.

NEWS ITEMS

The matriculation students have given a good account of themselves in the McGill examinations. Full returns are not yet available, but of the men who wrote in Vancouver all but one or two have passed creditably in six, seven or eight subjects, a fact which gives evidence of a good year's work.

Rumors have been current regarding the entrance into wedlock of a number of the members of the Class of 1910, but after the fullest investigation we are satisfied that the momentous step has been taken by only three members of the Class to date. These are Mr. Henderson, married to Miss Susie Lawson, of Rockton, Ont., Mr. Hyde to Miss Ruby Brown of Brown Flats, B. C., and Mr. Kerr.

Mr. McConnel and Mr. Raynes have each been spending a short holiday in the city.

D. R. McLean, who is making Hazelton his centre of operations, is reported "driving the devil up Bulkley Valley."

A. M. McColl is expected in Vancouver this month.

We note the name of H. T. Logan on the program of an important convention of the Student Christian Movement held last month at Swanwick, England. Mr. Logan is one of British Columbia's brilliant Rhodes scholars and the son of the esteemed head of the Tutorial department of Westminster Hall. He has just completed his course at Oxford and is expected home at the end of August.

Work on the mission fields in connection with the College is progressing in a most encouraging way, and a number of churches are reported in construction. We hope to have fuller information about these in our next issue.

SMILES.

Death With Honour.

"I never heahd of a church that died from too much givin'," said a coloured preacher, "an' if I should heah of it, I'd go out and wave my han's ovah the ruins, and say, 'Blessed ah de dead dat die in de Lawd.'"—From Dr. MacLeod's address on Foreign Missions.)

* * *

The Infant Prodigy Again.

"Bobby made a fiddle all out of his own head," said Mrs. Slimkins, "and he has enough wood left for another."

BOOKS ADDED TO THE CATALOGUE OF THE
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Studies in the Book of Job	Peloubet
The Psalms	A. F. Kirkpatrick
The Early Traditions of Genesis	A. B. Gordon
The Origin and Permaneut Value of the O. T.	C. F. Kent
The Story of the Psalms	H. Van Dyke
Man's Need of God	David Smith
Early Letters of Marcus Dods	M. Dods jr.
Sermons	Philip Brooks
Lay Sermons, Addresses, Etc.	Huxley
Memoir Rev. John Kible	Coleridge
Essays on Renan and France	Mazzini
The Four Primary Doctrines of the New Church	Swedenborg
Sermons	Schleirmacher
The Ritschlian Theology	Prof. Orr
Codex Christi	W. E. Dawson
Through Science to Faith	Newman Smith
The Christian Pastor	W. Gladden
Justification and Reconciliation	A. Ritschl
Christian Ethics	Newman Smyth
Works of President Edwards, 4 vols.	
Cambridge Bible—Joel and Amos	
Life and Works of Rev. D. J. Macdonnell	Prof. J. F. McCurdy
Rural Christendon	Charles Roads
The Great Text Commentary (St. Mark)	J. Hastings
The Great Text Commentary (Isaiah).....	J. Hastings
Essays	Francis Bacon
The Great Texts of the Bible (Acts to Romans)	J. Hastings
The Great Texts of the Bible (Gen. to Numbers)	J. Hastings

Westminster Hall

IN

1912

We are glad to be able to announce two very distinguished scholars for the session of 1912.

Prof. A. R. McEwan, D.D., of New College, Edinburgh, Scotland, will teach Church History. Dr. McEwan is rapidly becoming one of the world's most popular teachers in this Department. He is a graduate of Edinburgh and of Oxford and has travelled and studied extensively on the Continent.

Prof. Shailer Matthews, D. D., of the Divinity School, Chicago University, will teach New Testament. Dr. Matthews is too well known by his books and his splendid work for Chicago University to need any introduction to Canadian students. The coming of these two distinguished scholars and teachers to Westminster Hall insures that the high standard already set will be maintained.

The Tutorial Department is stronger than ever and has room for a large number of men who desire to prepare for matriculation.

The residence has been enlarged and improved and is open to students for the ministry in their Arts or preparatory courses.

For Calendar and full particulars address :

THE REGISTRAR,

REV. G. C. PIDGEON, D. D.,

Westminster Hall,

Vancouver, B. C.