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Westminster Hall Magazine

Vol. 1

May, 1912

No. 12

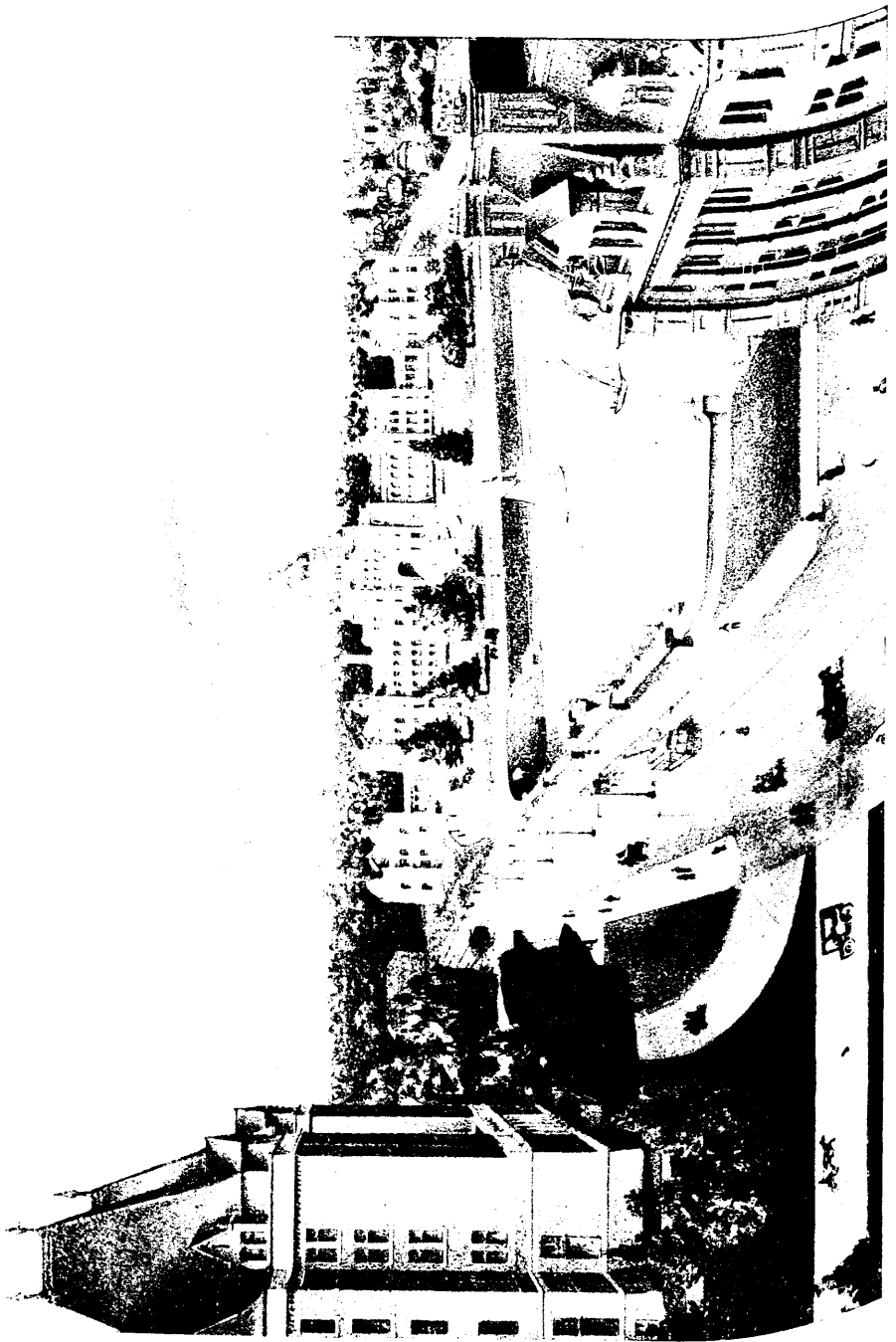
Published at 1600 Barclay Street, VANCOUVER, B. C.

D. A. Chalmers

Managing Editor

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ALCANTARA (L) AND S. P. S. (R) SHOWING THE PRESENT AND FUTURE OF THE CITY OF ALCANTARA

Westminster Hall Magazine

Volume I.

MAY, 1912

No. 12

Published at 1600 BARCLAY STREET, VANCOUVER, B. C.

VICTORIA

FROM AN INDIAN VILLAGE TO A ROYAL CITY

(By Rev. Dr. Campbell.)

In early days the Indians of Vancouver Island built their villages on the most beautiful spots that could possibly be found. Victoria is built on the site of Camosun, an Indian village of the Songees tribe, the rallying centre of the wild head-hunters of the Pacific Coast.

It is a long step from the squalid huts and primitive wigwams of the savage aborigines of an Indian village to the fine homes and palatial residences of the Royal Capital of British Columbia.

Numerous are the tragedies rehearsed by the Indians in song and story which from time immemorial had been executed on the charming spot where now stands the "Queen of the West," the proud city of Victoria.

In 1843, just fifty years after Sir Alexander MacKenzie crossed the Rockies and reached the sea by way of the Peace River, Sir James Douglas, factor of the Hudson Bay Company, arrived in the "Beaver," the first

steamboat to sail on the Pacific Ocean, and erected a trading post at the inner harbor. He had many thrilling adventures and hairbreadth escapes from the painted savages. The fort, with its houses, palisades and bastions, was erected with wooden pegs, without a single iron nail or spike. When the fortress was about completed, the Songees Chief, the greatest and bravest man of the tribe, thus addressed a council of warriors: "We and our fathers have lived in happiness ages before these reptiles of strange tongues existed. We have eaten the fruits of the earth, bathed in the water of the sea, and basked in the sunshine of the sky. Are now all to be taken from us by these serpents? Let us drive the intruders back into the sea to be food for the sharks." A grunt of approval went around the council of dusky warriors. The fortress was attacked amidst yells that might terrify a host of hobgoblins and evil spirits. When the hail of spears and arrows ceased, Sir James Douglas, who expected the attack, addressed

the Chief from the parapet: "With one motion of my finger," said Sir James, "I could blow you all into the bay. See my power!" He dramatically raised his hand, and instantly three nine-pounders, with a noise that shook the earth, belched forth grape-shot, scattering the branches of the forest, and tearing the trees into splinters. With a howl of terror the savages leaped into their canoes, and hastened across the bay. Soon after this the pipe of peace was smoked, and Victoria began its historical career, upward and onward.

Seven years elapsed before any attempt was made to lay out the town in streets, and when laid out it was bounded on the north by Johnson Street, on the east by Government Street, on the south by the fort and on the west by the harbor—a very small area. But,

"From small beginning Rome of old
Became a great imperial city."

A marvellous impetus was given the city at the time of the discovery of gold in the Fraser River and in Cariboo, when thousands passed through Victoria, the outfitting post, to these gold fields of fabulous richness. They came from California, Eastern Canada, Europe and the United States.

During the boom the village became a city of considerable population. Thus Victoria began a substantial growth, which has made it, for its size, the wealthiest city in North America.

Its situation on the southern extremity of Vancouver Island is remarkable for its beauty and commercial purposes.

To the south lie the shimmering Straits of Juan de Fuca, beyond which

rise the snow-capped Olympic Mountains, surpassed for panoramic beauty in no part of the world. To the east lie the Cascades, presided over by the great snow sentinel, Mount Baker, the giant of the coast; to the north the white peaks of the Selkirks, between which and the city stretch in all their glory, the Straits of Georgia, an archipelago of forest-clad islands, unequalled for artistic loveliness in any part of the world, a loveliness that grows on the view.

As to the city itself, statistics show that no city in Canada expended so much on its streets as did Victoria during the last year, which makes them a wonder to tourists. The drives to Oak Bay, the Gorge, Esquimalt and other places are the delight of visitors, and well patronized by motors, carriages and saddle-riders, for both ladies and gentlemen here are noted for their horsemanship and saddle recreation. The parks, of which there are many, are very beautiful. Chief among them is Beacon Hill, which has few rivals on the Continent, comprising two hundred and fifty acres. It rises gradually from the pebbly beach, and is dotted with artificial lakes, interspersed with drives among royal oaks, giant firs, and bordered with Scotch broom and innumerable tropical shrubs and flowers. It would take the pen of a Dickens, or the brush of a Raphael to do it justice. The residential part of the city, which lies east of Linden Avenue, a beautiful thoroughfare, and along Rockland Avenue, has magnificent home-like mansions difficult to surpass anywhere.

During the last few years magnificent buildings have been erected that would be a credit to any city, however large, as the Sayward, the Pemberton, the Times, the Central, the Union

Bank, the Empress Hotel, Government House, and the Parliament Buildings, which are pronounced by experts to have no equal in any province in the Dominion, and to which there is now in course of erection an addition of grey granite which will cost over \$1,000,000.

Five denominations are taking steps to build magnificent churches, and the public schools and colleges are well equipped and abreast of the times.

The commercial trade of Victoria, both wholesale and retail, is very extensive, and the bank clearings last year exceeded that of any other city of its population in Great Britain, Canada or the United States.

The climate of Victoria is considered to be the finest in the world, exceeding that of any part of California; no extreme of either heat or cold, and moderate rainfall. The Japan current circling around the southern portion of Vancouver Island tempers the climate, as the Gulf Stream does that of England. Snow is almost unknown, frost is seldom experienced, and flowers bloom in the gardens all the year round. The winter rain is not unpleasant, and the geographical arrangement of the mountains to the east, west and south is such that the winds are stripped of their moisture before reaching Victoria, with the result that the rainfall here, according to meteorological statistics, is about half that on the lower mainland, the average for ten years being only 28 inches per year.

Victoria as a place of residence has attractions which no other city in the west possesses. She is the undisputed commercial, political and social capital. Her society is of the highest order, and is equal to that of any city in America.

As to trade and commerce, Victoria is coming into her own. She has two fine harbors, the outer for large ocean-going vessels, and the inner for smaller ones. Both harbors are at all times easy of access, and practically free from fog. Over 2,500 vessels berthed at the outer harbor last year, and over 3,000 at the inner harbor, with an aggregate tonnage of four and a half millions. The vessels, freight and passengers have doubled in three years. The city now has two railways, and when the Seymour Narrows is bridged, will become the terminal of at least three trans-continental railways. Victoria is the only Canadian seaport on the direct route between Europe and the Orient by the Panama Canal, and is thus the natural gateway of the Pacific Coast; and being nearer the grain-growing centres of Alberta and Saskatchewan than any port on the Atlantic Coast, this city is sure to become the greatest wheat storehouse in the world, the distributing centre of the whole of Western Canada. The wheat of the prairie provinces must come to the Pacific Coast. This is the opinion of no less authorities than Sir William White of the C. P. R. and Mr. Hugh Paterson of Winnipeg.

The bridging of Seymour Narrows, the extension of the outer harbor, and the erection of immense grain elevators here are being vigorously agitated, and these projects are being favorably entertained by the Dominion Government.

I have thus endeavored to give as correctly as possible the past, the present, and the certain future of one of the most beautiful cities in the world, a city that is becoming daily more beautiful and more important.

EDITOR'S PAGE

THE RELIGIOUS PRESS.

Anything "A Man of Kent" writes in the *BRITISH WEEKLY* is sure to be well worthy of note, and his reference to "Endowed Periodicals" is no exception. He mentions the interesting fact that "the University of Chicago carries on eighteen periodicals, the last of which is the *ENGLISH JOURNAL*." Further on he mentions various Journals "which it would be impossible to maintain without subsidies," and closes with the sentence: "I have frequently suggested that an endowed periodical might in many cases do better service than an endowed lectureship."

In the same connection an instructive article on "The Christian Conservation Congress," by William T. Ellis, which appears in the latest *PRESBYTERIAN* to hand has in it a noteworthy reference. The writer says:

"Of the tangible results of the Congress, perhaps the creation of a body of literature upon the relation of Church and press was the most important. An entire session was devoted to Christian publicity, and out of this has come the determination of these representatives of the Church to prosecute steadfastly this new form of service. We may look forward to hearing in all our ministers' meetings and denominational gatherings and men's conventions the discussion of the subject of how the Church may utilize the press in serving the world. A national press bureau, representing all the churches, to deal with the daily newspapers as a whole, was suggested by the Commission on Publicity, and its realization will probably be only a matter of months.

The place of the religious press in the economy of the churches was stated in unmistakable terms. Instead of turning attention away from the church papers, in favor of the daily press, this Commission had made it appear as a clear duty of the laymen and of the denominations to take hold of the problem of the religious press, bringing home to every Christian family its real need of a church paper.

THE PASSING OF W. T. STEAD.

As we anticipated in our reference to the Titanic, W. T. Stead was among those who passed beyond. As was to be expected, tributes to the world-renowned ability of the journalist, as well as to the generous nature and loveable character of the man, have been paid by many writers. As we go to press we welcome the eagerly-looked for *BRITISH WEEKLY*. Expectations are not disappointed in that Sir W. Robertson Nicoll, who is perhaps the most outstanding British journalist now, has the leading article on his fellow-journalist and friend. The name of the great Weekly's Editor is sufficient to commend the article and cause it to command attention. In addition, that issue of the paper (of date 25th April) has many other notable references to Stead, and a second article, different but not less interesting reading than the first, is by Sir Henry Lunn. The same number is noteworthy for a report revealing how one of London's prominent preachers, Rev. Dr. Campbell Morgan, sought to deal with the loss of the Titanic in a sermon preached the first Sunday after the wreck.

It was the privilege of the writer of the present notes to hear W. T. Stead lecture on his experience at the "Passion Play at Oberammergau," and the reference he then made to Judas was characteristic of the man. He said that it had jarred on him that the immense assembly gathered from all countries to witness the great Passion Play, had hissed Judas. Stead suggested an interpretation of the conduct of Judas which, though not the orthodox one, is at least worth noting. He thought Judas was probably influenced by the belief that Christ would be led to declare Himself more fully, and that the Divine Master would manifest His power so that no harm would follow.

On another occasion the writer heard Stead lecture on the subject, "If Jesus Christ Came to Edinburgh?" and one incident in particular of that meeting remains in memory. After the singing of "Onward Christian Soldiers," Stead rose and said he had just taken part in singing "a most colossal lie," and he referred to the sentence: "We are not divided: all one Body we." No doubt there is another sense in which the words express a truth, but all the same it is often the work of a master-mind to turn men's thoughts from leisurely-taken lines. Probably no man would have been more ready to recognize the unity of Christian spirit that characterises many of the Churches today, and Stead was one of the world's greatest workers for unity and brotherhood as well as for peace among men.

Now that he has passed, it will be said that his work here was done; but there may be those who will hold that at this time the world can ill afford to lose so powerful an advocate of peace and trenchant a writer on all that makes for the extension of practical Christianity and the uplifting of mankind.

MEN FOR THE MINISTRY—MEN!

The Synod meetings at New Westminster were memorable for several things, but not least for the discussion which took place on the question of men for the ministry. After several speakers had put emphasis on various points, one member sounded a more original note which, in effect, put most of the stress on "Men for the Ministry—Men!" The point was well taken, and cannot well be over-emphasized. Ministers may be good students, earnest and able theologians, faithful pastors and much else, but a primary qualification for service in the age in which we live is that they be men fitted by practical experience to act as men among men; men not afraid on occasion to take a wholesome interest in all matters affecting healthful life, physical and mental no less than spiritual.

On the other hand, the Church as an organization must face the fact, and Christians who wish to be so in more than name, must face the fact, that the men who devote their lives and the strength of their being to the service of the Greatest Cause on Earth are relatively, as workmen, most inadequately paid. This is true in general, but it is much more true when consideration is given to the position of respectability—and often of almsgiving—which the average minister is expected to maintain.

As our College itself could prove by reference to the successful experience in other spheres of work of several young men among its students, no man free from "the malady of the ideal" will be attracted to Christian work for the money that is associated with it; but there is all the more reason why the conscience of the Christian community should be awakened.

SERMON REPORTING.

We are glad to notice that the Vancouver new morning daily systematically gives about a page on Mondays to sermon reports more or less lengthy, and none the less are we pleased to find evidence of an undenominational choice being exercised by the publish-

ers, though several churches or preachers do seem to be given regular attention.

Happy the land in which the Press and the Pulpit precede and permeate Politics as powers working for purity in public life, and the strengthening of national character!

THE TITANIC AND VERSE.

As was to be expected, the Titanic disaster led to much thought and feeling being expressed in verse. No lines that have so far come under our notice have been more worthy of attention than those written by Professor R. E. Macnaghten, and published in the NEWS-ADVERTISER, soon after the news of the wreck.

Perhaps no short poem written previously, not on the subject of the sea or connected with it, has more lines in it which might have suggestive application to this Last Great Test of man's calibre and faith at their best in the face of dire disaster, than Browning's "Prospice," and we therefore reproduce it.

PROSPICE.

Fear death?—to feel the fog in my throat,
 The mist in my face,
 When the snows begin, and the blasts denote
 I am nearing the place,
 The power of the night, the press of the storm,
 The post of the foe;
 Where he stands, the Arch Fear, in a visible form,
 Yet the strong man must go:
 For the journey is done and the summit attained,
 And the barriers fall,
 Though a battle's to fight ere the guerdon be gained,
 The reward of it all.
 I was ever a fighter, so—one fight more,
 The best and the last!
 I would hate that death bandaged my eyes and forebore,
 And bade me creep past.
 No! let me taste the whole of it, fare like my peers,
 The heroes of old,
 Bear the brunt, in a minute pay glad life's arrears
 Of pain, darkness and cold.
 For sudden the worst turns the best to the brave,
 The black minute's at end,
 And the elements' rage, the fiend-voices that rave,
 Shall dwindle, shall blend,
 Shall change, shall become first a peace out of pain,
 Then a light, then thy breast,
 O thou soul of my soul! I shall clasp thee again,
 And with God be the rest!

THE GENERAL ASSEMBLY

An Anticipatory Note

The meeting of the Supreme Court of such a large and influential body as the Presbyterian Church in Canada has an interest not for Presbyterians alone, but for all who recognize the importance of the religious element in national life.

The Assembly is composed of one-sixth of the ministers whose names are on the rolls of Presbyteries, together with an equal number of laymen. From all parts of our broad Dominion, ministers, judges, doctors, lawyers, merchants and farmers will turn their faces toward one of the youngest of our Canadian cities, not for scientific purposes, not from political motives, nor with commercial aims, but solely in the interests of the work of the Church.

Under our present system of selecting a Moderator, no one can tell upon whom the honour will be conferred until the Assembly has actually made its choice. In the present case, however, it is as certain as anything of the kind can well be that the new Moderator will be the Rev. Dr. McQueen, the beloved and honoured minister of the Church in which the Assembly is to convene.

The varied activities of the Church will all pass under review. Each of these has its own importance, but every thoughtful man must recognize that in our present national situation a special emphasis must be laid upon

the enterprise of Home Missions. In a country that is growing so rapidly as Canada is now doing, the Church that does not provide the means of grace for those who desire to enjoy its ministrations is foredoomed to failure.

The situation in China, with its vital bearing upon national relations and its immense possibilities of influencing economic conditions throughout the world, will necessarily give an added interest to the report of the Committee on Foreign Missions.

The whole question of theological education may be brought up by the request that is to be made for the establishment of a theological college in the Province of Saskatchewan. The special committee on "The Supply of Ministers" appointed by the General Assembly two years ago is recommending the appointment of "An Assembly Board of Education," to deal with the general educational policy of the Church.

Last to be mentioned, but not least in importance, is the question of Church Union.

The bill of fare to be placed before the Commissioners will certainly be long enough to satisfy the most voracious appetite and varied enough to suit the most diversified tastes. May its discussion have the effect of rendering the life of the Church both more robust and more spiritual.

The Future of the Theological College

SYNOPSIS OF LECTURE--BY PRINCIPAL MACKAY

Now that Westminster Hall has passed its fourth birthday and has no longer the charm of infancy, we must ask what permanent claim it is to have on popular support, what its destiny is to be.

The Government believes there is a place for it and other theological colleges in the new University of British Columbia, and has set aside five acres for each of us. The other denominations believe there is a place for the Theological Colleges and are making liberal provision for their establishment.

What justifies this confidence? If we look to the history of the world's great Universities we will find one reason. The earliest Universities were simply groups of students and teachers gathered about some cathedral, and today the leading Universities of England, Scotland and Germany give a leading place to the faculty of Theology. In each of these countries, it is placed on a par with the other departments of University work and in Germany its professors are appointed and paid by the State.

In the Middle Ages the mistake was made of treating all other knowledge as a department of Theology to be tested by men skilled only in Theological learning. When Natural Science began its wonderful career it had to fight for its very life against this tendency of Theology to dogmatize over the whole field of truth. The wonderful triumph which Science has won in so many fields made some of its devotees contemptuous of theology and sure that Natural Science was the one

necessary road to ultimate truth. But Theology has learned its lesson and found its limitations and Natural Science is no longer so confident of its infallibility, so that now Science and Theology work side by side in the quest for truth, each contributing to the results of the other. Historically our faith in the Theological College is justified by the place it has filled in human life. But we cannot live on or in the past. Why is it needed for the future? For two reasons: First, by what it is fitted to contribute to the sum of human knowledge. For this purpose they must be manned by men of the highest scholarship, and the most devoted zeal and consecration. Modern thought is undergoing a revolution and only men of the highest type are qualified to be prophets to our age.

The Science of Criticism has made the Bible a new and incomparably richer book, philosophy has given us a new conception of God, man and the universe, and Science has revealed to us a world throbbing with spirituality. But these rich treasures must be interpreted for the use of the common man if the world is to profit by them.

Just now the materialism and pessimism of an age that is passed is the stock in trade of the minds of the great mass of the people and much of our stress and strain in Church and State is due to it.

To make the best triumphs of the best minds of all ages understandable of the common man is the business of the Theological College of today and tomorrow.

But there is a practical task which goes side by side with this.

We live in the midst of a wonderfully complex social organism. The men who would help their fellow men most must know something of the forces that are at work in society and interpret them to the men and women who live among them. The preachers of the morrow must be trained to understand and sympathize with the man in the street in his battle for social and spiritual betterment, must inter-

pret God to God's children in terms of their every-day experiences.

These two activities, the one in the study, the other in the street, are not two but one, and they are the contribution which the Theological College alone can make to the future of our country.

Because of this high and holy service we feel that we can confidently appeal for generous treatment for the Theological Colleges in the great University to which we are all looking forward at Point Grey.

The Westminster Hall That Is To Be

Plans have been almost completed for a great Theological Faculty, composed of the colleges of all denominations on the campus at Point Grey.

The Anglicans have rather more difficulty in co-operating than any of other denominations, as they have two schools of thought within their own church, each of which is to be represented by a Hall in their College at Point Grey. Already Latimer Hall is under way and doing good work, while St. Mark's Hall has just been organized. Yet there are certain subjects with which both sections of their Church can very well co-operate with all the other Churches.

The Methodist and Presbyterian Churches, because of their similarity and the present movement for organic union, find it possible to enter into a very close co-operative arrangement, while each still retains its identity.

The plan is to adopt the Quadrangle style of building and have one architect draw up a plan for a large quad-

rangle containing all the buildings that will ever be required by the two Colleges. At present each of the denominations will build one side of the quadrangle, which shall contain offices for the staff, three class rooms which can be used later for common rooms, dining room and kitchen, and dormitory rooms to accommodate eighty men. These will be built of stone and enduring material and in such a way as to last, for from six hundred to a thousand years if nothing unforeseen occurs. Later when both Churches are ready for it, other buildings can be added to complete the plan. If the Churches should unite organically, a fine library building, a dining hall and a class room building will be added, thus making a quadrangle of great beauty and efficiency as well. When this is done the building now being erected will be used as dormitories only, and will accommodate about one hundred men. It is so designed that it can be lengthened to accommodate

twice as many men if need be, without in any way changing the part already erected and without wasting a dollar.

It is very desirable that a considerable number of the men in other courses should be accommodated in the dormitories, so that provision must be made for this from the start.

By locating the two sites side by side, the two buildings to be erected first will form part of one whole and the students will not have far to go from either building to the other. There are many subjects which can even now be taught in common, and wherever possible this will be done, and more and more as the years go by the students will gain the advantage of the special skill and scholarship, not alone of the five men on our own staff, but of the other five on the staff

of Ryerson College and to a lesser degree of the five or six men on the staff of the Anglican College. Thus what we will have is the advantage of from fifteen to twenty experts on the common staff, while each College retains control of its staff and students and gives the emphasis for which it stands as representing a particular denomination.

This must be of immense advantage to future generations of students and the quality of the buildings which are being planned indicates that they will have the full educative influence of a beautiful surroundings joined to a large and thoroughly efficient staff. With such advantages the ministry of the future ought to be to some degree worthy of our great heritage and the wonderful task of the Christian Church in the Twentieth Century.

ADDRESS BY

Sir Charles Hibbert Tupper

AT THE MEMORIAL SERVICE HELD IN VANCOUVER IN CONNECTION WITH THE "TITANIC" DISASTER, APRIL, 1912

(VERBATIM REPORT BY D. A. CHALMERS)

We are all oppressed today by a common feeling, and I ask you to forget any shortcomings on my part in endeavoring to voice the feeling that pervades this community. I am proud of Vancouver this afternoon; I am not surprised. His Worship the Mayor referred to the loss of the "Birkenhead." That happened shortly before I was born and away to the East on the Atlantic Coast, those of my youth were proud of the traditions handed down long before the loss of the "Birkenhead," emphasized by the incidents of that calamity in connection not only

with the British sailor but with the fortitude, the spirit of self-sacrifice shown by the Anglo-Saxon in the face of peril, in the face of death.

There are many incidents connected with the fearful catastrophe suggested by the recent loss. The women and children were saved; the men, soldiers of the British army, emigrants from the British Isles, in the Indian Ocean on that awful occasion showed the stuff, the pluck, the spirit that has made this marvelous Empire and has tended to preserve it for so long a time. They not only played the man,

but the soldiers acted according to discipline, stood in their ranks, and the men undisciplined joined with them, and after the women and children were practically saved, went down to the depths singing "God Save the Queen."

Only a week ago there was collected on one of the greatest ships that ever sailed the seas all sorts and conditions of men. The rich and the high, the poor and the lowly, nearly 3000 souls were full of happiness and pride, the greater part of the voyage over, looking forward to the time they should seek the haven ahead of them, meet their friends and relatives; and that ship that was passing in the night, was suddenly, almost in the twinkling of an eye, swallowed up by the sea. But the majority on board that ship were sprung from a great and proud race; the majority on that ship have preserved loyally the best traditions of the British race—the Anglo-Saxon race—and through all the different reports we are bound to believe—we will believe till stronger proof to the contrary is vouchsafed—that the order from the Captain to those British sailors was obeyed to the letter, that they should "Be British, and British to the last!" British they were, British they died, and in that night, that awful night, they gave us this melancholy comfort, that the spirit that made this nation great, and that preserves it is still alive, though they who were a testimony to the fact are now gone.

It was an awful night. We need no interviews, we need no telegrams to bring home to us the dreadful and awful conditions that existed. We have had prayers today, and songs of praise to the Almighty; the world stands aghast at this terrible calamity, and you and I have gathered together with

in these walls for a solemn purpose, believing still in the infinite mercy of the Almighty, embarrassed and bewildered as we are at this awful stroke: because we are told and we know that the Almighty rides in the whirlwinds, the Almighty governs and controls all these terrible and awful conditions that confront us. It is not for me today to attempt to justify the ways of God to man, but I know, or else you would not be here, that we bow in all submission to His rule: we bow to those whose life is gone. And what remains, what is there for us to do? There is some lesson, there must be some tremendous purpose behind this awful catastrophe, and the simplest of us may get, perhaps, some melancholy comfort out of it all. Brave hearts and gallant souls have disappeared. Widows and orphans are left on our hands; thank God on the hands of two nations well able to look after them, and ready, I believe, to do it. ("Hear, hear!")

But what ray of comfort, what consolation can we poor mortals draw from all this awful accident? Several things we know that may have much behind them. The two greatest nations in the world are undoubtedly drawn together, knit together, by this common woe, as they were not a fortnight ago. Together we weep, together we mourn, together we suffer; and in that common misery perhaps the great cause of peace, so essential at this crisis of the world's history, may be better served than we wot of; and while our own great nation and great Empire has been forging ahead, indulging in luxury and extravagance, criticised and discussed from time to time with reference to the possible effect that may have upon our manhood, that may have upon the permanency of

this Empire, thank God, we can draw from the courage and the fortitude and the bravery of those men who have given their lives, sacrificed their lives, stood by their ship, preserved the best traditions of British sailors; we can draw from their courage that the spirit of Britishers is not yet dead, but is still alive. (Applause). Those are some of the consolations, others may be able to draw more; I would to God they could magnify the brighter side of the picture, but beyond all that it is clear that something remains for us, something remains for me and for you to do if we would approach the splendid position of those men who have preserved the traditions to which I have referred. The British sailor, that man with the heart of oak, all through the ages down to now, not only risks his life for you and for me, for our aggrandisement and for our prosperity, and for cementing the solidity and increasing the resources and strength of the Empire, but he has been encouraged for many a year and many a day to go forth in that venturesome calling relying on this, that even if the worst happens, and then if he has to give his life in the cause of commerce and in the calling to which he has given himself, that his widow and his children are safe in the arms of the Empire. And so, throughout the length and breadth of our Empire to-day, there are good men and women who have encouraged that thought, that are making it all the more reasonable day after day, that are indicating in the most direct manner that that reliance is well placed; and consequently those men as they answered the Captain's call, "Be British, boys, British,"—not only had the spirit to be British, but that spirit had much comfort in the fact that those who were near and dear to them, and that

were left behind would also rely on the spirit that was British, and that they would be cared for unto their dying day. That is the great charge left to us a week ago. Shall we be equal to it? Ah, Ladies and Gentlemen, the telegrams have flashed through the world that in the two nations—the Brotherhood of the British and American nation—hearts are already open. In London and New York the money is pouring in, the money that represents the sympathy, the money that represents the appreciation and the pride of those noble souls. All that is before, and it remains for us to join in that general movement, to be part and parcel of it, and to quit ourselves in that great responsibility like men.

This matter too touches us keenly, touches me, touches you acutely. If there were not a soul from Vancouver our hearts would be full. But you know that when a disaster happens and when you know someone—someone who has been your friend, someone who has been your fellow-citizen, the blow is all the keener: it is human nature. And not only did men from England and from the United States go down with that ship, but our own citizen from Vancouver and fellow-citizens throughout the Dominion of Canada shared in that awful fate, and so the calamity comes all the nearer, touches us more keenly, and yet it did not need that to spur us on. I have lived in this city for some years: I have lived in this city when it was a great deal poorer, and when there was the seriousness of war, and when the interests of our fellow citizens and our brothers were threatened and their lives imperilled: I have seen people meet just like this: on the moment, on the nonce without much advertisement and come shoulder to shoulder to do

all they could for those who were risking their lives for the Empire. I have watched with pride as the city took development, in a haphazard way if you like, with people congregating from everywhere and suddenly coming together with little or no associations such as old communities have;—I have watched and rejoiced over it, to see that with all the desire for gain, with all their ambition for wealth and prosperity their hearts were warm—their hearts were not only warm, but on occasion their purses were open. This is no mean city to live in. Philanthropy has existed from the very beginning until now; and I venture to say—and I do not wish to make an idle boast—that relatively speaking and taking our Dominion over, there are no men and women doing more for their fellow men than there are today in Vancou-

ver, and therefore I know that you men and women in this city, and in this awful occasion will be ready, and more than ready, to perform the duty that lies upon us. And then, after all, and to cut my words short, what are we here for? We are here to relieve. The poet has said, "To pity distress is human; to relieve is Godlike." Any ordinary man will pity, but we must be beyond ordinary men to relieve. The relief is undoubtedly required. It is then for us to come up to the mark. Here then and now, we in this large gathering assembled on the Lord's day within one week of that awful disaster record our sense of what we owe to our brave sailors, those hearts of oak, and by our offering we can testify that come what may, the human heart—that is the point, Ladies and Gentlemen—beats on forever as of old! (Applause).

Twenty-first Synod of British Columbia

A SHORT REVIEW

The Synod of British Columbia has just closed a very interesting gathering. The Court has now reached its maturity, this being the 21st Synod, and only three who attended the first on July 20th, 1892, were present, namely, Dr. McLaren, Messrs. Dunn and J. Knox Wright. Dr. McRae, the first moderator, was prevented from being present on account of the Vancouver quarantine regulations.

The Synod was held in the historic Church of St. Andrews, New Westminster, whose minister was the retiring Moderator, and in his sermon gave us a most inspiring message on "broad-

ening the Church." The first item following is the election of a new presiding officer and this year the honour fell to Rev. R. J. Wilson, the well known pastor of St. Andrew's, Vancouver. It was admitted on all sides that he made a capital Moderator and presided over and guided the work of the Synod with grace and firmness.

By an unwritten law the clerk retains his post, held, it would seem, by ability to do the work, and good behaviour. Rev. J. A. Logan has written the minutes for 17 years, and has had but one predecessor.

The calling of the roll is rather a tame and uninteresting proceeding. To listen to the clerk line out 150 names with only a break of "here" 56 times, becomes rather monotonous. This primitive method belongs to a Pres-

congregation present, and to the members who are weary from their journeyings to free the First Sederunt as much as possible from the form of dry procedure. The Business Committee, which has been at work during the



REV. R. J. WILSON, M. A.,

Minister of St. Andrew's Church, Vancouver, and Moderator of the Synod of British Columbia, 1912.

bytery, or to a Synod in its earlier days, but now that we have attained majority, might it not be advisable to introduce the more modern method of the card system? We owe it to the

afternoon, has blocked out the matters which are to be considered, and presented the docket with its various items, fixing the day and hour for some of them, and leaving others to

be arranged later, after which this, like all other sederunts, was closed with the Benediction.

The members of Synod are generally at work bright and early every morning. Meetings of Committees and Presbyteries give little time for rest, and those who regard a meeting of a church court in the light of a holiday are apt to be sadly disappointed.

Following the old time custom, the first half hour of the second day is spent in devotional exercises, which was repeated on Friday morning, following on a request from the Moderator of Assembly that the spiritual side of our work be kept prominent in the meetings of Synod.

Preliminaries over, Fathers and Brethren addressed themselves with vigor and earnestness to the dispatch of business. The court worked on schedule time. Not a moment was lost. No useless speeches were made, and it was remarked that every topic received careful consideration before being disposed of. The different Committees reported through their conveners, and both reports and recommendations were carefully scrutinized before receiving the imprimatur of the Synod.

Naturally the first report was that on statistics and finance. The con- vener, Mr. J. Knox Wright, is a past master in dealing with statistics, and his report, a typewritten copy of which was given to every member, was re-plete with facts. In it the Synod saw itself numerically and financially. The Synod and each Presbytery were passed in review, and the members, the givings, the church holdings, etc., were scheduled, rated per families, per communicant, per Presbytery, and compared with former years. It surely furnished food for thought.

Then followed the report on Sabbath Schools, with its many helpful sug- gestions which should be in the hands of every teacher, and they will be. But, Mr. Editor, you will not give us room to follow these reports and their recommendations. We can do little more than name them. Home Mis- sions is always prominent, for ours is a Home Mission synod, and the con- vener tells us of faithful work done and of the marvellous outlook. West- minster Hall, the newest interest of the synod, has a firm grip on the loy- alty and affection of the church. The faculty is highly esteemed for their work's sake, and now the eye of the Principal is ever on Point Grey.

Foreign Missions? Yes. They have a place, too, and the venerable con- vener, Dr. Campbell, has told us the story of work among the Indians and Chinese seventeen times.

The budget was presented in an effective address. Discussion followed and allocations made to the various Presbyteries.

The Church Extension Committee is a new one, having reported for the first time this year. It has been called into existence by the amazing growth of the church, and seeks to find sites, give loans and in every way to help charges in their earliest stages. This committee is largely composed of busi- ness men and we expect to hear much from it in days to come.

Two capital reports came up the last evening of the Synod, Social Service and Evangelism and Y. P. Societies. No outline could do justice to either. Dr. Wright gave a great report and the cause of the young people is safe in Mr. Melvin's hands.

And we had visitors, too—disting- uished visitors. Prof. Welsh, of Mon- treal; Prof. Fleming, of Manitoba;

Principal Hetherington, of Columbian College, and Rev. W. C. Brown, deputies from the Methodist Church; Rev. D. C. McGregor, representing Social Reform and Evangelism; Rev. W. B. Cooper, general secretary of the B. & F. Bible Society, and Rev. E. R. McLean, S. S. field worker. Each visitor added his quota to the value of the synod.

This sketch would be incomplete without reference to the jubilee services. Singularly the year of the Synod's manhood is the year of St. Andrew's jubilee. The exercises took place on Monday evening and were simply delightful. The ladies, ever dear and ever mindful, provided a bountiful supper for the Synod and a number of invited guests. Bright and breezy after-dinner speeches over, the Synod resumed. For two hours we listened to addresses from Mayor Lee,

Dr. McLaren, Dr. McRae and Mr. G. A. Wilson. We seemed to live the fifty years over again as they recalled the stirring events of those years. The addresses were reminiscent and contrasted strongly with the conditions of to-day. They told us of the work of the mighty men who had built up St. Andrew's, from Robert Jamieson to the present, none of whom were more highly complimented than its present pastor, Rev. J. S. Henderson. The whole service was wrought into a resolution offered by the Moderator and will find a place in the minutes of the Synod.

A large number of odds and ends were crowded into the closing hours of the session quite late on Friday evening, when one of the happiest of our Synods was brought to a close, to meet next year in Chalmers' Church, Vancouver.

Sidelights on Cicero From His Letters

(Robert A. Hood, B.L.)

I.

Nearly all men are born hero-worshippers. We cannot all be great, but we can all in a vicarious fashion at least find a certain realization of our dreams of greatness in the contemplation of the lives of those who have achieved it; and so we crowd to see and hear them when they are still alive or we read their lives when they are dead. Each man may have his own ideal of greatness, and will pick his heroes accordingly; but whether poet, warrior, philosopher or prize-fighter, there is some one who appeals to him as the beau ideal of a man.

With living men there are various ways in which one may learn of their lives and get into touch with the things that interest them. It is a fierce light, indeed, that modern journalism sheds on a Roosevelt or a Rockefeller, a Lipton or a Lloyd-George, and the daily newspapers delight in telling us how many lumps of sugar one likes in his coffee or how grievous a corn another may have on his great toe. But with the great men of the Ancients or even those of later date we have no such source of information. History, contemporary or otherwise,

affords but a partial and one-sided view of a man's character. It fails to give us the personal and social side and the view we get is, as it were, a mere silhouette in place of a portrait. We have the chronicle of the man's public actions, but as to his private, inner life, we are left hopelessly in the dark. Could we but have talked with him face to face or heard him talk with his fellows and have watched the play of the emotions on the features which are now perhaps handed down to us in the cold and rigid outlines of marble, how much more vivid would he be to us, how much better would we feel we knew him.

But the voices of these great ones of the past are no more and we can never hope to hear them; they sleep in the lap of the centuries, orator, statesman, soldier or poet. But with some there is preserved to us the next best thing to the actual speech, and that is the written word between friend and friend at a distance, what we call letters.

Old letters! What a wealth of association and sadness does the phrase recall! Have you ever gone through the contents of an ancient *escritoir* and sorted them to be saved or destroyed; yellow bundles may be tied with faded ribbon and fragrant with the scent of rose leaves. Love-letters, ardent with passion and bright with expectancy, and now, both writer and recipient are no more—

"For golden lads and girls all must
Like chimney-sweepers turn to dust."

Or here is another, perhaps, with post-mark of New York, and one and tuppence to pay; a fine, small hand and not a crumb of space wasted, for these were the days when one and tuppence was not to be squandered on a two-page scrawl beginning with an

apology and ending with the weather and scarcely anything between. This is from a youth to his sister in the Old Country and he gives his impressions of the New Land he has come to and all the strange things that it contains. He, too, looks with bright eyes to the future, "grasping joy by the beard as his right" without a qualm of distrust or a tremor of fear.

But I do not wish to drag out the contents of my own family bureau or any modern one, but rather to ransack the correspondence of Cicero, the great orator, scholar, and statesman of the palmy days of Rome. We are all more or less familiar with him as a figure in history; we can picture him in the Senate thundering forth the bitterest invective against Catiline with all the power of his eloquence until the senators sitting near him, one by one crossed to the other side of the house and left the traitor deserted and despised. Perhaps at school we have been forced to read this very oration in the original, painfully and in homeopathic doses, and may have even breathed not once but many times the pious wish that Cicero had never been born to plague us with his interminable periods.

It is from another standpoint altogether that I should wish to look at Cicero, not so much as the orator and the statesman, but as the man. No man was ever more voluminous in his correspondence; no man, perhaps, had a greater number of those to whom he wrote, or a greater variety of subjects to write about. Some of his letters are as polished and self-conscious in a literary way as any of his spoken orations; others again are written hot from the heart and lay bare the innermost feelings of his soul. Some do the utmost credit to his splendid qualities of character; others display flaws

and weaknesses that we find hard to reconcile with his undoubted virtues; but from the whole we are able to see him very nearly as he was. We are introduced to his friends and also to his enemies; we learn his likes and dislikes; his recreations and his studies; his hopes and aspirations, and his religious beliefs.

His is a most interesting personality to study if only because of its very inconsistencies. A man of worthy ambitious and high ideals, he lived in a time of the greatest political corruption, when the populace clamoured for bread and circuses, and followed whomsoever was likely to give them the most of what they wanted; and when the leaders vied with one another in pandering to the wishes of the mob to get their votes. Venality and corruption poisoned the whole political life of the republic. Governors of provinces ground down the people that were subject to them by iniquitous taxes until they fairly groaned under their exactions and then carried off their spoils to support them in luxury at the Capital. Judges were bribed and juries were bought. Office and power were sought as a means of obtaining wealth, and party fought against party not for the good of the state but for the advantage of self. But Cicero was of a different stamp from the politicians of his day. True, he too, catered for the good will of the populace; but if he sought power it was to use it for his country's welfare and not merely to stuff his pockets.

When he was quaestor in Sicily his rule was a beneficent one, giving to the natives justice and good government where before had been rapacity and tyranny.

At Rome, as an advocate, Cicero was the champion of the oppressed and the people recognized it and he won their favour. He became aedile, praetor and finally consul at the earliest age allowed by law. As consul he was confronted with the Catilinarian conspiracy which threatened the whole destiny of the state; but by means of his resolution and courage, it was crushed and Catiline and the other leaders were put to death by him, the senate acquiescing in their punishment.

Surely a strong man, you will say. So far all has gone prosperously with him; but soon the wheel of fortune turned. One Claudius, a demagogue, whom he had prosecuted successfully and thus made his enemy, secured the passage of a law in the senate framed in general terms, but aimed against Cicero alone, providing that anyone who had condemned Roman citizens without a trial should be denied the use of fire and water. Cicero they claimed had done this in the case of Catiline, although the Senate had approved his action and he had been hailed as the saviour of his country. The motion was carried which in its peculiar wording really meant sentence of banishment for Cicero; and so he went into exile.



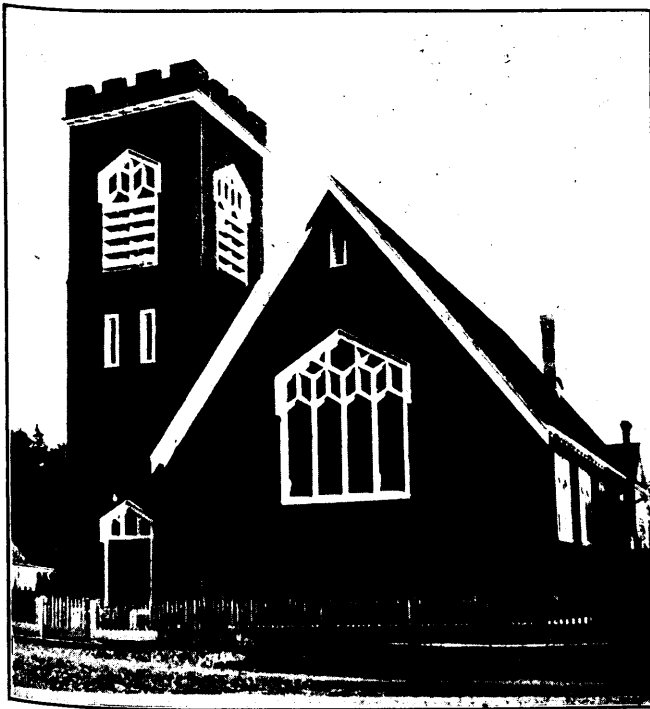
CONCERNING THE CHURCHES

A NEW CHURCH AT ALBERNI.

After many years, Alberni, Vancouver Island, seems to be coming into her own. Hitherto she has been far from the busy haunts of men, but the railway has found her, and now the people hope all things.

Mission to an Augmented congregation.

Since his settlement the congregation has outgrown the old church building and forced the building of a new church. This new church was opened for divine services last month. The



PRESBYTERIAN CHURCH, ALBERNI, B. C.

For twenty-five years the H. M. B. has supported services in this beautiful valley. Two years ago Rev. Mr. Garruthers was settled there and the congregation moved up a peg—from a

building cost about seven thousand dollars, a big undertaking for a congregation that returns only thirty-seven families, ninety per cent. of them on days' wages. But to make the task

of financing as light as possible, the burden was divided. The men took upon themselves the church building, the women the seating and furnishing, including the organ and to the children was given the providing of the platform, desk and chairs.

The building, a beautiful structure, is much larger than is required for the present, but the congregation have faith in the future of the place and have built for the incoming population. They have gone upon the principle that the stranger is more likely to keep up his church connection when he finds on coming into the district a church just like unto his home church.

Business men, real estate agents, know the value of such preparation and make provision accordingly. The congregation in Alberni leads them all in that it has the largest, most modern and beautiful structure in the town, so that the Easterner or Old Country member can, without any wrench, imagine himself back in his own home town.

ANOTHER AT PORT ALBERNI.

Having finished the church in what is called, for the present, Old Alberni, Mr. Carruthers is going on with another church building in the adjoining town, Port Alberni. This place is the terminus of the C. P. R. railway. Two years ago there were but few houses in what was then called the New Town, but now Port Alberni is a regularly incorporated city. True, it has as yet only a name to live, but it is not dead. The C. P. R. has spent millions in bringing the railway over the mountains and the company is not known as a philanthropic concern. Their money is in it, and they must get the worth of their money out of it.

Already they are booming the place to such an extent, that in a few years we may expect to see on the banks of the Alberni canal a large and flourishing city.

The congregation is awake to the possibilities of the place, and have at this moment under construction a suitable church building which when completed will be a credit to the city. An outsider might think that two church buildings in one year are enough to swamp the whole concern, but they do not know the faith and pluck of the people here. Men of business, can grade streets, construct side walks, and what not, for the incoming people. Why, then, should not the church be as active, earnest, and enterprising in its sphere, and prepare a church home for all who love the Lord? At any rate this little band of earnest workers have put their hand to the plough and cannot look back.

This summer, Mr. Leslie, a student from Westminster Hall has charge of the work in the New City, and also some stations down the sound, so that in every way the Presbyterian people here have made provision for the large body of people that is expected to come into the place this summer.

CHURCH OPENINGS.

The day of wonders in development is here. On every hand homes, factories and great office buildings are being erected, and the Church is keeping pace with this development. Six weeks ago Principal Mackay presided at a meeting of a little handful of people in the school house at Vancouver Heights; on Sunday, May 6th, he opened a beautiful little building, complete and fully equipped for a congregation of three hundred. This is almost a record in church building and augurs well for the future of Presby-

terianism in this beautiful suburb. Large congregations were present at the opening service, and again in the evening when Rev. G. C. Pidgeon, D.D., preached.

The same day the North Lonsdale congregation re-opened its Church after doubling its capacity. Rev. G. A. Wilson conducted the reopening ser-

vice, and in the evening Rev. Principal Mackay preached and ordained Mr. Mark Phillips to the eldership and inducted him and Rev. John D. Gillam M.A., into membership in the North Lonsdale session. Mr. R. Van Munster and Mrs. Van Munster are doing splendid work in this most attractive section of Vancouver.

ST. ANDREW'S, NORTH VANCOUVER.

We reproduce a small cut of the new church of St. Andrew's to be erected at the corner of St. George's avenue and Tenth street, North Van-



cover. It is expected that the building will be completed about the end of August, and the congregation aim at having it opened free of debt. The first story is of stone, the building will provide ample accommodation for Sunday School, church parlors, kitchen,

nursery, and gymnasium; and the cost is estimated at \$20,000.

A service in connection with the laying of the foundation stone of this building took place on the 20th April, and was memorable not only in itself but for the gathering of men, stalwart in body and brain, associated with it. The Provincial superintendent, Rev. G. A. Wilson, found time to attend, Westminster Hall was well represented in the persons of its Head and its Registrar (Principal Mackay and Dr. Pidgeon), and the other ministers present included Rev. Dr. Fraser, Rev. E. A. Henry, Rev. J. W. Woodside, and Rev. Mr. Macauley. Rev. Dr. Wright, the venerable Moderator of the Presbytery, officiated, and pronounced the foundation stone "well and truly laid."

The laymen connected with the congregation were honourably in evidence, and the service was an historic one for them, for St. Andrew's and for its energetic young pastor, Rev. Ronald M. McLeod. In addition to Mr. McLeod, the following office-holders took part in the ceremony: Messrs. John McLean, Chairman Building Committee; D. H. McColl, Secretary; George Baldwin, Session Clerk; and G. A. McBain.

It is known that one of the elders of the congregation and his wife gifted the new site to the church, but we have gathered that these generous sup-

porters of the Great Cause are against publicity in the matter. There is a wider consideration than the personal involved, however. In such circumstances it is not an uncommon thing to hear remarks made to the effect that doners "can well afford it," etc. Whether or not that be true in this instance, the point to be remembered is that there are so many who "can well afford" to give much more largely to the work of the Christian cause, and

yet who do not. Perhaps it would be a good standard for many of us if we made a point of giving as much for our church support, or for Christian work generally, as we spend on personal pleasures and recreations. That church is fortunate which has members on its roll who not only give freely according to their means, but who give in the scriptural spirit which prompts the avoidance of all unnecessary publicity.

Rev. T. Gillieson's Departure

As briefly recorded in our April number, Rev. Thomas Gillieson, minister of St. Paul's Church, Vancouver, influenced by health conditions, resigned his charge, and has gone on a prolonged visit to the Old Land.

The congregation of St. Paul's expressed their regret at his departure and showed their appreciation of his work amongst them at a social meeting held in the church. Addresses were delivered by Rev. Principal Mackay and Rev. A. L. Burch, and a very substantial money present was given to Mr. and Mrs. Gillieson.

At Westminster Hall, of which Mr. Gillieson is a graduate, a social function of a complimentary character was also arranged. Appreciation of Mr. Gillieson as a student, teacher, and friend was expressed in several speeches. Mr. T. S. Paton, retiring president of the Students' Council, spoke for the student body of the Hall generally. Mr. B. Vincent Wardle, represented the Latimer Hall men who had attended Mr. Gillieson's classes, and Rev. R. M. McLeod, of North Vancouver, made a happy speech, rich with college reminiscences and good will, in handing gifts to Mr. Gillieson for himself and Mrs. Gillieson.

A Link With "Auld Ayr."

Mr. T. S. Paton said:

"It is with mixed feelings that I rise to speak tonight. I am glad to represent the winter term men of the college, but I am sorry that it is on the occasion of one of our own number leaving us. Many of us remember our friend, Mr. Gillieson, from the time we entered Westminster Hall. It was he who started us on the way of some of the studies we are now pursuing. Himself a theological student, and now a graduate of the Hall, it is natural that we should watch his career with the greatest interest. We all rejoiced in his happy settlement in St. Paul's, and there we expected him to do valiant service for the cause of our common Lord and Master. He has done good work, and we believe that all our hopes would have been realized had he seen his way clear to stay in that congregation. But he has decided to return to the country of his boyhood, a country to which many of us turn with happy memories. I am sure that I voice the sentiments of all the students when I say, that it shall give us great pleasure to hear of his success in the land across the sea. I may be forgiven if I refer

to a personal element which unites two of us at least, with Mr. Gillieson. In a town on the west coast of Scotland, known for its 'honest men and bonnie lasses,' our guest has a brother working in the ministry. In "Auld Ayr" he is doing splendid work in harmony with the other ministers of that historic town. Would I be judged biassed, if I say that I could not wish for a much higher honor for him than



REV. THOS. GILLIESON.

that our friend should be called to that same town, and to a similar charge? But wherever he may be settled, I feel certain that he will make and keep good friends. His pleasant manner and undoubted abilities will insure success for him in any community. May the blessing of God rest upon him and his!"

A Latimer Hall Student's Tribute

In the course of his remarks Mr. Wardle, who recently came into fame as the winner of the gold medal at Vancouver Oratorical Contest, said it was with a feeling mingling regret and pleasure that he rose to speak that evening;—pleasure, because it was again his privilege, as on a former occasion, to make one of the many assembled to do honour to their worthy guest; regret in that this time words of farewell had to be spoken. It had been said that life was made up of meetings and partings. Be that as it may, they had the consolation of knowing that the future could not steal from them the recollections of the past and their happy associations with Mr. Gillieson in the months gone by. He knew their guest's nature too well to imagine for one moment that he would appreciate subtle compliments, but he should neither be doing his duty to him not to himself if he neglected at that opportunity to pay at least a small portion of the tribute due him. He had to express his gratitude and that of his fellow-students for the helpful sympathy and untiring assistance in their work which Mr. Gillieson as teacher never failed to show them. They had learned not only to respect him as a tutor and a scholar, but equally to esteem him as a friend. Not even the grandeur of Capilano Canyon, the delights of English Bay or of Leonard's Cafe, nor the congenial companionship of the inhabitants of Westminster Hall "Inferno" had proved a greater lure than Mr. Gillieson's classes. The voices of Latimer Hall men mingled with his own in wishing Mr. Gillieson and his fair lady Godspeed and God's protection wherever they might journey.

The chairman at the function was Mr. D. A. Chalmers, who, in some introductory remarks said that that would be a brief meeting, of short speeches but of long-lasting good feeling. "Goodbye" meetings had often sadness and hope mingled in them. He did not suppose Mr. Gillieson any more than any other man of them, had been above criticism; but when a man came to make a long journey and voyage, which as they had all been indelibly reminded at that time, might mean meeting some friends not again in this world, he was but a poor soul indeed who could not forget petty points of difference, and say with hearty hand-clasp to his fellow—"Farewell!"

A Cosmopolitan College.

The institution in which they were met was unique in more ways than one. There they had had meeting round a common board, and undergoing preparation work in one form or another, men from many parts: Western Canada, Eastern Canada, England, Wales, Ireland, Scotland and other countries, had been represented; and it went without saying that as men they had learned to ask, not, where was a man's birth certificate made out?—a choiceless circumstance—but rather, What sort of a fellow is he? Does he stand for good-fellowship, and the high ideals in life that only the Christian spirit can give? Let them answer these in the affirmative, and he was welcome to their ranks as a character to be moulded for higher service.

What was their college connection for? The highest authorities would tell them that its primary purpose was to teach a man to handle the weapons with which he must work; but while that was so, he believed it would be as

readily conceded that to mix with men as men was not less a primary part of life's training, and had no secondary place in the discipline of college life. "For," as Tennyson made Hallam express it, "ground in yonder social mill we rub each other's angles down, and merge (he adds) in form and gloss the picturesque of man and man."

A Growing College Spirit.

Every man had by nature in early manhood, which none might care to own that he had passed, corners to be rubbed smooth if he was to mingle most serviceably among men; and there was no place like a College Home, as theirs was, in which to undertake or undergo that necessary process. Sooner or later they saw that the experience was good for them all; and who among them, that had had two or three years connection with Westminster Hall, was unaware that the process of development had been going on in many men, so that already there had been fostered a fast-growing, continually-deepening College spirit—a spirit of fraternal understanding which in the years that were before them would help to further the true brotherhood of man?

Their comrade Gillieson was going, and whatever their different opinions of him as student, teacher, friend, or minister, every one of them would subscribe to this, that Mr. Gillieson was a gentleman of high Christian spirit. He might go from them for a short or a long time, but they knew that he would be a credit to the College, and to his College training there, wherever his lot might be cast.

The Individual Student's Responsibility

They who remained must see to it that in the long run that could be said of every one of them. He cared

not what a man's ultimate aims—though he should like to see most of their men qualify for the Gospel ministry, or the ministry of Medicine, or both,—but he thought that every man of them wanted to feel more and more the responsibility of his College connection. Every student, whatever his year or his status, wanted to be impressed by the fact that he held in his hands in some measure, the name and fame of the College. The child's first thought was, What will Mother say? the young man's, What will father think? and the student's should be, How will this reflect on the College? How would the other fellows feel if they heard that one of themselves had not only failed in the struggle and self-surrender towards the great ideal of Christ-like character, but had failed to fight at all, and had fallen ingloriously in the fray?

Gillieson was going, but he took with him not only their sincere good wishes for his welfare, but the honour and reputation of their beloved Alma

Mater. Might God help them all, as they believed He would help Gillieson, to sustain untarnished that honour, and to walk worthily of the Master in Whose Name their College was founded.

Rev. Mr. Gillieson replied to the speeches of his fellows in a characteristic manner. He referred to the various vicissitudes of College and student life, and in anticipating the immediate future spoke in the tone of hopefulness and revealing the spirit of warm hospitality which are known by his friends to be natural to him.

The function was closed by the company singing "Auld Lang Syne."

It should be noted that in addition to having a brother holding a conspicuous position in the ministry, Mr. Gillieson is another witness to the fact that the saying, "the nearer the kirk the farther frae grace," does not always apply, for he is a Son of the Manse, and his father is still living, an honored minister in the Established Church of Scotland.

ECHOES OF LIFE

IN THE COLLEGE THE CHURCHES AND ELSEWHERE

(D. A. Chalmers.)

THE CHOICE OF WORDS

"Elsewhere" or "otherwhere"? The use of the word recalls an amusing discussion which is said to have taken place as to the use of the word "otherwhere" on the last page of a former issue of the Westminster Hall Magazine. One "higher critic," with more faith in his capacity to criticise than knowledge of the English language, is said to have remarked that "otherwhere" was not a word!

A man should hardly need to be acquainted with Trench's "Study of Words"—a book interesting as a novel and much more instructive, which some may have read in their teens—to know that for the apt use of words much depends on the associations connected with them. These associations, of course, are dependent more or less on a reader's acquaintance with literature, but no man making any pre-

tence of knowing his "In Memoriam" should be ignorant of the lines:

"I know transplanted human worth
Will bloom to profit, elsewhere."

* * *

Hence, it may easily be understood that while there might be times when to use "elsewhere" instead of "elsewhere" would seem like affectation, there may also be occasions on which the use of the first word would at once

recall to well-informed minds Tennyson's lines and the optimistic assurance underlying them. The same thing is no doubt true of the use of many other synonymous words. If there be truth in the statement that "language was given us to conceal our thoughts," it may also be said with truth that the worth of words often lies in what they suggest not less than in what they express.

THE NEW SESSION

The theological session of 1912 is now well under way, and one of the notable features of it is the class of men in the third or graduating year. Men of experience are not likely to put undue value upon any academic degree for itself, but it is none the less gratifying to know that the six men who, all being well, should finish their course in the fall, include four M. A.'s and two B. A.'s. We are proud of them as students and comrades, and we are confident that some, if not all of them, will give us even more cause to be proud of them by and by!

* * *

The second year is noteworthy in other ways. One B. A. in it has the distinction of being one of the best association football goal-keepers in B. C., and also a strong evangelical worker, while another B. A. may add to his name the not less honourable letters, F.F.D.O.—for "First Field Day Organizer."

* * *

Among the good material for the first year, we are glad to welcome Frank Mackenzie, who has already earned not only a creditable, but an outstanding place as an Arts student in McGill University College here and also in the East. Frank is a good instance of what a man, probably well

on in the twenties at least, can do if he is free to settle down to uninterrupted study. No doubt his splendid physique is a factor in the matter, but will and work count for most. His many friends will wish Big Mac more and more success.

* * *

There are only two men new to the College in the ranks of the Theologues, and both promise to be well worth adding to the list. W. Scott, a B.A. of Queen's, Kingston, gives evidence of having developed what the reporter of a certain defunct "Dialectical Society" might have called his "argumentative proclivities"—which is another way of saying that he is "a philosophy man," and he is likely to be an active force and a real help in the life of the college. He is specially welcome to the Magazine as the student member of the Editorial staff.

H. D. Henry,* * * other newcomer, a student about finished with his Arts course, early proved himself a useful member of the College community, and the praise before prayers (at our evening half-hours together) is accompanied by violin as well as piano playing now. Of course his violin may be heard at other times too. In addition to that accomplishment, H. D. H.

has personal qualities which readily commend him to his fellow-students.

* * *

Apart from men with college degrees, the Hall is fortunate in having several strong men of more general experience, undergoing theological training. J. Richmond Craig is a man whose Home and Foreign missionary experience, and even more his practical experience among all sorts and conditions of men, go far in fitting him

for special service in the Great Cause which has associated with it scope for men of varied attainments, and of all the differing types of Christian character. Jack is nothing if not happy-hearted, and his smile can be heard all over the dining-hall. His mirth is contagious too, and more laughter resounds from that table in one day than can be heard from the others together in a week.

LITERATURE AND EVANGELISM.

With the return of his brother to the pastorate, Professor Pidgeon may not be heard so frequently in the pulpit, but some of his recent sermons have been more than interesting, and all have had interwoven with their strong evangelical thought much literary worth.

When Dr. Pidgeon expounds, he practises his own precepts well. He keeps to the main thought of the text, and while he abounds in illustrations from life and story, he never lacks in literary quotations bearing on the subject under consideration.

* * *

This was specially noticeable in a recent sermon. One has scarcely time to recall one quotation kindred to another given by him, ere the preacher has himself expressed it. From Browning to Tennyson is an easy transition at times, but there is much in the manner in which a quotation is used. The application often warrants the ignoring of the context. One felt that in

the way in which one of Browning's most beautiful short poems was brought in at Easter time. It was natural that we should hear Tennyson's question concerning Lazarus: "Where wert thou, brother, these four days?" but what of the lines from Browning's "Prospice"?

* * *

That short poem closes with a tribute to Undying Love expressed in human kind, and one that will be more appreciated by those acquainted with the published "Love-Letters," and with something of the love story and life of these two characters, unique in literature, and unsurpassed in the most sacred partnership possible. Robert Browning's confident hope and inextinguishable faith in the power and unquenchable life of a pure love are given exquisite expression in his exclamation:

"O thou soul of my soul! I shall clasp thee again,

And with God be the rest!"

LATIMER HALL GRADUATION CEREMONY.

The formal closing of Latimer Hall on May 2nd, was marked by the presentation of Diplomas to the first two graduates—Mr. F. Ryan and Mr. Oscar Esperson.

Both these students have had the unique privilege of "growing up with their Alma Mater," since they were among the group of students with which Latimer Hall life began.

Principal Vance, in an interesting address, outlined the rapid growth of the College, and delighted Latimer's supporters and friends with a glimpse of Latimer's future.

Among other addresses which called forth appreciation and applause from the large audience, was the Valedictory delivered by Mr. O. Esperson. His hope that "he may prove worthy of his Alma Mater" will surely be more than realized if the spirit, eloquence and material of his pulpit discourses are kept up to the standard of his farewell address.

* * *

ST. (?) LATIMER.

The WESTLAND of Edmonton, which we welcome, in a news note referring to the Anglican colleges, makes the rather curious mistake of writing of the existing college as "St. Latimer's Hall."

Probably Latimer deserved the title of "Saint" much more than many other men entered in the calendar of the Roman Catholic Church, and possibly the present day Modernist Movement within that great community would provide men who would hold Latimer worthy of canonization.

The story of the martyrdom of Ridley and Latimer should not be readily forgotten, as it is one well calculated to stir the imagination and touch the heart; and if the reading of it would not do so, one need only hear such a man as Rev. Mark Guy Pearse, of London, lecture on Latimer.

* * *

MISCELLANEOUS.

"The Gospel of the Second Mile" was ably expounded in St. John's the other Sunday, and at Robertson Church J. A. L., who was officiating in the absence of Rev. Mr. James, emphasized the lesson of "the tenth man."

("Where are the nine?") Even in college life it is pleasant to meet "the tenth man," as he is one who does not think he is revealing "a lively sense of favours to come" when he simply makes due acknowledgment or shows reasonable appreciation of the services of his fellows. No sensible man values flattery; no sane man dislikes due thanks or compliment. Ordinary men are nerved and inspired by words of encouragement, and most of us are ordinary men. Remember the tenth man!

* * *

T. S. P. (Midway, B. C.), is among the first to report. "Tommy" had three services his first Sunday out this session. At one place "the singing would easily have done credit to a city choir." On the following Sunday he was to officiate at Phoenix and Greenwood for Rev. Mr. Munro, who was at the Synod. Another interesting item is that "Ernest Brown, late of the Hall, and now in business in Greenwood," was to take T. S. P.'s own appointments for that Sunday.

* * *

In announcing from St. John's pulpit the other Sunday that J. R. C would address a week-night meeting, Professor Pidgeon referred to him as "one of our most experienced missionaries." At the meeting itself there was quite a large audience, and Jack gave his hearers some insight into the conditions as he found them in some of the South American Republics, during his four years' experience of missionary work in that continent. Among other things clearly indicated was this—that in countries where there is little or no opposition to its sway, the Roman Catholic Church is often most deplorably represented, or (as we should like to believe) misrepresented, by so-called "fathers."

How many visiting ministers have we had lately, or was it a local man to whom the critic of current events referred when he said: "He is too fast in his speech and too long in his prayers." Any minister or student whom it may concern, take note!

It is always a pleasure to hear from our graduates, and indeed from any of the Hall men. Rev. C. B. Kerr, B. A., sometime of Langdon, now of Calgary, Alberta, in a welcome personal letter, expresses his gladness at hearing of the continued progress of the Hall. Mr. Kerr adds: "I am sure, too, judging from the extra-mural staff, to say nothing of the intra-mural that success awaits the present classes and interest and inspiration will be as certain as their academic success. Dr. Welsh's presence alone will insure both of these." Then he notes a personal tribute to Dr. Welsh's personality and style.

Mr. and Mrs. Kerr seem to be congenially settled and doing good work in Calgary, and all the boys who were in any way associated with "C. B." will wish them much increasing prosperity and joy in the Great Service.

As we go to press we learn that by a co-incidence our esteemed contemporary, the British Columbia Magazine, has also an article, though of a different kind from ours, on Victoria, in the May issue. The writer is Mr. Ernest McGaffey, an able journalist, who is also responsible for a page of verse, "Victoria." The article has many illustrations, and yet these are only a few in what is a copiously and handsomely illustrated number. There is a life-like likeness of Mr. McGaffey himself.

It seems fitting to add here that the acting Editor of the B. C. Magazine, when he gathered that we were to reproduce the cuts of the Government Buildings and the Empress Hotel, with ready courtesy, saved us waiting for the engraver's work.

* * *

The Vancouver WORLD in an appreciative reference in its editorial columns to the Westminster Hall Magazine remarked on the colour of the front page. As this number will suggest, our April cover was only an experiment. We are anxious to give attention to every detail affecting the appearance as well as the continued progress of the magazine.

COLLEGE NOTES

(W. Scott, B. A.)

Visitors of Note.

One of the special features of the Hall continues to be the lectures given by visiting professors. In previous years we have had many men of eminence in the theological world both from the Eastern Provinces and States of the Union, and from the home lands across the sea. This summer we have an even larger number of visiting pro-

fessors than in former years. According to the decision of the board, Dr. Mackay has been relieved of his professional duties for three months to allow him to present to the constituency of the College the plan for the erection of a new building on the University grounds at Point Grey. His class work is being taken up by Dr. Welsh of McGill College, Montreal, who

lectures on Apologetics, and by Dr. Fleming of Manitoba College in the subject of Systematic Theology. We cast no reflections on our esteemed Principal when we say we are very fortunate in having these visitors work amongst us. Their lectures are proving most stimulating.

* * *

A Special Series of Lectures.

The Devotional Committee has arranged a series of lectures to be given on Friday evenings. The series was opened by Dr. Fraser, First Presbyterian Church, his subject being "The City Problem." Dr. Fraser dealt briefly but comprehensively with this subject, and presented the case for active social work by the Church, with a vigour and insight that were impressive. Nothing so vividly brings home to men's minds and hearts the evils of the city and the problems which our modern cities present, as the statement of actual cases. Dr. Fraser was well furnished with evidence and did not hesitate to use it effectively. We believe that more such presentations of the facts of social conditions are necessary in our preaching today. The Doctor's conclusion was the one which is slowly impressing itself upon all social and moral reformers, namely, that the only possible solution of the social and economic evils of today is the winning of the business men—the rousing of those who call themselves followers of Christ, and who have acquired a fair share of this world's goods, and the responsible leadership in industry, to a fuller sense of their obligations as Christians and as men. We are grateful to Dr. Fraser for his concise presentations of the problem of the city.

Students' Council Officials.

The students' council have elected officers for the current session. The

offices were filled as follows: President, J. T. McNeill, M. A.; vice-president, J. M. Wyatt, M. A.; secretary-treasurer, A. MacKay; advisory committee, D. A. Chalmers, J. R. Craig, A. McLean. The members of the athletic committee were A. R. Gibson, B. A., convener; A. O'Donnell, B. A., H. Rae; the devotional committee, W. Scott, B. A., convener, S. F. Moody, A. Andersen.

DR. WELSH'S LECTURE.

It was a keenly appreciative audience that heard Dr. Welsh lecture on Mark Twain. The American humorist had a warm admirer in the lecturer, and through his medium reached the audience with the usual effect which accompanies the reading of Mark Twain. Merriment, bubbling up from the depths, showed itself in the broad smile that prevailed on the countenances of the students from the beginning of the lecture to the end; now bursting forth into uncontrolled roars of laughter, as Mark Twain's droll drawing humorous parleys upset the staid Presbyterian equilibrium, and again softening into a faint hesitating expression, when Mark's real pathos left them uncertain whether to laugh or to be sober.

Dr. Welsh gave us a picture of this peer of American humorists, in which we found not only the man who saw the ludicrous, but also the man with a firm philosophic life basis. We saw in him the man from the land of unconventionalities viewing the exaggerated reverence of the European for the past with a natural scorn, but at the same time we saw that underlying the seeming coarseness and irreverence of some of his humor there lay a sincere respect for all that was real; and we were given to feel that if there was any irreverence to be condemned, we

had better begin with the irreverence which called forth the sallies of Mark Twain existing in the institutions and relics Twain.

Mark Twain

By DR. WELSH.

(A Few Reflections Suggested by the Lecture.)

What most men lack is the long vision. The spirit is ever abroad in the world which prompted the question—"Is not this the carpenter's son?"; and we are apt to ask, in effect, "Can any good thing come out of Nazareth?" We fail to see life and men in true perspective.

Usually, indeed, we fail even to recognize the real aristocrats of the race until they have passed from us. Millionaires, mammon-accumulators, political will-o'-the-wisps, and fire-brand I. W. W.'s occupy the stage while the world's most genuine workers are toiling unobserved, and perhaps unacknowledged by the mass of humanity.

But the tinsel and transient of all times pass, and the following generations recognize the thinkers, the writers, the statesmen who, probably scarcely noted in the vanity fair of their generation, have been making history. For, after all, who are the real aristocrats of the race? No king's sword touch ever made a man a gentleman, let alone a Christian knight. No courtly favors, no political preference, no pride of passing place can give any human being an enduring name or ensure one's having any true fame in the days that are to be.

At one time the dates of kings' reigns and the battles' names formed the main record that remained as an outline of history; but now even a king's glory or a president's place of any permanence in history is to be

dependent on his using his position to earn by earnest service such a title as "Peacemaker," or "Slave Emancipator."

There are three outstanding phases of the world's work, or three classes of workers whose work primarily affects the evolution of the race: (1) Men of science and discovery, with whom may be bracketed the far-seeing directors of industries; (2) statesmen (who must not be confounded with political opportunists and place and self-seekers) who recognize the need of progressive laws and who are not slow to initiate such laws, and still less slow to see that existing laws are recognized and thoroughly administered; and (3) the men who with reverent hearts and tireless brains toil to understand more fully the seeming mysteries of life, and to reveal the chords that bring men more and more in touch as well as in tune with the Infinite.

Bearing in mind that kingly precept which Caesar, according to Shakespeare, fatally practised—"What touches us ourself shall be last served"—we forbear mentioning the fixed Faculty of our college; but we do not think we are stretching the probabilities of the future too far when we say that we believe that the men in attendance at Westminster Hall in this decade will be the more honoured by students and people of the generation after this, because it will be known that they were privileged to sit even for a little at the feet of such

teachers as Drs. G. A. Smith, Denney, Welsh, and others.

Perhaps Dr. Welsh will yet give us a biography of Mark Twain. Whether or not, his lecture suggested that he had much material that might be useful for such a work. The great advantage of such a lecture is that it gives the audience in an hour or so more information of a man's works, and more insight into his character than any one person could hope to get by days of close reading and study. Everybody knows something of Mark Twain,—knows the story of "Our Guide in Rome," at least,—but it is safe to say that there was not a man present who, besides learning much more about his writings, did not learn some facts about his life which altogether qualified his previous ideas of the great humorist and greater-souled writer and man.

For instance, his schooling (in the school-attending sense) was completed at twelve years of age. Was there present at the lecture, it may be wondered, anyone who could say he had no better a chance in that respect than Mark Twain, and perhaps not as good, though living a generation later? With men who have come from many experiences in life, it would be remarkable if there were not one or two. At any rate in Mark Twain's case, as in others, Dickens for example, we are reminded that nature and life seem to provide some remarkable compensations; if the lad was denied academic work and distinctions in his teens, he was accumulating experiences which, though they had no university hallmark associated with them, were probably in actual value to be worth far more in fitting him for real service to his kind than the training connected with the attainment of many degrees.

Then there was the information emphasizing the sterling conscience of the man. It must have been news to some of us to learn that Mark Twain had an experience regarding debt somewhat similar to that of Sir Walter Scott, and that he met it in the same heroic spirit.

The reminder was worth emphasizing, too, that easy reading may be hard writing.

The subject of Mark Twain was certainly one in notable contrast to the lectures Dr. Welsh is at present delivering in the Hall. Yet it was in turn treated in a masterly manner. The wide-awake convener of the Devotional Committee (W. Scott), who was chairman at the meeting, remarked that when the lecture was arranged, the World Conference at Edinburgh had been mentioned as a possible subject. We venture to reiterate the hope expressed when the vote of thanks was proposed, that we trust the Devotional Committee or some other authority of the College will prevail upon Dr. Welsh to give, in another lecture open to all students and friends of the College, his impressions of that great meeting. Even a passing reference made by him at one of the classes recently was more than suggestive as to the weight and worth that would be inevitably associated with his word-pictures and reports of that great Conference. We are confident that they would embody in combination photographic clearness and phonographic record with the inspiration which can come only from a spirit attuned in harmony with the Highest and His divine manifestations through the hearts and souls of men.

D. A. C.