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Canadian Churchman

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A Church of England Weekly Family Newspaper

CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA

Vol. 46.

THURSDAY, JANUARY 23rd, 1919.

No. 4.

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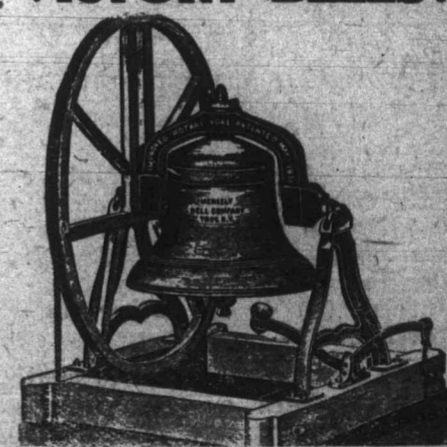
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IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

Personal & General

Lieut. H. S. Broughall, of Toronto, is one of five Canadian flying officers who has just been repatriated.

Rev. George Wright, a combatant belonging to the 31st Battalion, has been awarded the Military Cross. Mr. Wright belongs to Lloydminster.

Rev. Dr. C. C. Waller, Principal of Huron College, has been elected president of the Western Ontario Bible Society for the ensuing year.

Rev. R. W. Ridgeway, B.A., M.C., Chaplain to the Forces, has been awarded a bar to the Military Cross. The Rev. R. W. Ridgeway belongs to the diocese of Rupert's Land.

Chaplain (Rev.) A. G. Emmet, Rector of Dunnville, Ont., who has been overseas for nearly three years, spending the last two in France as Chaplain to the First Battalion, has returned to Canada, and will spend a few weeks in Toronto.

Surgeon-Captain H. F. Wilson, M.C., R.A.M.C., who was decorated lately by the King at Buckingham Palace with the Military Cross and Bar, is a grandson of the late Dr. David Livingstone, the well-known African missionary and explorer.

Sixty-two Victoria Crosses were won during the war by men who enlisted in Canada, of whom slightly over half are not native-born Canadians. Canada claims 28 and the United Kingdom 27. Eight of the English winners were born in or near to London.

Rev. S. H. Prince, M.A., Curate of St. Paul's, Halifax, has decided to take a post graduate course, and has sent in his resignation to the Rector, to take effect at the end of April. He has been Curate of St. Paul's for eight years, and has endeared himself to all with whom he laboured so faithfully.

It is proposed to complete the erection of the transepts of St. Anne's Cathedral, Belfast, as a memorial to the gallant men who have fallen in the war. Some Presbyterians here expressed a wish to have a share in the erection of the memorial, and the Dean has promised that this desire on the part of the Presbyterians will have the most favorable consideration.

Postcard Symposium Palestine.

What should be the future political condition of Palestine? (a) British territory; (b) British protectorate; (c) Jewish territory with neutrality guaranteed; (d) or any other suggestion.

We invite our readers to send their answers on a postcard addressed to "Canadian Churchman," 613 Continental Life Building, Toronto, before February 3rd, 1919.

For the best answer we will give a copy of any book desired to the value of \$1.50.

Postcards may be signed by initials only and the result will be announced in issue of February 6th, 1919.

The following changes have been made amongst the Canadian Chaplains overseas. Hon. Captains H. H. K. Green, from the London area to No. 13 Canadian General Hospital, Hastings; T. H. Stewart, M.C., to Bramshott area; and J. J. Callan from Bramshott to Canadian Segregation Camp, Rhyl. Capt. A. G. Emmett is expected to return to Canada in the near future.

A movement is on foot in Buxton, Derbyshire, where so many Canadian wounded and incapacitated have been cared for, to "give public expression to the feeling that we are grateful for the excellent behaviour and management of the troops." Public reference is made to the manner in which Canadian officers have endeavoured to interest the people in the troops by sports and hospitality.

Rev. W. G. Walton, C.M.S., Missionary at Fort George, who has been staying in Toronto for the past few months, expects to sail for England by SS. "Adriatic," from New York early in February to report to the C.M.S. He will return about March 10th. His last week's visit to Montreal has aroused much enthusiasm in the parishes of St. James' and St. Thomas', especially in the great missionary work done by Mrs. Walton.

The death of Mrs. Lillian Chater Hamilton, a missionary of the Church Missionary Society, England, who arrived in St. John, N.B., on the steamer "Scandinavian," on January 10th, occurred on January 16th in St. John from pneumonia. For 32 years Mrs. Hamilton was connected with the C.M.S. in Japan. She had been in England for the last two years, and was on her way back to resume her work in Osaka, when she was taken ill. She was a native of London, Eng.

Lieut. Patrick Anderson (Pat), nineteen years of age, only son of Bishop and Mrs. Anderson, of Chicago, has been missing since September. The fleet was attacked by 40 German planes, and Lieut. Anderson's plane fell in flames. Only one American escaped, his plane falling within the French lines. Bishop Anderson is well known to Canadians. He was curate at St. Thomas' Church, Belleville, and later was Rector in Chicago, before being made Bishop. Mrs. Anderson is also from Belleville. Their daughter, Mrs. (Dr.) Boyer, lives in Toronto.

The M.S.C.C. treasurer's books, which are just closed as we go to press, show the following:—
Received on General Apportionment\$160,066
Contributions not on Apportionment 8,406
Work among Jews 14,120
Chinese War Emergency ... 8,096
Sunday School War Memorial 50,000
\$240,688

Additional sums for legacies, etc., will, no doubt, bring this total to \$250,000.
Total giving M.S.C.C., 1917..\$170,910

Lieut.-Col. the Rev. B. W. Vann, V.C., M.C., commanding the Sherwood Foresters, who was killed in action on October 3rd, has had the V.C. awarded to him posthumously. He joined the army as a private and at the time of his death he was in command of the regiment. During the period of his serving with the colours, he was wounded no less than eleven times. Some two years ago, Col. then Captain Vann, married Miss Doris Beck, of Peterborough, Ont., who is at present in England. The late Colonel Vann's widow is a grand-niece of the late Canon Beck, who was for a number of years Rector of Peterborough, Ontario.

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Canadian Churchman

Toronto, January 23rd, 1919.

CHRISTIAN UNITY

Let Us Pray

That we may see that our divisions distract our minds and repel those who hear of Christ only through our discordant voices.

That we may see that a divided Christianity cannot with one mind and one mouth glorify God and proclaim the Gospel of the one Redeemer.

That each of us, and all of us together, may, by complete surrender to Him Who is the Life, be filled with His Presence and manifest Him to the world.

That God the Holy Spirit will give us patience to understand those who are separated from us and power to appreciate the truths for which they stand.

That He will show us how to give up whatever is sectarian in our contentions, and how to make plain to our brethren the truth which He has revealed to us.

That God will forgive us for failure to recognize the work of the Holy Spirit among and through our brethren.

That we may see how far we are individually responsible for the continuance of the divisions which keep from the world the vision of the Cross.

That God the Holy Ghost will help us to search our hearts, if perchance our arrogance and pride of self-opinion have helped to perpetuate and deepen those divisions.

That He may bring us to repent for our aloofness from one another and for all our faults of pride and self-sufficiency.

That our hearts may be cleansed of controversy and filled with Christian humility and love.

That we may see that only so far as we share in the love of Christ can we find our true selves and be fit instruments for God's manifestation of Himself to the world.

That we and our brethren, especially those from whom we seem to differ most, may be drawn nearer to each other in love.

For other Christians, that faith and piety and zeal may abound in them; that the prejudices and barriers that divide them may be removed; that they may perceive the points in which they agree rather than those in which they differ; that each may face with courage, but discuss in love, differences which seem vital.

That we may see that, however our brethren who worship Christ may seem to differ with us, we and they have access by the one Spirit unto the one Father.

That we may have grace to keep the unity of the Spirit in the bond of peace.

Editorial

WISE physicians treat diseases, not symptoms. Many writers are exclaiming against BOLSHEVIKISM, and its course in Russia and Central Europe has been horrible. But Bolshevism is a symptom. The insolent flaunting of sterile riches in the face of a poor man, whose family could be fed and clothed and sheltered with a moiety of the money wasted, is a breeder of discontent. Our best insurance against the infection of Bolshevism is the Gospel of Neighbour, believed and lived (and we believe it only as we live it). The Son of God taught and lived that Gospel. The man whose greatest concern is the welfare of his own individual soul has not yet seen the Vision of the Christ.

* * * * *

THE story of the suffering of the ancient NESTORIAN CHURCH in Assyria is bound to make a moving appeal to some of our readers. Some of the details of the sufferings are given in the letter of Mr. Paul Shimmon, of New York City, in this issue. The Archbishops in England have taken a great interest in the Church of this afflicted nation. Any contributions sent to this office will be forwarded to Mr. Shimmon and acknowledged in our columns.

* * * * *

A WORD that is needed to-day with ever-increasing distinctness is the message about Reconstruction by PROVOST MACKLEM, which he delivered at the University of Toronto Convocation Hall. THE LEADERSHIP OF GOD must be the insistent message of the Church. No "hurry and rush" method, however well meant, will atone for a mistaken direction at the start.

* * * * *

HOW many times have you heard it said that the voices of Canadian choir boys are not as clear and sweet as those of English boys! Read what DR. ALBERT HAM has to say about the possibilities of Canadian voices and the current errors of training. We wish all our readers could listen to the demonstration of the success of his methods in St. James' Cathedral choir.

* * * * *

A MATTER of increasing concern to all thinking Canadians is the supply of teachers for our Public and High Schools. We find more than the problem of Canadianizing the foreigner. There is the weightier task of spiritualizing the Canadian. The Profession of Teaching suffers from it being made a step instead of a vocation. Every reader will feel anew the importance of the matter from the splendid vision and appeal of the JOY OF TEACHING.

* * * * *

OUR Church machinery is creaking under the emergency load of Reconstruction. On every side there are problems demanding attention, and we have scarcely time and men for their discussion, let alone their

solution. Most of our work is attempted by the antiquated watertight system of diocesan compartments. We combine in a legislative body for general interests once in three years, but we have no representative body which can speak with the authority of the Church in the interim. We have learnt our lessons in some departments, M.S.C.C., Sunday School Commission, and now the Social Service Council. But we are not ready for emergencies.

For example, at the last General Synod there was appointed a War Service Commission. It combined later with the other communions in a FEDERAL WAR SERVICE COMMISSION. We are pleased that BISHOP ROPER, of Ottawa, was elected its chairman. But what does our own and the Federal Commission demand? That to an already overburdened man should be added the greatest task that confronts anyone in the Church. The same thing in various ways occurs with our PRIMATE, Archbishop Matheson. As well as administering a diocese, he has the tremendous task of "the care of all the churches" throughout the Dominion. With the Ontario Bishops similar things happen. From their location they are called upon to be presidents and chairmen of everything under the sun, and the moon, too. We heard of one poor Bishop who had to deliver fourteen addresses in one week! He is still alive. In the West the Bishops rush hither and thither in their attempt to overtake diocesan responsibilities, which increase instead of lessen. Then they have to dash across a continent for the discussion of questions for which their scanty leisure has allowed little time.

Either one of two results comes from this. The man has to choose between pious platitudes for his speeches or for his premature epitaph. The work of the man is sacrificed. In Canada it is the man. The magnitude of our tasks is a revelation of the inadequacy of the machinery of the Anglican Church to deal with Dominion-wide problems. There ought to be a permanent council or committee of the General Synod which could speak for the Church at all times. The work of such a council would be so great and varied that its natural head, THE PRIMATE, should be relieved in a great measure of any diocesan duties, if not altogether. Our Church is not only large enough to warrant such a move, but it is actually limited at the present time from the lack of it.

We must realize that not only willingness, but also time, is required for the tasks of leadership of our Church, which presents the varied conditions from Nova Scotia to Yukon. At present the work of the General Synod is carried on by sacrificing our men. Efficiency we must have or we are bound to suffer in the long run. Devotion in our workers we undoubtedly have, but it is not just, or profitable, to shorten a man's life at the point of his greatest value by giving him a load greater than he can carry. Something must suffer, either the General Synod, or the Diocesan matters, or the man, and generally it is the man. All honour to him, but not so much honour to us!

The Christian Year

Danger, Temptation and Grace

Fourth Sunday after Epiphany.

THE Collect for to-day recognizes dangers, and asks for strength to live through them. The petition refers to dangers, physical and spiritual. We know ourselves to be in the midst of physical dangers. The daily death toll from accident and disease, and our own daily experience bear abundant testimony to that fact. More people, we are told, have died of the influenza epidemic than were killed in the war. It is our blessed privilege to pray for protection against danger to life and limb, believing that God both hears and cares for us.

It does not follow that we are to so put our trust in such prayer as to neglect ordinary precautions, which an enlightened science has put in our way. God does not hold us up in His hand without due regard on our part for the laws of life and safety, which it is the province of prudence to exercise. Occasionally, one can see where people have been immune from disease and spared in the midst of disaster, and there can be no doubt that the unseen hand has been active for some good cause or reason; but we must not expect God's fatherly care to take the place of our own efforts, so as to render unnecessary the exercise of the gift of good sense which He has given us for self-preservation. An object which is not worthy of caution and action on our part is scarcely likely to be prayed for with any degree of intensity. That "God helps those who help themselves," is literally true, and our religion would contain the seed of demoralization if it were not so. The thing which does not command our best effort to attain is not worthy of God's intervention on our behalf. That religion would not be morally justifiable which would recommend what would seem to be the easier way of prayer rather than the harder one of work—even though it be true that real prayer is the hardest work. If material blessings could be had in that way without the effort of the will involved in the necessity of struggle, the gospel of prayer would indeed contain a moral weakness at the heart of it. God won the war because the allied world bent their energies to the attainment of that end, feeling it to be worthy of such an effort; and thereby learned the value of the righteousness for which they were contending.

The Collect refers also to spiritual dangers, to which, in the eyes of those who discern the presence of sin and temptation, we are constantly exposed. The practical abandonment of organized religion by a large constituency of nominally Christian people enhances the power of sin and temptation over us, because we fail to detect their presence. To undermine the religious sense, and with it the sense of sin, is one of the most effective methods Satan has in his full quiver to destroy the kingdom of Christ and imperil the souls of men. The breathless efforts of Christian bodies to promote movements, increase organizations and church activities to attract, is symptomatic of the helplessness of the genuinely religious imperative to worship God in the true spirit of devotion. God is not regarded as a Personal God, the worship of Whom is man's chief glory.

The value of the *soul of man* has been given special emphasis in recent years by great collective sacrifices; but the *souls of men* and women are in greater danger than ever. The value of the individual soul and its salvation is in danger of being lost in a transcendental conception of the soul of a people. Souls are not saved unless redeemed to God through Christ, and united in the fellowship of His body, the Church. We are in the midst of great spiritual dangers because we do not see them.

But even those who are aware of the dangers and temptations of life, because of their frailty, "cannot always stand upright." His help is needed to "support us in all dangers, and carry us through all temptation." We need His grace to go before us—"Prevent us, O Lord, in all our doings." It is not by our merit that we can escape. We have no merit apart from Christ; but associated with Him the merit of obedience and faith is effective to the sustenance of spiritual life. The word "prevent" is not adequately expressed in the word "direct." One may receive direction for a journey over an unfamiliar road, but apprehension remains lest the direction given should not have been faithfully followed; but if the person knowing the way goes on before, it is a great comfort and assurance to the traveler. "God is faithful, who will not suffer you to be tempted above that ye are able."

"Lead us not into temptation."

World Citizenship

The Message to Mohammedans

Rev. T. H. COTTON, D.D., Toronto

THE second chapter of this little book (Jesus Christ and the World Religions) is on "The Message of Christianity to Mohammedans." Let us first of all try and realize what an enormous problem Mohammedanism is. Moslem numbers are variously estimated at from two hundred to four hundred millions. They comprise more than one-seventh of the world population. No less than one hundred and sixty-one millions of these are under Christian rule or protection, and of these again between eighty and one hundred millions are subject to Great Britain. That is, our Empire embraces a Mohammedan population practically equivalent to the population of the United States of America. There are, it is estimated (1901), sixty-two and a half millions of Mohammedans in the Indian Empire alone, or between one-fifth and one-quarter of the total population of India, so Great Britain is by far the greatest Moslem power in the world. Now according to the census of 1901 the white population of the Empire was estimated at fifty-three millions. Mohammedans, therefore, outnumber Anglo-Saxons in the proportion of almost two to one. Or if we had a central parliament of the Empire at Westminster, in which all our peoples were represented according to population, we should find two Mohammedans there for every Christian. A people who make up such a large part of the Empire, and who have on the whole been so loyal during the past four years of war when no stone was left unturned by the Germans, from the Kaiser down to the meanest spy, to arouse religious hate and the fearful *jihad*, deserves much of us. We must respect these people as fellow-citizens, we must respect also their adherence to a faith which, though we believe to be mistaken, they consider to be as true and authoritative as our own. And as Christians we must love them, and even at the cost of great sacrifice make known to them the Gospel which we believe will make them better citizens, better fathers and mothers, better husbands and wives, and save them both for this world and for that which is to come.

As our author shows us there is much of truth as well as much of error in the Moslem system. It is our privilege to bring them a Gospel which while it acknowledges and retains all that is true in Islam, nevertheless enlarges, deepens, transforms and fulfils that truth and purges away its error. And the true missionary will have a sympathetic appreciation of the Mohammedan point of view. He will think how, if he had himself been brought up as a Mohammedan, he would look with pity or detestation on Christian error, and view with suspicion and alarm the Christian propaganda. The Koran is the great obstacle to Mohammedan evangelization. Here the devout Moslem has a book which he believes to be infallibly inspired from beginning to end. If we suggest anything to his mind which he can answer with a verse from the Koran, the authority of the Koran is final for him. Our appeal to what is reasonable, and to the claims of historical criticism is futile, for he considers the Koran to be above and beyond the court of Reason. It is not for him to criticize the Koran but for the Koran to criticize him. And so it is exceedingly difficult to get at the Mohammedan by any process of reasoning. All we can do is set before him the example of a Christian life—the joy and peace, the moral purity and integrity, the love and self-sacrifice manifested in the individual Christian and in the Christian group. This life of love is a Book, where, unconsciously, the Moslem reads a better, nobler, truer Word than he can ever find in the Koran. Let us go, then, to the Moslem, confident that the life of Jesus Christ and that life reflected in the lives of His followers is the only Gospel which can win the hearts of men of whatever race, colour or language.

And this brings us to another thought which will, perhaps, help us to understand the suspicion, scepticism and unbelief of the Moslem with regard to Christianity—the Moslem has not been fortunate in his contact with Christianity. He has not always, or perhaps generally, seen the best, but rather the worst that is in us. The types of Christianity with which Mohammed himself came in contact were admittedly of a very low order. And the types with which Mohammedans are chiefly in contact to-day—Abyssinian, Coptic, Syrian, Armenian, and to some extent the Greek—give very little better results in character than Mohammedanism itself. Many who have lived or travelled in the East bear witness to this. And another fact is to be remembered, viz., that the mass of Christians who go abroad do not necessarily set before Mohammedans the

highest type of our Christian civilization. We must remember that Germans as well as Britons are Christians to him. A religion is, after all, to be judged by the best which it produces, not by the worst. How much of the best in the individual and the group do the rank and file of Mohammedans see? Practically nothing as yet. And so missionary work among Moslems must be carried on with far greater vigour and energy than we have shown in the past. Thousands must go where we are now sending out only one's and two's or Moslem evangelization and discipleship cannot be realized for many generations to come. Is this impossible? Look at the energy, devotion and self-sacrifice we have consecrated to the cause of truth and justice in this great war. Can we not make the call to proclaim the ideals of peace, of love, of righteousness, of liberty and truth throughout our Empire and the world as compelling as the call to take the sword and fight for them. We ought to be able to do it. And only if we give ourselves as devotedly to this as we have to war, shall the reign of universal peace for which we have prayed and fought and bled and died be secured to our children forever.

Sons of the Motherland

By Samuel Tregear.

WHEN the Great War broke out, we speedily came to see that Germany had her agents in every nook and corner of the earth. Of these serpents nurtured in our own homeland, we have all too vivid a recollection. Great Britain, too, had her agents in every clime washed by the Seven Seas. But of what a different type! Not slaves of the Fatherland, but sons of the Motherland, whose response to her call will echo through the years, till time shall be no more.

It so happens that one of these agents, serving as a humble missionary on the far-flung battle line in the heart of Asia was at the crux of the attempted uprising of the natives of northern India and Burmah, where German poison and propaganda had done their worst to undo all the honest effort of Britain's years of service and sacrifice. He was permitted, under the guidance of God, to extract the poison, quench the fires of propaganda and "cast out the devils." In recognition of these services he was decorated by the British government. The Lord God of Hosts thus uses human agencies—even the oft-time despised missionary—to "confound the politics and frustrate the knavish tricks" of the enemy of righteousness.

Meanwhile, the missionary's wife and boys and girls in Western Canada were, in their solitude, holding the thin red line. Soon after the opening of the war, the eldest boy, scarcely twenty years old, enlisted. The mother was American born, and from the windows of her home floated the Union Jack and Old Glory of her native land. The Stars and Stripes were yet to be unfurled in the war to make the world safe for democracy. America had not yet found her soul, but this daughter in exile had. Did she stoop to that subtle appeal not to send her "boy to feed the guns"?

"God gave my son in trust to me,
Christ died for him. He should be
A man for Christ. He is His own
And God's and man's, not mine alone.
He was not mine to give. He gave
Himself, that he might help to save
All that a Christian should revere,
All that enlightened men hold dear."

Last summer, after two years in active service, this son met the Great Adventure. To-day, he lies "where poppies blow in Flanders fields."

"What if he does not come?" you say;
"Well, then, my sky will be more gray,
But through the clouds the sun will shine
And vital memories be mine.
God's test of manhood is, I know,
Not, will he come—but did he go?"

Thus did the sons of the Motherland from every corner of the old world answer the roll call. This story is told not alone to illustrate the filial affection and loyalty of the sons of the Motherland, but also to suggest the sublime devotion of the mother born under the Star and Stripes, to the high ideals of her British husband and son when they were following the Union Jack. The divine union of this family but symbolizes that of the two great English-speaking nations on the North American continent. They are not divided, all one body free, "one in hope and doctrine, one in liberty." The sons and daughters of the Motherland, and the daughters and sons of Uncle Sam have pledged each their troth. "What God hath joined together let not man put asunder."

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The Leadership of God

Rev. T. C. S. MACKLEM, D.D., D.C.L.,
Provost and Vice-Chancellor of the University of Trinity College.

"Come not near unto the ark, that ye may know the way by which ye must go; for ye have not passed this way heretofore."—JOSHUA iii. 4.

If this were no more than the first Sunday of Term in an ordinary New Year, this text would be true and appropriate. Each year brings its own problems, difficulties and surprises. How much more so in a New Year which has none to match it in all the centuries—the Year of Peace (as the French press has named it), after the most momentous conflict the human race has ever known.

At the beginning of this year we look out upon a new world in the making, or an old world in its remaking, after an experience unparalleled in human history. From the exhilarating mountain top of victory, we look back over those wonderful four years of war, in which we have witnessed such manifestations of God and Man as must surely leave a lasting impress on our character.

We have seen a Glorious Sight, for it is a glorious thing to see the young manhood of a nation answer to the call of God, as we have seen it. The call of God sounded among the nations; the banner of Truth, Honour, Justice, was uplifted. The nations that obeyed went forth fearlessly into the raging storm, and they have passed triumphantly through the waters. We feel the exhilaration which Psalmists and Prophets expressed of old.

We have seen a Horrible Sight, the demon and the beast in man let loose. Witness the unspeakable cruelties of the German armies in Belgium, the wholesale massacres of Armenians by Turkish soldiery, the calculated frightfulness of sinking passenger ships, "without a trace," the bombing from the air of defenceless civilians, and the shelling of hospitals in the war zone. The long-drawn tortures inflicted upon prisoners by which thousands died a slow death of prolonged agony. That revelation of the demon and the beast in man—and its lesson—must never be forgotten by soldiers of the Cross. Mere civilization is but a thin veneer. Only the teachings and Life of Jesus Christ can eradicate the beast and exorcise the demon.

We have seen a Marvellous Sight. There are many who affirm with profound conviction that when the British army was in the extremity of need at Mons in 1914, the angel hosts of heaven intervened on their behalf. Whether that conviction represents an actual occurrence, or a subjective vision granted to support the faith of our men in their hour of agony, I know not. But this I do know: That from the hour of the great retreat from Mons in 1914 to that day in November, 1918, when our troops re-entered Mons in triumph, we have witnessed such wondrous intervention of God in the affairs of men and nations as has not been seen since Apostolic days. In the short span of human life, it is not given to every generation to see the vindication of righteousness; wickedness often seems to prosper. But we have lived in days when God's power has been shown openly, and His honour vindicated magnificently.

It is worth while to stop a moment to compare Germany in her insensate pride and arrogance before the war; and Germany in her humiliation to-day.

Der Tag.

[Adapted.]

So! It has come and gone—Der Tag, The Day,
And in its sombre twilight now we sit
Dismayed, confounded, waiting for the night.

The Day, for which we plotted through long years,
And built our fleets, and drilled our hosts, and bred
The lust of conquest in a people's heart.

The Day, of which we whispered with wise nods,
Or toasted arrogant at secret feasts,
Babbling of world dominion soon to be.

We could not lose! Our spies were everywhere,
Intrigue and lies and gold had done their work,
The nations idled, trustful, unprepared.

But we were ready—to the last grim word.
Armed by degraded science for a blow
More wanton, ruthless than mankind could dream.

Preached in the Convocation Hall of the University of Toronto,
January 12th, 1919.

Well! It has come and gone And in the dusk,
Amid the chaos of our own mad deeds,
Our task remains to cast the reckoning.

What of our cherished lands beyond the seas?
What of our commerce and our trades at home?
What of our sons? When we are asked for these,
What shall we say?

What have we won? The hatred of brave men,
The loathing of all womankind, the fear
Of little children even as they sleep.

Naught else. And we have lost—a Nation's soul.
Prone at the feet of her false god she lies,
Bankrupt alike in honour and estate.

—FREDERIC B. BARD (1918).

British Empire. Not seeking a quarrel with any, but, when war was forced upon us we were armed with the justice of our cause. How wonderfully we have been delivered and upheld and brought to final victory. And the victory is the gift of God, remember.

Why has the power of God thus been exercised so manifestly in our behalf? Has any generation in a thousand years witnessed such a manifestation of Divine power? We have truly seen a marvellous sight.

We look forward to a Pregnant Future. We are standing now face to face with the gigantic tasks and unparalleled opportunities born of these conditions. It is not for nothing that the Providence of God has caused this earth to be ploughed deep in our day. We could not have done the ploughing; but we can now sow the seeds of Love, Truth, Justice, Brotherhood, and give our lives to tending the growth of these sensitive plants. Are we men enough to answer to the needs of these times? Surely we are. But to do all this, we must sacrifice much we used to hold dear, and with consecrated lives carry forward the Banner of the Cross.

"Thou hast made chaos of our old content,
Purged us with fire, and winnowed us with woe;
We were forgetting that Thy gifts are meant
Only to wean us from the things below.

The whirlwind racked our Mounts of Selfish Ease;
Thy Hand was in it, but we did not see.
The earthquake shook our proud-built buttresses;
Thy Hand was in it, but we could not see.

The fire devoured our bravest and our best;
Thy Hand was in it, but we would not see.
But now—Thy ways are manifest,
At last, O Lord, we see."

OXENHAM.

WHAT IS OUR DUTY TO THE WORLD TO-DAY?

"The most destructive and the most tragic war in history has come to an end," and the chief powers that were engaged in it are exhausted by their efforts. The enemy nations and Russia are in the extremity of need and peril. Famine, anarchy, ruin threaten them.

They deserve no pity, do you say? Did humanity in rebellion against God deserve pity or help, when God looked down in compassionate mercy upon a ruined world, and sent His Only Begotten Son to be the Saviour of mankind? And what did He say, Who Himself took our sins upon Him and bare our sorrows, when they nailed Him to the Cross? To the Father in heaven, He cried: "Father, forgive them; for they know not." To the sons of men He had already said: "Forgive and ye shall be forgiven." Soldiers of the Cross, we must take upon our hearts the sorrows, the burden, the agony of Russia, our erstwhile ally; of Armenia, our suffering sister; of Austria and Turkey, our active enemies of a short while ago; aye, even of Germany, who set her hand to work all this evil upon us—even as another people nineteen centuries ago concentrated the venom, the hatred, the villainies of the human heart upon the One Friend of all mankind, and in His person hounded, tormented, crucified Incarnate Love. "Forgive us our sins, as we forgive them that sin against us," is the only prayer for forgiveness we are authorized to offer.

What can we do to help them? do you ask? I cannot tell you. God knows, and He will teach those who wish to do His will. Five years ago, if you had told me our motherland would presently be at death grips with a relentless and

powerful foe, and had asked me, what can we do to help? I could not have foretold what happened later. Who could! But when the call of God and country came, presently the brave young manhood of Canada was fighting in Flanders, France, Macedonia, Mesopotamia, Palestine; on land, sea, air; and a hospital at Saloniki, equipped and manned by this University, was ministering with unsurpassed skill and devotion to the wounded and the dying—our own and of the enemy.

Where there is the will in a righteous cause, God shows the way. The problems and sufferings of the war-wracked peoples of the old world are beyond our powers of solution, perhaps; but they are not beyond the reach of the Son of God, Who puts forth His power, and brings His love to bear, through human hearts and brains and skill.

Our part it is to take these sorrows and problems upon our hearts, and offer ourselves to God for any work He may have for us to do towards their solution. In the ultimate issue, the cure of the ills of mankind and the upward progress of the world depends on Spiritual forces. It is to you, and others like you, that men look for the manifestations and application of these forces. And spiritual force can engirdle the globe as quickly and as mysteriously as the "Spanish influenza" has done.

THE PROBLEMS AT HOME.

But let us come nearer home and think of the problems of our own Dominion, and particularly of this city and Province. These invite our attention most urgently because: (a) They are problems of our own country; (b) to the Universities the country rightly looks for trained intelligence, expert knowledge, wise leadership and consecrated service. There are many problems here which we must make our own:—

Of social betterment in a hundred forms;
"decent housing for families of small wage earners;
"the health and training of children;
"the eradication of those foul diseases that are born of human lust and selfish indulgence;
"the breaking down of old antagonisms between capital and labour, and the substitution of trustful co-operation for conflict and distrust.

Upon each of us rests the duty to do all we can to make the farms and factories, the business houses and the homes, the cities and towns of this fair Province to be places where all obey the golden rule: "Thou shalt love thy neighbour as thyself." This implies that every one shall be able to secure:—

Wholesome and sufficient food at all times;
Medical and surgical skill and nursing in sickness;
Decent provision for old-age and accident;
Leisure for social intercourse and family joys;
Fundamentals of education for all, and the highest training for the few who have exceptional brain power.

Let us be content with nothing less than the perfect and complete brotherhood of man based on the Fatherhood of God. The times are singularly favourable for unprecedented achievement along lines of social amelioration. The progress of mankind depends on Spiritual forces.

"Not since Christ died upon His lonely cross
Has Time such prospect held of Life's new birth;

Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry."

OXENHAM.

We have looked back over four years of marvels, and forwards to the mighty tasks awaiting us, and we must realize that only men of God can accomplish the work. The task must be done: (a) By the power of God; (b) under the leadership of God.

The leadership of God. "Come not near the ark, that ye may know the way." Our need is not for the excessive zeal and hurry begotten of over-confidence in self, but for the restrained strength of the man who waits upon God. The Ark of Covenant contained the Law of the Lord, Manna, Aaron's Rod, symbols of the declared will and gracious providence of God.

We have the Written Word of God and the Indwelling Spirit of God. By these we may always know the way God would have us go. There are human schemes without number to

(Continued on page 61.)

The Girl of the Remake

by Miss E. M. KNOX, Principal, Havergal College, Toronto.

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CHAPTER V.

The Joy of Teaching

NOW, as to a profession. Ever since you have been standing at the half-way house on the turn of the heights you have been speculating as to your step forward, "for young blood is roving blood," and "a far road is the best." There is the question of marriage, for marriage always has been and always will be the first call to every true woman. But whatever your future may be in this respect, you know that marriage is no longer, as in Jane Austen's day, "the only honourable profession for well-educated women of small fortune which, however uncertain of giving you happiness, is your pleasantest preservative against want." Nor again, as in the old days, are you driven to marry in order "to relieve your friends of their apprehension of your dying an old maid."

What are the many and honourable professions which are open to you? They are Nursing, Teaching, Social Service, Office Work, one after another they and their comrades cross your path and beckon to know if you will follow them.

I wonder how many of you realize how lucky you are in having these calls. How harshly, as it were, the doors creaked upon the hinges of their houses before they were set open. If you had lived years ago and had wanted to prepare for teaching you might have been told by as great a man as Dr. Strachan that girls were "an inconvenience" in Grammar School. If you had wanted to teach you might have discovered, like an old writer, that of male teachers you found plenty, but "of female teachers throughout the country you found none." If you applied for a post you might have shared the fate of a certain Miss Katharine McDiarmid, of Alderborough, and been told that "it was a great act of folly to engage a woman to teach children in the paths of right, or even to impart knowledge to their youthful minds." If you tried public opinion you might have found that Judge Haliburton selected as the hero of his tale a certain "Universal Smith" who thrust the wooden partition between himself and a luckless female teacher an inch further every day till the poor unfortunate and her pupils were thrust out of the building altogether. Therefore, rejoice in your opportunity and your freedom and make a wise and strong use of it.

But how is it that in the Normal Schools today it is just the opposite. Ninety percent. of the students are girls. Moreover, if you go up and down the country you are tempted to reverse the old writer's dictum, and say that of female teachers you find plenty, but of male few or none?

How did the change come about? In two ways. In the first place, it was discovered that women taught and taught well, and they were valued accordingly. In the second place, it was the question of supply and demand. Men demanded a profession where they could better themselves rapidly, and drew away from the public schools. Trustees wanted to pay less and turned to girls who could live on a smaller pittance.

A PROFESSION OR A STEPPING STONE.

What is the prospect of the future? There are plenty of girls in the Normal Schools, but they are not at all certain that their teaching will be a life profession, and they drift from school to school without really gaining a grip upon the neighborhood or upon the children. The question is, How far the finest women can be attracted into the teaching profession? or how far they will branch off into apparently more enticing professions? Do you, for instance, contemplate something more thrilling? Are you hesitating because you are not sure that teaching offers a man's wage, a man's freedom, and a man's venture?

Now, if this hesitation were to last forever, and if I did not believe that teaching, next to motherhood, was the queen of all professions, and a million times worth while, I would not ask you to think of it. But schools are coming to their own. Everyone is discussing Mr. Fisher's new bill in England and believes that light is dawn-

ing and day time is ahead. Now that women have the vote they can ask, in the first place, that an able teacher may obtain work no matter what University or Training College she graduates from. They can ask, secondly, that the regulations which, like Lilliputian threads, harass the unfortunate teacher, may yield, and that the brilliant child may no longer be forced to take the identical work and to keep identical pace with the slum child and the foreigner. And in the third place, that a teacher will be given liberty and be permitted to use the Bible, the ideal Book for character training, the very oatmeal of our spiritual muscle and fibre.

ARE TEACHERS WELL PAID?

Next as to dollars and cents. Are teachers well paid? Unfortunately, none too well, but salaries are on the up grade, and bid fair to be on the still swifter up grade. A primary teacher's salary ranges from five to seven hundred dollars a year, and will range still higher as new regulations come in. This is only fair, for she has to train a year at the Normal School, whereas if she went into business she would earn identically the same salary after only six months' training at a business college. It is true her holidays are longer, but her work is more exhausting, and her responsibility greater.

The Collegiate teacher may begin anywhere from a thousand to fifteen hundred a year and increases to the two thousand dollar limit and beyond. But this, again, is not a cent too much, for she has kept herself four years at the University and the Faculty of Education, whereas her sister, who is a nurse, averages a thousand dollars a year plus keep, and that after only three years of practically free training.

What are the prizes ahead of a teacher? Can you aspire to the Principalship of your school, or to the Principalship of your Collegiate? Rarely, as yet, but the day is coming when ability and ability alone must determine the question of Principalship, as of every other issue. But supposing you obtained a Principalship, could you go further? In England a man can go further; indeed it is said that a man who can run a great Public School can run anything. The transfer of a Head Master to a Bishopric or into State service merely awakens among his comrades the feeling that

"England takes from us to-day
One more man of mighty mould."

But in England, until the war, women rarely, if ever, were called from school into State service. The day is coming when in Canada, as in England, with the rise of women's organizations, a school will be looked upon as a kind of Tommy Titler's ground, not as in the old rhyme "for picking up gold and silver," but for picking up men and women with tested power of organization and administration.

But you ask, Shall I be happy? You know yourself, if you have been brought up in a country school, how far you will like teaching for you have taken a class time and again, and although you were, to use your own phrase, "scared stiff," at the first, you soon enjoyed the fun of teaching and learning to keep discipline. But if you come from a Collegiate or private school you know nothing whatever about it, and say, "I have not enough patience." That is a poor answer indeed, for there is nothing worth doing in the world without patience. Do you suppose an office girl, a nurse, your own mother, never spells the word patience? The truth is that till you try you know nothing of the joy of seeing girls and boys grow like plants under your eye, physically, mentally and spiritually. You know nothing, till you try, of the joy of growing yourself, of finding the words which used to play hide and go seek behind your back, marshalling themselves instinctively at the tip of your tongue. You know nothing of the joy of fascinating your pupils till "you hear a conscience creaking," till you know that "every word is biting."

To sum up. There is weariness, but there is never monotony, to a born teacher. Alexander Muir died, broken-hearted, at the age of seventy-two, not because he was tired of teaching, but because he had learnt that day that he must stop teaching. He could not part with the children

he loved as he loved the little maple leaf which floated down upon his sleeve and inspired "The Maple Leaf Forever."

ESSENTIALS OF A GOOD TEACHER.

But, after all, how do you know that you will succeed? How can you train yourself to be a good teacher? In the first place, try for an instinctive feeling of Justice. "He that ruleth over men must be just." Children bitterly resent injustice and favoritism, the suspicion that a teacher has, in their own words, "a crush on anyone." Train yourself, day in, day out, along the line of justice. Try for a Red Indian's power of observation, and a woman's gift of sympathy and intuition.

Then secondly, can you keep discipline? You took delight in old days in letting loose a crocodile, or other deadly machine, from under your desk, to say nothing of egging on your friends to like adventures. Now the tables are turned and you will keep discipline according to your own power of self-control, according to your own quiet dignity and common-sense. You will deal firmly and successfully even with girls of whom it may be said that "everything likely to correct their faults or improve their morals had been deferred till school time came."

Thirdly, you know your subject, even to your finger tips, but how are you to impart it to your pupils? It is a mere question of thinking clearly and of practice. A brilliant raconteur let out the secret of his success by confessing that he never heard a good story without telling it to the first ten people he met. Practice telling every child a story and persevere, no matter how you hesitate at first.

Fourthly, be on the look out for illustrations. You will have to hunt them as keenly as you hunted birds' eggs in old days, for illustrations are to your lesson what windows are to your school room. Keep track of illustrations from everyone you meet, every book you read, every newspaper, anything and everything around you.

Lastly, get in touch with your neighbors. This is easier said than done, for even if you would know personality of a potato, the character of celery, or the qualities of cabbages, you have got to feel a sympathy for their constitutional drawbacks before you cultivate or cook them cleverly. So if you want to deal with boy or girl, think out their personality and the lines on which you can deal with them. If a boy is carving his name on a desk make him carve on till he never wants to carve again. If a girl is craving a midnight supper, make her stay up late till in her own phrase "all the ginger is taken out of it." But keep clear, whatever you do, of sarcasm; for humor, like an appreciative touch upon your shoulder, is your best friend, but sarcasm, like a cruel rapier thrusting hither and thither, is your most fatal enemy.

But you say this is a long programme, and the hill is fiercely steep, can I climb it? That all depends upon what you are looking at, and upon what you are seeking for.

"Two men looked through the prison bars,
The one saw mud, the other stars."

If you are looking at the mud, at the clinging difficulties, you might as well give up at once; but if you are looking at the stars, if you are thinking what you can do, dare and teach, keep on for it is a million times worth while.

It is worth while for yourself. You are learning as rapidly as you are teaching, and whilst you are learning you are mellowing your own character and preparing for possible marriage. You are learning every day to handle and control children, and the woman who can deal wisely with children is a Godsend to her husband, to say nothing of a Godsend to those same children.

A HIGH CALLING.

It is a million times worth while for your students' sake. Think of the country school, and of the way in which it teaches boys and girls "to think high and see straight." The boys of today may not be blazing away with old flint locks at flights of pigeons and wild ducks as their predecessors, but they are just as keenly using their wits and turning their hands to everything. The bit of time at school affords the one relief from the monotonous daily round of chores, the one brief climb to the hill top whence they gain a glimpse of the great world of life and thought, the great world of yesterday, to-day and to-morrow. That glimpse afforded, the boy goes off to his lonely outpost on farm or forest, the girl to her still more monotonous round of duties, but the words you have said ring on and on and are lived out over and over again in their minds.

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The Boy's Voice and Its Training

By ALBERT HAM, Mus. Doc., F.R.C.O.

Organist and Choirmaster of St. James' Cathedral, Toronto, Ont.

BECAUSE of the constantly increasing number of what may be called "Boys' Choirs," the training of the boy's voice has become a subject of great importance. Of course, there have been, and are, those who object to the inclusion of boys in church choirs and choral organizations generally. Their principal objection is, that boys' voices are naturally coarse and rough; this is true to some extent only, but, if the training of the voice is begun early enough, this roughness gradually disappears, with gentle, persistent everyday exercise and teaching. A second objection is that the boy's voice does not last very long, and that it takes between two and three years to develop it and to make the boy even a tolerably good singer.

It is desirable that the boy should begin systematic training at about nine years of age, and this leaves another two years, more or less—according to his physique and natural aptitude—of unremitting labour for the choirmaster to develop his chorister's musical instincts and voice, after which—when the boy's mind and voice begin to work thoroughly in harmony—just as he is reaching a state of mature vocal ability, nature intervenes, and both master and pupil have to succumb to the inevitable.

Up to a certain point—and only up to that point—the cultivation or training of boys' voices should proceed on similar lines to that adopted for ladies' voices; but in the case of the boy's voice, the art is much more difficult to communicate. The requisite point to be observed is that boys should not as a rule use the chest register, except on the very lowest notes of their compass; they should be taught to bring down the head tones as far as possible—slightly overlapping the notes belonging to the chest register. If the voice is thus trained, downwards, for a period of at least six months, correct placing will usually result; but if carried upwards, especially in the initial stages of training—disaster is almost sure to follow.

CARRY DOWN HEAD QUALITY.

With proper control of the breath (a sine qua non) the carrying down of the head quality has a soft refining influence over the voice generally, and although at first, the volume of sound may be somewhat weak, as compared with the more easily produced and heavier chest tones, it is quite remarkable how soon—aided by carefully selected vowel sounds—these head tones can be developed and given resonance and carrying power.

When the upper register is properly set, and when true ease in production of this part of the voice is attained, then more attention should be given to the less frequently used chest register.

Boys should not be encouraged to carry up the chest quality higher than the A flat of the second space of the treble staff. Even some of the higher of these notes are better when taken in the head register. The notes from E on the first line, to the A flat above should be regularly practised in both the "head" and "chest" registers. Too much attention cannot be given to this point!

Boys are not alone in fostering the habit of throwing the notes of the voice back on the muscles of the throat, producing a phonographic-ventriloquist effect, which is pernicious in the extreme. The lower notes should be brought out—persuaded out, I had almost said, to the front of the mouth—beating against the hard palate.

Vowel sounds that tend to throw the voice forward, monotone, and the practice of descending and ascending scale passages, should be given to encourage the requisite quality. The prefixing a tongue or lip consonant to the selected vowel sound is often of great value in assisting the voice to reach the hard palate.

A fruitful source of mischief in training boys' voices is the constant use of some one particular vowel-sound—generally "ah." A discerning commonsense teacher soon discovers which is the best vowel for purposes of vocalization, in dealing with each particular voice.

The vowel u (oo) is perhaps the safest—under guidance of a teacher—to draw out some particular head note, which shall serve as a model for the pupil's imitation; but a long unvaried use of any one vowel sound is likely to result in throaty, shrill or nasal quality of tone.

Indiscriminate sol-fa practice also, should be studiously avoided by the novice.

SCHOOL SINGING.

The disagreeable, harsh tone, which so often boys—yes, and girls—use in singing, is acquired and strengthened by the habitual forcing up of the notes of the chest register. The musically ignorant and those who prefer quantity to quality condone such singing, calling it hearty.

A short time ago, I listened to some ditties sung by a kindergarten class of intelligent children. It was painful in the extreme; because the little ones had been taught on a wrong principle, using notes of the chest register almost entirely, thus producing a quality of tone generally associated with a third-rate pantomime or variety artiste. One felt that the voices of at least fifty per cent. of those children would be irretrievably spoiled through lack of proper guidance.

In this connection, of school singing, I would add that, since we are trustees, as it were, of the children, we should exercise our rights in saving their voices as much as we do their eyes, their teeth, and their bodies generally. No kindergarten or other teacher should be permitted to practise in schools without the necessary training in tone production and rhythm.

That excellent teacher, Madame Emma Seiler, writes: "I have found it an art by itself to teach children singing. The child's voice requires the most careful treatment, much more so than the cultivation of the voices of adults demands; and therefore only the best teachers should be entrusted with the cultivation of children's voices."

I know this opinion was firmly held, too, by the late Sir John Stainer, formerly organist of St. Paul's Cathedral, London, his successor, Sir George Martin; Sir Frederick Bridge, of Westminster Abbey; the late Dr. E. Hopkins, of the Temple Church, and Dr. Varley Roberts, of Magdalen College, Oxford—five of the most successful trainers of boys' voices, who are held as examples of scientific teachers of boy-singing, all support that theory. I have had the privilege—the honour—of a long and intimate acquaintance with these gentlemen and their methods. They all agreed that a boy cannot injure his voice or lose it through singing, that young singers with their voices properly produced, are capable of almost unlimited work, and that singing in such circumstances is splendid physical training.

It is, generally speaking, undesirable that a boy should continue the use of his singing voice at the age of puberty, when his voice undergoes a complete change. The first sign that a boy's voice is breaking, is the tendency to sing sharp—especially in the higher register.

At this time the middle part of his voice grows considerably weaker, and the chest notes gain in power, if not in quality.

In the important matter of breath-control each boy should at first receive individual attention. Exercises in inhalation, through the nostrils and through the mouth, should be regularly practised, exhaling as slowly as possible through the mouth. Long sustained sounds should be often used, with varied degrees of power, using the minimum amount of breath. These exercises should be followed by more florid studies, introducing the half or "snatch" breath, so valuable in phrasing. These short "snatch" breaths should be inhaled through the mouth only.

Many boys, for some inexplicable reason, are very prone to use the clavicular method of breathing—drawing up the shoulder blades and collarbone. This does away with that "true ease" which stamps a good singer, and creates a rigidity of the facial muscles, and of the vocal apparatus generally, thus making it impossible to readily move the soft palate—a point so very essential to the successful production of the head notes of any kind of voice.

It should be realized that no one can hope to become an accomplished singer without being able to govern the respiratory organs.

THE BOY ALTO.

The boy-alto is becoming a recognized factor in the male-voice choir, therefore a few words as to the cultivation of this voice will not be out of place here. It has been rightly stated that there is no physiological reason for supposing that all boys possess soprano voices. Indeed, some boys have such excellent natural alto voices, that they

are far preferable to third-rate men altos. On the other hand, because a boy possesses a few low, heavy, reedy notes, it does not follow that he can be moulded into a good or even a passable singer.

The main difficulty in the cultivation of the alto voice is to secure an even quality of tone, free from stridency. Although the boy's chest voice may be extended as far up as the D on the fourth line of the treble staff, it is not always desirable, especially in soft passages, to employ the chest voice as high as this. The notes from G (second line) up to D (fourth line) may also be produced in the head voice.

Lack of breath control is responsible for much of the uncertainty and colourless quality of the tones of the head register. The alto part is often sung by sopranos whose voices are breaking. This is at best a doubtful expedient, and in many cases it is injurious both vocally and physically. It is far better to take boys of about ten years of age with bright, solid, natural voices who can with skilful guidance, acquire a resonance and a quality which will compare very favourably with good men altos.

I here repeat that it has long been a matter of surprise to me that boys' voices have not been utilized more frequently in mixed choral bodies, especially in unaccompanied music. The slight difference of timbre that exists between well-trained voices—not the shrill piping treble—and that of women's voices is rather a help than otherwise in building up a fine resonant tone-colour in choral work.

The orchestral conductor knows well what a great difference the addition of one or two instruments of a particular type makes on the general tonal effect produced by his orchestra; on the same principle, why should not the introduction of well-cultivated boys' voices produce a similar result in choral singing? The high notes of a boy's voice are very easy to produce and they mix well with other voices.

From time to time, I am asked the question: "Do you really think that the boys in Canada can be made to sing—like those of the Motherland, for instance?" My answer—after more than twenty years' experience here—is invariably "Yes!" There is absolutely no reason why our boys should not sing quite as well as those of Great Britain, Russia and other European countries, provided that the same facilities for training are obtainable. The main requisite is well-equipped, experienced, conscientious teachers, who are prepared to give the necessary time and patience to this important and exacting work.—Reprinted by permission of the author from the *Conservatory Quarterly Review*.

AN UNGRATEFUL HEART.

"On board the SS. "Dunera," in Indian mid-ocean, on my last trip out, early one Sunday morning, when a group of us men were on deck, a little bird flew to our feet, tired and hungry. One of the passengers picked it up; another suggested some food and water. Both were immediately provided. For the moment the hearts of that group of men were centered in that wee bird. But it bit at the hand of him who held it tenderly, doubtless through fear that it had lost its freedom. It refused the food provided. None could or would force it to eat. Eventually, it flew away over the expanse of ocean, unfed, and still weary. The hearts of all were disappointed. It reminds one of the attitude of so many needy ones to the provisions of the Father's love."

R. H. A. H.

"I hear a shout that moves the earth, a cry that wakes the dead.

Will no one tell me whence they come,
For all my messengers are dumb,
What power is this that comes to birth, and
breaks my power?" he said.

Then all around his foundering guns, though
dawn was now not far,
The darkness filled with a living fear,
That whispered at the Emperor's ear,
"The armies of the dead draw near, beneath an
Eastern star."

The trumpet blows in Nazareth, the slave is risen
again,
Across the bitter wastes of death
The horsemen ride from Nazareth,
And the power we mocked as wasted breath re-
turns in power to reign;
Rides on in white through Nazareth to save His
world again.

Extract from "Slave and Emperor," by Alfred
Noyes.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

ARCHBISHOP DUVERNET has of late been speaking to the people of Canada and not merely to Anglicans of his own diocese. His articles have had editorial prominence in some of the greatest journals in the country, and his readers have been as a consequence proportionately numerous. He has so far as the writer has seen only discussed one subject, namely, church unity, which at the present time seems to be gathering momentum in public interest. The readiness of the press to publish the utterances of one of our Bishops is evidence of the unique opportunity of any churchman of prominence to get a subject of wide appeal before the public. In thus breaking away from the traditions of the Canadian Church and following the precedent of the Church in England, the Archbishop of Caledonia has taken an important step in the right direction. Bishops who venture to play off their own bat will no doubt be submitted to criticism. They will be in error at times like other mortals, but what does it matter. They are showing good faith and diligence in arousing public attention on important themes and leading the thought of the country in right channels. Silence for three years and then a joint pastoral no matter how weighty, will not answer the purpose. Many Bishops take the opportunity in charging their diocesan Synods of covering a wide variety of subjects and doing it well, but the circumstances under which the pronouncements are made give them more or less of a local flavour. There are many themes of public interest at the present moment that could be treated by men of recognized standing in the Church to the great advantage of eager hearts both within and without the Church. There are Bishops who can amply handle these subjects, and their words, if not always assented to, would certainly be respected. Let us hope that the precedent of the Archbishop of the Far West will be followed, and that the country will soon find national leaders in spiritual matters that will guide our thoughts aright. It seems indisputably true that the people of Canada are willing to yield that leadership to Anglicans.

Among the many subjects referred to as of special interest and value at the present time, and subjects that need consideration by the voice and personality of authority is the attitude of the Church, and particularly the priests of the Church, towards war and peace in the future. Have we been right in our enthusiastic support of our country and of our men in the recent war, and if so, how shall we present the messages of peace in the future without belying our war efforts in the past? There must be continuity in our teaching. If we were merely hustled into war talk by the pressure of public opinion around us we will presumably be hurried along by the crowd who will talk peace with voluminous unctious. The writer believes we have discovered that the Master's Gospel is not peace at all costs and under all conditions, and in passing from one phase of life to another we must preserve the background on which the larger truth must be displayed. Already we see signs of leaders setting out to teach international thinking and international sympathy. It is a most attractive doctrine, but their influence is naturally only potent in one country. What is going on in other countries is a different question. If one race be filled with love and good will, and trustfulness; and across the border another race is filled with something else, what is going to happen? Let us face a frank, blunt question, Do the lessons of the recent war justify the assumption that the nation that follows a given course will be preserved by God no matter what it may lack in military power? The point is this. For the past four years practically every pulpit in the land rang with the message of war. The laity are now awaiting with curiosity our messages of peace. Here is an opportunity for those in authority to exert a sound intellectual and spiritual leadership, a leadership that will permeate not only the Anglican but all communions. No rule of thumb philosophy will do. The laws of life and conscience must serve in war as in peace, and in peace as in war.

There is one of the fourteen famous points of President's Wilson's pronouncements that has not apparently been as fully emphasized as it deserves. We refer to his demand that the interests and welfare of the small state or colony that may be under discussion have first consideration rather than the interests and welfare of the larger state that desires to appropriate it. There

seems to "Spectator" to be not only justice but sound political wisdom in such an attitude. France may strongly fancy Syria, England may lay claim to Palestine, Australia may see no other course but the annexation of Samoa, and so on, but the real question is, wherein lie the happiness, contentment and prosperity of these communities. Where do their hearts and affections lie? Can they be reconciled to the proposed affiliations? If not, they become a cause of trouble to their guardians and unhappiness to themselves. The whole matter will have to be reopened sooner or later, and the method of reopening will probably be through the door of war. European diplomacy of the past has not been accustomed to take thought of the weak. In the right settlement of these peoples and their problems will rest its permanence and tranquility.

It is simply disgusting to hear of the complaints that come forth from our returning soldiers regarding the lack of proper quarters and proper care on board ship as they return to this country. All grounds for complaint ought to be removed at once and every vestige of red tape severed immediately. It is unthinkable that men who have borne the hardships and privations of war without complaint are going to be unreasonably fastidious about their treatment after the war is over. They didn't complain when food was short in the front trenches because they knew that comrades must have died on the way up else they would have had it. They won't complain of any endurance on sea the moment they see that everything is being done that can be done for them. They will not, however, stand stupid, blundering of authority, shameful neglect of officers, or selfish profiteering by ships' crews. The reiterated wail of returned men as ship after ship is docked might be excused if we were beginning the war and not closing it after four years of experience of problems tenfold more difficult. There is no necessity for this scandal. The government knows it, the military authorities know it, and above all the soldiers know it. "Spectator" has often been critical of Sir Sam Hughes, but he believes that Sam would put a stop to such nonsense in twenty-four hours. There would be no juggling of responsibility from Canadian-to-British Government-to-S.S. Co.-to-officer-in-charge, etc., etc. This thing can be adjusted and adjusted now, and so it must and shall.

"Spectator."

The Bishop of Ottawa on the Assyrian Church Appeal

The following letter printed by the Bishop of Ottawa's permission was written to the Bishop of Montreal:—

"I have just now been talking to Mr. Paul Shimon and have made my mind quite clear on these points.

"(1) We are right in doing all we can to make possible the delegation of the representatives of Mar Shimun's people to Europe for the Peace Conference, if that can be arranged, but especially for the purpose of putting their ecclesiastical future before the Archbishop of Canterbury.

"(2) If the Archbishop should desire, as I hope he will, to re-establish his Mission of Help, I feel that the whole Anglican Communion should be willing to take a part in it.

"(3) The forming of a circle or committee should wait until the Archbishop's Committee is established again.

"Meanwhile money given towards the expenses of the delegation will be well spent for it will have a very important bearing upon the whole future of the Assyrian Church and people. Certainly my heart goes out to them in their long and terrible sufferings. Signed, John Charles Roper, Bishop of Ottawa."

This is the great wonder of the love of God—not that He loved mankind, but that He loved them beyond His world; not that He redeemed them—but that He came Himself to redeem them by becoming one of them. This was the awful surprise which burst upon the world when first it was told among men that their God and Maker had come down to earth, and had been born of a woman, and had lived a poor man's life, and had died the death of a slave. No wonder that it startled Jew and Gentile, Greek and Barbarian—startled some to love and adoration; startled others to unbelief and mockery. Some were drawn to repentance and a holy life, while others were driven away by shuddering fear at so awful a surprise, at so near a God. No wonder that those who did not receive it, counted it as foolishness. It must be so unless we see in it the inconceivable and infinite love of God.—Dean Church.

The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.

4th Sunday After Epiphany, Feb. 2nd, 1919.

Subject:

The First Christian Martyr, Acts 7:51-8:2.

OUR lesson begins with the closing words of St. Stephen's speech in which he defended himself and his teaching against the accusations recorded in the end of the sixth chapter. The whole speech down to the point where our lesson begins is a carefully reasoned, calm and scriptural presentation of his position. It shows that he adhered to the Holy Scriptures and understood their true meaning. What he had learned from them gave him a more exalted idea of God and a broader theology than those narrow-minded Jewish leaders were willing to receive.

When he began to speak of his conception of God, and of the unworthiness of any earthly temple as compared with the greatness of God's glory, Stephen saw that his hearers were much displeased with the turn his discourse had taken. He, therefore, hastened to make the application and to show them how they were opposing the will of God.

1. The accused becomes accuser. St. Stephen told them that they were shutting their hearts and ears against the truth. As circumcision was the sign of submission to the Jewish religion in all its requirements, so the word "uncircumcised" became a synonym for obstinate resistance to what God had revealed. Such resistance, Stephen laid to their charge. He told them: (1) that they were habitually against the Holy Ghost, (2) that they followed the example of their fathers who persecuted the prophets, (3) that they were the betrayers and murderers of the Just One, that is of Jesus, (4) that they had received the Law by the disposition of angels but had not kept it. This is a series of terrible accusations which must have greatly angered his hearers, and that more especially because they were so true.

2. The immediate result. A storm of indignation at once broke out against Stephen. The men who heard him were speechless with rage. "Cut to the heart," and "gnashed their teeth," are phrases which indicate how great was the fury of the mob against him. Stephen knew what this rage meant. In the midst of their fury he looked up to God. We are reminded of the Holy Spirit's presence with him and we are told how fixedly he looked towards Heaven. This calm detachment is in striking contrast to the disturbing scene about him.

3. St. Stephen's Vision of God. He saw what those angry men could not see. The heavens were open to him at all times, but this was a special manifestation of Divine favour. He saw Jesus standing at the right hand of God, as well as some visible sign of God's presence, here spoken of as the glory of God. What he saw he immediately declared, but no message, however solemn, could check the anger of his enemies. It rather proved a fresh incentive to their wrath.

4. The triumph of the crowd. They refused to listen to anything further that he might say. They rushed upon him with one impulse of rage and bore him outside the city that they might put him to death. It is to be observed that no formal sentence of death was passed in the council. It broke up in a disorderly manner, and that disorder was continued, and probably increased, outside. The Jews did not have the power of life and death. They had no lawful right to put any one to death. This they admitted in the case of Jesus. The action of the mob in regard to Stephen must, therefore, be looked upon as the breaking out of the temper of desperate men. It was at a time when the Roman government in the province was weak. It might be compared to a lynching, only the forms of Jewish execution appear to have been fulfilled. There was no sentence of condemnation, nor had they authority to issue such, but the stoning appears to have been according to Jewish custom.

5. Stephen fell asleep. Such is the peaceful description of his death. He died a Christian and a martyr—kept peaceful in the midst of strife. Stephen fell asleep, but Saul awakened. The sunset of one life was to issue in the glorious sunrise of another. Saul afterwards confessed that this scene and Stephen's prayer made an impression on him which never passed away. Saul lived to carry out in his own preaching and living those principles which Stephen enunciated in his last great speech.

How closely these two are linked is indicated by St. Augustine who said, "If Stephen had not prayed the Church had not had Paul." The lessons from St. Stephen's life may be indicated by the words, service, sacrifice, prayer, fellowship with the Spirit, forgiveness of enemies and a true vision of God.

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An Appeal for the Assyrian Church.

The Canadian Churchmen have taken an interest in the Archbishop's Mission to the Assyrian Christians, and in the Armenian Relief, to a very marked extent.

For thirty-two years the Archbishop of Canterbury's Missionaries have worked within our Church to purify and strengthen it. To-day we can see the results of their labour in the young men that they have raised up.

Since the beginning of this war the people of Mar Shimun, the Patriarch of the Assyrian Church, have fought side by side with the Allies and were fighting by the side of the British when the armistice was declared. They have given their life for this cause, while thousands of them have perished through starvation, destitution, and many of their women are captive to-day in the hands of the Moslems.

From the latest report there were only two thousand Christians left in Urumia and Solmas, Persia, and they were in a destitute condition, while in August last some eighty thousand Assyrians and Armenians after fighting twelve battles assisted only by a few English officers, when their ammunition was exhausted were compelled to leave their homes and took to flight for twenty-five days on foot till they reached the British lines, when camels were sent forward to take their sick and wounded. The remnants of this noble band are in central parts of Persia, and also near Bagdad, in Mesopotamia, sheltered by the British military forces and by the funds of the American Committee for Armenian and Syrian Relief.

An effort is being made to raise sufficient funds, some ten thousand dollars, for a delegation of the Assyrian Christians to present their cause ecclesiastically before the Archbishop of Canterbury, and racially at the Peace Conference, to obtain indemnity, protection and rehabilitation, as well as the returning of their captives.

I am right in stating that while many monarchs and kings have lost their throne, yet the first allied civil and ecclesiastical head to pay the supreme sacrifice was Mar Shimun, the Patriarch of the Nestorian Church, who on March 18th, 1918, was foully assassinated by a treacherous Kurd. After defeating the Turkish, Kurdish and Persian forces,

a truce had been made and Mar Shimun was invited to arrange with the envoys of the Persian Crown Prince. Then a Kurdish Chief asked the Patriarch to take dinner with him, and his bodyguard, composed of some sixty men. They were on the alert, their rifles in their hands, upon which the Kurdish Chief remarked to Mar Shimun that his men were not acting in a friendly way. Why not put their rifles on their shoulders and take it easy? This was done, and then Mar Shimun was kissed by Simku, the Kurdish Chief, and escorted to his carriage, when from the top of the roofs Simku's servants fired at the Patriarch, murdering him and the greater part of his bodyguard.

The Assyrian young men did not allow this to pass easily. The Battalion of Mar Shimun came, surrounded Simku, killing him and his two brothers and many other Kurdish snakes who had infested those regions of Persia and Turkey, but ultimately, as we have stated above, when their ammunition was exhausted they had to run away, taking their whole families with them and immigrating 250 miles south-east to Hamadan, Persia, and from there part of them went to Baquba, near Bagdad.

Is it not worth while the British Empire in general, and the Anglican Communion, in particular, to make this effort at this time enabling this ancient race scattered the world over to have a delegation at the Peace Conference to make just claims for protection and recognition? That this claim is just and a worthy one is attested by the sympathy of the Bishops of Eastern Canada, who have shown genuine interest in the welfare of these people.

I appeal for my countrymen, this oldest of Christian races, who have given their widow's mite in men and in goods. The British sense of justice and the greatness of their Empire is a guarantee that the request of this ancient race will not be in vain, and I appeal to the heart of Canada.

Very sincerely yours,

Paul Shimmon,

Personal Representative of Mar Shimun, Patriarch, of the Assyrian Church.

BISHOP COURTNEY'S COLLEGE.

Sir,—May I be allowed to draw your attention to the fact that the Rt. Rev. Frederick Courtney, late Bishop of Nova Scotia, was educated at King's College, London, not King's College, Cambridge, as stated in your issue of 6th instant. He and I were intimate friends at King's College, London, and I obtained my Associateship one term before him in 1863.

Ed. Edwards.

CANADA'S CHAPLAINS.

Sir,—I noted in your issue of 9th January, in a letter discussing the matter, "Returned Chaplain" said: "I know myself of three Canadian Chaplains who have died overseas, and I think there are more." Just afterwards I heard the Rev. Capt. Robertson, of Virden, preaching in St. Luke's Church, Winnipeg, state, speaking generally, that "seventeen Anglican chaplains were killed on the west front, twelve died from wounds and accident, and at least seventy more were wounded. A splendid fellowship between members of the different sects prevailed," is a fine testimony. No doubt at some future time a record will be available of all Canadian Chaplains who served with the forces.

B.E.C.

[Some time ago we wrote to Ottawa for a complete list of Anglican Chaplains with casualties and decorations.—Ed.]

The Educational Training for the Ministry

Rev. R. A. HILTZ, M.A.,

General Secretary Sunday School Commission.

[N.B.—In the preparation of this article the writer is much indebted to a symposium on the same subject which was published in "Religious Education," in December, 1910, and from which most of the quotations are taken.]

IN the consideration of such a subject as the educational training of those who are to fill the ranks of the ministry, it is well to have some common ground as a starting point. This may be found in the general recognition of the need for a trained ministry. Whatever may have been the attitude of some in the past, we may accept this to-day as a settled conviction—as a question no longer open to discussion.

But when we have admitted the need we have gone about as far almost as it is possible to go without meeting very divergent views, for the nature and extent of this training is still an open question.

That great advances have been made in the framing of the curricula of our Theological Colleges is very evident, but while unanimity of opinion has been reached so far as certain parts of these curricula are concerned, there is still much difference of opinion both as to where the emphasis should be placed in respect of those subjects generally accepted, and also as to whether or not some subjects are omitted which should be given a prominent place.

Our ideas of what the Educational Training of the Minister should be will, of course, be determined largely by our conception of the nature of the work he is called upon to do. If we view his work from the priestly point of view—viz., "that of conserving the traditions of the past, and leading in dignified symbolic worship"—then we shall find a sufficient curriculum in "the study of the Bible in the original languages, Church History and Liturgics."

If, on the other hand, we regard his work as having something in it of the nature of that of the Prophet—viz., "to appeal to the divinity that is in human nature, to quicken faith in the Ruler of the Universe and in the Father of us all, to stir aspiration after the perfections of character that were revealed in Jesus Christ, to stimulate and guide the expression of love for one's neighbour," then we will see the necessity of incorporating into our curriculum other branches of study—not dragging them in through some side door, but giving them a prominent place amongst other recognized departments.

Again, if we view the work of the modern minister as having something in it of the nature of that of the Sage—i.e., "if his Church must compete with store and office and with golf-links and theatre—if he is to bring about reforms in social relations and in personal habits—if he must present utilitarian appeals to self-centred pleasure seekers and talk business sense to hard-headed men of affairs," then we will have to widen still further the Educational Training which we would provide for those who are to go forth into the ranks of the ministry.

In a sense, the ministry may be said to embrace all these three aspects, and this, of itself, raises a most difficult problem, for the very comprehensiveness of the work which the modern minister is called upon to perform increases the difficulty of providing in our Theological Colleges a training adequate for all needs.

It is not my intention, however, in these few hints to attempt to define the contents of any such curriculum, interesting and profitable as such

would be, but rather to confine myself to one particular line of thought which, at the present time, is especially deserving of attention. Before doing so, it will be well to point out one or two things regarding the general, comprehensive training of the Minister. This will lead naturally to the more minute consideration of the special features we wish to emphasize.

1. **The Place and Value of Biblical and Ecclesiastical Studies.**—It is only the small mind which would belittle the importance and the high place which these studies must occupy in the Minister's training. Most of us will readily grant to them the palm. Their value cannot be overestimated, for it is from them that we get "our clearest knowledge of the ideals that should shape the Minister's efforts," and also "warning and guidance and inspiration."

2. **Other Subjects.**—But that these are sufficient not many thinking people would admit. God has a variety of ways of making known His messages to men and all ways that the Father does not consider beneath His dignity to use, should not be lightly regarded by man.

Amongst these other subjects, we may mention the following:—

(a) **Biology.**—The revelations of God through biological science must often form the pathway by which we may hope to lead men on to those revelations of Himself in His Holy Word.

(b) **Sociology.**—"The History of Philanthropy and Social Reforms have at least as many lessons for the clergyman as the History of the Ancient and Mediaeval Church."

(c) **Psychology.**—"In these days Psychology has become the very practical science of human nature and helps in the solution of some of the problems of Church activity that the traditional curriculum does not touch. The young pastor in this field soon comes to realize that Jerome and the Gnostics have been dead for considerably over a thousand years, but that Deacon Jones, who dominates his church, and Tim Mooney, who runs the saloon or the poolroom on the corner, are very much alive."

(d) **Pedagogy.**—"Pedagogy, too, offers its aid as well. It is one thing for the pastor to know his Bible; it is another and a very different one to know how to get that knowledge into the mind of a child; and to know how to select from its store of lessons that which will stir the heart and fire the souls of a giggling girl and a troublesome boy and lead them both to strive after the things that are true, and pure, and beautiful, is a still more difficult and more important matter."

These two last-mentioned subjects I would especially emphasize in view of the conditions which confront the modern minister. In doing so, however, I am not to be understood as belittling the other subjects mentioned.

My reasons for holding that a most important place should be given to the study of Psychology and Pedagogy, and especially Child Psychology and Religious Pedagogy, in the intellectual training of the Minister are three:—

(a) **The splendid opportunity which child life presents to the Church to-day.**—Nobody will deny that formation is always better than reformation. This has, really, always been the attitude of our Church and the attitude of the Master Himself—but an attitude which has been sadly disregarded. The re-discovery of this truth, so far as it relates to the life of the child, has been one of the features of the progress of religious

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thought in the past few years. We see it emphasized in a striking way in the Sunday School work carried on by our brethren of the other Christian bodies. "Decision Day," which bulks largely now in their Sunday School methods, is based really upon that principle which our own Church recognizes so fully in all her services relating to the child—viz., that the child is God's and that it is far better to lead the child to grow up into the realization of that fact than to look forward to some hazy time in the dim and distant future when he shall become God's child. And the recognition of this attitude is bringing very forcibly to our notice the boundless, the most wonderful possibilities of child life.

In this connection, too, we may note that whatever attitude we may take towards the Sunday School—whether we belong to that class which regards it as an unnecessary and burdensome system which has done more harm than good, or whether we take the saner view that it is an instrument wonderfully blessed of God and a power in the upbuilding of the life of the Church, if rightly used—which ever view we take, all must admit that the Sunday School in the last 25 years has taken hold of the problem of the child life in a way that suggests that it realizes the opportunity of the Church and of her Ministry.

But like every other opportunity, this field brings with it great responsibility. It makes, of necessity, new demands upon the Minister's time, efforts and energies. More is expected of him in this branch of his work by virtue of the change referred to above. He must become—e.g., a Trainer of Teachers—an expert in the framing of curricula—a guide in the general conduct and management of the school. The day has gone by when he can encourage some tired and discouraged teacher by saying: "This is God's work. He will supply what is lacking in you." Not only will this not satisfy the teacher, but if the Minister is a man, it will not satisfy him.

The day has gone by, too, when the Minister can content himself with simply handing over the conduct of his Sunday School to some inexperienced layman. Use the layman by all means and use him to the fullest extent, but this is not to attempt to shift our responsibility to the shoulders of some one, who is, perhaps, less qualified than we are. We must know how to train our laymen for this work if we would seek the best results.

(b) **The true function of the Church is to teach.**—My second reason is that the very function for which the Church exists is to teach. We have overlooked this to a great extent in these days. But we must now awaken to a new sense of its truth. The preacher must always be a teacher or he will soon cease to fulfil his ministry.

We should never forget that the last commission given to the Church by her Divine Lord laid emphasis upon her teaching work: "Go ye, therefore, and teach." This is one of the things which differentiates Christianity from most religions. As the Rev. Pascal Harrower has well said: "The strong ages of the Faith have been those when, in the deepest sense, the Church recognized the intelligence of men not only as something which religion could trust, but as something whose regard was itself essential to the vigour and influence of religion."

If this is true, then it will certainly be the desire of the Minister to-day to get the greatest power out of the effort he makes, and to do this, humanly speaking, he will need a know-

ledge of educational principles and methods. Psychology and Pedagogy will be just as helpful to the Minister in his pulpit work—in his work as an evangelist—as it will be in his work as a leader in the educational campaign of his Church as embodied in the Sunday School.

(c) **The Minister's work as an organizer and leader in the various activities of his Church call for this sort of training.**—Organizations connected with our Church life to-day are or should be the means by which our Christian teaching is put into practice. They are the channels by which what we teach may be worked out into actual living.

Now a good many ministers rush into organization work as if the chief thing desired was number. Almost every new idea in this line takes their fancy, or else they do not wish some brother clergyman to have something which they have not.

But this is to forget that it requires the exercise of considerable wisdom on the part of the Minister if he would know what are the organizations which will suit best the conditions under which he is working and which will accomplish in the best way the real purpose for which all organization is brought into being. It is because of our failure to recognize this that "there has been much duplication of effort by different organizations, much neglect of important features, on the side of teaching or on the side of activity, much failure to correlate the two where each deals with the same problem in its own way, much maintaining of needless organization and running of needless machinery, and much overcrowding of consecrated Christian women, all of which means much loss to the efficiency of the Church."

This waste must in some way be counteracted, and it can be done satisfactorily only by bringing to bear upon the problem those principles which underlie all true Pedagogy and Psychology. As it is, however, "most of us have divided our energies between the effort to maintain the traditions of yesterday and the desperate attempt to keep up with the fads of to-morrow," whereas what we need is to study human nature and the means by which it can be led to its highest development. What we need is to remember that all organizations are means to an end, and that the end must be very definite, very clear and worth while. What we need is to grasp that the work of the Church is supremely educational and that there is badly needed the re-organization and unification of the Church's varied activities. To accomplish this, however, will mean that those who are being trained for this work must be trained along the lines already suggested in addition to the training given by the orthodox curriculum—and this calls for readjustment of the courses now provided in our theological schools.

But it will be asked: "Is not something being done now in this direction?" We can best answer this question by stating as exactly as possible the present conditions. We have here in Canada some ten Theological Colleges connected with the Church of England. Of these, with one exception, not one may be said to have provided a complete and systematic course of study in the subjects mentioned. Through the efforts of the Sunday School Commission of the General Synod arrangements have been made whereby a series of lectures is given in six of these Colleges, as a part of the course in Practical Theology. It is true also that in a few of our Colleges some further provision is made in the way of special short courses, and in some cases, where our Theological Colleges are affiliated with a University, an opportunity of taking lectures in General Psychology is given, but here again the time given to them must of necessity be extremely limited.

The Dioceses of the Canadian Church.

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Athabasca—Right Rev. E. F. ROBINS, D.D.—Athabasca Landing, Alta.
Caledonia—Most Rev. F. H. DuVERNET, D.D., METROPOLITAN OF BRITISH COLUMBIA—Prince Rupert, B.C.
Calgary—Right Rev. WILLIAM CYPRIAN PINKHAM, D.D., D.C.L.—Calgary, Alta.
Cariboo—(Right Rev. ADAM U. DePENCIER, D.D., O.B.E.—Vancouver, B.C.)
Columbia—Right Rev. C. D. SCHOFIELD, D.D.—Victoria, B.C.
Edmonton—Right Rev. HENRY ALLEN GRAY, D.D.—Edmonton, Alta.
Fredericton—Right Rev. JOHN ANDREW RICHARDSON, D.D.—Fredericton, N.B.
Huron—Right Rev. DAVID WILLIAMS, D.D., LL.D.—London, Ont.
Keewatin—Right Rev. JOSEPH LOFFHOUSE, D.D.—Kenora, Ont.
Kootenay—Right Rev. ALEXANDER JOHN DOULL, D.D.—Vernon, B.C.
Mackenzie River—Right Rev. J. R. LUCAS, D.D.—Chippewyan, Alberta
Montreal—Right Rev. JOHN GEORGE ANDERSON, D.D.—Cochrane, Ont.
Moosonee—Right Rev. JOHN GEORGE ANDERSON, D.D.—Cochrane, Ont.
New Westminster—Right Rev. ADAM U. DePENCIER, D.D., O.B.E.—Vancouver, B.C.
Niagara—Right Rev. WILLIAM R. CLARK, D.D., D.C.L.—Hamilton, Ont.
Nova Scotia—Most Rev. CLARENDON LAMB WORRELL, D.D., D.C.L., METROPOLITAN OF CANADA—Halifax, N.S.
Ontario—Right Rev. JOHN EDWARD BIDWELL, D.D., D.C.L.—Kingston, Ont.
Ottawa—Right Rev. JOHN C. ROPER, D.D., LL.D.—Ottawa, Ont.
Qu'Appelle—Right Rev. M. T. McADAM HARDING, D.D.—Regina, Sask.
Quebec—Right Rev. LENNOX WALDRON WILLIAMS, D.D.—Quebec, P.Q.
Rupert's Land—Most Rev. SAMUEL PRITCHARD MATHESON, D.D., D.C.L., METROPOLITAN OF RUPERT'S LAND AND PRIMATE OF ALL CANADA—Winnipeg, Man.
Saskatchewan—Right Rev. JERVOIS A. NEWNHAM, D.D.—Prince Albert, Sask.
Toronto—Right Rev. JAMES FIELDING SWEENEY, D.D., D.C.L.—Toronto, Ont.
Right Rev. WILLIAM DAY REEVE, D.D., Assistant Bishop—Toronto, Ont.
Yukon—Right Rev. ISAAC O. STRINGER, D.D.—Dawson, Yukon
Honan—Right Rev. WM. C. WHITE, D.D.—Kaifeng, China
Mid-Japan—Right Rev. H. J. HAMILTON, D.D.—Nagoya, Japan

We may indeed be thankful for what has been accomplished and may regard it as the evidence of the dawn of better things. The fact, too, that the Bishops of our Church have provided that the examination for Deacon's orders shall include such subjects as the Art and Science of Teaching and Sunday School Management and Method is certainly most encouraging. But the danger is that we should be satisfied with what has been done. Such an important matter is worthy of better treatment. As some one has well said: A few lectures by a Sunday School expert will not accomplish the best results; nor a semester or two of lessons by one of the professors. Much more than this will be necessary. The preparation of the modern pastor should include a more thorough and comprehensive study of the English Bible; also of Religious Pedagogy and Psychology; the History and Development and Management of the Sunday School, coupled with the required laboratory work in a local Sunday School, all under specially qualified instructors."

In a word, if our Theological Colleges are going to fulfil the task which they have set before them—viz., that of giving a good, all-round and full equipment and training to the men they have gathered within their walls, they must elevate this part of their work to an equal footing with that of other recognized departments in the Theological Course. Is it too much to hope that the day may not be far distant when the Theological Colleges of our Church in Canada will provide lectureships in these important branches of study, and see that provision is made for the putting to the practical test in local schools that which is studied in the class-room?

The Church has pronounced in favour of this by passing the following resolution at the seventh session of the General Synod held in Toronto in September, 1915, and reaffirming it at the last session:—

"Realizing the importance of providing for the students of our Theological Colleges more adequate training in Sunday School Pedagogics, the General Synod urges upon the authorities of such Colleges the establishment as soon as possible of professorships or lectureships in this department."

How long will it be before our Colleges take up the challenge? Which of them will be the first to act?

The War's Aftermath

Tuesday, Jan. 14th.—The situation at Berlin takes precedence at the Peace Conference. The English language to be used at sessions of Peace Conference. House of Representatives at Washington, D.C. pass Appropriation Bill for \$100,000,000 for European Relief.

Wednesday, Jan. 15th.—Spartanacans defeated by Government troops in Berlin fighting. British forces land for a second time at Riga. India is to have two representatives at the Peace Conference as will also Canada, Australia and South Africa. New Zealand will have one delegate. German elections to take place on January 19th.

Thursday, Jan. 16th.—German war prisoners are to be employed in reconstruction work in the liberated districts of France. Measures adopted by War Cabinet provide that a minimum of 200,000 will be at work in these districts by March 20th. Russian Red Army plundering Riga. First company of Western Canadian troops on their way home passed through the Panama Canal on January 15th.

Friday, Jan. 17th.—Medina surrendered by Turks to Arabs. Under new Constitution Germany will become "The United States of Germany." Spartanacans dispersed by Ebert troops in Berlin. Italian Cabinet resigns office. Revolt in Montenegro.

Saturday, Jan. 18th.—Soldiers have the control in Berlin. Dr. Karl Liebknecht and Rosa Luxemburg, Spartanac leaders, have been killed. British blockade of German ports still to be maintained. The Rhine to be barrier between France and Germany.

Monday, Jan. 20th.—The Peace Conference is opened at Versailles. One million Russian prisoners, that is 50 per cent. of all of those taken, died in Teuton concentration camps. A plot to kill Clemenceau backed by German gold was discovered at Lausanne and several German and Russian Bolsheviks have been arrested. Allied troops are to occupy Rhenish ports.

OTTA

CHRIST CHURCH

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OTTAWA VESTRY MEETINGS

CHRIST CHURCH CATHEDRAL.

At the annual vestry meeting of Christ Church Cathedral, Rev. Lennox I. Smith urged that the debt now on Lauder Hall be reduced as soon as possible. The church wardens' report showed total receipt of \$17,869.56, and there was a balance of \$196 after all expenditure for the year had been made. A payment of \$4,000 for mortgage and indebtedness on the church property was made out of the Easter offertory and the general fund.

ST. GEORGE'S.

Following the custom of the church, the vestry meeting of St. George's parish January 13th, was preceded by a supper attended by the men of the congregation, at which there was an attendance of about 150. The speaker at the supper was the Bishop of Huron, who gave a stirring address on the duties of the church in the immediate future.

The financial statement showed an expenditure for \$13,565.13, and receipts for \$12,995.21, the deficit being \$605.92. Auditors elected were Major E. D. Sutherland, Col. D. W. Cameron, W. Forrest and J. H. Neeve. Mr. Chas. Stuart was appointed vestry clerk, Mr. Newman, sexton, W. T. Elliott secretary of envelope collections, and Mrs. F. S. Jenkins was reappointed organist. A gratifying feature of the estimate for the coming year was an increase in stipend to the Rev. Sidney Childs, Curate of the church.

Canon Snowdon, who has for over thirty years been Rector, paid feeling tribute to the forty members of the congregation who have died on the battle field, and the 240 who are on the honour roll for active service. The Rector reported on the erection of a memorial window to those killed in action.

An important move in the finance of the church was the establishment of a sinking fund to wipe off the debt on the parish hall, which amounts to about \$16,000, at the rate of \$1,600 or so a year. A large number of subscriptions have already been promised for this purpose.

ALL SAINTS'.

The year to year progress of All Saints' Church was kept up uninterrupted during 1918, as was disclosed by the transactions at the annual vestry meeting. Financially the parish is sound, the total amount of finances for the year being \$12,520, with a balance in hand of \$785.

Interesting discussion took place on the suggestion made that a tablet be erected to the memory of the fallen from the church, twenty-two members having been killed in the war. A total of 160 men from All Saints' were at the front, and of this splendid number, four received the military medal. Bonuses were voted to the Rector, Ven. Archdeacon MacKay, and to the Curate, Rev. N. H. Snow.

ST. MATTHEW'S.

At the annual vestry meeting of St. Matthew's Church, the reports presented showed that the church had had a most successful year, the receipts amounting to over \$12,000, which is a record. The year was finished with a surplus of over \$500, and in recognition of the excellent service of the clergy, Rev. George Anderson, Rector, and Rev. Gerald C. Clarke, assistant, they were voted a bonus of \$200.

The new church fund has already got a sum to its credit and it is the hope of all the members of the church that in about 5 or 6 years there will be enough on hand to commence building a new church.

Next week there is a campaign to raise \$25,000 for the superannuation

fund in the several parishes of the city and a committee was appointed to look after the campaign in St. Matthew's parish.

ST. ALBANS'.

At the annual vestry meeting of St. Albans' Church the reports presented January 13th, showed a decided increase in the number of families, communicants, and income. All the financial obligations have been met, and there is a balance in the treasury. The receipts for the year, per offertory, in the church were \$6,500, and by organizations, \$1,153, making a total of \$7,653.

The stipend of the Rector, Rev. T. J. Stiles, was increased by \$400 per annum. Many repairs and improvements have been made to the church and rectory, which are now in excellent condition. A beautiful stained glass window was placed in the church by Mrs. Alexander McCullough in memory of her son, the late Flight-Lieut. Alex. McCullough, R. A.F.

St. BARTHOLOMEW'S.

At the annual vestry meeting of St. Bartholomew's Church, the reports read proved the finances to be in healthy condition. Rev. F. H. Brewin, Rector, was in the chair. Much to the regret of all members of the parish, Mr. R. D. Bray, who for some years past was treasurer of the mission fund, resigned from his office. Votes of thanks were passed to their Excellencies the Duke and Duchess of Devonshire and to all the church organizations and officials.

ST. BARNABAS'.

Last year has been one of steady progress for St. Barnabas' Church, as reported January 13th at the annual vestry meeting, the Rector, Rev. W. H. Prior, presiding. All the parochial funds are in a healthy condition and for the first time in the history of the church the missionary apportionment has been met by the year's contribution. The Rector remarked that St. Barnabas' Church led the diocese in the average amount of contributions per family (\$73.00). Mr. Prior remarked that 50 per cent. of the whole congregation had been overseas on active service. The church wardens reported a reduction of the mortgage during the past year and there are funds in hand for a further reduction. The Rector's stipend was increased \$400 per year.

ST. JOHN'S.

Satisfactory progress was recorded at the annual vestry meeting. Financially the church made a good showing, compared with last year. Total receipts amounted to \$13,079, while expenditure was \$11,468. During the year Sir Henry and Lady Egan erected two memorial windows to those from the church who had fallen at the front.

THE ROUND CHURCH, HALIFAX.

Reopening Services.

The services on January 12th in the historic old "Round Church"—St. George's—were altogether noteworthy. The word "reconstruction" is much on the tongues of men and women these days. Well it may be, and it seemed singularly fitting and significant that there should follow the Archbishop's sermon, setting forth the truth for which the Incarnation stands, the presentation to the church of "the flag that braved a thousand years the battle and the breeze." The men who carried the flag which was on this occasion presented to the church and dedicated were John C. Mitchell, his son, John, Arnold Crocker, William Grimshaw,

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all of whom have served gallantly at the front.

St. George's is the mother church of the older north end of Halifax, and is the first of the Anglican churches to be reopened for divine worship since the explosion. The galleries, as well as the nave and aisles of the church, have been thoroughly renovated, giving a large seating capacity, and the choir and chancel can be seen from all parts of the church. "I rejoice with you with all my heart," said the Archbishop. "St. George's has a great work to do in this rapidly-developing part of the city, and it gladdens my heart to see, as I do see to-day, in this beautiful building evidences of the fact that its people realize their responsibility and their privilege. At the time of the great catastrophe which wrought such damage to our churches I feared for the future—feared lack of enthusiasm and of interest and energy in overcoming discouragement. The order of Morning Prayer was preceded by the dedication of the organ. The Rector, Rev. H. W. Cunningham, read the service.

There was a splendid rally of the Sunday School in the afternoon, and in the evening Mr. Cunningham preached to a congregation which crowded the building, his sermon being an historical one, and emphasizing duty in "the living present."

The cornerstone of the present Round Church, after designs by H.R.H. the Duke of Kent, was laid

in the year 1800 by Sir John Wentforth, and was opened for divine service on July 19th, 1801. It was consecrated by the late Bishop John Inglis in 1827 and formed into a separate parish. Its present Rector, the Rev. Henry Ward Cunningham, was appointed in November, 1900, and has, therefore, been in charge of the parish for nearly nineteen years—years full of vicissitudes, of many changes in the town and in the neighborhood, but of unflagging loyalty, and yesterday may be said to mark the beginning of another era in its life for which all familiar with its historic past will wish ever-increasing usefulness.

SOCIAL SERVICE COUNCIL.

At the annual meeting of the Dominion Social Service Council, held last week in Toronto, the Primate was re-elected an honorary president, Canon Tucker was unanimously re-elected president, Archdeacon Ingles was made one of the vice-presidents, and Canon Vernon was appointed to represent the Church of England on the Executive of the Council. Among the Anglicans who attended were the Bishop of Toronto, Archdeacon Dobbs, Rev. W. H. Quartermaine, W. H. Wiggs, J. M. McWhinney, Miss Una Saunders and Mrs. L. A. Hamilton.

At the annual meeting of the Ontario Social Service Council the

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Bishop of Toronto presided and was unanimously re-elected president for the ensuing year.

Canon Vernon, the General Secretary of the Council for Social Service, is to meet the Social Service Committee of the Diocese of Montreal on Thursday, January 23rd, and preaches at Trinity and Stone Churches, St. John, N.B., on the 26th.

MEMORIAL WINDOW UNVEILED AT ALL SAINTS' CATHEDRAL.

At the early celebration in All Saints' Cathedral, Halifax, N.S., on January 12th, Archbishop Worrell, unveiled the stained glass window erected by Col. Robert Low in memory of his father, the late George Low, a loyal Churchman and sterling man, all of whose family are members of the Cathedral congregation and valued members. The window, is the handiwork of Kemp and Co., London, Eng., and pictures the Lord of love bidding his repentant disciple, Peter: "Feed my sheep."

PRESENTATION AT ST. JOHN'S, ST. THOMAS.

Recently the Wardens waited on the Rector, Rev. W. F. Brownlee, and, on behalf of the congregation, presented him with a purse containing \$400. The Wardens conveyed the sincere sympathy of the whole congregation for Mr. Brownlee and his family in their recent affliction caused by the influenza. The presentation was followed by a few words, expressing the Rector's heartfelt gratitude.

CHURCH OF ASCENSION, MONTREAL.

Bishop Farthing addressed 500 returned soldiers who were the guests of the Church of the Ascension at the Red Triangle Hut, Montreal, on January 12th, and were taken to the church in special cars in the evening. Bishop Farthing spoke of the importance of their influence for right and justice in civil life. In order, to make good the victory that they had won on the battlefields of France and Flanders, they must enforce the principles for which they stood in Canada.

ALL SAINTS' PRO-CATHEDRAL, EDMONTON.

The annual meeting of the Pro-Cathedral of All Saints' was held on January 13th. Supper was served by the members of the Willing Workers' Society. The meeting was the largest ever held in the parish, over 200

being present. The Bishop of the diocese, his Honour, the Lieut.-Governor, and the Premier of Alberta, the Hon. C. Stewart, who are members of the church, were present, and delivered short addresses. The Rector, the Rev. E. Pierce Goulding, mentioned in his report that the congregation were represented in the overseas forces by 460 men, many of whom were closely connected with the work of the church; 53 have made the supreme sacrifice. The financial statement was presented by Mr. A. Petch, which showed that the income had increased considerably during the year, the total receipts amounting to \$19,068. The following were elected as vestrymen: Wardens, Messrs. A. Petch and C. B. Beck, and G. R. Kirkpatrick, J. Gamble, S. Lawrie, G. May, H. Story, R. Secord, A. M. Frith, S. P. Ellis. For the first time there are four ladies included: Mesdames Hyndman, Barford, Clark and Gray.

Giving in Rupert's Land

Out of a total apportionment of \$21,490, the sum of \$21,470 was received for mission in the diocese of Rupert's Land during the past year. The returns at the Synod office also show that \$7,562 was received for the missionary societies of the Canadian Church, the apportionment being \$7,503, the objective in this case being more than attained.

The showing is regarded as a creditable one in view of the serious setback which was experienced as a result of the "flu" ban.

By deaneries the returns are as follows:—

MISSIONARY CAMPAIGN.

Deanery.	Received.	Apport'nt.
Cathedral	\$ 1,250.00	\$ 1,400.00
Brandon	1,599.10	1,900.00
Portage	1,763.12	1,355.00
Pembina	1,438.35	750.00
Minnedosa	1,320.20	1,410.00
Dufferin	955.90	900.00
Dauphin	425.03	600.00
Turtle Mt.	670.65	775.00
Souris	388.35	725.00
Selkirk	1,195.78	1,200.00
Winnipeg	7,483.62	10,455.00
Total	\$18,490.10	\$21,470.00

M.S.S.C.

Deanery.	Received.	Apport'nt.
Cathedral	\$ 475.00	\$ 471.00
Brandon	537.38	667.00
Portage	424.31	474.00
Pembina	454.74	264.00
Minnedosa	401.45	493.00
Dufferin	253.15	315.00
Dauphin	135.24	211.00
Turtle Mt.	211.45	271.00
Souris	143.45	254.00
Selkirk	526.20	420.00
Winnipeg	3,899.22	3,663.00
Total	7,561.59	\$7,503.00

IN MEMORIAM

REV. G. W. LATIMER, M.A.

The death occurred in Victoria Hospital, London, on January 14th, of Rev. G. W. Latimer, Rector of St. Matthew's Anglican Church, East London, of pneumonia, following an attack of influenza. Mr. Latimer came to this city about three years ago from Brantford, where he was Rector of Trinity Church. When Curate of St. Matthew's he won the affection of his whole congregation, and on the resignation of Mr. Appleyard, was unanimously chosen Rector. His faithfulness and unflinching courtesy won many friends. He was an earnest preacher and diligent pastor. He was the only son of Mr. George Latimer, of Brockville, Ont. He was a graduate of Toronto University and of Wycliffe College. He is survived by his mother and father, of Brockville, and his widow and infant son. The funeral was attended by all the Anglican clergy of the city, and was conducted by Canon Craig and Rev. H. B. Ashby.

MRS. W. H. COLLISON.

Mrs. Collison, wife of Archdeacon Collison, passed away at Kincolith on January 9th. She was married August 19th, 1873, and a few days afterwards she and her husband left England as missionaries of the Church Missionary Society bound for what was then called "the North Pacific Coast" to labor among the natives, and landed at Metlakatla on October 20th, and for over forty-five years Mrs. Collison has been the devoted helpmeet of a devoted minister of the Gospel, living first at Metlakatla, then at Masset, and now for over thirty-five years at Kincolith at the mouth of the Naas river.

As a deaconess, Mrs. Collison nursed the wounded on the battlefields during the Franco-German war, and was present at the surrender of Metz. She also rendered valuable services in taking charge of the Protestant patients during the epidemic of smallpox which took place in Cork, Ireland, before her marriage. She was the first white woman to take up residence amongst the Tsimshians at Metlakatla, and later amongst the Haidas of Queen Charlotte Islands.

It was while at Masset among the Haidas that she nursed her husband through a most dangerous illness, and single-handed kept out of her hut the medicine men who wanted to rattle over the dying. It is difficult to estimate the greatness of the loss to this coast if the Rev. W. H. Collison, then in his prime, had succumbed to the terrible fever brought on by living among the Indians in a most unsanitary village.

Mrs. Collison is survived by her husband and eight children, five sons and three daughters. Two sons have been serving at the front, and one daughter following in her mother's footsteps, has been nursing wounded soldiers. Thousands of people have gathered round the fire-place and shared the warm Irish hospitality of the Mission House at Kincolith during these many years that the Archdeacon and his wife have kept open house. Such with many others join in their tribute of respect and extend their sympathy to the bereaved.

F.H.D.

COLONEL LOW.

The funeral of Colonel R. S. Low at Halifax on January 19th, was one of the most notable in years. The funeral service at All Saints' Cathedral was conducted by Dean Llwyd. On January 12th a memorial window, presented by Col. Low in honor of his father and brother, was unveiled in this cathedral. The funeral was held with full military honors.

Please Don't Wait

for a second notice if your subscription to this paper is overdue. Ask your label—it tells expiry date.

Any payments made since January 9th would not appear on label till February 7th.

All first notices have been sent out, don't wait for another. If your label says so, remit to-day.

A PERPLEX

When a child tain the dem and likewise the class-room mental and nothing more be suggested pence be **SCOTT'S** Its energizing virtues are p ficial to the to build u confirm a ch A growing cl Scott & Bowne. T

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TORONT

In Octob clergy and l cities visit the epidemi cordially w gations, an Saturday, Canon Plu R. I. Moore Thomas M They were other clerg homes in t Plumtre Church at Plummer s dral; Rev. and St. Ar St. Joseph Monday th Detroit A building v lars), and

The late Col. Low came into prominence in connection with several big engineering works which he had carried out while with Bate, McMahon & Company, the Ottawa contracting company. Among these was the building of Camp Borden, where he attained national fame as a builder, and later the reconstruction of Halifax, where his executive ability was the means of providing the people of the devastated area with temporary homes in a very brief period.

The cause of Col. Low's death was acute blood poisoning. He was 44 years of age and was married to Miss Bertha Hearn, of Sydney, N.S., a niece of the late Senator Miller, 19 years ago. Besides his widow, he is survived by one daughter, Helen, aged 17.

T. S. Rogers, K.C., chairman of the relief commission, said of the late Col. Low:

"Col. Low's connection with the Halifax relief measure is fresh in the minds of the people and will not be soon forgotten. He was a man of tremendous energy, resource and courage. No one could have raced and met the problems following the disaster with the speed, decision and general efficiency as he did during the terrible months of last winter."

ORDINATION AT WINNIPEG.

The Rev. Thos. D. Conlin, who has been in charge of the Fairford Mission and will return there, and Rev. Frank H. Davenport, Incumbent of Russell, were ordained to the priesthood at the morning service in St. John's Cathedral, Winnipeg, on January 12, by the Most Rev. Archbishop Matheson. The sermon was preached by the Very Rev. Dean Coombes who, taking as his subject the reconstruction of Jerusalem after the captivity, spoke of reconstruction work in the church as one of the effects of the great war. The other officiating clergy were the Rev. Canon Jeffrey, who read the litany, and Rev. H. P. Barrett.

KING'S COLLEGE SCHOOL, WINDSOR.

At the last meeting of the board of management of the King's College School, it was stated that the enrollment is so large that the present building is altogether outgrown. Temporary provision has been made in the college building, however. In all there are now 110 boys at the school, and applications are being received in excess of accommodation. Following the meeting of the board of management of the school, there

A PERPLEXING PERIOD

When a child is trying to sustain the demands of growth and likewise keep up under the class-room strain upon mental and nervous energy, nothing more helpful could be suggested than that dependence be placed upon

SCOTT'S EMULSION

Its energizing and nourishing virtues are particularly beneficial to the blood and tend to build up strength and confirm a child in robustness.

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was a meeting of the executive committee of the college, and very important matters were discussed, to be dealt with finally at a meeting of the executive, which will be held in St. John on January 31.

QUEBEC NOTES.

Rev. J. W. Harrison has been appointed for six months to the Mission of Shawinigan Falls.

Rev. Mr. Loisel, formerly of the diocese of Montreal, has been appointed to the Mission of St. Ursule. This is the only French Mission of the Anglican Church in this diocese.

A meeting of the Quebec Rural Deanery was held at the Church Hall on January 14th. The session was preceded by a celebration of the Holy Communion in the Cathedral at 7.30 a.m., and Morning Prayer at 9.30, when a devotional address was given by the Bishop upon the character of John the Baptist. After the routine business of the Deanery was disposed of, a paper on Christian Reunion was read. The rest of the day was devoted to the discussion of this vitally important subject.

MINISTERIAL ASSOCIATION FOR WINNIPEG.

Ministers of five different denominations, numbering over 60 in all, banqueted and spent a social evening together in Winnipeg, January 14th. Canon Bertal Heeney, in whose study the idea of the meeting had its origin, occupied the chair. It was decided that another such assembly should be called, to take place shortly after Easter. Canon Heeney was elected chairman, and a committee, consisting of Rev. Basil W. Thompson, Rev. R. S. Laidlaw and Rev. F. W. Patterson appointed to have charge of the arrangements.

TORONTO CHURCHMEN AT DETROIT.

In October last a delegation of clergy and laity from four American cities visited Toronto, and in spite of the epidemic of influenza, were most cordially welcomed by large congregations, and much appreciated. On Saturday, January 11th, Revs. Canon Plumtre, Canon Plummer, R. I. Moore, Prof. Cosgrave, and Mr. Thomas Mortimer went to Detroit. They were met by the Bishop and other clergy, and taken to their homes in the city. On Sunday Canon Plumtre preached at Christ's Church and St. Thomas'; Canon Plummer at Trinity and the Cathedral; Rev. R. I. Moore at St. John's and St. Andrew's; Prof. Cosgrave at St. Joseph's and St. Matthias'. On Monday they were entertained at the Detroit Athletic Club (a splendid building which cost one million dollars), and were shown through the

Ford Motor Works. At 5 p.m. they met the members of the Detroit Clericus, and at 6.30 they were entertained by the Michigan Church Club. This Club numbers 500 laymen, who place themselves at the service of the Bishop, and do splendid work. The gathering was addressed by the Bishop, Mr. Mortimer and Mr. Dyce Saunders (who arrived on Monday). The whole visit was a most unqualified success.

WEEK OF PRAYER.

Canon FitzGerald speaks at Kingston, Ont.

The closing meeting of the Week of Prayer in Kingston was held in Chalmers' Church. Canon W. F. FitzGerald, of St. Paul's Church, spoke on "Families, Schools and Colleges."

In dealing with families, schools and colleges and their relationship to prayer, he said:—

"If we examine the elements of which prayer to anyone consists, or as we should perhaps more correctly say, the feelings of which prayer is the natural result, we shall find no difficulty in understanding the desire to comply with an earnest petition which exists in every kindly nature. Those component parts are desire and trust. Prayer is the result of earnest desire for the thing asked for, combined with trust, more or less firm, in the person from whom it is asked, that he will be disposed to grant the request. It is this latter element—often very weak, but never wholly absent—which I conceive distinguishes the case of one who prays from the case of one who desires without praying. It is the presence of this element of trust which disposes men to prefer a suppliant to one quite as deserving who does not supplicate. In man, nothing more powerfully affects a generous mind than trust reposed in it by another, and I may add it is an emotion of which our moral sense entirely approves. Finding its highest expression in its love of the parent for the child, this emotion mingles in all our holiest feelings. It is present as a powerful element in love and friendship. The sacred rites of hospitality owe their sacredness to nothing else, and if among the shades of human guilt we would distinguish one of surpassing darkness it is the guilt of trust betrayed.

"My purpose is not to indulge one's imagination in picturing families, schools or colleges which may neglect to observe an elementary Christian precept. My ambition is rather to cheer and encourage the faithful. Read for yourselves often the beautiful message of St. Matthew: 'Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in Heaven. For where two or three are gathered together there am I in the midst of them.' Who of us does not see here the family, great or small, poor or rich, the students many or few, of whatsoever Church or college, girded with greatness because of their belief in these texts. A county in Wales was once stirred to real spiritual life by the influence of three praying families. A whole parish in Scotland was roused to definite missionary work by the zeal of a plain working man, a member of a small praying family. It would be impious to question the reason for the power and usefulness of such people. It is obvious why they were blessed.

"Wesley and Knox, Selwyn and Hannington, Carey and Williams, great and good men in their colleges and in the world, were men of prayer. They ascribed their usefulness to home influence."

Canon FitzGerald then sketched our Lord's relationship as a teacher to families and students, and concluded by assuring all who were present that for everyone God has bless-

sings in store more than we desire, and certainly greater than we deserve. "My wish for all is," added the Canon, "whosoever you are, to whatsoever church you belong, whosoever you may be engaged in His service, that your influence through family, school or college, may be spread further and further by prayer."

CALGARY DIOCESE.

St. Barnabas' Church, Calgary, has unanimously invited the Rev. Canon Simpson, of Regina, to become their Rector. This church has been without a clergyman for six months, and local clergy have been supplying during the period.

The Church of the Redeemer, the Pro-Cathedral, Calgary, held this week their annual congregational meeting. Excellent reports were received and adopted. The financial report showed a cash balance on hand and that during the year \$1,000 had been paid on the church debt. Wardens for the year are Mr. A. E. Lilly and Mr. John Irwin. Delegates to Synod, Mr. Justice Walsh, W. A. Talbot and J. Irwin.

St. Stephen's Church, Calgary, at their annual meeting elected Mr. E. J. Fream as people's warden and Mr. Thomas Sharpe for the third term is the Rector's warden. The total income for the year was \$9,083. Missionary givings were over \$1,400, and over \$1,500 was paid on the new property. The Rector's salary, Canon James, was increased to \$2,100. Delegates to Synod, Mr. E. J. Fream, Mr. W. A. Geddes and Mr. T. Sharpe.

Last November the Rev. Canon McMillen resigned from the Diocesan Secretaryship of Sunday Schools, and the Bishop has appointed Rev. Canon James as his successor. The latter has accepted the position until the next meeting of Synod.

A LITTLE CARE

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REPRESENTING
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Seven large Steamers with Canadian Service

THE LEADERSHIP OF GOD.

(Continued from page 53.)

day which can be only partially and for a time successful. One Divine plan there is, which shall ultimately prevail. Pray that you may be of those who work in harmony with the Divine plan.

The Power of God. It is given to us in the Christian dispensation actually to share the Life of God in Christ. The Baptism Ingrafting, the Spirit's Indwelling, the Sacramental renewals of Divine life in the soul are our helps. This spiritual life in man is the great power of God, by which He accomplishes His work in the world. To enjoy this Divine life to the full, you must yield your life absolutely to God—consecrate it to His service—so that His life may flow freely through you for the healing of the Nations.

In doing his duty every man is helped by a great and inspiring example. What man has done, man can do. David Lloyd George affords us such an example and incentive today. Cromwell, Chatham, Lloyd George are three statesmen who have made Britain great. Each received as birthright the high heroic temper, and our people "recognized the hero statesman and enthroned him." In the "Romance of Little David," we see a veritable human conduit through whom the power of God flowed in a mighty stream for the accomplishment of the work that had to be done for the world's salvation. Of him we are sure of one thing of primary importance—and in this let him be our example and incentive—he gave to his supreme task all his powers—all he is, and "all he had, not only of physical and mental force; but of moral inspiration"; also—he gave it all. As he said himself at Wolverhampton

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(not immodestly, but in simple truth):—

"I have done my best,—I could do no more. The whole of my time, the whole of my strength, the whole of my thoughts, whatever gifts I had in any direction—all I can say is that I concentrated them passionately upon the task I had in hand."

Young men and young women, in whose souls the life and power of God are stirring at this moment, I exhort you to offer yourselves to the service of God and of your fellowmen with this same completeness and passionate concentration. Give yourself and all your faculties, all your talents, all your gifts to the work God has for you to do in this new era of the world's upbuilding. Open your soul without reserve, without holding back anything, without counting the cost, to whatever spiritual power God may choose to pour through you for His work in the world. Do this, and your life will surely be a blessing to men, and a sweet savour to God.

THE GIRL OF THE REMAKE.

(Continued from page 54.)

You never know what temptation is lurking at the heels of those merry, innocent looking girls and boys. You have more power of helping them in your school than many a minister in his pulpit. That is why now and again a young Scotch minister would stay teaching to the end of his days, caring not one iota that he was called "a stickit minister." He knew that he was "stickit" of his own free will and "stickit" where God had placed and called him.

It is worth while for your country's sake. Take the case of the foreigner. A young university student, longing to do her bit, found herself at the end of a twenty-four hours' weary trekking beyond railroad range in a community where not a single child could speak anything save the most broken English. She persevered and became so popular on week days,

that when she opened her Sunday School, parents and grand parents teemed in after the children. Finally on Thanksgiving Day, as a minister was never within sight or sound, she held a service at which every man, woman and child in the district was present, and not only present but stayed on and on, hours after she wanted to close, singing over and over again the hymns which she had taught them.

There are graver reasons for teaching even than amalgamating foreigners. You know very well that the devil has been let loose all over the world for a season, and that the tragedy is in vain if no new and mighty spiritual ideal arises. That spiritual ideal will find its way most surely and swiftly through the apparently prosaic routine of daily school life. That is why you will not, you dare not, if you have the slightest genius for teaching, turn aside "whilst one boy still whistles on this earth." You will open windows that that boy may see, that that boy may learn "growth of wisdom from the mire of war."

And lastly, it is worth while for Christ's sake. If our Master, Christ, grieved over a twisted limb, a deformed child, he grieves to-day over a child mentally or spiritually twisted. If He cared so intensely as to the wheat and tares, He cares intensely whether a boy's mind is sown with good seed or thistles. A boy finds his chance according as he leaves school feeling that in his teacher there is a "fellow who knows him well and yet likes him," and that he has gained a glimpse of "the size and meaning of the game."

But if teaching is a million times worth while, are you prepared to teach? A brilliant young girl the other day objected to teaching on the ground that she was prepared for sacrifice but not for sacrifice so great as that. You hold in your hand the precious pearl of your life. Are you willing to drop that pearl into the crucible of the most active service you can find, provided you are certain that you are following Christ's steps, and that those steps are worth while.

Take it this way. You know that when Christ had only three years in which to set in motion the movements which would change the atmosphere of the whole world, He followed the three professions of Preaching, Healing and Teaching. If you take Teaching you take one of the three chosen professions; you are following in the direct pathway in which Christ made the sacrifice of the cross. Can you, dare you, follow in His steps? But you say, What were His steps?

"Then suddenly approached a panting, pale Jew, with drops of blood on His brow, with a crown of thorns on His head, and a great cross laid on His shoulders. He threw the cross on the high table of the gods so that the golden cups tottered, and the gods became dumb and pale, and grew even paler, till at last they melted away into vapor." The golden cups of temptation will totter and break as they are cast down by the power of Christ and of His followers. Your boys and girls drift away to break those cups of temptation or to drink out of them, and year by year you are left somewhat sadly behind to begin over and over again. But take heart for as certainly as you open

Your cabin door and the starry hosts are gone,
And you know that God has gathered the sparks
To kindle a flame at dawn.

So as you open your school door and your boys and girls go forth, you pray God that they may help to kindle a God-given flame of purity and righteousness.

(To be continued.)

Boys and Girls

My dear Cousins,—

I have a great pile of answers for the Text-hunting competition, but as you have already seen, the time has been extended to January 23rd, so it will be next week before we begin to see results. Still, I have had a peep at the envelopes already here, and I am so pleased to see letters from so many new cousins from all parts of the country. The queerest thing has happened too. I opened a letter from New Brunswick, and see that it is from Helen Robinson, who says she once knew Paul Gardner; then I open another from Bobcaygeon, and in it Ruth Gardner says she used to know Helen Robinson. Isn't that funny? Here sits Cousin Mike, like a spider—but quite a nice spider, really!—in his office in Toronto, and then two of his cousins from places so far apart, write to him and tell him they know each other. Don't you think I spin a nice cousiny sort of a web? I'm beginning to have an idea that I do!

And Flo and Kate Maxwell really are twins, so I've come near to one dream of my life any way; I used to think it would be fun to have twins in our family since I wasn't a twin myself, and now I have twin cousins, which is the next best thing, I suppose.

I can't help wondering what all you people are thinking of the weatherman lately for sending us such queer weather? I was standing next to him one day last week, but I simply daren't mention the weather; he looked quite worried, and I can't help thinking that he is finding Baby 1919 a bit difficult to manage; seems to have got his months all mixed up already, and given us April to start with. I only hope we don't get January in April. That would be too dreadful.

Some of my young cousins have asked me to go snow-shoeing with them in a day or two, but dear me! I don't see much chance of it, do you? And as for skating—you could nearly float a canoe on the rink!



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DEATH NOTICE

FISHER—On January 14th, 1919, Julia Elizabeth (Betty), infant daughter of Rev. and Mrs. G. W. Fisher, South Devon, N.B., aged one year and six months



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those beautiful
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cheer up; it
read my letter!
Your

Helen Rol

Dear Cousin Mi

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Wishing you
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Ruth G

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close by my home. Disappointing, isn't it, when Santa brought you those beautiful new skates at Christmas? He must have known they'd be of no use though, so cheer up; it may be zero when you read my letter!

Your affectionate,
Cousin Mike.

Helen Robinson's Letter.

The Rectory,
Stanley, N.B.,
Jan. 4, 1919.

Dear Cousin Mike,—

This is the first letter I have written you. I did not notice where you asked for a letter last time. I know Paul Gardner and his family; they visited at our house once when we lived in Dorchester. My father has a very large parish; he has six churches to look after, so we have to keep a horse, and she is a great pet. Her name is Kitty. We have a dog, and his name is Billy. Our cat, whose name is Bunnie, has had two lots of kittens this summer, and they were all dead when they were born. I have two brothers; one is ten years and the other is 18 months.

Wishing you a Happy New Year,
Your loving little cousin,
Helen Robinson.

Ruth Gardner's Letter.

Bobcaygeon,
Jan. 8, 1919.

Dear Cousin Mike,—

I have done the competition. I hope I will get at least honorable mention. I was very glad to see my name. I used to know Helen Robinson too. Five or six years ago I was at her place for tea. There was one of the texts which I could not get. I will put a little cross beside that one to show you which it is. I hope you had a Merry Xmas and a Happy New Year. Have you had the "Flu" yet? I have had a touch of it but am all better now. I was just in bed four or five days and then I always (or nearly always) eat a hearty tea, so I do not think I was very sick. Do you? (No! — Cousin Mike). I will close now as I want to get the texts on the other side.

From your small cousin,
Ruth H. Gardner.

The Bishop's Shadow

by I. T. THURSTON

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II.

NAN'S NEW HOME.

AS they went out Nan looked anxiously from side to side, fearing to see or be seen by the Leary woman. Tode noticed her troubled look and remarked,

"Ye needn't ter fret. I wouldn't let her touch ye. We might's well go back to the wharf," he added.

So they returned to the corner they had left, and in a little while the baby dropped into a refreshing sleep in his sister's lap, while Tode sometimes roamed about the wharf, and sometimes lounged against a post and talked with Nan.

"What is your name?" she asked him, suddenly.

"Tode Bryan."

"Tode? That's a queer name."

"Spect that ain't all of it. There's some more, but I've forgot what 'tis," the boy replied, carelessly.

"And where's your home, Tode?"

"Home? Ain't got none. Never had none—no folks neither."

"But where do you live?"

"Oh, anywheres. When I'm flush, I sleeps at the Newsboys' Home, an' when I ain't, I takes the softest corner I can find in a alley or on a doorstep," was the indifferent reply.

Nan looked troubled.

"But I can't do that," she said. "I can't sleep in the street with Little Brother."

"Why not?" questioned Tode, wondering.

"Oh because—girls can't do like that."

"Lots o' girls do."

"But—not nice girls, Tode," said Nan, wistfully.

"Well no, I don't spect they're nice girls. I don't know any girls 't amount to much," replied Tode, disdainfully.

Nan flushed at his tone, as she answered.

"But what can I do? Where can I go? Seems as if there ought to be some place where girls like me could stay."

"That's so, for a fact," assented Tode, then he added, thoughtfully.

"The's one feller—mebbe you could stay where he lives. He's got a mother, I know."

"Oh if I only could, Tode. I'd work ever so hard," said Nan earnestly.

"You stay here an' I'll see 'f I can find him," said the boy. Then he turned back to add suspiciously, "Now don't ye clear out while I'm gone."

Nan looked at him wondering.

"Where should I go?" she questioned, and Tode answered with a laugh.

"That a fact—ye ain't got no place to go, have ye?"

Then he disappeared and Nan waited anxiously for his return. He came back within an hour bringing with him a freckle-faced boy a year or so older than himself.

"This's the gal!" he remarked briefly.

The newcomer looked doubtfully at Nan.

"See the little feller," cried Tode, eagerly. "Ain't he a daisy? See him laugh," and he chuckled the baby clumsily under the chin.

The child's heavy eyes brightened and he smiled back into the friendly, dirty face of the boy.

The other boy looked at Tode wondering. "Didn't know 't you liked kids," he said, scornfully.

"So I don't—but this one's different," replied Tode, promptly. "You

ain't no common kid, be ye, Little Brother?"

"What's his name?" questioned the boy.

"His name is David, but mother always called him Little Brother, and so I do," answered the girl, in a low tone.

"Have you a mother?" she added, with an earnest look at the boy.

"Got the best mother in this town," was the prompt reply.

"Oh, won't you take me to her, then? Maybe she can tell me what to do," Nan pleaded.

"Well, come along then," responded the boy, rather grudgingly.

"You come too, Tode," said Nan.

"Cause you know we might meet Mary Leary."

"All right. I'll settle her. Don't you worry," and Tode, with a very warlike air marched along at Nan's right hand.

"What's your mother's name?" questioned Nan, shyly, of the newcomer as the three walked on together.

"Hunt. I'm Dick Hunt," was the brief reply. Then Dick turned away from the girl and talked to Tode.

It was not very far to Dick's home. It was in one of the better class of tenement houses. The Hunts had three rooms and they were clean and comfortably furnished. Tode looked around admiringly as Dick threw open the door and led the way in.

Tode had never been in rooms like these before. Nan—after one quick glance about the place—looked earnestly and longingly into Mrs. Hunt's kind motherly face. Dick wasted no words.

"Mother," he said, "this girl wants to stay here."

Mrs. Hunt was making paper bags. Her busy fingers did not stop for a moment, but she cast a quick, keen glance at Nan and Tode.

"What do you mean, Dick?" she said.

"Oh, Mrs. Hunt, if you only would let us stay here till I can find a place to work, I'd be so thankful. We'll have to stay in the street to-night—Little Brother and I—if you don't," urged Nan, eagerly.

Mrs. Hunt's kind heart was touched by the girl's pleading tone. She had girls of her own and she thought, "What if my Nellie had to spend the night in the street," but she said only:

"Sit down, my dear, and tell me all about it."

The kind tone and those two words "my dear," were almost too much for poor anxious Nan. Her eyes filled with tears and her voice was not quite steady as she told again her sorrowful little story, and when it was ended the mother's eyes too were dim.

"Give me that baby," she exclaimed, forgetting her work for the moment, and she took the little fellow tenderly in her arms. "You poor child," she added, to Nan, "of course you can stay here to-night. It's a poor enough place an' we're as pinched as we can be, but we'll manage somehow to squeeze out a bite and a corner for you for a day or two anyway."

Tode's face expressed his satisfaction as he turned to depart. Dick too looked pleased.

"Didn't I tell ye I'd got the best mother in this town?" he said, proudly, as he followed Tode down the stairs.

"Yes you did, an' 'twarn't no lie neither," assented Tode, emphatically; "but, see here, you can tell your mother that I'm agoin' to pay for that little feller's bread an' milk."

Dick looked at him curiously.

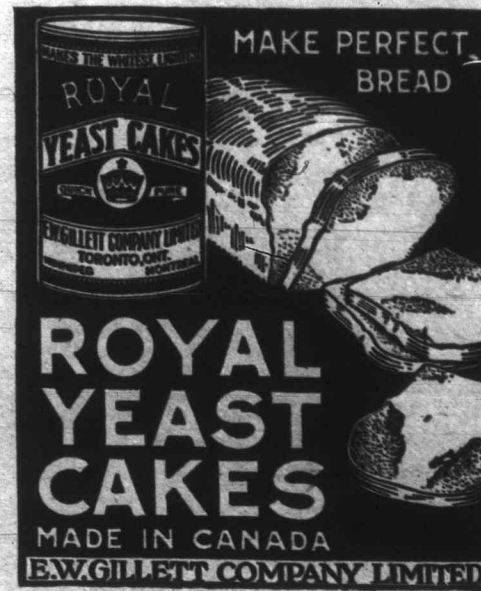
"You goin' to work again?" he questioned.

"Course I am."

"Somebody's got your beat."

"Who?" Tode stopped short in angry surprise as he asked the question.

That big red-headed feller that they call Carrots."



"Well—Carrots'll find himself knocked out o' business," declared Tode, fiercely.

When the newsboys assembled at the newspaper office a little later, Dick speedily reported Tode's remark, and soon all eyes were on the alert to see what would happen. Tode was greeted rather coldly and indifferently, but that did not trouble him. He bought his papers and set off for his usual beat. Scanting a fight a good many of the boys followed. As Dick had said, Tode found the big fellow on the ground, lustily crying his papers. Tode marched straight up to him.

"See here, Carrots, this's my beat. You clear out—d'ye hear?" he shouted.

The big fellow leared at him scornfully, and without a word in response, went on calling his papers.

Down on the ground went Tode's stock in trade, and he fell upon Carrot's like a small cyclone fighting with teeth, nails, fists and heels, striking in recklessly with never a thought of fear.

Forgetful of possible customers, the boys quickly formed a ring, and yelled and hooted at the antagonists, cheering first one and then the other. But the contest was an unequal one. The red-headed boy was the bigger and stronger of the two and plucky as Tode was, he would have been severely treated had not the affair been ended by the appearance of a policeman who speedily separated the combatants.

(To be continued.)

The Federal authorities at Washington, D.C., have decided that prohibition will come into force throughout the whole of the United States on January-16th, 1920.

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WHY THE DEAN DIDN'T SEE PARADE.

She was a very pretty young lady; the Dean is willing to concede that. In fact, she was altogether too pretty.

It happened on Wednesday, New Year's Day. The Dean of Denver was in Pasadena, making a vain attempt to see the Tournament of Roses parade. But the trouble was everybody else wanted to see the Tournament of Roses parade and stood in front of him.

Finally, he found a big barrel in a vacant lot, and, rolling it to the edge of the sidewalk, managed, without loss of ecclesiastical dignity, to climb up.

He was having a beautiful view of the proceedings when the pretty young lady came along. She tried to peek through the crowd; but apparently had no success. She tried to stand on the tips of her toes, but she only managed to hoist herself up high enough to gaze at the backs of the necks of the people in front.

Finally, she could stand it no longer. When a particularly entrancing float came along, she rushed across the sidewalk and reached up one tiny gloved hand. "I want to get up there," she said with a smile that would have made anyone else dizzy with emotion.

The good Dean gallantly reached down a helping hand and helped her up to the top of the barrel.

As they stood watching the parade, the improvised grand stand suddenly began to sag and sway.

"Oo! Oo!" squealed the young lady. Her hands began describing frantic circles and her hat tilted forward and then back as she strove to maintain her equilibrium. Finally, with one last squeal of alarm, she flung both arms around the Dean's neck and clung on for dear life.

"I think if I got down," suggested the blushing clergyman. But the young lady gave another little shriek. "Don't let me fall!" she cried.

With the assistance of the smiling audience, which had by this time for-

gotten that a Tournament of Roses parade was in progress, the clergyman was finally disengaged from the clasp of the teetering young vision and climbed down.

"I hope I haven't driven you from your place," said the vision, politely.

"Not at all, not at all," the Dean muttered, gallantly. "I just remember that I make it a lifelong rule never to stand on barrels before noon. I had forgotten." And with that he vanished in the amused crowd.

A WAR COLLECTOR.

The newer type of collector to which the war has given rise, a London correspondent writes to the "American Art News," occasions not a little worry and also some amusement to the art dealers on account of his (or her) naivete. A specimen of this class, a woman, recently invaded one of the London art stores and asked to be shown an "antique" chest of drawers. On examining the Jacobean example to which her notice was directed, she pulled out one of the drawers and pointed out that there were evidences of its having been used. Unconvinced that such a state of affairs was only natural in the case of a piece of furniture of so great an age, she complained bitterly that she had asked to see "antique" furniture, not second-hand! She would certainly not dream of buying for her new house furniture that had been used by someone else!

The late Mr. Joseph Howard, a New Zealand sheep farmer, has left the whole of his estate, valued at £100,000, to the King.

Lord Govell in a speech at the London University recently, stated that there were no less than 3,000,000 students in the British Army. Before the armistice it constituted the largest school in the world.

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