

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

Westminster Hall Magazine

THE MAGAZINE OF THE WEST

Vol. II

November, 1912

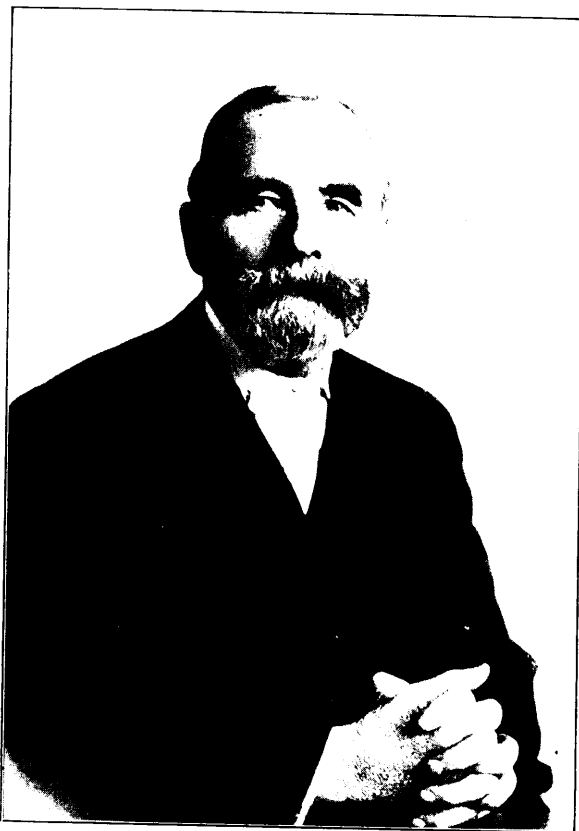
No. 5

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

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

CONTENTS

	Page
FRONTISPIECE: REV. ALEXANDER DUNN, M.A.	
ANNOUNCEMENT—A STORY IN DRAMA.....	7
CONCERNING A BRITISH COLUMBIA CHURCH HISTORIAN.....	8
AS OTHERS SEE US—IMPRESSIONS OF CANADA.....	9
By D. Craig Herron, M.A.	
THE YOUNG MAN FOR THE AGE (Portrait).....	12
By Rev. A. F. Forrest, Glasgow.	
A TRIP ABROAD.....	16
By H. G. White.	
THE BUDGET.....	19
By Rev. D. C. McGregor.	
JAPAN'S INFLUENCE ON THE CHINESE REVOLUTION.....	21
By James H. Wallace, B.A., of Tokio, Y.M.C.A.	
EDITOR'S PAGE.....	23
Lord Roberts and Homeland Defence.	
The New U. S. President.	
DR. A. S. GRANT, H. M. SUPERINTENDENT.....	26
An Independent Impression.	
By D. A. Chalmers.	
CHURCH LIFE AND WORK.....	28
Inductions and Calls.	
An Example for Budget Support.	
A Tenth Anniversary Celebration—(with picture).	
North Lonsdale and Its Pastor—(with portrait).	
Honoring a Class Organizer.	
New Church at Nelson.	
A "First Graduate" Receives Call—(with portrait).	
OPENING OF FIRST CONGREGATIONAL CHURCH.....	31
(With photographs)	
By C. E. H.	
AROUND THE HALL.....	32
The New Term.	
Student Problems on the Mission Field.	
The Problem of Family Worship.	
A "Cottar's Saturday Night" Service.	
Get Acquainted First.	
Without a Clerical Collar.	
Dealing With the "Unco Guid."	
The Same Difficulty About "Grace."	
Address from the Moderator of General Assembly.	
A Living Wage for Church Workers.	
J. R. C. Married.	
Overworking College Teachers.	
The New Theology—Theoretical and Practical.	
ECHOES OF LIFE.....	37
The Need of a Christian League.	
In the Year of Grace 1912.	
Better to Speak Out.	



REV. ALEXANDER DUNN, M.A.

Retired Minister, Now Resident in New Westminster

In the December number of the Westminster Hall Magazine will appear the first of a series of papers giving a record of Church History in British Columbia. Than Mr. Dunn, no living man connected with any church work in Western Canada is better qualified to deal with the subject.

(Special Engraving for Westminster Hall Magazine).

ANNOUNCEMENT

A STORY IN DRAMA

It is with genuine satisfaction that the managing editor of the Westminster Hall Magazine finds himself able to announce that by arrangement with the author there will be published in this Magazine, beginning with the January number, a drama based on one of the most beautiful stories in the historic records of any people.

The author is a gentleman fairly well known in the educational life of Canada and of British Columbia; and one likely to be even better known in literary life in the future.

For more finely-set lines, or more beautifully-drawn characters than will be found in this drama, we are confident that the works of most modern writers would be scanned in vain.

It is probable that the drama will be completed in three issues of this Magazine, but in any case the first portion will appear in the number of January, 1913.

CONCERNING A BRITISH COLUMBIA CHURCH HISTORIAN

Along with Rev. George Murray and William Clyde, Rev. Alexander Dunn came to British Columbia in 1875. His first "parish" was on the Lower Fraser Valley from Yale to Ladner and Eburne, in which work he spent eleven years.

Mr. Dunn and his colleagues came to Canada under the auspices of the Colonial Committee of the Church of Scotland.

In 1886 he joined the Canadian Presbyterian Church at the General Assembly at Hamilton, and returned to British Columbia the same year. He was engaged for two and a half years in Alberni, Vancouver Island. In 1889, when the old Langley field was divided, he returned to the Fraser Valley, and residing at Whonnock, ministered for eighteen years to that district and the surrounding settlements. He retired from active service in 1905.

In March, 1911, the Presbytery of Westminster, and other friends presented Mr. Dunn with an address, together with a costly cabinet, containing a specially designed silver service. The address mentioned among other things that the recipient had been for 35 years a prominent figure in the life of the Fraser River Valley, and that there was not a community which had grown up during these years between Yale and Ladner, in which his name was not a household word.



Westminster Hall Magazine

THE MAGAZINE OF THE WEST

For Social, Literary and Religious Articles

Volume II.

NOVEMBER, 1912

No. 5

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

AS OTHERS SEE US

IMPRESSIONS OF CANADA

BY D. CRAIG HERRON, M.A.

EDITORIAL NOTE:—We are sure these "Impressions" will be read with interest by many, whether or not the views expressed by the writer of the article are endorsed.

Mr. Herron is a native of New Zealand who has had considerable experience, not only of his native country, but of Britain, where he has received a large part of his education. In common with other young men from Scottish Universities and Colleges who have heard the call of Ideal Service, and been led by the lure of the Last Best West, he spent last summer in work in Canada.

The spirit and views revealed in the article otherwise make Mr. Herron's references to the "Canadian conditions which do not commend themselves" all the more worthy of attention; and his remarks on "municipal ownership" in Vancouver and other cities are arresting.

Youth is the age of inspiration. Young nations, as well as young men, see visions. The young footballer, with the ball at his toe, and the goal in sight, never stops to calculate probabilities. To him it is nothing that at every yard of the way he will be assailed by valiant foemen. He will attempt the impossible; and because he has not considered the possibility of failure, he will go further than if he had. Thus it is with Canada. The world is her football field; the fire and spirit of youth her motive power.

The Land of the Maple Leaf impresses the new arrival with its vastness, its possibilities, its problems.

Here at last, is a country where the cloud of smoke does not ceaselessly hang between earth and heaven; where the air is sweet and the sunshine bright—the thunderstorm sublime and the blizzard terrible—; where the prairie is endless and the mountain tops are lost in the sky. The vastness of nature has challenged man to vast enterprise. All over the prairie loom out against the skyline like sentinels of the land, the great grain elevators. Across the plains and through the canyons; night and day, day and night, ceaselessly, pass on their long journey from ocean to ocean, magnificently equipped express trains.

The possibilities of the Canada of the future stagger the most fertile imagination. Her population might be increased tenfold and the

Prairie Alone Could Absorb

the increase. It is difficult for a Briton to believe that something like three times the Suez Canal traffic already passes through the Sault Ste Marie locks alone. During the next few years two new railways connecting east and west will open up in the mountains districts containing untold mineral wealth. Again and again in the near future will the Rockies see cities born in a day. Nor can one who has visited Okanagan Valley ever forget the possibilities of "B. C.," as a fruit growing country. No country the writer has ever visited can grow fruit of such quality. When the thousands of acres of first class land as yet unplanted are covered with fruit bearing trees, when proper means of transportation have been devised, when markets have been found, when railway freights have been made reasonable, when trade has been established on a firm footing with China and Japan, and with Britain by means of Panama, as a fruit growing country, British Columbia will be second to none.

The problems of Canada are commensurate with its vastness. The keel of state is being laid. Canada's greatness in the future depends largely on the wisdom of her leaders today.

Problems quite unknown in most countries face the church now and imperatively demand an immediate answer. There is the racial question. To inaugurate and carry through work among representatives of two score different nationalities is in itself a prodigious task. Yet to neglect the foreigner would mean certain ruin. The spirit of church union advances quick-

er in Canada than in Scotland because it is more imperative. But

If Scotland Had Union

tomorrow she might set free some hundreds of ministers for work in Canada. Farseeing statesmen of Canadian churches realize that unless the energy of all the churches is used to the best possible advantage disaster is not far distant. People swarm out from the old land; but very few of their ministers come with them. If they are not followed with the gospel to their new homes they quickly drift. Unwillingly it must be confessed that some do not stand well the transplanting from Britain to Canada. The number who take with them the safeguard of family worship is not large; the number who, after being neglected even a short time, lose interest in the highest things is legion. In many districts those who lead the van on Sunday polo and tennis are not Canadians but English.

The expenditure of men and money necessary to follow men over the prairie, and up the gulches and canyons, through the mountains to the lumber, mining and irrigation camps is tremendous. Fortunately, Canadians, especially in the east, are liberal givers; in the west the commercial spirit has a deep hold. But in east and west

The More Urgent Need is Men.

Little wonder that the hair of the Prime Minister of Presbyterian Missions for Western Canada is tinged with grey as he sits with the map before him—his vivid imagination wandering over prairie and mountain even to the far off Yukon. He wonders of 250 stations which 200 must be closed this winter for want of men. Little wonder that as students hurry back east and west the joy in anticipation of the frolics in college is somewhat so-

bered by the thought that they are leaving promising fields to drift back to where they found them because no one will take their place. Little wonder that Scottish students who have spent a summer "up against it" in some difficult western field are

Thenceforth Chained to the West
and return to Scotland only to finish their education.

The amount of work placed on some men's shoulders seems staggering. It is not surprising that the minister, who, in addition to his ordinary parish work, undertakes the convenorship of Home Missions in a district presbytery covering the area of Scotland sometimes annoys his missionaries by forgetting to reply to their urgent and repeated requests for information.

There is not space to give impressions concerning the problems of state. Much Canadian legislation seems excellent. The system in Vancouver of rating on the unearned increment commends itself to those familiar with conditions in older countries.

Some Canadian conditions do not commend themselves. It seems amazingly short-sighted for young cities such as Montreal and Toronto and especially Winnipeg and Vancouver, with all the experience of an older world, to guide them, to allow electric tramways to pass into the hands of private companies. One cannot understand why Vancouver—only twenty-five years old—could have been so foolish. Had she retained and developed her own magnificent electric power Vancouver might have had one of the wealthiest municipal corporations in the world. The money that might have freed her citizens from taxation is pouring into the treasury of a private firm. Already this firm has become so strong that it can dictate terms to the city. Nor is it pleasant to see property hold-

ers in a certain area under dispute concerning cars, willing to sell the future good of the city that in the present their property may not depreciate in value.

In such cities as Vancouver no provision seems to be made for

The Future of Working Men

The present widespread gamble in city lots by raising rents—notwithstanding the higher rate of wages—will tend towards making the life of the average labouring man in Vancouver as difficult as it now is in the large cities of Britain. What hinders the government of B. C. from reserving tracts of land and building workmen's homes as is done in New Zealand?

Nor can one pass through Canada without realizing that the principle of trusts which has proved such a curse to the United States is in evidence here. One railway firm is already reported to be more powerful than the government and can control the price of grain. Again and again one asks if it would not have been better for Canada to have built her own railways even though it had taken twenty years longer to open up the country. But repeatedly the reply is given that the one state-owned railway pays little more than expenses. The reason is not difficult to find. One is told that every time there is a change of government the whole service is disorganized. Supporters of the old government are dismissed and supporters of the new take their place. This is reported to be true not only of the railway in question but also of almost every branch of the civil service. Frequently skilled men are put off and their places filled by those who are inefficient. One does not wonder that government service does not pay under those conditions.

Government Railways Do Pay
in other countries and could be made to pay handsomely in Canada.

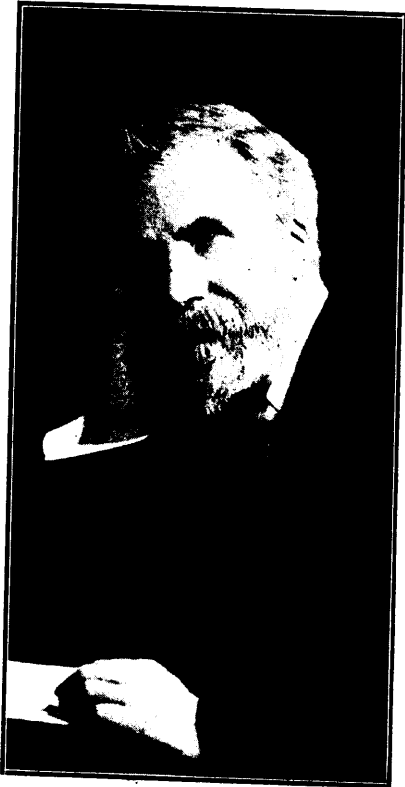
The besetting sin of the Canadian—especially the Western Canadian—is love of money. The late Prof. James of world-wide fame said “The prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers.” When one sees cities full of real estate offices and all classes—sometimes the clergy—intent on money making

through speculation in land, one wonders whether, with all her possibilities, Canada will miss her place in the van of the future world by giving it as her decision that the supreme quest of life is not righteousness, but gold.

More than anything else the great glorious land of the Maple Leaf needs in every walk of life men who will, if necessary, sacrifice themselves in their effort to show that a “man’s life consisteth not in the abundance of things he possesseth.”

THE YOUNG MAN FOR THE AGE

BY REV. A. F. FORREST, D.D., GLASGOW



Every day in the newspapers there is an advertisement like this—
“WANTED — A YOUNG MAN.”
And particulars are added of character and ability. It is the want of the age—young men. But not simply young men—young men of a certain quality or type. No triflers, no dolts, no ne’er-do-wells need apply.

(1) Wanted—A Young Man Who is a Christian

“The hope of the world,” said Gladstone, “is the cross of Jesus Christ.” A man may serve his generation in many ways. He serves it best who furnishes it with the Truth and Ethics of Christianity. The truest happiness of mankind is to be found, not in the spread of knowledge or in the cultivation of the fine arts, in the more equal distribution of wealth or in easier or more comfortable social conditions, but in emancipation from the passions and lusts of the flesh and spirit. “Righteousness exalteth a nation.” And the best guarantee of national righteousness is in the Cross of Jesus Christ.

Young man, be a Christian! The Christian is the highest type of man. You smile. Are you incredulous? Is that not your opinion? Understand me; I am not speaking of any specimen you may have before you—in the home, perhaps, or in the counting-house or workshop—however loud the profession or persistent the claim to be a Christ's-man. No, when I speak of religion, young man, I mean the religion of repentance, of truth, of holiness, of love;—I mean the subjugation of the heart and life to the law of God; I mean "the wisdom that is first pure, then peaceable, full of mercy and good fruits, gentle and easy to be entreated, without partiality and without hypocrisy." Can that be beaten—is there any possible argument, any possible reproach, any possible ridicule to be brought against the religion which is capable of that definition? I say, young man, be a Christian. Be perfect, as your Father, who is in heaven, is perfect. The age has drunkards enough, libertines enough, scoundrels enough—bad people in abundance—the morally deformed everywhere a hideous sight with their lusts and gross appetites. Stand thou forth "in the beauty of the Lord thy God." Be it your endeavor to exhibit, by the grace of God,—

Sobriety and chaste love,
And honest dealing and untainted speech.

Have any of you doubts? On one thing you can have no doubts. You cannot doubt moral goodness. I would urge you to keep by that modicum of faith, young man, and to live honestly up to your convictions. By faithfulness to the lower you will reach the higher truth. Christ said: "If any man be willing to do His will, he shall know of the doctrine, whether it be of God."

"It is an awful hour," said Robertson of Brighton, "when this life has lost its meaning and seems shrivelled into a span; when the grave appears to be the end of all, human goodness, nothing but a name and the sky above this universe a dead expanse, black with the void from which God himself has disappeared. . . I know but one way in which a man may come forth from his agony scathless; it is by holding fast to those things which are certain still—the grand, simple landmarks of morality. . . If there be no God and no future state, yet even then it is better to be generous than selfish; better to be chaste than licentious; better to be true than false; better to be brave than to be a coward."

(2) Wanted—A Young Man Who is a Gentleman

The dictionary defines a gentleman thus: "A man raised above the vulgar by birth, wealth, knowledge or profession." Is that right? No. A man may be as noble as the Plantagenet, as rich as Rothschild, as learned as Burke and be no gentleman. The title implies virtue, benevolence and a courteous demeanour. Robert Burns knew better than the lexicographer:

What tho' on hamely fare we dine,
Wear hodden grey an' a' that;
Gie fools their silks and knaves their wine,
A man's a man for a' that.
For a' that and a' that,
Their tinsel show an' a' that;
The honest man, tho' e'er sae poor
Is King o' men for a' that.

Let us come back to the soul of things. Put into words their right meanings. There is nothing so absurd as the titles we confer on men. Many of them bear the wrong labels. What is the true meaning of the word lord? "One who sees justice done." What is the true

meaning of lady? "A loaf giver." What is the true meaning of Knight? "A servant." What is the true meaning of King? "A kind one." What is the true meaning of Queen? "A woman." Our great titles signify virtue and usefulness. They are christian names. "Whosoever shall be great among you, let him be your servant."

Young man, be a gentleman. The age wants courtesy. It demands that your conduct be not only honorable and upright, but amiable and pleasing—that there be softness in your tone and grace in your actions. No matter how good you are—how sterling your virtue and unimpeachable your character, you have no license to be rude. The boor is always objectionable—in home life, in commercial life, and in social life.

Young men often despise good manners and sneer at their exhibition. Those delicate attentions, those nameless and exquisite tendernesses of thought and manner that mark the true gentleman are to them the sign of an effeminate and cringing disposition. And they pride themselves in their boorishness. But it is a mistake. Good manners are not inimical to manliness. They dignify and impart greatness to the character. . . . The epistles of Peter and Paul show a most courteous and amiable spirit. They were not weak or effeminate men. They took their lives in their hands as certainly as the bravest soldiers of the king. "The first true gentleman that ever breathed" hesitated at no difficulty, wavered in no conflict and shrank from no suffering.

(3) Wanted—A Young Man Who is a Scholar

There never was great need for fools—there is less now than ever there was. But men with brains are in con-

stant demand. Today the need is imperative. Men are impatient of the status quo—they are reaching forward unto things higher and better; and the great hindrance to progress alike in church and state, is ignorance, the mother of intolerance and prejudice and many other ugly children.

John Angel James said to the young men of Birmingham: "It becomes you to be observant, thoughtful, reflective. There are young men whose frivolous spirits, taken up with the levities, trifles and petty impertinences of little minds, seem incapable of serious reflection. . . . From these gay and thoughtless triflers society has nothing to expect. Belong, my young friends, to the class described as thoughtful men. And let your thoughtfulness be something more than musing. Be not like one who watches the swelling tide in a dreamy mood, and sees it rise and fall as a mere object of curiosity; but be as one who is waiting for it to reach a certain elevation when he shall throw in a net, or embark in a boat. Stand amid passing events asking the question: What does all this mean? and what does it require of me? In view of these things what have I to do for myself—for society—and for the church of God?"

(4) Wanted—A Young Man Who Is an Enthusiast

"Whatever thy hands find to do, do it with thy might." There are people enough and to spare of the easy-going sort and of the kind who point out difficulties and wonder if anything really can be done—if it is worth trying anything. We want men who set great aims before them, and resolutely and fearlessly and perseveringly strive for their accomplishment.

John Knox prayed: "Give me Scotland or I die." "He preaches as tho' he were dying for me," said one of

Dr. Chalmers, whose influence in the same country has been surpassed by no man since the great reformer.

What the church needs today is not so much ability for its work as enthusiasm. I believe there is no lack of ability. The evil is that for the most part it is a latent power. The resources are ample—we have wealth of every kind—intellectual and material—enthusiasm only is the desideratum. We are not half exerting ourselves in God's cause. A cold formalism paralyzes our activities. People try to persuade themselves that they have not the gifts or the call to God's work. They beg off from service instead of eagerly embracing every opportunity of usefulness.

And so the cause of God languishes—the progress that was once so marked in the evangelistic campaign is arrest-

ed, and the forces of evil gain ground.

Oh, for a new enthusiasm in our ranks! There are prodigious possibilities in the church of Jesus Christ. There are men in the church—we know them well—who were born to be giants, but who have not grown an inch above the common level of humanity. They have no earnestness. If they were only set on fire by the grand impulse and inspired by the noble resolve to do their best for Jesus they would speedily stand head and shoulders over other men.

Make the prayer of Brainerd, the great missionary to the American Indians, your prayer. "Oh, that I were a flaming fire in the service of my God!" Or resolve with Harlane Page, a working man greatly blessed in Sabbath School work in New York: "I will live for Christ, or I will die for Christ."

BLINDNESS AND LIGHT

Thus with the year

Seasons return; but not to me returns
 Day, or the sweet approach of even or morn
 Or sight of vernal bloom, or summer's rose,
 Or flocks or herds, or human face divine;
 But cloud instead and ever-during dark
 Surrounds me, from the cheerful ways of men
 Cut off, and, for the book of knowledge fair,
 Presented with a universal blank
 Or Nature's works, to me expunged and erased,
 And wisdom at one entrance quite shut out.
 So much the rather thou, Celestial Light,
 Shine inward, and the mind through all her powers
 Irradiate; there plant eyes; all mist from thence
 Purge and disperse, that I may see and tell
 Of things invisible to mortal sight.

Milton.

A TRIP ABROAD

An Outline Note of an Itinerary for Business and Pleasure

By H. G. WHITE

On leaving Vancouver early in November last, I was possessed of a through ticket to Europe and possessed also of the eager spirit of the traveller which knows no curbing. As I had been a wanderer already on the face of the globe, the prospects of another itinerary did not daunt me.

Most of the W. H. M. readers are probably familiar with the journey eastward from Vancouver, the panoramic grandeur of the Rockies, the endless monotony of the snow-covered prairie and finally the thickly-populated cities of industry which convey to the traveller the realization of Canada's greatness and show her feet firmly planted on the first rungs of the ladder of nationhood. Let me, therefore, avoid further mention of that tedious week in the train and record that as we saw our vessel lying in St. John's harbor awaiting it's trainload of passengers, our hearts throbbled with the joyous anticipation that within eight days many of us would once more cross the

Threshold of Our First Home.

On arriving at Liverpool, that which most struck one was the spontaneous civility of everybody with whom one came in contact. Comparisons are usually objectionable, but to those of us who were fast becoming inured to the rough and ready brusqueness of some parts of the Far West, the more polished civilization of the Old Land was a pleasing feature which fittingly harmonized with the cordial welcome received at every turn.

Once more we are in the City of

London, the capital of the greatest Empire in history, the commercial and financial metropolis of the world.

The uninitiated marvel at the pride of a Britisher. Let them go themselves to that Mecca of every true Imperialist, learn for themselves some minute particle of the ponderous machinery which sets the whole world in motion, try to realize for themselves what it means to be part, though a very insignificant part, of the glory of its past and present, and if they do not leave London with a greater thrill of pride, it will be surprising.

From London we passed through the great manufacturing centres of the Midlands and North, visiting factories, the magnitude of some of which could scarcely be credited by people on this side. One of them comprised sixteen acres and was then too small for their trade so that they are farther extending what is already a veritable town in miniature. Every factory told the same glad tale of augmented activity, increased plant and record prosperity—triumphant monuments of Free Trade.

After another journey by sea we found ourselves steaming up the Hudson to New York, the inimitable. We entered by night and the effect of the lights scintillating from every large edifice caused an optical illusion; for as the higher buildings shone out one above the other in tiers, the visitor could imagine the city to be built on a hill, and was indeed surprised to find that such was not the case.

New York by Night

is a sight not to be missed, particularly

its very marvellous electric signs, representing chariot races and such like. An American friend expressed it tersely when he said he guessed it had got every other city "skinned a mile" and he guessed correctly too, even if the terms of his rapture were only comprehensible to the initiated. New York, by day, however, was to me a commercial devotee, still more interesting. To walk down Broadway from 45th avenue to 23rd avenue was nothing out of the ordinary when one has frequented the up-town portions of famous European cities; but after 23rd avenue down-town the scene changed and one walked amid the mighty skyscrapers imbibing the atmosphere on which millionaires flourish and realizing as never before, that money talks, for were not those great structures telling the passerby in strident tones of their lords and owners? One felt that one had entered into the Kingdom of Mammon indeed, where money seems to reign supreme.

The traveller by the B. & O. Railway is in a few hours brought to Washington, D. C., and, of course, the inveterate sight-seer must needs stop off and inspect the famous capitol of which every American is justly proud. No need to describe it, for who has not seen fac-similes of it at some time or other even if they have not yet been fortunate enough to see it in reality? It is an imposing structure truly worthy the purpose for which it was erected, namely the gatherings of the representatives of a great people.

Washington is a delightful city in every way and altogether spoils one for the industrial centres next visited in Ohio and Missouri. The scenery by rail through West Virginia is very beautiful, all through the "John Brown" country and as we passed Harper's Ferry and John Brown's

Fort, one's mind, freed for once from the servitude of real estate, dollars and cents, gallons and cwts., idly harked back to the incidents of the Confederacy war recalling to memory many of the scenes made familiar by the history book.

St. Louis and Cincinnati were next visited and gave one the impression of the solidarity and stability of

The Great Industrial Towns

in the central States, but apart from their interest as manufacturing centres, there is little to charm the ordinary sight-seer. Through the beautiful country of Arkansas and Texas one could not but be interested in the cotton plantations and their darkey inhabitants, who reminded us of such airs as "Way Down upon the Swanee river," and "my old Kentucky home,"—for we skirted Kentucky too.

Most noticeable here was the change from the wintry chill of the Northern States to the balmy southern air we were breathing. One felt that to "live forever 'neath a Texan sky" would be well worth the effort.

At San Antonio, news reached us that the Mexican insurrection was assuming grave proportions and the newspapers were publishing President Taft's warning manifesto. We were informed that the route to Mexico City, via El Paso was closed so we had to travel via Laredo. At the frontier a perfunctory examination was made and soon the train, divested of most of its passengers, was speeding through the sandy wastes of Northern Mexico, expecting at any moment to be held up by the victorious rebels; but though we had news of their crossing the line a few miles away, we were permitted to reach the capital unmolested.

To one accustomed to life in South America, Mexico brought back many pleasant memories. For the writer, at

any rate, the Latin-American republics have an inexplicable attraction. To be once more conversing in the dulcet, rhythmic fluency of the Castilian dialect was indeed delightful, to be once more fanned by the cooling breezes from the tropical heat of a Mexican noon-day, reminded one of the happy "siestas" of a few years ago down in the Andes country; and altogether it was a very contented being that next day jauntily traversed the streets of Mexico City, bent on interesting the local commercial circles in the marvellous advantages of "H—'s D—," the outstanding aim of his journey.

A very interesting chat on the possibilities of Canadian-Mexican trade was enjoyed with the Canadian Trade Commissioner, Mr. Donly, who pointed out the inexhaustible

Wealth of This Immense Republic.

Coffee, rubber, rice, cotton, hemp, vanilla, fruit of all kinds, salt, minerals, precious stones and valuable woods, all abound in this storehouse of nature, but all await development at the hands of a more active and capable race than the present day Mexicans.

A book might be written on this ancient land of the Aztecs, its social

problems, its fascinating antiquity, its mysterious superstition, and its boundless potentialities. As a powerful antidote to strenuous neurotic North America, Mexico, with its indolent tranquility and peaceable inertia would be hard to beat.

During our stay in the capital the revolution grew more dangerous and the foreign residents were arranging a scheme of defence should the federal troops be conquered. The office of the Mexican railway company was besieged by Americans purchasing tickets to send their wives and children out of the danger zone and the trains were being run in two sections to accommodate the unprecedented rush of refugees. We had to wait several days for a vacancy and even then had to be content with an upper berth, but ultimately we crossed the border in safety and travelling by the "Katy Flyer," stopped off at Kansas City and Minneapolis. By and bye we found ourselves back "home" in Vancouver in the land of boundless possibilities, well pleased with our splendid tour but glad to be once more in Canada, the nourisher of our highest hopes and ambitions.

OF TRAVEL

There are no books which I more delight in than in travels, especially those that describe remote countries, and give the writer an opportunity of shewing his parts without incurring any danger of being examined or contradicted. Among all the authors of this kind, our renowned countryman, Sir John Mandeville, has distinguished himself, by the copiousness of his invention, and the greatness of his genius. The second to Sir John, I take to have been, Ferdinand Mendez Pinto, a person of infinite adventure, and unbounded imagination. One reads the voyages of these two great wits, with as much astonishment as the travels of Ulysses in Homer, or of the Red-Cross Knight in Spenser. All is enchanted ground, and fairy land.

—Addison.

THE BUDGET

BY REV. D. C. MCGREGOR

The Budget is simply the sum total of the amounts required to carry on the missionary, educational, social and benevolent work of the church for the year.

Each department of the church's activity makes an estimate of the amount required to carry on its work during the year. In the past these estimates were submitted to the Assembly's Committee on Systematic Giving for final revision. In future they will be submitted to the Board of Finance created by the last General Assembly. This Board will very carefully investigate the needs of each department, adjust the estimates in accordance with those needs and make a final recommendation to the Assembly for action.

When the Assembly passes upon the Budget for the year, the Board of Finance apportions the total amount to the various synods; the Synod's committee on Systematic Giving re-apportions to Presbyteries; and the Presbytery again re-apportions to congregations. Congregations in turn are recommended to make an every-member canvass, and to introduce the weekly system of giving in order that the full apportionment may be reached and a steady and sufficient revenue received for the maintenance of all the work of the church.

Very seldom does a new idea commend itself so generously to the church in so short a time as has the Budget. Wherever its principles and implications have been understood, it has been

Almost Universally Approved and its method adopted. And the reason is not far to seek.

(1). It does away with a multiplicity of appeals. At the beginning of the year every Synod, Presbytery and Congregation knows exactly what is expected from it to provide for the maintenance of the work of the church at home and abroad. Thus it is possible for each member to determine what is his fair share of the amount allocated to the congregation to which he belongs, and to begin on the first Sabbath of the year giving his weekly proportion of that amount, knowing that he is providing for the maintenance of the whole work of the church.

(2). It makes a fair distribution of the responsibility. Each Synod, Presbytery and Congregation is held responsible for its share. The motto of the Budget is "To every man his share." To rich and poor alike the privilege is given of contributing to the work of the Kingdom as "God hath prospered them." To the extent to which any Synod, Presbytery, Congregation or individual fails, to that extent must the whole church fail.

(3). It helps unify the work of the church. The Budget emphasizes the essential

Oneness of All Schemes of the church. The church is the organism, having many departments of activity. These are so closely inter-related and interdependent that the welfare of each is vitally bound up with the welfare of all. There can be no competing departments in the true church.

In the past each department made its own appeal independently of all the rest, and often times in such a way as to overshadow the importance of the others. Under the Budget the appeal is made for the whole work of the church, and out of the total amount received, each department will receive a percentage according to its needs.

(4). Its appeal is fundamentally spiritual. To emphasize the necessity for a higher standard and a more systematic method of giving, and to make a canvass of a congregation in order to relate every member more vitally to the work of the Kingdom of God through his offerings, is surely not to displace the spiritual element with organization. And yet this is an objection sometimes heard. Scripture itself urges that giving should be individual and systematic and according to a much higher standard than the church has yet attained. (1 Cor. 16:2.)

And yet organization and method will accomplish little without the spiritual motive. Consequently the people must be informed regarding the greatness and

Urgency of the Task

that lies before the church, both in the home land and in the lands beyond the seas. They must be made to feel their responsibility for the extension of the Kingdom of God in the world and the privilege of being co-workers with Jesus Christ in carrying forward His great plan for the regeneration of mankind.

More than this, they must be taught that all life is a stewardship, that they are only trustees of all they have and all they are, and that one day they shall be called upon to give an account of their stewardship.

The motive of giving must be spiritual; the standard and method must be in accord with the principles set forth in scripture.

After carefully considering the urgency of the need at home and abroad, the General Assembly determined that not less than \$1,000,000 would be required in 1912 and \$1,200,000 in 1913 if the church is to discharge her obligations and fulfil the command of the Master and preach the gospel to every creature. These amounts have been apportioned to Synods, Presbyteries and congregations. Pastors and sessions have been requested to have the work of the church and its great needs placed before their people and to have

The Duty of Stewardship

urged upon both rich and poor.

They have been recommended to make an individual-member canvass and to urge upon their people the importance of giving systematically. The success or failure of the Budget which to so great an extent means the success or failure of the work of the church will depend upon their faithfulness.

This autumn Drs. Grant and Shearer and Rev. Murdock MacKenzie of Homan, are giving the greater part of their time to the holding of conferences with ministers and laymen in various centres in each synod. It is earnestly hoped that the information they are able to give and the inspiration they impart will so stimulate the church that men will be more vitally related to the Kingdom of God and will be led to express that closer relationship in a more generous support of the missionary enterprises which the church has undertaken.

JAPAN'S INFLUENCE ON THE CHINESE REVOLUTION

Chinese Students From Tokio the Leaders

BY JAMES H. WALLACE, B.A., TOKIO Y.M.C.A.

NOTE—Through the ever-ready courtesy of the General Secretary of the Vancouver Y.M.C.A., (Mr. J. M. Graham) the Managing Editor of this Magazine was introduced to Mr. Wallace, who contributed the following short but informative article. As Secretary of the International Committee of the Foreign Department of the Y.M.C.A., Mr. Wallace has had about seven years' experience in the Far East. He was about two years in Shanghai and latterly was engaged in organization work among the Chinese students resident in Tokio. Mr. Wallace, who is at present travelling in Canada and the States, on furlough, will return to the work in Tokio.

The failure of the Boxer movement and the occupation of Peking by the allied armies, finally convinced the leaders of the Chinese nation that if China were to remain a nation, she must speedily adopt Western civilization. Then followed the defeat of Russia by Japan. It was only natural that the Chinese leaders should as a result turn to Japan as their leader in the great task which lay before them; for Japan herself was an Oriental country, and by adopting modern civilization had been able to defeat one of the great Western powers. As a result there started in from every part of the Chinese empire a great student migration to Tokio; students were sent by the Imperial Government, by the provincial governments, by local societies and guilds, and of course large numbers went at their own expense.

By the summer of 1907 there were some 15,000 Chinese students gathered together in the capital of Japan, eager to learn there the secret of Japan's success. The leaders of thought in China saw the significance of this body of men and that they were destined to return to their native country as

the leaders of the New China. Dr. Sun Yat Sen, the great revolutionary leader, in an interview recently in Shanghai, referred to this. He said: "We saw that if these men could be influenced and led to enter the revolutionary societies that the whole country could be influenced in a way not possible through any other means; we saw to it that when these men went back into the army, the navy, into the commercial houses, and the schools of the Empire, they went back as the centres of revolutionary propaganda." The revolution of last year was made possible by the gathering together of these strategic men in one centre.

The leaders of the Christian movement in China were not less quick to see the opportunity. Dr. Arthur Smith, one of the greatest authorities on things Chinese, said at that time, writing to one of the Christian workers in Tokio: "There is a greater opportunity before you men in Tokio to influence the future of China during the coming year than lies before the whole missionary body in China itself."

The Y.M.C.A. was asked by the Pro-

testant Missionary body in China to lead in the Christian campaign amongst these men, the various missions promising to supply workers. It was felt that this must necessarily be a union campaign, and this was the reason why the Association was asked to take the leadership. For six years this campaign was carried on; 200 of these men confessed their Christian faith by receiving the rite of baptism. But this result, great as it was, does not by any means represent the total amount of good accomplished. These students came to Tokio misunderstanding and hating the Christian Church; the majority of them returned to China the friends of the Christian movement. There were many causes which contributed to this result, but one of the greatest was the effect of the persistent and vigorous Christian campaign carried on amongst them during these years. The vital importance of this work with the future of the Christian movement in China was strongly shown during the revolution last year.

The revolution which amazed the world by its remarkable organization and rapid success was in a large measure the work of the men who had been in Tokio. Of the nineteen military governors who ruled the country after the revolution had been accomplished, thirteen were men who had studied in Tokio. Seventy per cent. of the mem-

bers of the provisional senate in Nanking were returned students from Tokio. Three members of the Yuan Shi Kai's coalition cabinet, the Minister of Finance, the Minister of Industry and Commerce, and the Minister of Agriculture were men who had studied in Tokio. The Vice-President of the Republic, General Li Yun Hung, the successful general of the revolution, was himself for two years a student in one of the military schools in Japan.

In view of these facts, Dr. Arthur Smith's statement did not put the case too strongly. Many of the men who became Christians during their years in Tokio are today in positions of leadership and scores of others who were not willing openly to join themselves with the Church, are yet warm friends of the Christian movement, and are showing their sympathy in many practical ways. The Governor of Yunnan, who was formerly a student in Tokio, and who came in contact with the Association there, recently subscribed the amount of a month's salary to the current expenses of the Association in his capital, and presented to the Association a splendid temple as an Association building.

Such instances could be multiplied and they demonstrate beyond a shadow of a doubt the statesmanlike foresight of the Christian leaders who made possible the Christian campaign amongst these men during their student days.

A VOCATION WORTH WHILE

It is something to be a missionary. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to earth as a Missionary Physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men.

May I venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary? We will magnify the office? For my own part, I never cease to rejoice that God has appointed me to such an office.

—David Livingstone.

EDITOR'S PAGE

LORD ROBERTS AND HOMELAND DEFENCE

Lord Roberts is one of the most picturesque personalities in the public life of the British Empire, and whatever the independent critics may think of his speeches on preparedness, it will probably be agreed by all that, if occasion arises, it is the duty of every man, without regard to creed or color, to be ready to take part in the defence of the country which is by birth or adoption his Homeland.

Though men are not in favor of war, though they may even believe in seeking to work for universal peace, constant adherence to such a course is not inconsistent with a recognition of the need, in the present state of the nations of the earth, for civilized peoples being prepared, not only to defend what they have as the heirs of the ages inherited, but, if need arises, to take the offensive to prevent anarchy and brutality from reigning in any portion of our common world-home.

Some measure of training in physical culture and marksmanship might be strongly advocated on other adequate grounds. In the course that promotes the sound mind in the sound body, regular physical exercise, especially in the teens and twenties, would go far to improve the stamina and general wellbeing of the race. But, looked at dispassionately, and without regard to party politics or anything other than national interests and conditions, can the impartial student of the British Empire's present-day position prevent a deepening conviction possessing him that the attitude of the veteran Field Marshall does not lack for much justification?

It may be that in building an ever-increasing navy, Germany has only the protection and extension of her extensive trade in view, together with the possible acquisition of other territory for colonizing purposes,—say, in South America;—but even if it be admitted that Germany need not be credited with any sinister intentions towards Great Britain, ought the British Empire to ignore the fact of Germany's relative strength on sea and land?

The last South African war led to a deplorable revelation of how officialdom may be misled, and how badly they may estimate the requirements of a situation. With a two-power standard navy Britain cannot be held to be any too well prepared for any combination of forces that might be assembled against her; and her standing army is but an insignificant quantity compared with the continental forces.

Why should not all young men in all ranks of society undergo some training that would at once be beneficial to them physically and the better equip them for joining the "volunteer" forces if ever the unhappy day dawn when the standing army of Britain had to be supplemented by a hastily-summoned volunteer force to oppose possible invaders?

In any case it need not be assumed that Lord Roberts has any other than worthy and patriotic motives in speaking out as he does; still less need it be assumed that the great General and oft-proved hero is inspired by love of war. We prefer to believe that he is emboldened by strong conviction of danger lurking in the present relative position of Britain, love of peace, and perhaps also by the belief that Humanity's most rapid progress towards the fuller realization of christian ideals is inseparably associated with the world-dominance of the Anglo-Saxon peoples.

Let the powers that be in Parliament—whether a Liberal or Conservative Party be in office—take care that, with some unreckoned-on situation suddenly developing, they do not allow the country to experience more “dark days” and at the same time find themselves missing the brains of a Lord Roberts while the echo of his warning comes back to them with a wail of woe!

English assurance, Scottish dourness, and Irish pluck, with a gallantry common to the three peoples make a wonderful combination, and, supported by the practical devotion of the daughter nations in these other continents beyond the seas, the Empire may, if called upon, “muddle through” even more testing times than those unexpectedly experienced in the past; but the question is apposite and peculiarly pertinent in these present months of crises—Why should not the British Empire, with its vast resources in men and means, seek to have its citizen and other forces always in such condition that its strength will be held practically unchallengeable by the rest of the world?

The Boy Scouts' motto should be taught without reserve in boyhood, and continued in practice even to grey hairs—“*Be Prepared!*”

By having her peoples ever well prepared for defence and offence the British Imperial Parliament may the sooner and the better wield a world-affecting influence towards the universal recognition of permanent Arbitration Tribunals, and also towards settlement of what may prove a prior question—proportionate limitations in the numbers of *standing* armies and of warships of all kinds, both departments of which fighting forces have an important bearing on the social welfare of the mass of the people in every civilized land.

Let the leading and dominant nations *together* agree to limit their *standing* forces, and soon the common people of every country would benefit materially and mentally; for there would at once be more men to do the world's real work, and less labour of a useless kind done.

Ideally, we believe in working towards the abolition of war and the subservience of all mankind to the “Prince of Peace”; but if history teaches us anything it is that progress towards that happy state will not be furthered by failure to face facts affecting the accumulation of implements of destruction in the possession of any nation or combination of nations whose national spirit might be less christian, or whose rulers might be less actuated by that spirit of “fair play” and freedom which, whatever her failings, usually governs Great Britain.

THE NEW U. S. PRESIDENT

Sometimes a man is elected to office not so much because a majority is for him as because a deciding minority is *against* the other candidate

After having had the present occupant of the presidential chair open for re-election, and the past president, the ever-active apostle of the Strenuous Life,—in politics, in sport, and latterly in speech-making, also against him, Woodrow Wilson is now President-elect of the United States of America.

To him, as to other men prominent in public, and especially in political life, the real test will come when he enters upon the onerous duties of office. Because of the coming president's past career, college men of all shades and grades will have a special interest in his presidency, and will hope that he will prove in every way a great leader.

While we do not wish to emphasize denominationalism as affecting the Christian Church, it cannot but be of interest to remember that the President-elect is the son of a Presbyterian minister. He is a man who, to the philosophic mind of the scholar adds the varied experience of the man of affairs; and probably he enters political life comparatively free from the trammels that too often fetter party politicians, and, at any rate, unthrilled to any hurtful "interests."

We live in an age of great material progress and of much inventive genius; an age in which man learns more and more not only of the forces of Nature, but of how to harness these powers according to his will for useful service. With such progress in material things, it is all the more desirable that advance in the higher life of humanity should go on unhindered; and that advance, we believe calls more and more for the association of intellectual strength and moral rectitude with political power.

We like to believe that there is not only a "Natural law in the Spiritual world," but a spiritual law in the natural world, and when such a man, outstandingly strong intellectually and morally, has been called to share in shaping the destiny of our great kindred nation, we believe that it augurs well for further truly Forward Movements, not only in the United States, but, in so far as its Government's influence can tell, throughout the world.



"So the All-Great were the All-Loving too.
So through the thunder comes a human voice
Saying, 'O heart I made, a heart beats here!
Face, my hands fashioned, see it in Myself!
Thou hast no power nor mayst conceive of mine,
But love I gave thee with Myself to love,
And thou must love Me who have died for thee!'"

DR. A. S. GRANT, H. M. SUPERINTENDENT

An Independent Impression

D. A. CHALMERS

"Yes, I went over the 'Trail of '98.'" "I was only thirteen years in the Yukon."

These simple sentences, uttered quietly by the General Home Mission Superintendent towards the close of a conversation with the writer, record facts and suggest experiences which probably have gone far to making the present "Chancellor of the Exchequer" of the Presbyterian Church in Canada the man he is.

A matter-of-fact man—who does not look less than fifty,—in danger perhaps of being a little coldly-intellectual; with a strong face, clean-shaven, with firm mouth, he may well remind the observer of "The Law of the Yukon," (Law probably preceded the Gospel there) which says: "Send me men girt for the combat, Men who are grit to the core."

That he is a fighter, a man who makes light of difficulties, a character likely to be impatient with the faint-hearted who too readily see lions in the way, most people who have heard him speak on the Budget scheme will agree. And there is much, very much to be said for his attitude towards the financial burden of the Church, and the responsibility of the Church members and adherents individually for shouldering that burden. One has only to be told that the Million Dollar Budget does not mean more than an average of seven cents per church member per week or one cent per day to agree that the church as a whole is not being asked to exercise any great self-denial to contribute such an aggregate sum for the work of the various departments.

But as Dr. Grant is a strong man, he

cannot evade the strong man's temptations. These involve the danger of making too light of considerations which, from the positions and viewpoints of others may be much more weighty than they appear to this steel-grey man of iron; a seemingly almost unqualified confidence in his own opinion and estimate of men and matters, which while it goes far to ensure the strong man's success in the world's work, sometimes unwittingly creates opposition and engenders hurt feeling by suggesting an autocratic and dogmatic disposition which will have its own way or none.

To be ready to "don the gloves" literally as well as metaphorically, in a worthy cause is an accomplishment attributed to this medical doctor and minister which need not be belittled; but even muscular christianity becomes dangerous if it calls the might of the muscles into exercise before giving place to the gentleness of the Christspirit; and it is a commonplace that there is a physical courage which is based on bodily strength, training, and endurance, and is independent of moral rectitude. It is, of course, not implied or imputed that there is need for this differentiation with regard to the character or work of one who may be called the present autocrat at the Financial Board. But after all, it is well to remember that while physical or material force may bend bodies and break heads, it does not seem to be the power that lastingly moves the heart of man any more than the Heart of the Universe, and without affecting the soul part, we all know that the inner and ultimate life will remain unchanged.

That the Home Mission Superintendent is an independent character it does not take an independent Scotsman long to discover; and if candour is allowable, as it may be in an "Independent Impression," it must be confessed that the writer was left wondering if an even more aggressive type of "independence" does not exist than the often-admired and sometimes criticised Scottish kind.

In northern British Columbia the other summer, it was the writer's lot to meet not a few men who had spent years in the Yukon, and most of them impressed him as men believing in the Gospel of Getting Things Done. If they could not give gold, they were almost to a man willing to give practical help

in Church work, and endorsed a programme for the erection of buildings at various points along the newly-blazed trails, which they had helped to make, and the ways into which they were widening.

Dr. Grant impresses one as an Apostle of that Gospel of Getting Things Done as affecting the financial and business side of the Church's work, and therein all who have the welfare and progress of the Church at heart will hope that this strong personality may not only be successful in the present year's aim, but, in harmony with his Board, be instrumental in planning for the Church and leading it towards increasingly greater attainments in the years that are to be.

SELECTIONS FROM THE MASTERPIECES.—I.

CARLYLE ON BURNS (1)

We are anxious not to exaggerate; for it is exposition rather than admiration that our readers require of us here; and yet to avoid some tendency to that side is no easy matter. We love Burns, and we pity him; and love and pity are prone to magnify. Criticism, it is sometimes thought, should be a cold business, we are not so sure of this; but, at all events, our concern with Burns is not exclusively that of critics. True and genial as his poetry may appear, it is not chiefly as a poet, but as a man, that he interests and affects us. He was often advised to write a tragedy; time and means were not lent him for this; but through life he enacted a tragedy, and one of the deepest. We question whether the world has since witnessed so utterly sad a scene; whether Napoleon himself, left to brawl with Sir Hudson Lowe, and perish on his rock, "amid the melancholy main," presented to the reflecting mind such a "spectacle of pity and fear," as did this intrinsically nobler, gentler and perhaps greater soul, wasting itself away in a hopeless struggle with base entanglements, which coiled closer and closer round him, till only death opened him an outlet. Conquerors are a class of men with whom, for most part, the world could well dispense; nor can the hard intellect, the unsympathising loftiness and high but selfish enthusiasm of such persons inspire us in general with any affection; at best it may excite amazement; and their fall, like that of a pyramid, will be beheld with a certain sadness and awe. But a true Poet, a man in whose heart resides some effluence of Wisdom, some tone of the "Eternal Melodies" is the most precious gift that can be bestowed on a generation; we see in him a freer, purer development of whatever is noblest in ourselves; his life is a rich lesson to us; and we mourn his death as that of a benefactor who loved and taught us.

CHURCH LIFE AND WORK

Inductions and Calls

Church life and work continues in healthy activity in Vancouver and vicinity. In North Vancouver, Rev. R. Van Munster has been ordained and inducted to the charge of North Lonsdale; South Hill Presbyterian church, South Vancouver, called Rev. Philip MacKay, who has been ordained and inducted there; and it is expected that Rev. A. O. Patterson, late of Granum, Alberta, will be inducted into the pastorate of Kerrisdale about the end of November or beginning of December.

On the other hand, Rev. Mr. Lockhart, of Dundas Street Presbyterian church, Vancouver, has received a call from an east country congregation, which he has accepted; Kitsilano have not yet called; nor have we a report as to St. David's.

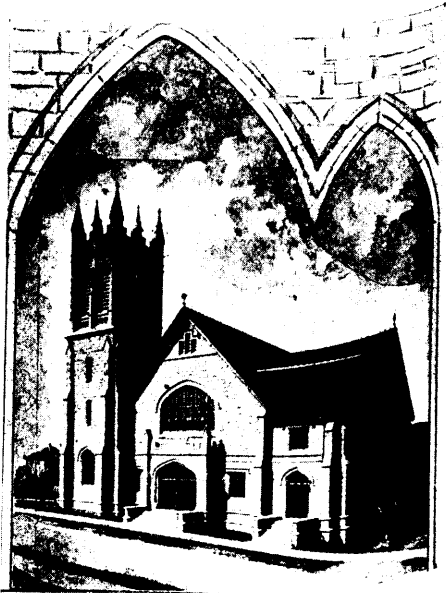
In Victoria we are informed from a reliable source that conditions are ripe at First Church for the calling of a successor to Rev. Dr. Campbell, but up to the time of our going to press the name has not been made public.

An Example for Budget Support

South Arm Presbyterian church has set an admirable example in connection with its Budget contribution. The Presbytery had allocated \$150 as their share, and on a recent Sunday the congregation was asked to give that amount as a thank-offering. As there are only fifteen Presbyterian families in the congregation, the amount seemed at first sight a large one to ask, but when the offering on the occasion in question was counted it was found that \$222.50 had been contributed, much to the delight of the congregation, and especially of their beloved pastor, Rev. Wm. Ross.

A Tenth Anniversary Celebration

With all the rapid progress of the West, and especially of Vancouver city, it is pleasant to find that church life in many districts has not been lagging. In the west end of the city headway indeed seems to have been fairly in proportion to the extensions in other ways.



ST. JOHN'S PRESBYTERIAN
CHURCH, VANCOUVER

It was fitting that St. John's congregation should arrange for special services in connection with their tenth anniversary, and it was fortunate that for the second Sunday they were able to secure the attendance of the Moderator of the General Assembly, Rev. Dr. McQueen, of Edmonton, Alberta. Rev. Principal Mackay and Rev. Mr. Pidgeon respectively officiated at the special services on the first Sunday.

The idea of holding a congregational banquet in connection with the celebration was an excellent one, and perhaps the success that attended the function will lead the session and managers to consider whether such social meetings should not be arranged annually.

Mr. H. W. C. Boak made an excellent chairman. Short addresses were given by the moderator of the Presbytery, Rev. Dr. Wright, Rev. Dr. E. D. McLaren, and Rev. E. Leslie Pidgeon, and several musical numbers of a high order were interspersed, and reflected more than creditably on all concerned.

Captain J. J. Logan gave a most interesting sketch of the initiation and development of the congregation. From the use of an attic in the neighbouring "Lord Roberts School" to the first church building, now the schoolroom or church hall, must have meant not a little hard work in organization and otherwise; and for some years now the congregation has had a large church building which, for comfort and convenience, will compare favourably with the average church in any of the large cities of the west or elsewhere.

North Lonsdale and Its Pastor

Following on the ordination and induction services, the congregation of North Lonsdale, North Vancouver, held a reception for their pastor, Rev. R. Van Munster, M.A. An excellent repast was served by the ladies to a large gathering of members and friends of the congregation. Rev. A. MacAulay voiced the greetings of the Lynn Valley section of the community, and Rev. R. M. Macleod spoke on behalf of the Presbyterians "down below." The high esteem in which Mr. and Mrs. Van Munster are held was manifested in substantial form, and appreciation of the moderator of the congregation (Mr. Macleod) was also expressed in a



REV. R. VAN MUNSTER, M.A.

tangible way. Variety was given to a very pleasant evening by suitable song and reading. Rev. Mr. Gillam, M.A., of Westminster Hall Tutorial Staff, was chairman.

Honouring a Class Organizer

A happy social gathering took place recently in the parlor of St. Andrew's church, Vancouver, when a large number of the senior Bible class, organized there a few years ago under the superintendence of Rev. John A. Logan, met to do honour to their first teacher, and to present him with a birthday memento of esteem and goodwill. Several speeches were made during the evening and Judge Grant was heard at his best

with characteristic geniality and good humour, in an address made in handing over the gift (a handsome parlor time-piece) to Mr. Logan.

The action of the class members in thus remembering their teacher after four years or more was a graceful one, and spoke eloquently for the calibre of the class members no less than for the natural attractiveness of Mr. Logan's personality.

New Church at Nelson

In the mid-Sunday of November, and just one year from the induction of Rev. Mr. Logie, there has been opened a handsome new church at Nelson, B. C. In the opening services the pastor was assisted by Rev. A. L. Burch, of Westminster Hall, who conducted three services on the Sunday and lectured on the Monday evening.

Mr. Logie has done excellent work in the organization of the congregation and towards securing sufficient funds for the new church. At the opening services a sum of more than \$2,000 was placed on the collection plate, and that was supplemented by promises totalling about \$5,000.

A "First Graduate" Receives Call

Rev. Allan M. McColl, one of the first nine graduates of Westminster Hall, Vancouver, minister of Tofield church, Alberta, has received a unanimous call from Knox church, Kenora, Ontario. Of a short list, or list of



REV. ALLAN M. MCCOLL

seven, three were Glasgow men.

Mr. McColl was one of the most popular men about Westminster Hall, and his many friends will join in congratulations and good wishes for fuller service in his new field.

PROFESSOR DAVID SMITH ON PRAYER

"As for your difficulty about spending time in prayer, I am not sure that it is the time we spend that matters. You remember the prayer with which the saintly Bengel was accustomed to close each day: 'Lord Jesus, it is just the same as ever between Thee and me.' That was all, and it was abundantly sufficient.

"It is a true paradox that we pray most when we pray least. For the exercise of prayer is so often a returning to God, and that would be unnecessary if we continued in His fellowship. The secret of prayer is loving Jesus; and if only we know Him, we must needs love Him, and our every thought of Him will be a prayer, an outgoing of our hearts in faith and desire."

OPENING OF FIRST CONGREGATIONAL CHURCH

CONTRIBUTED BY C. E. H.

It is always a memorable event to witness the dedication of a new church building. This joy was experienced this month by the members and adherents of the First Congregational church in Vancouver.

The church, of which we reproduce a photograph, is built in the style which is architecturally known as the Classic Renaissance. The building is

and those with whom he comes in contact. It was under his leadership nearly twenty-five years ago that the First Congregational Church of Vancouver was organized and held its earliest services in the old Wilson Hall, and it was with hearts full of crowding memories that some of the oldest members of the Church and congregation saw him mount the platform in



FIRST CONGREGATIONAL CHURCH, VANCOUVER

beautifully proportioned and admirably suited for its work.

The opening services were conducted Rev. J. W. Pedley of the Western Congregational Church, Toronto. Mr. Pedley has done much to strengthen the denominational life of the Congregational Church in Canada, but he has done far more to quicken the spiritual life of those to whom he ministers

the beautiful new House of Worship which is largely the outcome of the faithful work and unstinted generosity of those pioneers of a quarter of a century ago.

The church was full to its capacity when Mr. Unsworth, the present pastor, rose and asked the congregation to stand as he read the Dedicatory declaration, and Mr. Pedley found a re-

sponsive audience when in his sermon he outlined the fundamental principles of the Protestant Faith. Protestantism, said he, rests on liberty and individual responsibility, and so, while it is a joyous thing to think of our free-



REV. J. W. PEDLEY

dom of thought and action, it is a terrible one to contemplate our having to stand and render an account of our actions at the Eternal Throne of Justice.

In the evening the church was not only packed as densely as it could be, but some hundreds were turned away from the doors. Mr. Pedley again preached, taking as his text "Man is born unto trouble." "Man," said he, "is born the most helpless of all living things, and in his career, develops into the highest type of animal and spiritual life known in this earth, and this process means trouble; everything around him spelt trouble, but it was in conquering this that man made himself worth while."

The Lord's Supper was observed at the close of the morning service, when thirty-one were received into membership.

On the Tuesday evening following the Ladies' Aid Society gave a supper in the Church Hall to the members

and adherents of the Church, to which the members of Mr. Pedley's old congregation were invited, and 160 sat down at tables tastefully arranged in the Church Hall. This was followed by a Fraternal Meeting in the church, when representatives from the various denominations attended and bade the Pastor and church Godspeed. On the Friday evening Mr. Pedley delivered a lecture on "Exploded Notions," which was both inspiring and practical. On the second Sunday there was again a full attendance.

A feature of the opening arrangements was the excellent work of the choir, which by its rendering of some beautiful music, added largely to the attractiveness of the services.

The general spirit of fellowship displayed and the loyalty to their cause and enthusiasm in their work shown by the Congregational people, augur well for the future of the church, and it is satisfactory to gather that the financial situation is encouraging also.

With this well-equipped structure at its service, the First Congregational



REV. J. K. UNSWORTH

Church of Vancouver can look forward to years of work for the moral and social uplift of the city and to an extended labour of love for the spiritual awakening of the people.

AROUND THE HALL

The New Term

The new term opened with a suggestion of lukewarmness about the Hall. Not that there was any lack of warm greetings among returning men, but several things contributed to a slow beginning. A few were a little late in getting back, T. S. P. found it necessary to resign his presidency of the Athletic Association, and Eb. Crute football captain and present cup holder was not resident in the Hall this winter.

Soon, however, literary society and devotional meetings, football, running meets, and last but not least, the Hallowe'en social arranged by the Ladies' Auxiliary, contributed to the feeling that the 1912-13 session was fairly under way not only in work but in the varied activities of student and college life.

Student Problems on the Mission Field

In dealing with this subject, the Literary Society was fortunate in having Mr. A. McIver to open the discussion. Perhaps no man at present about the Hall has had a more varied experience of Canadian Mission Fields than Mac, and as he is, as the chairman remarked, a "thinker," he could be relied upon to introduce most of the problems which are really vital. After speaking of the heterogeneous mass of peoples met with on the fields, the leader of the evening made some suggestive references to problems that are peculiar to the student-missionary's work.

The Problem of "Family-Worship"

His solution of the problem of whether or not the student should engage in worship in the homes of the people certainly had much to commend it: In

effect he advised that student-missionaries be less concerned about the form of worship while visiting, but more concerned about their private devotions before visiting.

Another student took an early opportunity of emphasizing that he believed in both private prayer before visiting and prayer in the homes of the people. Nevertheless, Mac's remarks suggested the wider experience; and T. S. P., in a characteristic way, practically clinched the matter, and really supported Mac's view when he said that the question of worship in the homes must very largely be left to the commonsense of the man.

A "Cottar's Saturday Night" Service

The writer found that on the prairie, as elsewhere, people of certain training and experience welcome a "Cottar's Saturday Night" service. With others (unless there is a Saturday or Sunday night to suggest it) the taking of the place of paterfamilias, or it may be of an aged minister of a former home town, by a young student-missionary, does not so readily commend itself. In any case the matter of "family worship" is often a delicate one to introduce early without at once seeming to be FORMALLY religious, and formal religion never captivates or captures hearts.

Get Acquainted First

In most conditions the wisdom of the student-missionary waiting to get a little acquainted with people before he seeks to initiate "family worship" in their home, may be commended. After all when men are acquainted, there is really no reason why they should not talk of what concerns "growing a

soul" and man's relation or attitude to the Supreme and to the christianity of Jesus Christ, as freely on occasion as most men discuss political questions and local affairs. But without some opportunities of friendly exchange the young student-missionary especially, who usually has a good deal to learn (much of which may be familiar to older laymen of intelligence) would do well to "gand warily."

Without a Clerical Collar

Another reason bearing on this subject was suggested in the recent speech of the present pastor of St. John's at the tenth anniversary banquet in connection with that church. He told something of his experience in travelling north on a coast steamboat. He said he did not wear a clerical collar then because in such a case people would either (1) associate with you and talk more religion than they had probably done for a couple of years, or (2) avoid you altogether. In other words, people would be artificial, not natural, in their manner.

The same difficulty besets the student-missionary in visiting on the field and he has need to prepare to meet the same spirit. After all zeal and earnestness lose none of their effect by being qualified by a little commonsense. Nor need it be suggested that a man is ashamed of his colours; rather, if he has any character at all, it may be said that he is waiting to know something of the territory into which is advancing that he may the better adapt his methods to annexing it, before he too freely displays the flag of that Eternal Empire compared with which all other flag-flying and empire-building on this terrestrial globe resemble the games of children in a school playground.

Let the student missionary, by the exercise of genuine human interest and

real sociability, win the goodwill of the people, and especially of the men as men first, and in most cases, perhaps, interest in his work or his message will follow, or at any rate be less difficult to arouse.

Dealing With the "Unco Guid"

On the other hand some student-missionaries probably have had an experience similar to the writer's of "striking" a house (it was his lot to lodge for a time in such a house) where the Mr. and Mrs. were ever ready to "bring the Book" each morning and evening without fail, though they never condescended so far as to take an open part in worship themselves. Such a habit in home worship of course is more than commendable when it is not based on mere religiosity; but when one finds that the lives of the people are not in any way consistent with their pious ways, such conduct becomes something more than objectionable.

The genuineness of the interest and individual personal experience in such a course may be easily tested however; let it be quietly suggested that the expression in worship be taken by rotation and if there has been any such exercise worthy of the name in the house before the student-missionary's arrival, the inmates should have little difficulty in resuming the practice with another human being in their company.

In the case mentioned, the test proved too much, and a sequel was not so surprising. The "rigidly righteous" first declined to accept payment (though offered and urged upon them personally in cash) for a short period of board, and then later, without informing the student-missionary, kept a substantial sum off church moneys in their hands, and placed it against him!

The Same Difficulty About "Grace"

Mr. D. J. Gordon's contribution to the discussion of student problems was

notable for a story from personal experience about grace at table, which very well illustrates the difficulties that beset the student-missionary ever more so than the full-fledged pastor. It also by the way emphasises the fact that sometimes no matter what course a man takes in things affecting the religious life, he will be criticised and probably condemned. Mr. Gordon's story was that in a certain home at table he was not asked to say grace, and just after the meal was begun the lady of the house exclaimed "Oh, we did not ask Mr. Gordon to say grace"; whereupon the father of the family promptly remarked: "I thought Mr. Gordon would have enough sense to say it himself!" The student-missionary rejoined to the effect that he did not think it fitting for him to take the place of the head of the household unasked. This led the "laird" at once to reply that "he was very glad he (the visitor) had not done so, for he would have resented it if he had."

The contrariness of human nature!

Perhaps the only course in such cases is to be watchful, and failing request or indication from the heads of the home, to show one's own practice in silence.

Address from Moderator of Assembly

St. John's church, Vancouver, with its tenth anniversary services was not more favoured than the students of Westminster Hall for the Rev. Dr. McQueen, Moderator of the General Assembly, gave them an address all to themselves. The address was most commendable in its brevity, but it was none the less so in its force and appropriateness. The plain-spoken, unassuming, but much-experienced President of the Church's Supreme Court sought to impress upon the young men from the mission fields that the work

they were now doing was scarcely second in importance to any church work.

The Moderator's references to personal experiences in western Canada led to the mention by the way of "Charlie Gordon" (Ralph Connor), and J. A. MacDonald, both of whom, we afterwards gathered, were classmates of the Moderator's at Knox College.

A Living Wage for Church Workers

Somehow, without deliberately seeking them, comparisons thrust themselves upon us. If this mission field work is so important (and that will hardly be questioned) one is inclined to ask, Should there be much occasion to discuss at length the payment of a \$10 per week (with board) rate to any and all men who are held fit to take part in the work?

Nothing must be done to lower the standard of scholarship set for students of the Church in general; though reasonable allowance may always be made for men of riper age who have had years of training in other vocations, and whose experience of men and things may not be secondary in practical value in church work to any obtainable in a merely academic way. But more and more should be done to ensure that any young man of ordinary intelligence and of high ideals, who is willing to give himself to christian service, shall not be hindered in his course by the church's failure to provide a living wage.

We do not think time need be given to discussing "When is a student not a student?" Every man who is in earnest in church work and who recognizes the needs of the present day, knows that no one can have too much training along any line, and will be active and eager to get all the training open or possible to him in Arts and Science and general culture no less than in theology.

But in many cases the amount of time for study is regulated to a great extent by, if not entirely dependent upon, the amount of surplus cash the student can gather in each six months' work. And even with ten dollars a week clear beyond his board or food bill, no student, not from Klondike, can be reckoned overburdened with the wherewithal for board, classes, books, clothing, and the numerous little "incidental expenses" which have to be met, if a man is to "pay his way and be respected."

Nor need one fear the comparative side. It may be taken that the average for board is not above \$5 per week, and probably it is considerably under that figure. In any case, \$15 per week is no big wage, as even "labouring" work is valued and paid in western Canada at least, and indeed many students between college terms can do much better financially at other work.

In improving the position of students and of men qualified by experience for field work, the authorities are helping to increase their body of fully-qualified workers; for the better the average man's surplus funds, the sooner will he get through his course.

J. R. C. Married

An event took place in October of interest to a certain section of Westminster Hall men because of its bearing on the lot of one of their number initialed J. R. C. "Jack's" lady came "O'er the water," and they were quietly married at the home of Mrs. McTavish, 11th Avenue. Rev. Professor Taylor, of Westminster Hall, officiated, and a number of the more intimate friends of the bridegroom were in attendance. Mrs. (Dr.) Taylor also graced the occasion with her presence. Dr. Taylor made the marriage without a hitch, and the ceremony was indeed an impressive one.

Overworking College Teachers

Under the old arrangements, it was natural to think of the work of Professors as permitting of about six months' free from teaching and available for study and research. Indeed, some Professors in Arts and Science in some of the older universities usually arrange to travel between the sessions for their work's sake as well as for recreation.

In these strenuous days the lot of the Professor is liable to be very different; and so far as Westminster Hall is concerned, he may put in not only a six months' term of constant service, but be in danger of keeping on the yoke of work the whole year round. For instance, we have reason to know, without intimation or hint from Professor Taylor himself, that he has not had one Sunday off duty since the close of the summer session. If such constancy of service is kept up, there will be danger of the authorities having to arrange to send members of the staff abroad for their health. We know that "absence of occupation is not rest," but even Professors may need reminding of the old dictum about "all work and no play."

The New Theology—Theoretical and Practical

At the Greek class: Teacher: "What kind of an accusative is that, Mr. S———n?"

Mr. S———: "An accusative of justification." (Collapse of class).

D. J. G———n, (in Greek class): "I don't think I can do that sentence, Mr. G———m."

The teacher: "If you will ask Mr. C———, Mr. G———n, he may be able to help you.

Mr. C——— (translating): "We have come to save you."

ECHOES OF LIFE

The Need of a Christian League

The address given by Rev. Bishop Boyd Carpenter to the representatives of the different denominations in the Board of Trade rooms, Vancouver, was most interesting in its bearing on the possibilities of co-operation among the different branches of the Christian church. The Bishop emphasized the need for Christendom presenting a more united front in the Foreign Mission Field.

One cannot have even a short acquaintance with the denominational conditions prevailing in Western Canada itself without realizing that whatever our views may be of "Union," there is a crying need for more extensive co-operation among all the Christian churches. If that can be urged on the ground of preventing overlapping at home, it can be urged on that and on other even stronger grounds as affecting the Foreign Mission Fields. To quote the Bishop: "You have the whole world lying open to the influences of Christianity, and it is of the first importance that the influence of Christendom should be on the world around not a broken disunited influence."

In the Year of Grace 1912

Of course the view expressed by Bishop Boyd Carpenter is one which must have forced itself upon the attention of all thinkers interested in the world work of the Christian Church; and it is to be hoped that all denominations will begin to give more attention to co-operation. Who knows but common interests abroad may lead to greater union at home?

That there is need for progress at home in the attitude of some denomina-

tions to others the writer has been reminded since hearing the Bishop's excellent address in Vancouver; and that in a way which, to one who has had some early training in connection with the church concerned is the more surprising and disappointing.

It happened that in a place not a hundred miles from Vancouver one denomination had arranged a social function following the ordination of a young minister, and that, with fraternal goodwill, the ministers of the other denominations were invited to attend. None of a certain denomination attended, and one of its ministers, better, it may be inferred, in candour and character than his church "form", is reported to have afterwards said to one concerned with the invitation sent to him: "I might have sent a letter that I had another engagement; but the fact is that the representatives of our Church in the place had a meeting and it was decided that we could not attend." The inference conveyed was that it was not in order with the wishes or the will of the authorities, or in harmony with the etiquette of their church.

Better to Speak Out

Some may think that it is unwise to comment on this case, knowledge of which has reached us from an authentic source; but we think that nothing can be gained by ignoring the existence of such a spirit, or the possibility of any denomination countenancing such conduct.

Such an attitude is more than deplorable at the present day. Among Protestant bodies it is a sign of a spirit which suggests inexcusable

aloofness, (if not intolerance or conceit) such as we had hoped was becoming less common even as between Roman Catholics and Protestants. Though there seems little or no prospect at present of a re-union of the Christian Churches, we believe there are sincere and earnest

men in both the Roman Catholic and Protestant communions, and no doubt also in the Greek church, who would welcome the healing of the breach, if it could be arranged without the sacrifice of what each church holds as Essentials.

STORIES FROM DEAN RAMSAY'S "REMINISCENCES"

The late celebrated Dr. MacKnight, a learned and profound scholar and commentator, was nevertheless, as a preacher, to a degree, heavy, unrelieved by fancy or imagination. His colleague, Dr. Henry, on the other hand, was a man of great humour, and could not resist a joke when the temptation came upon him. On one occasion when coming to church Dr. MacKnight had been caught in a shower of rain, and entered the vestry soaked with wet. Every means were used to relieve him from his discomfort; but as the time drew on for divine service he became much distressed, and ejaculated over and over, "Oh, I wish that I was dry; do you think I'm dry; do you think I'm dry enough now?"

His jocose colleague could resist no longer, but, patting him on the shoulder, comforted him with the sly assurance, "Bide a wee, Doctor, and you'll be dry enough when ye get into the pulpit."

* * * * *

Many anecdotes of pithy and facetious replies are recorded of a minister of the west (of Scotland) usually distinguished as "Our Watty Dunlop." On one occasion two irreverent younger fellows determined, as they said, to "taigle" (i.e., confound) the minister. Coming up to him in the High Street of Dumfries, they accosted him with much solemnity: "Maister Dunlop, dae ye hear the news?" "What news?" "Oh, the deil's dead." "Is he?" said Mr. Dunlop; "then I maun pray for twa faitherless bairns."

* * * * *

A ruling elder of a country parish in the west of Scotland was well known in the district as a shrewd and ready-witted man. He got many a visit by persons who liked a banter, or to hear a good joke. Three young students gave him a call in order to have a little amusement at the elder's expense. On approaching him, one of them saluted him, "Well, Father Abraham, how are you to-day?" "You are wrong," said the other, "this is old Father Isaac." "Tuts," said the third, "you are both mistaken; this is old Father Jacob." David looked at the young men, and in his own way replied, "I am neither old Father Abraham, nor old Father Isaac, nor old Father Jacob, but I am Saul, the son of Kish, seeking his father's asses, and lo! I've found three o' them."