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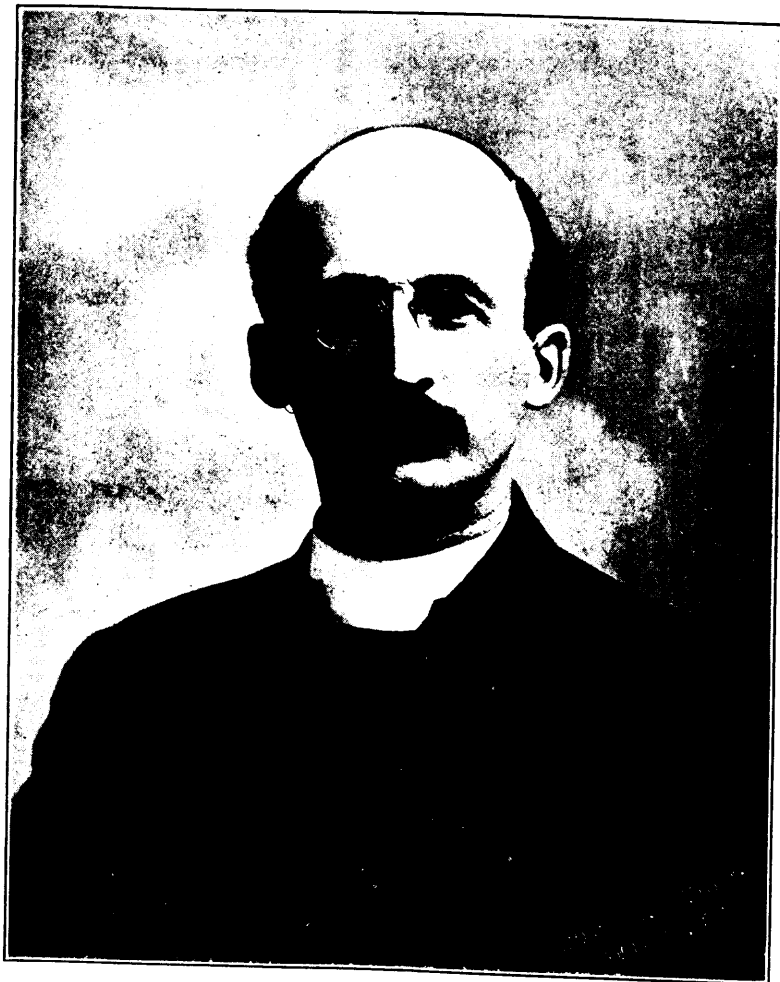
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this magazine possible.



REV. JOHN MACKAY, D. D.  
Principal of Westminster Hall, since its inauguration in 1908

In this issue Dr. MacKay has something of interest to say about "The  
Greatest Need of the Great, Last West"

# Announcement

*This is our first issue. It has been produced in the face of considerable difficulties. Circumstances made it impossible to lay plans early and the copy has been gathered up in haste. We are planning for increased space and improved quality in succeeding numbers. Certain improvements will be made, too, in the appearance and arrangement of the columns and illustrations. We regret that we were too late in forming our plans to obtain a leading article that we had in view. We intend each month to publish an article on a subject of interest by some prominent citizen of the Province.*

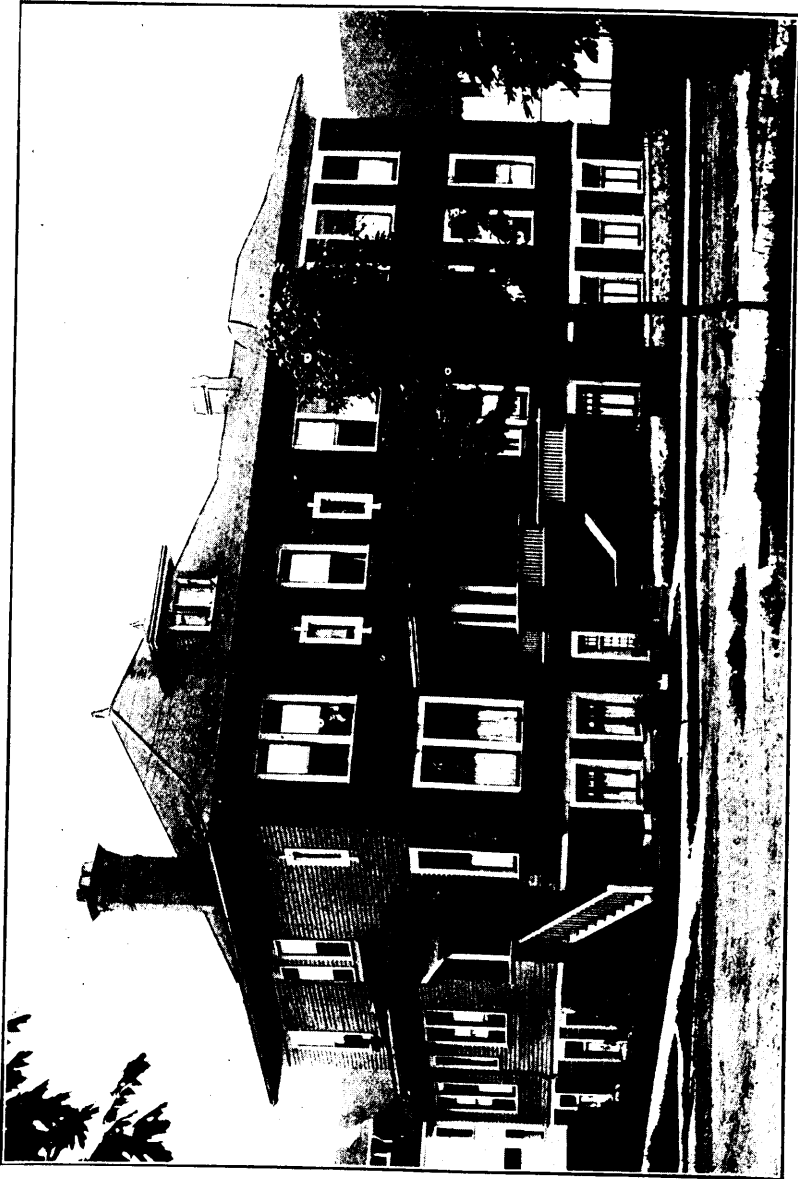
*A forecast of the leading features of the later numbers will appear next month.*

*We are distributing two thousand copies of this issue among the benefactors of the Hall and other leading Presbyterians of the Province.*

*The engraving on the cover is designed by Mr. Agabob, student missionary at Aldersyde, Alberta.*

*We thank our advertisers for taking us on faith. We are confident that they will find the magazine at least as good a medium of advertising as represented.*

*Readers are asked to patronize our advertisers. We had in view the interests of our readers, as well as our own, in soliciting the advertisements, and none but firms of reliable standing have been approached. Readers will confer a favor and aid our enterprise by mentioning this magazine in doing business with our advertisers.*



WESTMINSTER HALL

## THE UNIVERSITY OF BRITISH COLUMBIA.

At the Westminster Hall banquet, Hon. H. E. Young, M.D., LL.D., Minister of Education, gave a short outline of the Government's plans for the new university. It shows that the provincial authorities are keenly alive to the educational needs of the province, and have broad and generous views as to how they should meet them. Already the general outline of policy and procedure has taken form, and Dr. Young announced that it is hoped to begin classes in 1913.

A tract of nearly one hundred and eighty acres has been set aside for a site. This land lies on the outermost end of Point Grey, and in situation and general conformation affords one of the most unique university sites in the world. On two sides are the waters of the Gulf of Georgia, across which northward lie the rugged shores of Burrard Inlet, with the Lions keeping guard over all, while Howe Sound with its beautiful islands, sweeps away up to the snow-capped summit of Mount Garibaldi. Westward is the beautiful green expanse of the Fraser delta, in the foreground and in the far distance Vancouver Island, and the mighty Pacific. To the east and south lies the City of Vancouver and neighboring municipalities, every year adding to their extent and beauty.

In addition to the main site, forty acres bordering on the Gulf has been reserved as part of the general scheme, to secure that for all time the university shall have free access to the water and that the beauty of the general effect shall not be marred by anything foreign to it.

A boulevard one hundred and twenty feet in width will completely encircle the grounds, inside of which no tram or railway lines will be allowed. This boulevard will separate the university from the Municipality of Point Grey, and inside of it will be under the entire control of the university authorities.

The university constituency will thus form practically an independent municipality, affording a splendid opportunity for practical training in citizenship.

A university is generally swallowed up in the life of a city and the students, being usually under the age of citizenship and non-

resident, have no chance to take their part in actual government, and thus miss a splendid training. The student society elections form but a poor substitute for experiences where the whole civic life is concerned in the results of the voting. With such an arrangement as is contemplated for British Columbia, they will have the benefit of not only theoretic training, but of actual self-government under the most favorable conditions.

The usual habit of ruthlessly clearing every vestige of vegetation from land which is to be occupied for such purposes, is not to be followed. Instead a landscape gardener will survey the grounds and retain as many of its natural beauties as possible, the whole to fit in with the general building scheme which will follow later. At first only a ground plan is to be made, to enable the different faculties to secure their locations. Then some of the world's best architects are to be asked to compete for the entire set of buildings, which will gradually be built as they are demanded by the growth of the institution.

It is of great interest to Westminster Hall and other theological colleges, to know that they are to be given perpetual leases of sites on the campus for their work, and thus will have the advantage of close proximity to the different arts faculties.

Buildings will be erected and plans made as the growth demands, and that growth promises to be rapid, as already there are between three and four hundred university students who will be ready to join the classes as soon as begun; and the university will have a graduating class in its first year.

The Maritime Provinces have played a big part in the making of Canada. British Columbia is the last and greatest Maritime Province, and her university gives promise of ranking high among the universities of the world and contributing greatly to the country's intellectual life.

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Worth makes the man, and want of it the fellow;  
The rest is all but leather and prunella.

—*Pope.*



## THE GREATEST NEED OF THE GREAT LAST WEST.

*By Principal MacKay.*

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The richest boon that can come to the Great Last West is a race of prophets. Nature has dowered her with almost boundless resources, but in the midst of all her natural wealth, her people may perish for lack of vision.

The prophet is a man of vision, a seer, not of programs, but of principles. His nature is open and responsive to the myriad voices which arise from that marvelous complex of human lives, we call society, and being pure in heart, he sees God. Thus he interprets God and their own lives to his brother men.

He is born, not made; born of the brooding piety of parents who long for the vision of the eternal. Yet his inherited tendencies and natural endowments are but the raw material out of which by all round training the prophet is made.

Westminster Hall and similar institutions exist to nurture the piety and discipline the powers of men with prophetic gifts that with deeper insight and more thorough knowledge they may interpret and commend the unseen to men too often overborne by the seen. No age has offered to the prophet a more difficult task, but none has called him to one more richly rewarding.

Science and philosophy have brought to us a new thought of God. Time was when, to many, he seemed to dwell apart from the world of everyday experience and to approach only through the unusual and the miraculous. But such a view no longer fits the facts. Science is unveiling to us a new earth, every atom instinct with God. The supernatural is no longer the non-natural, but a personal spirit unfolding the deeps of his being through the natural.

We are coming to know ourselves as part of a new universe stretching back to the uncharted wastes before time was, woven into one unbroken complex, and ever evolving richer forms under the guiding power of his indwelling, all pervading spirit. A deepening feeling of the immanence of the Divine is abroad in the world. It

has not yet found adequate utterance in words, but, when it does, will greatly strengthen every religious impulse and give new comfort and inspiration to the tried and the weary.

Such knowledge is too deep to be brought home to the God hungry hearts of men, save by one who is heir to the best religious discipline of the age.

Then, too, the surging tides of humanity drawn out of old home lands by the lure of larger life and richer opportunity and the deepening social aspirations of the common man everywhere have brought us problems fraught with mighty issues for weal or woe. To understand these questions and find answers for them is the task of the prophet of our time. To avoid hot-headed rant on one hand and fat-hearted self-complacency on the other, he must have a mind richly stored with the wisdom and the experience of the past. Only such a mind can weigh and estimate aright the forces that are at work within us and about us in society. But joined to the culture of the mind must go the culture of the heart, that the whole nature may be responsive to the purposes of God, whether revealed in direct communion with Him, or, where he so often speaks, in the upward struggles of the common man.

Again, whether we will or no, we are all cosmopolitan in experience, whatever we may be in outlook. The whole world ministers to our daily needs and we jostle the citizens of every land on the street. Yet we may journey round the world laying tribute for our pleasures and our needs upon every part of it and remain parochial or even sel-centred in our sympathies.

What does this annihilation of space, this conquest of time, what do these world-wide movements mean? What new duties and possibilities do they bring to us? The man whose time is largely filled with the crowding cares of a business life, cannot be expected to answer these questions from first hand study. He has a right to look for guidance to men of prophetic spirit who are giving their lives to this service for their fellow men. But these will be mere blind leaders of the blind, unless they are trained by careful study of the world movements of the past, to see God's purposes in the great things that are happening here and now.

Thus our most insistent prayer in this formative period of our country must ever be for prophets to our age. And when we get

men of prophetic endowments, we must give them every opportunity to gain the knowledge and the experience which will fit them to be revealers of the Divine to our earth perplexed lives.

Our age is entering on a "new earth." It belongs to the prophets of to-morrow to complete the phrase and make it one "wherein dwelleth righteousness."

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## GREEK AND HEBREW IN THEOLOGICAL EDUCATION.

*By R. C. Eakin.*

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The rapidity with which the Dominion of Canada is being colonized during the past twenty years is simply unparalleled in the history of colonization. And while the present population is but a mere nucleus of the teeming millions of the Dominion that is to be, yet that nucleus in recent years has crossed her lakes and rivers, traversed her prairies, scaled her mountains and penetrated her forests. That nucleus has extended and peopled, if sparsely yet literally, the "Dominion from sea to sea, and from the river unto the ends of the earth," while the eastern provinces share in this influx of settlers and have still room for millions more, we all know that the vast majority of newcomers seek a home under the congenial skies of the West. The prairies which a generation or so ago were but huge playgrounds for the buffalo and the Indian, are in these later days bursting forth into "fields of pleasantness"—fields of waving grain which not only please the eye, but abundantly satisfy the heart of the homesteader in his search for the promised land that flows with milk and honey. There, homes, towns, cities and railways come into existence like the opening of the morning-glory in the rising sun. Nor is British Columbia being left alone in her naked grandeur and primeval stillness. Her rich alluvial valleys indisputably constitute the gardens of the West. Her noble army of pioneering prospectors have blazed the way two thousand miles or more north of the 49th parallel. In their trail are following the miner, lumberman, farmer and merchant. In our mountain valleys

the summer sun rises on native wildness, but sets on smiling villages in peaceful plains.

This tremendous and unprecedented influx of people scattered far and wide, constitutes the great problem not only of the Christian Church, but of every loyal and patriotic Canadian. How best to meet the needs of growing towns and outlying communities, how to provide them with men thoroughly equipped to manifest the saving power of the gospel of Jesus Christ, is the question above all others now crying out for a solution. How shall we secure the men? With what equipment shall we send them forth? It requires no prophetic pedigree to anticipate that this must be one of the burning questions at the present General Assembly.

There is at present an agitation to make Greek and Hebrew elective subjects in Presbyterian Theological Colleges. That is that no student need hereafter study these subjects, unless inspired by an overwhelming conviction of their true value, and impelled by an irresistible spirit in quest of first principles. Should such an agitation ever have the ill fate of securing a seat in the Blue Book, it will mean that all incentive to study these subjects is removed. It is the overthrow of Foreordination and the universal reign of Freewill. Each student at the very start shall determine for himself whether or not the game be worth the powder, though he has never caressed the one nor smelled the other. It is as though an apprentice carpenter assured his master mechanic that he preferred to use his jack-knife instead of planes and chisels, for in so doing he would meet the average man on his own ground. However musical this word "elective" may sound, or however desirable it may appear, it is, when pushed to its logical conclusion fraught with untold disaster, and should its adoption be ratified by the General Assembly of our church, such a proselyte is destined to prove a veritable Judas.

It has become a well established fact that there is to-day an increasing demand for greater efficiency in every trade and profession. This demand is but a reflection of the sharpening of the intellect, and growth of education among the masses, which is resulting in a cry for more knowledge. But how to secure an efficient ministry divorced from technical scholarship is a conundrum well worthy of the wisdom of Solomon. It is not only conceivable, but

entirely possible that a Samson with no better equipment than "the jawbone of an ass" might still work havoc in the enemies' camp. But surely the phalanx of modern evils demands a more perfect armour, if the issue is to be in favor of truth and right.

The most live problems in our church to-day arise out of the Old and New Testaments. So vital are they that they find expression in current literature which claim no pretension of religion, nor allegiance to any religious body. In such journals and magazines the learned professions and laity alike first make the acquaintance of these epoch-making problems. What shall be the result if they find them not in our pulpits? Without a knowledge of the fundamentals can men incite within themselves sufficient interest in these questions to extract the kernel from the husk and mediate it to others in a form both palatable and digestible?

We are all aware that in modern thought there is a shifting of emphasis and change in our conception of scripture. But this very change necessitates, on the part of those who would "rightly divide the word of truth," an intimate knowledge of the original soil from which our scriptures sprang. The lack of such knowledge may not seriously hinder the abnormal few, but for the rank and file it is an essential part of the equipment if the restless spirit of the age is to be safely piloted and spared the bitter experience and disappointment of mistaking a sargasso sea for a terra firma. Before passing from the stage of activity, nations, like individuals, contribute their mite to the upward and onward march of civilization toward the ideal humane goal. Greece has contributed a philosophy of life. The Hebrews have bequeathed a religion. In both of which they have fathomed the deepest depths and soared to the highest heights of our humanity, and touched the most sacred and sensitive cords of the human heart. Surely it is not assuming too much to say that it is the desire of all earnest and conscientious men to work their way back to these elemental principles, back to the fountain head, whether it be to Plato, Socrates, Isaiah, Jeremiah, Paul or Christ.

One cannot fail to note the peculiar, nay even the inconsistent attitude of many toward these two subjects. They contend that successful and efficient work resulting from a knowledge of Greek and Hebrew demands not only an intimate acquaintance

with the languages themselves, but also with their kindred dialects, histories, literatures, in fact with the very spirit of their age, in all its ramifications and developments. And just because this most desirable asset is beyond the pale of any theological curriculum, the more elementary linguistic work is deliberately, nay, with a tinge of reverence, cast overboard as useless and wasted labour.

If the future possibilities and incalculable potentialities of this last of lands and the best are to be fostered and wisely developed, what constructive agency should be more potent than the Presbyterian Church? In view of the present agitation, it behooves us to recall the hackneyed proverb that "Rome was not built in a day." Were there no solid foundation, where would the domes and towers appear? Shall our contribution be a steel jacket and a couple of crutches, sand or scoria? Or shall it be a foundation straight and strong and true? No flimsy and ephemeral structure, but a vantage ground commanding that breadth of outlook and depth of insight whose ultimate glory and triumph is inevitable? In this connection I should like to ask what occupant of the chair of Systematics, Apologetics, Liturgics, Practical Theology or Sociology has bid his graduating class good-bye, conscientiously feeling that he has given them a complete and perfect solution of the throbbing problems of their practical work? Should there be any to answer in the affirmative, I appeal to the graduating class, with the echo of college halls behind them, and the thirsting and hungering masses before them. Nay, he does good work and true who lays a solid foundation on which to build, who outlines though dimly a few great laws to act as lighthouses on the jutting crags of an indented coast line. Why should anyone wish to intensify the darkness and increase the danger by making elective the two subjects from which the streams of christianity spring?

It is not an uncommon thing to meet men, who ought to know better, advocating the idea that a few experts in each generation will foster individual research, assure continual progress and thus prevent stagnation. Apply the same rule to the medical profession. It has already been tried in many institutions, not in Canada, I am proud to say. What has been the result? Such courses of study have produced men fully fledged with diplomas and gowns, but men who, as Dr. Johnson said, "compounded medicines of which

they knew little, diagnosed diseases of which they knew less, and killed men scientifically."

The same decadence in architecture is glaringly conspicuous in our Western provinces. One need only visit Vancouver in order to read the tragic story of the architectural necropolis. Shall we ignore such warning voices? Shall we ruthlessly hew down the tree which gives promise of such a noble trunk, for the sake of a number of wattles which may spring from its roots? Shall we not rather remember that the glorious prospect of this young Dominion is imploring the guidance of a skilled and trusty hand during the coming generation? The opportunity is ours. Let us prove ourselves worthy of it. Let our foundation not be of perforated brick, but solid concrete. Now to make Greek and Hebrew elective subjects in our theological work, is rendering that foundation very precarious indeed, and in after days when the master looks for ripe grapes, behold wild grapes.

The demand for greater efficiency has not come alone. Its twin brother, Mr. Practical, makes himself heard at every turn. In this practical age when merit depends on a practical basis, it is very opportune that we should ask, what constitutes a practical ministry? Some have drawn a bow at a venture and assumed that some such subjects as capital and labour, social reform or socialism would be more practical than Greek and Hebrew. Such logicians (?) have either forgotten or failed to observe that the greatest inspiration to the service of society springs not from a study of Instances, but from a study of Principles. When these are grasped emergencies lose their fatal sting. Who shall deny that Gladstone was a most practical man, yet see him reading Homer between debates on living problems like the Education Bill, or Factory Laws? Who shall say that Premier Asquith is not practical, yet when a student he was a specialist in classics? Or shall we affirm that Hudson Taylor was not first and last a most practical missionary? Yet in spite of his incessant labours in China, he found time for the study of Hebrew. And to him, as to all who use it rightly, it proved an inexhaustible storehouse of illumination and inspiration. So is it with the church—her reservoir of power must not rely on modern effervescences, but on her apprehension of the principles and laws which have been co-existent with the race.

The church must not only be practical, she must be powerful. She must make herself powerfully felt in moulding the character of the Canadian that is to be. Most assuredly that power does not lie in the exigesis of sociology, but in her ability to deliver a message in her own time. That message must be drawn from the bible, sanctioned by the bible, and testified by the spirit of the bible. The largest institutional church with the most complete and perfect equipment, without a powerful pulpit, is like a ship without a rudder. It is the message from the pulpit—drawn from the language and life of the scriptures which penetrates most deeply and leavens most effectively. It inspires governments to social and moral reform. It moves society to charity and brotherhood. It is a response to the deepest longings of the individual soul.

When we remember then that the streams of modern society run back to the ancient world, what better equipment can a minister have than a knowledge of the fountain from which the river runs? By what avenue will he have more profitable access to the source than through the language itself? And although in his graduating year that knowledge is far from exhaustive, yet it supplies a starting ground, a viewpoint from which a very successful career should move. "Words," says Max Muller, "are in truth the monument of the finest intellectual battles, triumphal arches of the grandest victories won by the intellect of man. When man had found names for body and soul, for father and mother, for right and wrong, for God and man, then and only then could there be anything worthy the name of human society." Is not the call to-day for greater efficiency not only heard, nay, even felt in every profession and trade in life? May we not only recognize the need of maintaining, but of raising the standard of that profession which, to say the least, is *primus inter pares*.

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We think our fathers fools, so wise we grow;  
Our wiser sons, no doubt, will think us so.

—Pope.



# Westminster Hall Magazine

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VOL. 1.

No. 1.

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## A WORD OF EXPLANATION

is due to the reader, who, with the interest one takes in unexpected things, peruses our first number. In other years the students of Westminster Hall left a creditable, if modest record of their literary activities in a monthly review, named after our emblematic colours, "Blue and Gold." Our predecessors deemed it unwise to undertake the printing of this worthy production; but the typewritten copies of it are still prized amongst us. We keep the colours and aim to reach the merit of "Blue and Gold," but we discard the name and the form. We believe our young college has reached a stage in its progress when a published magazine can be successfully conducted. If those responsible for it measure up to their opportunity, it should fill an important function. No place of learning can boast of a more loyal and generous circle of supporters than those who have befriended the Hall in its day of small things. This publication will constitute our monthly greeting to them. In these days of university extension schemes, the gap between the student in his cloister and the man in active life, is being closed. The result should be to make the man more of a student and the student

more of a man. We are entering on this venture with a similar aim before us. Instead of directing its appeal to the students alone, the Westminster Hall Magazine will seek to interpret to an interested public, the life and thought of the student community.

The hindrances that beset every student publication are so great as to form fair excuse for the comparative failure of many. If undergraduate journals sometimes open their columns to matter that is witless and puerile, it must be remembered that the tasks involved are not light, and that in most cases there is no reward in this life. We are fortunate in having professors who sympathize and contribute. But no direct responsibility for our success rests on them. This is not a professors' magazine. Nor are its columns to be monopolized by the editorial staff. It is the organ of the undergraduates of Westminster Hall, all of whom are invited to assist by contribution or criticism.

But it is another feature of our Magazine which we hope will constitute its strongest appeal. We will devote an increasing number of pages each month to articles on topics of interest to all. These will be written by some of the leading citizens of the province, and will be at once informing and enjoyable. Our next issue is to contain several of such articles, and will be considerably enlarged.

Dr. Stalker is the first to arrive of our renowned visiting professors, and we are glad to announce a contribution from his pen for next issue. Any utterance from so world-famous a writer will be awaited with interest.

\* \* \*

## THE HOPE OF PEACE

between all peoples, is not new to the world. While in every age, armies have made earth tremble with the thunder of war, so as to delay the consideration of world-wide peace, yet the prophecy of it was often heard in the pauses of the storm. It is implied in Isaiah's ideal theocracy; it's given a place in Virgil's description of the returning Age of Gold. This once dim vision has become in recent times a prominent motive of all enlightened statesmanship. Sixty years ago Albert the Good called the nations "to fruitful

strifes and rivalries of peace"; and now three of the world's greatest powers are entering on a treaty by which they bind themselves to submit to arbitration practically all questions of dispute between them.

Many conditions have arisen to make war, more than ever before, an unpleasant consideration. The increasing interchange of population must modify old prejudices; nations are discovering their mutual compatibility, and recognizing the advantages of co-operation. Vast commercial organizations become international, and their continuance depends on the maintenance of peace. A network of travel and trade routes now enmeshes the globe's surface, and the consciousness of territorial boundaries is becoming dim. No small part in this changed situation is probably due to the mingling of scholarship. The scholars of Germany attract to their lectures the most alert minds of Britain and America. The typical university is cosmopolitan; science has no nationality. The future teachers of the world are imbued with the sentiment of equal regard for compatriot and foreigner.

The general satisfaction with which President Taft's peace proposal was greeted by the British people, is but a token of the popular sentiment of regard that has been steadily growing up between the two nations for a dozen years. But the announcement that France was to form a third party to the negotiations came as a surprise. The fact is of high importance not only on account of the military power of France, but because it becomes patent that no mere Anglo-Saxon alliance is contemplated, and that the federation may be indefinitely enlarged. Some master-stroke of diplomacy might yet make Germany a member of this new league of peace. But the German people lack confidence in both England and France, and the German press is disposed to belittle the proposed treaty. The latter is not to be thought of, however, as a movement to check the possible aggressions of Germany. The German war-bogey had already, temporarily at least, faded out of notice. The Kaiser's frequent and friendly visits to England, and the seriousness of social problems in his domains, give assurance of no warlike intent on the part of Germany.

The whole situation is so favorable that many are contemplating the possibility of a warless future. While we rejoice in the hope

of the cessation of war, we need to guard against being unduly fascinated by the allurements of peace. For a nation to resign itself to an indolent security would be to make of peace the foe to progress.

\* \* \*

### THE ANNEXATION CRY

which was at first so frequently sounded by the more extreme of the Canadian opponents of Reciprocity, has been but seldom heard of late. President Taft's frank denial of any such intentions on the part of the United States and Sir Wilfrid Laurier's declarations of Canadian loyalty to England, which have been so prominent in his speeches during the Coronation visit, have left it no place in common sense public opinion.

And is it not a significant fact that the two foremost citizens of the countries concerned in the agreement "stand pat" for Reciprocity? Indeed, President Taft has been more than passively in favor. He has fought strenuously for the measure against Senate opposition and the most determined lobbying. Tons of anti-Reciprocity literature have been circulated in Canada and the United States, and yet these two leaders feel that they can depend on intelligent public opinion to force the measure through.

In spite of the efforts of interested parties to prove the contrary, unbiased Canadians are adherents of the proposed scheme. Some of the Eastern anti-Reciprocity journals would persuade themselves that the farmers of the West are drifting from their first frank loyalty to the proposal, but investigation does not warrant such a belief. The time has come when the farmers of Canada will no longer blindly support the political party of their fathers, and naturally this has first become evident in the West, where there are so many young representatives of the best agricultural classes of the Motherland and of the East. They see that the manufacturers are well organized and combined on a definite policy which they promote by keeping their demands constantly before the Government and by the distribution of literature. They are keenly alive to their own interests and our farmers have decided to pursue similar tactics and to support that government which gives them due consideration.

This new political outlook is universal in the West and will soon to be so in the Eastern provinces. The time will soon come when to refuse our farmers reciprocity would be the first step towards annexation. They are determined to have access to this ninety million market which is at their doors. The closer communication and the resulting prosperity would only enhance Canadian national feeling as reference to our former reciprocal trade relations with the United States shows. There would be no loss of loyalty to Great Britain,, but rather a gain. If Canadian farmers are not given an entrance to this market through a Reciprocity agreement, they will have no other alternative than to demand it through annexation.

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CHRISTWARD!

*By D. A. Chalmers.*

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Master of Matter and Mind,  
Though late, we turn to Thee,  
Pity us—wilful, blind!  
Give us the eyes to see.

Give us to know Thy power!  
Constrain us to do Thy Will!  
Attent to hear each hour  
Thy storm-staying "Peace, be still!"

Thus shall the flight of Time,  
Thus shall this life's brief span,  
Fit for a fairer clime,  
Evolve a Christlier Man!

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Live with men as if God saw you; converse with men as if God heard you.

—Seneca.

## College Activities

"Work Does Good When Reasons Fail"

*"But he looked upon the city, every side  
Far and wide,  
All the mountains topped with temples, all the grades,  
Colonnades,  
All the causeys, bridges, aqueducts,—and then,  
All the men!"*

Those who founded Westminster Hall had a vision of the West as it ought to be. Between the West that is and the ideal West lies history in the making, the work of men. What an important business is this history making! What is to be our share in it? Commenting upon Clive's work in India, Lord Macaulay says: "From his first visit to India dates the renown of the English arms in the East. From Clive's second visit to India dates the political ascendancy of the English in that country. From Clive's third visit to India dates the purity of the administration of our Eastern Empire." Nation building is within the power of individual men and it is our part to see to it that when "the tumult and the shouting dies" there will still remain "the humble and the contrite heart." It is ours to believe and to teach that "there is no Wealth but Life," that "the maximum of Life can only be reached by the maximum of Virtue." To the students of Westminster Hall comes the challenge of the West. "Among the hills and happy greenwood of this land of yours shall the foxes have holes and the birds of the air have nests; and in your cities shall the stones cry out against you, that they are the only pillows where the Son of Man can lay His head?" And the world is bigger than the West. To him who listens there is a voice, "Go thou forth weeping, bearing precious seed, until the time come, and the Kingdom, when Christ's gift of bread and bequest of peace shall be unto this last as unto thee, and when for earth's severed multitudes of the wicked and the weary, there shall be holier reconciliation than that of the narrow home, and calm economy, where the Wicked cease—not from trouble, but from troubling—and the weary are at rest."

## WHAT OUR GRADUATES ARE DOING

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- O. A. Paterson is at Granum, Alta.  
W. H. Henderson is Assistant General Secretary of the Y. M. C. A., Vancouver.  
"Jimmie" Hyde is preaching at Chase, B.C.  
W. L. Raynes is stationed at Duncan, Vancouver Island.  
C. B. Kerr is at Langdon, Alta.  
Ronald McLeod is the pastor of St. Andrew's, North Vancouver.  
E. H. Lockhart has charge of Dundas Street Presbyterian Church, City.  
At present, A. M. McColl is at Arrowhead, B.C.  
"Bob" McConnell is preaching at St. Colomba, near Oak Bay Park, Victoria.  
D. R. McLean and "Mel" Wright, who were here two years ago, have both settled in B. C. Wright is stationed at Fort George and McLean has begun work at Hazleton.

## LOCATION OF STUDENTS

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The following students who were in residence during the winter session are engaged in mission work at points in the West:

- Ernest W. Brown, Kitsilano, B.C.  
J. Lloyd Hughes, Campbell River, B.C.  
Walter J. Agabob, Aldersyde, Alta.  
Wm. Scott, Penhold, Alta.  
James R. Thomson, Cascade, B.C.  
J. R. Craig, Stewart, B.C.  
Hugh M. Rae, Fort Steele, B.C.  
James W. Cordner, Tees, Alta.  
David Gray, Kerrisdale, B.C.  
Harold Appleton, Red Deer, Alta.  
Angus McIver, Princeton, B.C.  
Archie McLean, Knee Hill Valley, Alta.  
John H. Buchanan, Moyie, B.C.  
Wm. S. Taylor, Sooke, B.C.

James A. Leslie, Okanagan Falls, B.C.  
 Fred. G. Cook, Rosedale, B.C.  
 John J. Greenlee, Ainsworth, B.C.  
 Thomas Paton, Midway, B.C.  
 Hugh McDowell, Needles, B.C.  
 John Y. McGookin, Peachland, B.C.  
 D. A. Chalmers, Fraser Lake, B.C.  
 A. Dunbar, Van Anda, B.C.  
 F. S. MacKenzie is at his home, Laurier, Ont.  
 C. Duncan's address is 1786 Sixth Ave. West, City.  
 W. T. McCree had a good year at Queen's last year and is now on a mission field at Carloe Hill, Ont.

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### NEWS ITEMS

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The new wing of the Hall is now completed and the increased accommodation it affords is sure to mean an improvement in comfort and increase in efficiency. There are new quarters for the Vipond Library, a fine office for the treasurer, Mr. Burch, and two new classrooms.

In the results of McGill, University College, City, Dunbar stood second in the second year class, and McKenzie, first in the first year. We extend our congratulations on their success and to all the boys who did well.

The opening lecture of the session was given by Dr. Taylor in St. John's Church, and was well attended.

The Matriculation examinations begin about the middle of the month.

Dr. Stalker of Aberdeen has arrived and has begun his course of lectures in Church History.

Principal Garvie of New College, London, will commence his course in New Testament here on the 19th inst.

Rev. James Carruthers is with us during this month, giving a course of lectures in Elocution.

Professor Pidgeon is attending the General Assembly, now in session at Ottawa.



## Critic's Corner

"*The Literature of the Victorian Era*," a new volume of ten hundred and fifty pages, by Prof. Hugh Walker, has been added to the Vipond Library. Enough time has elapsed since the close of the reign of Victoria to enable the historian to view the period as a unit, and with the passing of the last of the literary kings which it produced, the great names may be assigned their permanent place in the world's appreciation. So compendious a volume cannot be expected to delight so much as to instruct; but from the paragraphs we have read, there is evidence of insight and feeling in the treatment of authors. The selections chosen are not the old familiar ones of the lecture room, but reveal an original, searching mind. The titles of chapters are very suggestive, and the book is admirably divided. Part I. deals with the literature of speculation; Part II., which comprises the bulk of the treatise, with creative literature, poetry and prose; and Part III. suggestively entitled "*et cetera*," mainly with biography and criticism.

At the present time, when there is grave danger of over emphasis on uniformity of organization in the Christian Church, a book which faces fairly the issues involved should be assured of a hearty welcome. Such a book is Crooker's "*Church of To-morrow*."

The author deals with such themes as "The Form of the Church," its task, its thought of God, its worship, its pulpit, and its pew.

As to the form, he concludes that "reasonable variety in religion, the sign of God's presence and the assurance of increasing good, is something to be welcomed and fostered." There will be "in the Church of to-morrow" unity of spirit, but not uniformity of creed or rite or polity. There will be variety, but not intolerance or antagonism. There will be co-operation for holiness, but not uniformity of theological opinion. There will be identity of ethical enthusiasm but diversity of administration.

The task is feeding the roots of life, enriching every phase of our complex social system.

Its thought of God must bring Him near to every phase of life and experience and must do justice to modern scientific results. Its worship must give new emphasis to the old secret of prayer and soul communion with the unseen.

Its pulpit must be the voice of the last conscience of the time, and its pews must contain a congregation at work, not in fussy schemes to raise money, but in vital self-culture and human service.

Altogether the book is one which will stimulate and cheer minister and layman alike.

It is the personality of the preacher and the poet that counts. No one knows Dr. Ambrose Shepherd or his works who does not love both. In the May "*Sunday at Home*" the life and activity of this marvellous man are sketched in a somewhat impersonal and inadequate manner. There is just enough, perhaps, to whet the appetite for more. You cannot fail to come under the spell of this master mind if you will but glance at his social message and "*Men in the Making*." There was genius in the little Lancashire factory hand that few guessed at. We are sure that great things are yet to come.

Dr. Orr's "*Sin as a Problem of To-day*" is courageous, but somewhat controversial in its tone. He is very often bewildering when he tries to be persuasive. Yet no one who is intimately acquainted with this scholar and his work can fail to allow that he is other than a man of exhaustive research, eminent ability and thoroughly in touch with the diverse developments of German theology. Whether he be in sympathy with the views of the vanguard is another matter.

It is simply wonderful the reactive influence that the publication of a book may have on the mind of its own author. We would gladly have some such crystalization in permanent form of that series of weekly lectures at present being delivered on the *History of the Origin and Development of the Religion of Israel*. To set forth what is significant and vital from the mass of that which is fleeting and accidental will be the next great task of the Christian Church.

## THE HUMILIATION OF PETER.

AN OLD TIME INCIDENT.

*By J. R. Craig.*

*“Gavin was a farmer and had never seen a bottle of smelling salts. Concerning bottles he had only one idea.”*

It happened that our esteemed precentor, having, in the words of our leading deacon, “Received his call to join the Great Invisible Choir,” the office of leader of psalmody was vacant. Many were the applicants for the coveted position, and the village gossip for a few weeks centred around that band. The characteristics of each were discussed by all, and even Grannie Graham attended service during the trials of the candidates. (Grannie, as she was called, was the widow of a former beadle, and much afflicted with rheumatism; since the demise of John, she had not frequented “The House of the Lord as often as her heart desired.”)

Three of the aspirants were local men. The gardener, and the joiner, at the Laird’s, had each in turn been tried, and Sabbath next Peter the tailor was to “stand.” The tests were severe, and lay entirely with the minister. The psalm and tune were announced from the pulpit, and the man who got a “swing on” right off was, according to the critics, “the man for us.” Sabbath came, and with it a crowded church. Expectation was keen, for Peter was regarded as quite a singer and had many admirers. The first time “Martyrs” was sung with quite a professional swing, and as the last notes died away, Sandy Frew, Peter’s neighbor in business and principal supporter for the office, was noticed shaking his head gleefully at Thomas Paterson, the Laird’s coachman, and chief admirer of the musical abilities of Richard the gardener, as if to say, “What think ye o’ that, man.”

The suspense during the long prayer was indeed great, and when at last it ended, and in stentorian tones came the announcement, “Let us again sing praise from Psalm 43, beginning at the third verse, to the tune ‘Invocation,’” a sigh of relief, mingled with the usual rustle of the handkerchiefs and the flutter of the leaves as all eagerly “turned to the place.”

“Invocation” was not a common tune in our church. It was

only sung on very special occasions, and with the assistance of a special choir. The special occasion was the day the minister preached his "Jubilee Sermon." This sermon was an annual one, and was preached to commemorate "The Endowment." It was the same sermon every year.

As the minister read over the verses with stately grace, all eyes turned on Peter. He was painfully embarrassed and could not disguise the fact. A breathless silence filled the building as he went through the preliminaries with his tuning fork. The joiner winked to the blacksmith knowingly, and we sat and stared. Peter arose, and "Oh send thy light forth" came from his lips in jerky tones, but the congregation did not catch the swing. They did not recognize "Invocation" as the "Jubilee day Invocation." The minister looked down towards his family seat, in the corner; the postman coughed, a forced cough, and Peter went through the tuning fork preliminaries again. He started up once more, but just as he was raising his hand on the upward beat, he trembled and swayed. His face turned ghastly pale, and his voice dropped to faint guttural sounds. With a clash the tune book fell from his hands; he sank into his chair and swooned away. A stillness that was painful had now crept over all. The minister leant over the pulpit, quite horror struck, and James McRae of Whinnyglen rushed on tip-toe into the vestry. Gavin Shanks of Braefoot crept forward and was undoing Peter's collar, when the minister's wife, a gentle lady, slipped over, and, putting her bottle of smelling salts into Shanks' hand, whispered: "Try those, Gavin, try those." But—Gavin was a farmer, and had never in his life seen a bottle of smelling salts; concerning bottles he had only one idea, and that was "that in order to render the contents effective the cork must necessarily be taken out." So he undid the cork, somewhat clumsily, and was in the act of putting the contents into poor Peter's mouth when James appeared carrying the water jug from the vestry. He advanced and dashed the water in the fainting man's face just as Gavin shook the dregs of the smelling salts into the tailor's throat. The combined efforts of the two elders had, needless to say, an effect. Peter heaved frantically for a moment or so; then, with a great struggle he coughed—and even now, though many years have since rolled past, I still imagine I hear that cough. They carried him out into the vestry and the minister called upon the gardener to finish "Invoca-

tion." It was sung with pathos, I think, for at the close of each verse, from the vestry could be heard the cough, coughing of Peter.

Having a strong constitution our hero was himself again by the following Sabbath. Many of the women remained at home, fearing to have their feelings harrowed by a repetition of his collapse, but Peter passed his second trial with composure, was elected Precentor, and lived to lead "Invocation" on many a Jubilee day.

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### SMILES.

#### *A Near Relation.*

Student (In awful stage whisper during elocution)—"Hamlet, I am thy father's son."

#### *May His Tribe Increase.*

The Dean (reciting his selection gravely)—"Abou Ben Adhem awoke one night."

#### *Disclosure During Tennis Game.*

Gibson (eagerly)—"Ay love—fifteen."

#### *Startling Ignorance.*

Boy with package—"Please sir, where's Westminster Hall?"

Our Observing Neighbor—"Cawn't say; but there's a big boarding house over there: see that flagpole?"

#### *The Convalescent.*

"Glad to see you looking so well, Van; but is your respiration perfectly normal? What was the cause of that interminable syllable?"

#### *The Nucleus of a Philosophy.*

Wyatt knows the Categories of Kant, anyway, even if he is not an expert on reflexive stems.

#### *The Martyr Spirit.*

Overheard in a restaurant: "Well, I don't mind being poisoned, but think of the cruelty that caused the slaughter of this poor old cow!"

## ELCCUTION AND POETRY.

*By J. T. McNeill.*

A variety of incoherent sounds may be heard daily, echoing from the roof of St. John's schoolroom. They range from a high, angelic tenor to a hoarse, bellowing bass. In the early stages one could hear only detached and meaningless syllables; now the utterances are framed into intelligible, if fragmentary, speech. Byron apostrophizes the deep and dark blue ocean; Spartacus harangues the gladiators. From such sublimities the casual intruder turns away abashed and amazed; even the valiant caretaker seeks his subterranean stronghold.

But there is a most serious purpose connected with this extraordinary performance. The aim is nothing less than to develop in us the divine gift of speech. It has been discovered that there is neither piety nor power in a weary monotone, and the preacher of to-day must acquire a natural and forceful elocution. A psalm of rejoicing is not to be read in funereal manner, nor a New Testament dialogue as a solemn discourse. The appeal is to intelligence and feeling, qualities which should be present in religious as well as in secular oratory.

The regrettable fact is that in the process of our improvement there is so much to unlearn. It is not easy to overcome the habits of voice and manner that have long been ignorantly practiced in private and public speech at this late date, when we are already so burdened with other studies, that faithful practice is almost an impossibility. When we recall the way in which noble prose and lofty poetry were maimed and mutilated in the "dull mechanic exercise" of reading in the public school, we excuse ourselves for some of our present limitations. Although the human voice is as prone to perverseness as is the moral nature, yet it is usually allowed to form its own habits without assistance or restraint. Only a very small minority of the pupils of the public schools ever study elocution at all, and most of them grow up without any realization of its importance. In university curricula so little emphasis is placed on training for public speech or reading that many an otherwise well educated man leaves the university quite unqualified to express himself with any

acceptance in public. We are taught there to read intelligently so far as we ourselves are concerned, but not to impart what we have gained thereby, to others who might profit by it.

If the importance of the art of speaking is doubted in these days of the triumph of print, let us remember that despite the enormous output of the press, the leading teachers of society remain the masters of oratory. Oratory implies those personal qualities which go with talent and learning to make a truly admirable man. And while it is only rarely and in a very limited and obscure way that the average college graduate can utilize the press to impart the message with which the university has entrusted him, he has many opportunities of declaring it by word of mouth. In certain professions, this is the chief factor. Yet it is a common thing for a student to pass creditably through an arts course, without a question being raised regarding his ability to speak. The habit of self-criticism formed in his studies, prevents him from attempting in after life this normal function of an educated man. His admitted weakness is condoned. In the strange reasoning of some, it is taken as an indication of superior learning and wisdom. But in a great degree the man's potential power never becomes actual; his influence is but a fraction of what it ought to have been. He is the victim of the university's neglect of one of the most important elements of education.

This applies not only to his power among his fellows, but also to the richness of his own intellectual life. The study of literature apart from elocution is like a banquet where there is nothing to drink. To find "the charm of all the muses" in Virgil, the student of the classics must do more than look at the epic lines; their music must play upon his ear. Burke spoiled his own matchless paragraphs by a harsh elocution, and he who abuses them in the reading to-day, robs them of their power. An unsympathetic and mechanical rendering of Milton, takes the compelling harmony from the "organ-voice of England." Only utterance can give meaning to the rich, melodious measures of Shelley, or the full-flowing sea-songs of Swinburne. To comprehend the greatness of anything great in literature, there is need of an ear as well as an eye. It may be true that the imagined music is the best, that

“Heard melodies are sweet, but those unheard  
Are sweeter”;

yet to imagine the unheard sounds there must be at least the recollection of some true rendering of good literature; you cannot ignore elocution, if you wish to preserve the power to discriminate and appreciate what is good. Voice culture was one of the chief factors of education at Athens. To the Athenian Homer was a voice, not a book. The tendency with us is to judge our music by its appearance rather than by its sound. We labour with the eye for understanding of that which has its true appeal to the ear. We forget that literature had its origin in oral composition, and that one of the first conditions of our insight into its content is a right consciousness of its sound.

The poets themselves seem to err in the other direction. One reason for the failure of poetry to interest and inspire the many, is the cultivation under the influence of such a master as Swinburne, of a type of poetry that exaggerates the element of sound, which to the average reader is as a tinkling cymbal. There is thus an impassable gulf fixed between writer and reader. It is the latter who is the chief sufferer by this. For the most part he leaves poetry alone, as something for which he has no need or use.

There is need of a new baptism of power on the part of the poets; but the need with which we have most to do is the need of new power of appreciation on the part of the reader. The reader's failure is due to a wrong basis of judgment, and he needs to understand that he must hear as well as see what he reads. No possible influence can accomplish this, unless the educational system makes provision for it. One Canadian university has recently made the study of elocution obligatory on all Arts students. Let us hope soon to see the subject given the recognition it deserves, not only as a system of training for public speech, but as a means for the interpretation of the choicest of literature, old and new.

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Zeal and duty are not slow;  
But on Occasion's forelock watchful wait.

—Milton.



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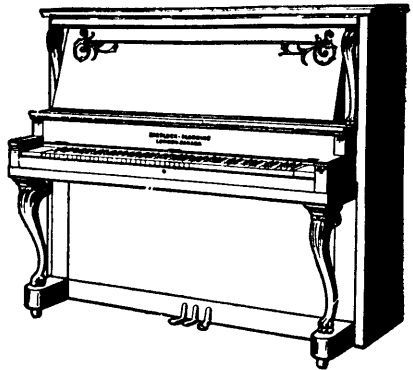
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