

CHURCH of ST. JOHN
Norway BAPTIST
PARISH MONTHLY

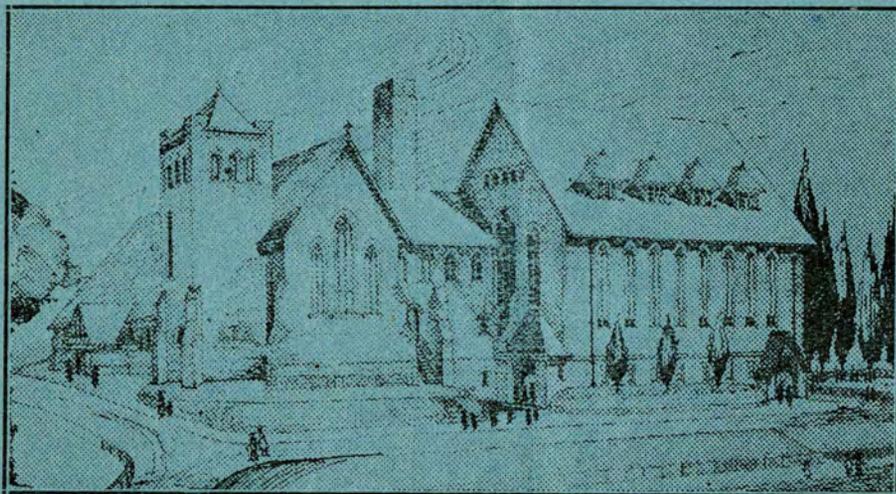
Cox Miss R
18 Langley Ave.



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No. 112



Services

HOLY COMMUNION:—Every Sunday at 8 a.m. 1st and 3rd Sundays in each month at 11 a.m. Every Thursday (with special intercessions for the sick) at 10.30 a.m.

HOLY BAPTISM:—Every Sunday at 4 p.m.

CHURCHING:—After Baptism or by appointment.

MATINS AND EVENSONG:—Matins 11 a.m., Evensong 7 p.m., on Sundays.

THE LITANY:—On the second Sunday of the month at Morning Prayer.

SUNDAY SCHOOL:—Every Sunday at 3 p.m.

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program of five speakers, all members of the Branch, was arranged, also special music for the occasion. The speakers, in the order of appearance, were:

Gertrude Belsham—Tennyson and Longfellow.
Elwood F. Hammersley—Commercial Art.
Pascoe Bailey—Music and Composers.
Ernest MacBeth—Authors.
Frank Bamford—Gilbert and Sullivan Operas.
Stan. MacBeth—On His Accordion.

This proved most successful, and the audience, or approximately one hundred members, enjoyed it to a "T".

The most colorful event of the mid-season of our A.Y.P.A. took place on January 26th at our Annual Dance. A very select crowd of about one hundred and fifty were present, and our Parish House could hardly be recognized under its very tasteful decorations. The members and their friends danced to Bryan Farnon's Orchestra which was neatly appointed on a stage setting of Black, Gold and Orange. Potted plants and palms arranged on the stage completed the setting. Colorful gowns flitting through the array of spotlights, added the finishing charm to the occasion. The P.A. took charge of the catering and everyone had a most enjoyable evening.

IMPORTANT ANNOUNCEMENT

Amateur Night—February 9th

A Stupendous Spring Dramatic Presentation
March 29, 30, 31, April 1, 2

This will be the greatest play that has ever been staged at St. John's by the A.Y.P.A.

PARISH ASSOCIATION

The Parish Association held its two usual meetings during January, with a good average attendance at both sessions. The first one was a business meeting and the second one at the conclusion of business, we all enjoyed a friendly chat, over a cup of tea, served with home-made sandwiches and cake.

Three new members joined our ranks and were heartily welcomed.

It is gratifying to see the membership growing and to all ladies of the congregation who care to join the Parish Association a very warm welcome will be waiting.

Come along and visit us on one of our social evenings, and we feel sure you will agree that, like the cup of tea and refreshments, we are not hard to take.

Our activities for January have been confined to preparing for our annual "Birthday Party", which takes place February 5th. By the time these notes reach the subscribers this will be an

event of the past. However, we hope to report in the next issue of the Magazine that the Parish Association were sponsors for another successful affair.

At our meeting of January 19th, we voted to have our annual Bazaar. Nearly all the booths have been chosen and conveners appointed, and several of the various organizations of the Church again signifying their willingness to participate.

At one of our recent meetings a motion was made that the Parish Association attend Corporate Communion the fourth Sunday of every third month in the year, and on Sunday, January 24th, twenty-four members received Holy Communion. We hope that in the future this number will be increased.

MOTHERS' SOCIETY

Our meetings, held every Thursday at 2.30 p.m., in the Ladies' Parlour, started the year very well on January 7th with 30 members attending.

Our Rector kindly gave of his time to address the opening meeting. It being the Epiphany Festival, he told us the story of the Other Wise Man, who, while seeking the new Christ, distributed his gifts on the way—in kind deeds; the text being: "Inasmuch as ye did it unto one of the least of one of these, My brethren, ye did it unto Me".

The second week we had the pleasure of a visit from Miss Kingston. She spoke on the very good work done in the Social Service Branch of the Woman's Auxiliary. She issued a warning to mothers concerning the young girls.

January 21st—Miss Shotter addressed us from verses in Genesis—a story of "Family Life", which shows a mother needs to be of strong character to lead her children rightly.

We accepted the kind invitation of Miss Connell and were welcomed at the Deaconess House on January 29th. Thirty-seven of us enjoyed a happy evening in games and entertainment by the Young Ladies in Training there. We spent a little while in their beautiful little Chapel, where Miss Connell gave a short address, the

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motto being: "Look Up, Not Down; Look Forward, Not Backward; Look Out, Not In and Lend a Helping Hand". Refreshments were served by the students. After our President expressed our thanks to Miss Connell and her helpers, we all joined in singing "For She's a Jolly Good Fellow" and "God Save the King."

VESTRY MEETING

The Vestry meeting on January 28th was well attended and the financial statement showed marked progress and a very successful year. Four thousand dollars had been paid off the Church debt, leaving a balance of \$27,000; \$1,350 had been paid off the debt on the organ, leaving a balance of \$1,350 still to be paid. Two hundred dollars was paid in unemployment relief.

The receipts through the offertory showed \$10,658.60 with a small balance on hand. \$3,976.87 was contributed for the support of the Church through the envelopes and \$3,173.41 through the open offertory. \$331.39 was given as offerings at the early Communion. \$2,033.88 was given on the allotment for Missions and \$151.96 not on allotments. The average offertory per Sunday, not including Missions or Special collections, was \$144.96.

The Rector reported that the late John W. Carter, for many years Supreme Secretary of the Sons of England, had entrusted him with a sum of money to fulfill certain trusts and that after fulfilling these trusts he had deposited the balance of \$700 with the Synod to form the nucleus of an endowment fund; the interest to be paid: First, to any debt on the fabric of the Church, and then, to the ordinary Church revenue. This should be added to from time to time, so as to provide for future contingencies in the Church.

There had been 286 baptized during the year, including 22 adults. Two confirmations had taken place and 161 had been confirmed. There had been a decrease in marriages, 98 being the total number. The Rector read the names of those active workers who had been called to higher services and referred feelingly to them.

F. E. Belsham was appointed Vestry Clerk. T. W. Turff was unanimously appointed People's Warden and the Rector subsequently appointed F. M. Mathias as Rector's Warden. A. M. Stretton, A. H. Fisher and W. R. Mothersill, with the Rector and Wardens, will constitute the Cemetery Board.

F. V. Philpott, M. E. Roberts and F. E. Belsham will represent the Parish at Synod.

M. E. Roberts and A. W. Nurse were appointed as the Parochial Tribunal.

All the Parish activities presented splendid reports indicating progress.

The Parish Association reported 66 paid-up members. \$2,000 was paid to the Church Warden for Building Fund debt. Cash on hand, \$477.51.

The Woman's Auxiliary reported 81 members, including 21 Life Members and two Dominion Life Members. Total receipts for year, \$667.92, of which \$504.62 was for Missions.

Evening Branch W.A. reported 17 members. Receipts, \$197.55. Expenditures, including pledge, \$190.

Teen Age Branch W.A.—Receipts, \$68.43. Expenditures, \$55.30.

Juniors reported 44 members. Receipts, \$47.21.

The Little Helpers showed 67 new members enrolled and receipts of \$83.37.

In the Sunday School the receipts for the year were \$2,193.62 with a balance on hand of \$566.91. The attendance on the previous Sunday was 1,088 in all departments.

The A.Y.P.A. Young Men's Bible Class showed an active membership of 80. Receipts, \$398.21 with a balance on hand of \$52.76. A handsome sedilia or clergy seat, in oak, costing \$242.65, had been presented to the Church.

The Ecclesia Girls' Bible Class showed a membership of 40. Receipts, \$83.05. They support an Indian child.

The Norway Beaver Class reported a membership of 82, and receipts of \$510.51.

The Men's Club reported 69 paid-up members. Receipts, \$653.54. \$100 had been given to the Organ Fund.

The A.Y.P.A. reported a membership of 89. Receipts, \$1,823.43. \$688.02 was given to the Organ Fund. They also support an Indian boy at Carcross.

The Mothers' Society reported a membership of 60. Receipts, \$854.94. \$200 was given to the Building Fund and \$50 to the Bazaar.

The Parish Monthly showed receipts of \$870.11. New subscribers are badly needed.

The Tennis Club showed receipts of \$507.58 with a balance on hand of \$45.92. \$150 was paid to Building Fund.

Reports were also received from the Boy Scouts, Choir and Chancel Guild.

This brief sketch of church activities shows some of the ramifications of a modern church. We touch life at all points and the spirit of self-sacrifice involved in all these activities is very acceptable.

May God accept our sacrifice and bless our efforts for the extension of His Kingdom here on earth.

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The Light of the World.

By the Very Rev. H. L. C. V. de Candole, D.D., Dean of Bristol.

[In THE SIGN for January, the Bishop of St. Albans wrote on *Power for Life*. His paper introduced the series of devotional articles which we shall publish during the year, on the Prologue to the Gospel according to S. John (S. John i. 1-14). In this Prologue, which is partly in verse, the Evangelist celebrates the glory of the Descended and Ascended CHRIST: His light shows how dark the darkness is; He is also Life and Power. Month by month our teachers will tell us of the varied ways in which this affects our lives, so that we may work out for ourselves how best we may dwell in Him and He in us:

"Because in Him was Life,
And the life was the Light of Mankind."

ED. SIGN.]

SOME years ago after preaching in S. Paul's Cathedral I stood for a few moments before Holman Hunt's famous picture of CHRIST as the "Light of the World" which hangs, as my readers know, in the south aisle. There was a little group of people round it, gazing in rapt and wondering silence on the figure of the patient, thorn-crowned Saviour holding His lantern in His left hand, while with the right He is knocking as though to ask for leave to bring His light into the dark confusion behind the fast-closed door. As we passed on the Dean remarked to me, "There's always some one looking at that picture."

That remark, though no doubt I read into his words more than he meant, struck me as a sort of parable. CHRIST, as the opening verses of the fourth Gospel say, is the true Light which lighteth every man as it comes into the world. In early days before He came there were partial glimpses; in later days even unto the end there will be increasing manifestations of His glory. For He will always be coming as a light, growing more and more unto the perfect day, until we see Him as He is and know even as we are known.

All the days, through all the ages, it is to Him that men have looked for light. Here, then, is a wonderful thing. For all down the ages there have been men and women of light and leading in whose light many rejoiced, but only one Figure has retained the unfaltering gaze of a wistful humanity. Of those that have gone before we can only say, "They are but broken lights of Thee, and Thou, O LORD, art more than they." For they pass, but He abides. As Lord Acton, Regius



Professor of History at Cambridge, put it in his inaugural lecture, "The action of CHRIST Who is risen upon the world which He has redeemed, fails not, but increases."

Some forty years ago a body of Oxford friends associated themselves in an attempt to put the Christian Faith into its right relation to modern intellectual and moral problems. In the preface to the book, which soon became famous and a landmark in the progress of Christian thought, they said, "We are sure that JESUS CHRIST is still and will continue to be the 'Light of the World,'" and therefore they called their book *Lux Mundi*.

And to bring this testimony up to date Sir James Jeans, the most popular expositor of modern astronomical knowledge, told us in a broadcast address last year that he does not worry overmuch about abstract philosophical problems, nor does he trouble much about questions such as finding a logical or rational basis for ethics or morality. "Sayings of CHRIST," he adds, "'It is better to give than to receive' and 'What shall it profit a man if he gain the whole world and lose his own soul?' take one into regions where logic and science are at present unable to provide any guidance."

So it is that from age to age CHRIST has shown Himself the Light of men and has fulfilled the claim He made, "He that followeth Me shall not walk in darkness but shall have the light of life," and simple and learned alike have been glad to say,

In that light of life I'll walk
Till travelling days are done.

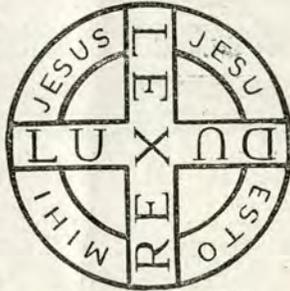
This is the first of those single-word truths about our LORD that we are being asked to make our own more

fully this coming Lent. Let me try to sum it up as briefly as I can :

The coming of CHRIST into the world was like the bursting of sunshine on a bewildered company sitting huddled together in compulsory idleness in the dark, having lost their way and afraid to move in the gloom. That is S. Luke's picture familiar to us by its use in the daily service. The dayspring spoke of activity after night, the cheerfulness of the dawn, the purity, joy, wisdom, and fellowship which the advent of the light restored to men. It was something unique. The Incarnation was a new thing, while at the same time it was the fulfilment of what had gone before. The transitory and partial lights of the past, like the pillar of light which guided the people in the wilderness, were fulfilled in the living Light of the World. Most especially it brought to the fullness of its meaning the great truth of what God Himself was like. As it is the nature of light to communicate itself, so CHRIST showed us that God is One Who is always giving Himself to man. That was a new way of thinking about God, and

we owe it, in all its wonder and beauty, to the revelation made through the Incarnation.

But just as in the natural world defects of vision hide the full glory of the light ; so in the spiritual world sin and evil, cherished or permitted in our thoughts and minds, shut out both light and love. Indeed, man has no light at all in himself independently of CHRIST, and only as we receive Him as our life and give Him our faith and love can we first find and then follow the light. And by " following " the light CHRIST meant letting the light caught from Him be seen in our contacts with our fellow men. R. L. Stevenson has a beautiful prayer for the morning—" As the sun lightens the world so let our loving-kindness make bright this house of our habitation." That is our vocation, to be carriers of light here and hereafter, to walk in the light which goeth no more down. For the coming of CHRIST brought life and immortality to light. It gives us hope both for the life that now is, and that which is to come. Here is an early Christian prayer found in the catacombs of Domitilla, Rome, 1900 : " O JESUS, be to me, my King, my Leader, my Law, my Light."



Prayer from the Catacombs.

Choirboys Then and Now. By N. Wells.

THERE were choirboys employed in our ancient abbeys and cathedrals from the time of their foundation. In the early days their duties were distinctly arduous. The services were rendered in Latin, and large portions had to be learned by heart ; the recitation of the Divine Office occupied several hours each day ; and, compared with present-day conditions, the life of the monastery was somewhat rigorous. But many of these youngsters became monks and priests themselves, and, in their turn, the educators of a new generation of choristers.

An outstanding example of this is the

Venerable Bede, who entered the monastery school at Jarrow about the year 681, when he was only seven years old. Soon afterwards a great pestilence attacked the monastery, and was so severe that only the Abbot and little Bede remained unsmitten. However, between them they kept the monastery rule unbroken, the child making his treble response to the deeper tones of the old man, until the surviving monks and scholars were able to take their places again, and new ones found to replace those that had died. The little choirboy who had remained so faithful became in course of time one of the most famous of our English saints.

From a musical point of



view the chorister has a great advantage over the ordinary boy. Many celebrated musicians, living and dead, were, in their boyhood, choristers of noted choirs. In the seventeenth century Henry Purcell (afterwards organist of Westminster Abbey), Pelham Humphreys, and John Blow were Children of the Chapel Royal ; Haydn was in the choir of S. Stephen's Cathedral, Vienna. In the eighteenth century, Schubert was a chorister of the Royal Chapel, Vienna ; William Boyce was a chorister of S. Paul's Cathedral. In the nineteenth century, Samuel Sebastian Wesley (grandson of Charles Wesley, the famous hymn writer), Sir John Goss, and Sir Arthur Sullivan were Children of the Chapel Royal ; Sir Wil-

liam Sterndale Bennett was in the choir of King's College Chapel, Cambridge ; Sir John Stainer was a chorister in S. Paul's Cathedral, where he was afterwards organist and choirmaster. In our own time Sir Walford Davies is now master of the choir in which he sang as a boy, that of S. George's Chapel, Windsor Castle.

The cathedral service, except for a short period during the Protectorate and Commonwealth, has always been full of dignity and beauty, but the same cannot be said for the parish and village churches. Throughout most of the seventeenth and eight-



eenth centuries the church services were, for the most part, dull, drab, and badly conducted. There was little dignity or order about them, the parson too often droning out the liturgy unintelligibly, while the responses were made by an illiterate parish clerk. There was either no choir at all or else a motley collection of singers, accompanied perhaps by an indifferent fiddler. Many of the congregation dozed away the greater part of the service, which seemed interminably long, although there was so little to fill it. The only active person was the beadle, who would walk about the gallery among the unhappy school-children, prod the sleepy ones into wakefulness, and descend in wrath upon the lively ones.

After a time, the Oxford Movement brought reform. The cathedral service began to be adopted almost universally, and in consequence a surpliced choir was to be found in almost every church, large and small. Nowadays it would be hard to find a church where the service is not conducted in an orderly and reverent manner, and although there is room for improvement in many choirs, the standard is raised year by year.

To those who love choral music, the cathedral service is always appreciated; and here the choirboys have an important part to play. The objection may be advanced that it is unnatural for boys to love religious music, and that they should not be expected to perform it. However, those who have known choirboys of well-trained choirs will agree that nine out of ten of them love everything connected with the services, the music, and the building in which they sing, and those who respond to it freely are usually the most natural and boyish boys.

People often assert that it is absurd for a child to sing words the sentiment of which he cannot, and certainly at his age should not, feel. A good example of this is Mendelssohn's "O for the wings of a dove." But this, or any other solo, is sung by the average boy in an impersonal manner that makes the anthem as great as the boy is small. So that, unless he is forced to sing against his will, it can do him no harm, and the loveliness of the music is in itself an education for him. Nobody would wish to have the boy himself pining for rest, but, as he sings, it may be

that he is bringing, though he does not guess it, rest and peace to the weary.

It is much the same with the choirboy of the parish church, although here a difficulty sometimes arises with the senior boys who get an exaggerated idea of their powers and importance. This is often the case when one of the boys has grown rather too old for the others, and still retains his treble voice, which is usually at its best at this time. Some choir-masters adopt the wise course of sacrificing the treble solos when necessary for the sake of the tone of their choirs, and keep the ranks of their choristers filled with smaller boys who are far too busy with their efforts to read the Psalms correctly to consider whether their voices are better than those of their neighbours.

The village choirboy has the simplest duties of all to perform, yet there is no reason why he should not be as pleasing as his more professional brothers if he is wisely trained, and the best voices in the world are found in those whose forefathers worked on the land. The village organist, unfortunately, sometimes lacks technical training as a choirmaster, and he is tempted to emulate the highly trained choirs he has heard. This is a temptation to be resisted, for the truth is that simple music, well performed, can be quite as impressive as elaborate anthems, and is better suited both to the country choir and congregation. Village boys, chanting the psalms, and singing the well-loved hymns to the best of their ability, give a performance that is dignified and attractive in its simplicity.

However, it makes little difference in the end whether the choirboys are the sons of professional men in the choir of a cathedral or royal chapel, or tradesmen's sons in the leading church of their town, or the sons of farm labourers in some obscure country village; they are still boyhood eternal. If they are encouraged to honour God's house by always giving Him their best, there need be no fear that when they grow up they will break away. They will, we may hope, hold fast to their faith, and the loved associations of their boyhood's days.



"BOYHOOD ETERNAL."



FRANZ SCHUBERT
(1797-1828).

once a Chorister of the Royal Chapel, Vienna.



HENRY PURCELL
(1658-1695). [Mansell.
once a Chorister at the Chapel Royal.

known choirboys of well-trained choirs will agree that nine out of ten of them love everything connected with the services, the music, and the building in which they sing, and those who respond to it freely are usually the most natural and boyish boys.



JOSEPH HAYDN
(1732-1809).
once a Chorister of S. Stephen's Cathedral, Vienna.



SIR
W. STERNDALE BENNETT
(1816-1875).
once a Chorister of King's College, Cambridge.



At Evening.

LET not soft slumber close your eyes,
Before you've recollected thrice
The train of action through the day!
Where have my feet chose out their way?
What have I learnt, where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duty have I left undone?
Or into what new follies run?
These self-inquiries are the road
That leads to virtue and to GOD.

Isaac Watts.



THE MYSTERIOUS STRANGER

by
M^{RS} BAILLIE REYNOLDS

CHAPTER III

THE GRANGE.

SYNOPSIS OF OPENING CHAPTERS.

SQUIRE DINMONT is on his way to the railway station to meet his niece ROTHIE MAY, who is coming to live with him at his lonely house in the Dale. On reaching the town he is met by the news that the train has run off the line at Looden Corner.

The Squire hurries to the spot in his car, and to his relief finds Rothiemay safe and sound. It is when they are leaving for home that they meet the MYSTERIOUS STRANGER. He has been injured in the accident, and has in his possession a large sum in banknotes—but he has entirely forgotten who he is! The story continues—

THIS remarkable state of things reduced the party of rescuers to silence. They stared at one another rather blankly, wondering what was to be done. Dinmont had at first felt sure that the fellow was shamming. It seemed to him impossible that a man should not know who he was; but the artless way in which he had produced his money, seeming as much surprised as any of them that it should be there, in his trousers pockets, of all places, caused the astute dalesman to feel that, whether he was mad or merely ill, he ought to be taken care of.

The two girls were both interested, for they could see, more clearly than old Dinmont, that this was an educated man, and a stranger. His accent was not of the north country. Rothiemay tried him with a question.

"What luggage had you?"

"Had I luggage?" was the puzzled reply.

"Could you show us which compartment of the train you were in?"

He shook his head, smiling again that appealing smile which seemed to beg pardon for his stupidity. "I have no idea. I must have been in the train, must I not? . . . But I do not recollect it."

"What is the first thing you can remember?" asked Bride Selwyn briskly.

He pointed to a shed close by, the interior of which was lit up. "I was there, lying on a mattress, or perhaps it was railway cushions. There were a number of wounded . . . rows of them . . . and their cries hurt my head. I found I could get to my feet, so I did . . . and no one took any notice of me, so I went outside."

"The doctors have evidently attended to him, his head is properly bound," said Rothiemay to her uncle. "His coat must be in the shed. I'll go and see if I can find it. Come and show us where you were lying," she said gently.

But his vacated place had been quickly refilled. The shed was full of people, doctors and those assisting them, all busily bathing and bandaging by the light of motor-lamps. Nobody was at leisure to answer questions, and they decided that they must try and retrieve the missing garment later on. Dinmont

hunted down the guard of the wrecked train, who was known to him, with a view to ascertaining whether the lost man had been travelling alone; but could learn nothing. The guard was sure that he himself had not extricated the gentleman, and could not say who had done so. There were many helpers.

The Squire felt strongly that he would not be justified in leaving the man there alone, weak as he was, with so much money on him. His brow knit. "Happen we'd best take him back in the car to Glenby and see him safe into hospital," said he.

"Oh, that would be kind," replied Rothiemay approvingly, "but what about Miss Selwyn? We ought to take her home, her people don't know she was in this train, so there will be nobody to meet her."

"No need to worry about me," replied Bride promptly. "If you can take me as far as Glenby, Mr. Dinmont, Mrs. Royd of the Lady Braydal will give me a bed, and I can ring up my folks to send me a car to-morrow morning."

"We'll see," replied Dinmont, rising to the occasion. "In for a penny, in for a pound, and if it doesn't take too long to get this poor lad settled I could run you home later."

"In any case, be quick," warned Rothiemay in an undertone, "or he'll faint again before we can get him away. Just look at all these injured; nobody here has time to attend to him. Take his other arm, Uncle Greg, and let's find the car at once." She looked up into the white, patient face. "Will you trust us?"

He nodded, with a wonderfully sweet smile, saying nothing.

Forthwith they hastened to where the Ford was parked, and, having made their charge as comfortable as they could, set out on their return journey.

They drove in bright moonlight and upon ground rapidly freezing, so they made good pace. They went straight to the Lady Braydal, in order to procure some brandy for their patient, who was by this time again unconscious and so cold as to make them anxious.

Mrs. Royd and her son Bob came out in much excitement, hoping for more news of the dreadful accident from those coming straight from the scene. The story of the lost memory exceeded their wildest expectations in the way of sensation, and Mrs. Royd produced not merely the hot drink, but a well-wrapped-up hot brick to put to the icy feet.

Both she and her son, however, strongly dissuaded the good Samaritans from going on to the hospital. Both it and the infirmary they knew to be crammed, and the authorities had already begun sending cases all the way back to Broadmarket, a journey which they could all see their charge was not fit to make.

"Nothing for it but to take him up Dale with us to the Grange," said Dinmont gruffly. "We'll put him to bed and by morning I shouldn't wonder if he'll have got back his senses—he's had a shock, mind you.

I'll fetch Dr. Wise early to-morrow, and busy or not, he'll have to come, or I'll know the reason why. Poor chap's most likely got a wife and children somewhere, distracted to know whether he's alive or dead."

"Aye," agreed Mrs. Royd, "he's quite a stranger to me, so I count he comes from Forth-in-the-Dale: for if you think of it, he must belong either here or there, seeing he was in that train. And if you take him up Braydal, he'll be half-way home, look at it that way, won't he, Squire?"

"Then that's settled," said Rothiemay; "and what about you, Bride?"

"I'll stay with Mrs. Royd," said Bride, handing out her small suit-case. "You'll look after me for the night, won't you, Mrs. Royd?"

"Well you know it, my dearie," said the kind woman, "and so Squire's niece is your friend, is she?"

"Yes," replied Bride, "I helped her make up her mind to come and live here, didn't I, Rothiemay? Good night, old girl. . . ." she went close and whispered some confidence to her friend, who realized that, encumbered as they were by the sick stranger, she could not ask her uncle to go out of his way to drive Bride home, and that it was best to leave her in Mrs. Royd's evidently willing hands.

Bob produced a thick horse-rug in which they enveloped the Unknown, and that he might be able to lie partly down with some supplementary pillows, Rothiemay took her seat in front with her uncle.

She found him deeply interested in her friendship with Miss Selwyn, and she told him of their schooldays together.

"Poor old Bride," she said. "I feel very sorry for her. She has come home for a most disagreeable purpose—to tell Colonel and Mrs. Selwyn that she is going to marry a man they don't like."

"Never!" said the Squire with deep interest. "The Colonel'll have something to say to that, won't he?"

"Well, Bride's of age, you know, so she can marry whom she pleases, but of course she would prefer to have their approval. I really think she is right in this, and they are wrong. He's quite a nice man, but he's not rich and his father is just a farmer."

Dinmont made a gruff sound. "Huh! No wonder they're not pleased."

"It does seem so silly to me," said Rothiemay scornfully. "If his father was a millionaire they wouldn't mind a bit; in fact, I don't think they'd mind even if he farmed land a couple of hundred miles away. It's only just because he is old Carne's son—"

"You never tell me it's young Leonard Carne you're meaning?"

"Why, yes—you don't know anything against him, do you?"

"One of those newspaper chaps, up in London, isn't he?"

"Yes, and he's not doing badly at all. Bride and he have known each other all their lives; used to hunt together when they were mere children."

"What time have newspaper chaps got for hunting?"

"None, of course. . . . but hunting's a sport, not a business, isn't it?"

Dinmont considered the matter for a while in silence. Evidently he was entirely on the side of Bride's parents. "You mark my words," said he slowly, "the Colonel will have none of this folly. Why, his eldest girl that married the Major will be her ladyship if she lives, and young Tom Selwyn is going to marry—"

"Oh, yes, I know all about that! But Bride doesn't ask her brother or her sister to marry Leonard. If she wants to, surely it's her affair."

"Oh! think so, do you? Now I think it's very nigh as much her folk's affair as it is hers. Young chits like you don't know what marriage means; no, not nearly as much about it as did your grandmothers that you laugh at. Marriage is a relationship. It unites families as well as two individuals. Sometimes it united lands as well."

"Oh, my dear Uncle, you surely are not arguing that one should marry for reasons like that?"

"I'm arguing, missie, that reasons like that have got to be considered. Little things, if you think 'em so. Like mint and rue. 'These ought ye to have dore and not to leave the other undone.' Ever heard that?"

She was astonished at such a speech from him, but she at once flashed back that Leonard was a most delightful person, highly educated, hand-

some, and as steady as a rock.

"I wish I had Bride's luck," she cried challengingly, and Dinmont replied calmly,—

"For you, Leonard Carne would be a suitable match, my lass."

"So what's not good enough for Bridget is nevertheless good enough for me?"

"That's right," he replied imperturbably. "Canst 'a take the wheel and drive through this gate if I open it?"

"Have we got to Braydal?" she asked eagerly, when she had driven through, as she stopped the car for him to re-enter.

"We're on my land," he answered, "but there are two more gates across before we get to the Grange, just to let folks know it's mine, not to prevent their using t' road."

They did not resume the talk, for when the next gates were reached Rothiemay insisted upon getting out herself to open them. She was glad when at last they drove into the avenue of old trees which led to the door of the Grange.



"She looked up into the white, patient face. 'Will you trust us?'"

It was opened before they came to a standstill, showing that there had been anxiety about their late appearance.

"Eh, dear, whatever 's the matter?" cried a weather-beaten elderly woman with a strong, intelligent face. "Are ye both here, safe and sound?"

"Rothiemay," said the Squire, "this is Mrs. Thwaytes, and this is her husband, my bailiff. I call 'em Fred and Sukey. Well, there 's a deal to tell and we're going to shock ye both. Been a terrible bad accident down there, and it's a mercy I've got my girl alive and unhurt. But we've brought one back with us and he 's in pretty bad trim, I'm afraid."

"Didn't I misdoubt there was something?" cried Thwaytes triumphantly. "Trains be late, very often, but not three hours late. No, I knew there was something, as I told Sukey——"

"Dozens and dozens of times you told me," said his wife, placidly, cutting him short. "But thank the Lord they're both safe and sound, and not lying burnt to death under the car as you wanted to persuade me they must be! Now let's see who 'tis ye've brought home, master."

While Rothiemay did her best to satisfy a bit of Sukey's evident, though restrained, curiosity about the accident, Fred and Dinmont between them made no difficulty over carrying the Unknown upstairs. He was quite unconscious as they bore him into a big, gaunt bedroom with a mahogany four-post bed with faded green woollen hangings, a room that smelt of old wood and soft soap. There was a huge mahogany couch at the bed's foot, and there they laid him down while they hastened to prepare the bed for him.

"Thanks be," observed Mrs. Thwaytes, "beds are always kept aired in this house. If I put a pair of sheets to the fire downstairs for five minutes, and fill the warming-pan, we'll have him tucked up snug before we can look round."

"You're wonderful," said Rothiemay. "Do let me help. I expect Uncle can manage to get his clothes off; what about a sleeping-suit?"

"Sakes Miss, are you talking about those py-jammer things? Neither Squire nor Fred won't wear 'em. A flannel nightshirt is all I can give you."

It turned out that the voluminous nightshirt was far more convenient than pyjamas would have been, for when the two men had got the patient's clothes off they found that he was terribly cut and bruised about the legs and arms, one arm having a wound which had bled copiously. Rothiemay undertook the task of cleaning and binding it, and produced, from a hastily unpacked trunk, iodine and lint; also a clinical thermometer, which revealed a temperature of 102.

The four of them were all so busy caring for the stranger that, before they knew it, they found themselves on friendly terms with each other. Mrs. Thwaytes, who had not been by any means pleased at the idea of Rothiemay's arrival, was surprised to find the girl so helpful.

Rothiemay had brought with her all her belongings, for she had no home, and, knowing that Braydal Grange was a most out-of-the-way place, she had wisely judged that she might need her little first-aid case.

There seemed nothing to be done at the moment for the unconscious sufferer but to let him lie still in the warmth of the big old bed, surrounded by hot-water bottles.

A fire was lit, and a kettle brought upstairs. The Thwaytes volunteered to watch him, Fred to begin, and to arouse his wife if the man awoke, so that she might give him some gruel.

When all was done, they went into the kitchen where a cold supper was spread, and Rothiemay found herself

ravenously hungry and eating heartily of an excellent ham and home-made bread and butter, while she gave a vivid account of the accident to her absorbed listeners.

CHAPTER IV.

RUBY CYNTHIA.

TO her horror, Rothiemay did not awaken until the tardy daylight was filling her room with light, and leapt from her bed, deeply penitent at having overslept. Her watch told her that it was past eight o'clock, and she flung on a dressing-gown and set out on a voyage of discovery, in hopes of finding some hot water, if not a bath.

Just outside the door of her room she encountered a big, rosy young woman bearing a tray piled with food and drink.

"O Miss," she cried, "do please go back to bed. Mrs. Thwaytes she said you wasn't to be woke, as you must be so terribly shaken after all you've been through."

"Why, if Mrs. Thwaytes has been so good as to send me up this fine breakfast, I may as well jump back into bed and eat it. I have only this minute woke; too bad. I meant to get up at six, and send her off duty. How is the sick man? Do you know?"

"Master's just brought back the doctor," replied the girl eagerly. "I'm afraid he's pretty bad, and I heard doctor say there isn't a nurse to be spared in all Glenby, nor in Boardmarket either. Mrs. Thwaytes, she's had a disturbed night, for Thwaytes he called her about four, because that one was raving—light-headed, you know—and talking a lot of nonsense about going his own way, whatever any one said."

"Oh, poor Mrs. Thwaytes! And here am I, breakfasting in bed, when I ought to be helping her. I must be quick. By to-morrow I shall have unpacked my alarm clock and be able to waken myself."

"Oh, but Miss," in a tone of deep disappointment, "I am going to call you every morning, only this morning Mrs. Thwaytes wouldn't allow it. 'Let her sleep,' she said."

"Thank you very much. Let me see, what is your name?"

"Ruby Cynthia, please Miss."

"What a lovely name! Easy to remember too. Have you lived up here long?"

"Well, Miss, my father he's the head cow-man, you see, so my people live on the estate. No girl wouldn't come up here to the ends of the earth like this unless they'd been born to it; not likely, is it, Miss? And I should have gone down to service in Glenby if you hadn't been coming, but thinks I, that'll be a bit of company and brighten the place up a bit, so I'm really waiting to see how I like you."

"Oh dear, I do hope you will," laughed Rothiemay. "When you know me a bit better you won't trouble to carry up all this food for my breakfast. Just look at that pile of tea-cake. Enough for half a dozen my size."

"Mrs. Thwaytes said, should I light the fire, Miss?"

"We-e-ll, no I think not, with a sick man in the house, that's one bedroom fire already——"

"Why, Miss, you *are* considerate! Squire, he said you was always to have a bedroom fire if you said so."

"Oh, but you mustn't spoil me. I came here to be useful, not to idle; and now, Ruby Cynthia, run away and let me get up, for I'm a fully-trained V.A.D., if you know what that is, and I'm going to put on my uniform and go into that poor fellow's room. Do ask the doctor not to leave till I come, won't you?"

Off ran Ruby Cynthia, bursting with excitement. She had hoped that the new young lady at the Grange would liven things up a bit, but had not ventured to expect she would set about it so speedily.

Half an hour later Rothiemay stood at the bedside of the Unknown, as she called him in her thoughts, gazing down at his quiet face.

It was attractive, she thought; broad in the brow, with good, firm lines about the mouth. The eyes she could not see, and caught herself wondering, as frankly as Ruby Cynthia herself might have done, what colour they would prove to be. In any case,

there was one thing of which she felt convinced—it was a good face. It did not seem to her to have a mean line in it.



"Rothiemay stood at the bedside of the Unknown, as she called him in her thoughts, gazing down at his quiet face."

She had some excuse for studying him, for Dr. Wise, an experienced doctor, had said that he could only be moved at great risk to his life, since he was suffering from the head-wound which had muddled his brain, but also from a chill, producing symptoms which might easily turn to pneumonia, especially in view of the shock he had had; and it might be days before they could procure a nurse.

(To be continued.)

OVER THE TEACUPS.

Competitions.

We offer prizes as follows :

- A. For the best set of Six Rules, devotional and practical, for Lent. State for whom intended, approximate age, circumstances or occupation. Remember it is of more value to DO than to DO WITHOUT. Limit, two hundred words.
- B. Plain instructions for three nourishing and inexpensive dishes, at least one to be vegetarian. No tinned food to be used.

First Prize in each of the above, 10s.
Second Prize in each, 5s.
2s. 6d. will be paid for any entry (not a prize-winner) printed in THE SIGN.

Entries addressed "Over the Teacups," c/o The Editor of THE SIGN, 28 Margaret Street, London, W.1, must reach us not later than Monday, February 22nd. They must be written on one side of the paper only. Prizes will be sent early in March, and the results announced in the May SIGN. The Editor's decision is final on all points.

Report on November Competitions.

A. A Surprise Item for a Christmas Party.

The difficulty of finding new devices at Christmas time for the entertainment of one's guests is shown by the varieties of old, old Christmas games, dressed up in modern guise, described by our competitors. After all, it is the old familiar "Turn" that gave pleasure in our childhood which still continues to cause the greatest merriment. Mrs. Eyles, Stoke, Andover, has the First Prize, for her "Flower Garden," and Miss A. M. Howard, 107 Philip Lane, N.15, the Second for "The Dolls' Maypole." These are not exactly "Christmasy," but they seem to be effective, and as far as we know unfamiliar. We commend Miss Robinson's game for a grown-up party, and the items suggested by Miss E. Edwards, Mrs. E. Wright, Miss E. M. Cole, Mrs. G. L. M. Brown, Miss Kate Reeves, and Mrs. Wheatley.

B. A Christmas Greeting in script or illuminated lettering, on a card 3½ in. x 5½ in.

The cards have shown much careful work and thought,

but little originality. Script writing is a very delicate and precise craft. It might well be more generally studied and practised. Miss D. S. Washbourne, Cranford, Upper Walmer, Kent, is awarded first place for her card. No other entry can be classed with it. It has simplicity and dignity and is well executed. Miss R. Spackman, 48 Sevington Road, Hendon, N.W.4, wins the Second Prize. Miss Ware, Miss F. Madeline Dennis, Miss A. L. Richardson, Miss Gladys Uden, and Miss L. Britton are Commended. We cannot refrain from mentioning the very pleasing work of D. G. W., I. R. Boss, Miss Lintern, and S. G. Fuller, who would have received high commendation had they fitted their design to the space indicated.

Flavour in Cookery.—We might often improve the taste of our food by simple means. For instance, more use should be made of herbs; try how a sprig or two of thyme tones up a stew; or make forcemeat balls containing sage to go with rabbit. The French say we use plenty of parsley to decorate our dishes, but very little in the pot; so remember in making parsley sauce that the result should be quite green, not white sauce with green specks. Also, make up your mind which flavour you wish to predominate; if it is celery, be sparing with onions; on the other hand, when you want onion sauce, use English bulbs, not the weak tasting Spanish ones, and use enough, mashing or sieving them before adding them to the sauce. The same idea of one flavour applies to sweets. If you have put grated lemon peel into your cakes, don't add vanilla as well; keep that for the next baking.



In the nineteenth century this beautiful chapel and hall were used as an auction room for sales of furniture and the like, but this portion of the building is now entirely disused and the probability is that ere long it will come under the control of His Majesty's Office of Works for the preservation of ancient monuments. To what use it will then be put remains to be seen.

S. Andrew's House, Portsmouth.

A Training College for Women Workers in the Church.

FEW now recollect the woman through whose energy and faith the foundation stone of S. Andrew's House, Portsmouth, came to be laid on November 1, 1889. "Mother Emma" was a worker well known to Archbishops Benson and Temple; and Dr. Harold Browne, then Bishop of Winchester, made use of her great gifts, not only in his diocesan organization, but in the revival of the order of deaconesses. Dr. Ryle, afterwards Dean of Westminster, when Bishop of Winchester, wisely required from her the sacrifice of her desire to have only or chiefly "Deaconesses who were also Sisters." In 1920 Dr. Davidson summed up her character, in a brief preface to a pamphlet of "Reminiscences," with his candid fairness—"stimulating," "tireless," yet "with a waywardness about her which her best friends would not try to explain away." Work after work for the poor, the sinful, the sick, the dying, came through her to life. "It would, however," said the late Archbishop, "be a palpable mistake to regard her only as a woman of bright and radiant influence among friends and fellow workers. . . . I was again and again struck by the strength and resource of her administrative powers, by her steady and steady loyalty to authority, even when obedience was against the grain, and by her capacity for the definite exercise of rule in a fashion not to be gainsayed by those whose formal allegiance she emphatically claimed."

This would S. Andrew's House maintain the two principles for its workers—allegiance to the common cause, and the cultivation of individual character.

A high brick wall and a somewhat gloomy and prison-



warmth of the big old bed, surrounded by hot-water bottles.

A fire was lit, and a kettle brought upstairs. The Thwaytes volunteered to watch him, Fred to begin, and to arouse his wife if the man awoke, so that she might give him some gruel.

When all was done, they went into the kitchen where a cold supper was spread, and Rothiemay found herself

like exterior disguise S. Andrew's, Portsmouth, as viewed from without; but entering within, the visitor finds that the pleasant house and garden have an indefinable and elusive quality of their own. In them dwells a spirit of gaiety and friendliness which the students believe is quite peculiar to their own training house.

The House has a great tradition. The past holds a long list of those who have, and of many who still are, serving the Church at home or overseas. Perhaps one of the most outstanding features is the deep and lasting love and devotion the House inspires in the hearts

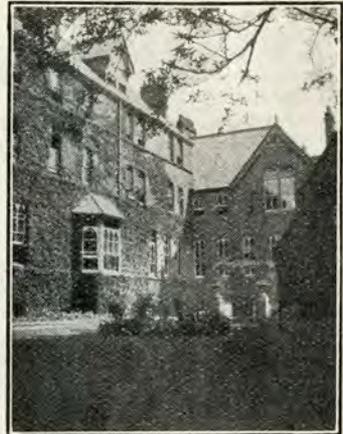
of those who have lived within its walls. But traditions alone are not enough. What is S. Andrew's doing now? What is its objective? It is a college where women are trained for various branches of work and service in the Church. The House is a recognized training centre under the Central Council for Women's Church Work. The House itself contains students' rooms, common room, lecture room, library, and chapel, and can accommodate thirty students. It seeks to provide efficient training for educated women who desire to serve the Church as deaconesses or licensed lay-workers, or in any other capacity, at home or overseas.

The term of residence is usually two years, and comprises a thorough and careful training in theology, and in pastoral, social, and educational work. The cost of such training is £75 a year. Bursaries can sometimes be arranged for those who are unable to meet the full cost of training.

Many people feel increasingly to-day the need of possessing some sure and certain ground of belief. The world has a use for people of conviction, people who can give a reason for the faith that is in them, people who hold a tested and considered belief. It is a belief such as this that a student finds is being slowly but surely built up within her during the years of study and reading at S. Andrew's. Joy of new discoveries in learning, fresh vistas opening before her mind, and perhaps above all a sense of satisfaction in knowing that "depths all unfathomed lie beyond"—such things form one of the deepest sides of the educational value of a student's life at S. Andrew's.

Then there is the practical side. "Parish work" from without to some may seem a wearisome, drab affair, but it can glow with colour and romance. During their stay in S. Andrew's students have an opportunity of sharing in the many sides of pastoral and social work—clubs, visiting, fellowships; and the House also has its own Ranger Cadet Company in which the students are prepared for future leadership in the Guide Movement.

"Sunday School" is a term which in past years has sometimes gathered around it associations of ineffici-



FROM THE GARDENS.

ency. But actually the words should convey the thought of freshness, adventure, new experiments, and keenness. The ground of this more joyful attitude again is found in learning to make a genuine attempt to master something at least of the psychology of the child or adolescent, so that the religious teaching he receives may not be inferior in method to his secular training.

The students come to S. Andrew's because they want to find their own niches and to develop their special gifts. They all desire the same thing; they all do more or less the same work, but no effort is made to force them into one mould. They are allowed to preserve their own individual tastes and to use their previous knowledge and experience.

The proverbial dullness that accompanies a life of "all work" does not belong to S. Andrew's. The corporate social life led by the students is one of the happiest features of their life.

A few years ago a new branch of work was started. A need had been felt for a place of training for girls who were anxious to undertake Christian social work but had not the necessary education. Under the "Fellow Servant's Scheme" girls of elementary education can come for a preliminary course of training and in-

struction, comprising further education in general subjects, Bible study, and needlework. They receive careful training in the domestic side of institutional life. Some

of them pass out from S. Andrew's to become matrons in social institutions, while some go on to further training for more specialized branches of Church work. This training is quite distinct from that of the students, and is in no sense a training in theology or pastoral work.

This sketch has naturally dwelt upon external activities. It will readily be guessed that the real centre of S. Andrew's, the "power house" behind all its activities, is the chapel. Its beauty, its spaciousness, and its fine proportions by themselves, make it a place set

apart for rest and quietness, where the life of prayer and the life of activity are seen in their right relationship. The daily celebrations of the Holy Eucharist and the daily Offices—perhaps all the more valued because attendance is entirely voluntary—are a constant source of refreshment and strength.

The House is always open to welcome visitors or those who wish to come for a short course of study. There is perhaps no better way of realizing all that life at S. Andrew's can offer than by spending some time under its roof.



EXTERIOR: SHOWING CHAPEL AND ENTRANCE GATE.
(Stephen Cribb.)

An Oriel Window. By the Rev. F. Amcoats.

THIS oriel window in the Old Hall, Gainsborough, is one of the finest in this country, and it has a peculiar history.

Originally, it is supposed, it was a perfect octagon or eight-sided building; only five sides now remain.

It was built by Richard de Gaynesburgh in the fifteenth century as a chapel to the "Old Hall," the manorial residence of Sir Thomas Burgh and his descendants. This Richard de Gaynesburgh, it is interesting to note, did work of similar character in Lincoln Cathedral. The Lancastrian pillage of 1470 destroyed most of this "Old Hall," which was rebuilt in brick and timber style.

The conspicuous and elaborate stone oriel that projects from the centre of the north side of the mansion associates curiously with the timber framing amid which it is placed. It is indeed the only portion of the whole building entirely composed of stone, and is in all respects in strong contrast with the rest of the hall.

The elaborate tracery of its windows, the crocheted finials of its buttresses, the fine scheme of its ribbed gnoings starting from delicate clustered shafts and ending with a coronal pendentive.

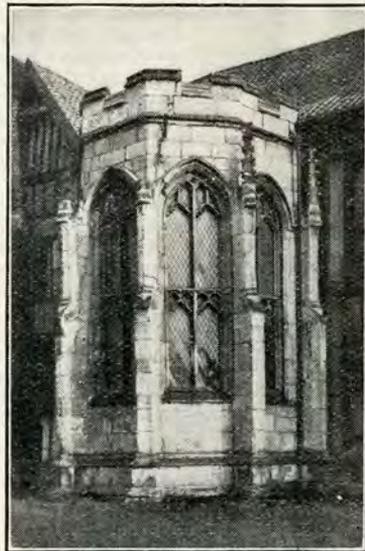
all combine to make it within and without a notable little example of late Gothic work.

Now as to its history. It began as an octagonal private chapel. Then its five remaining sides became the oriel window of a banqueting hall where kings of England have been entertained.

At the end of the sixteenth century the Manor House passed into the hands of the Hickmans, and Rose Hickman permitted the "Pilgrim Fathers" to worship here before they went to America. On August 2, 1759, John Wesley preached in this hall, which had then ceased to be a manorial residence. Soon after this a Mr. Hornby obtained a lease of the hall with a view to establishing a linen factory. This proved a failure, so he made the mansion where sovereigns had been entertained into tenements, the great hall becoming a theatre with the beautiful oriel as the "green room."

In the nineteenth century this beautiful chapel and hall were used as an auction room for sales of furniture and the like, but this portion of the building is now entirely disused and the probability is that ere long it

will come under the control of His Majesty's Office of Works for the preservation of ancient monuments. To what use it will then be put remains to be seen.



Points for Bible Readers.

By the Rev. A. P. Kirkpatrick, Rector of Paget, Bermuda.

II. THE STORY TOLD.

I. PARABLES.

THE word PARABLE at once suggests our LORD's incomparable stories. There is no more effective way of presenting Truth. The **story** lingers in the memory, and the **meaning** penetrates the inquiring mind, the seeking heart. You do not stop to ask, Did it happen precisely like that? The Sower, the Good Samaritan, the Lost Coin, may or may not have been suggested by actual incidents. It matters little.

So it is with the early Bible stories. There are real Parables in the Old Testament (*2 Sam. xii*; *Judges ix. 6*; *2 Kings xiv. 9*). Much is also told without comment which we recognize as folk-lore or legend. Learned Rabbis, collecting the **ancient writings** and **traditional stories** of the race, preserved some things that seem to us childish (doubtless to them also) yet convey to each generation spiritual treasure of great price (*S. Matt. xiii. 52*).

2. "IN THE BEGINNING GOD . . ."

How did the world begin? With GOD, clearly, but there are two views of this even in Genesis. Read the **Hymn of Creation** in Genesis i. 1-ii. 4, and compare it with the more primitive story that begins half-way through verse 4 of chapter ii.

Or we can consider the story of the Flood (found in many parts of the world) where two or three sources are dovetailed together. Behind them, we now know of Babylonian narratives, but the Hebrew writers use the stories to teach **THE LESSON OF GOD'S JUDGEMENT ON MAN'S SIN**. It is most interesting to see how such fragments are used for the spiritual teaching of later ages; but note that in the Song of Moses (*Exod. xv*), a genuine fragment of ancient poetry, you find already (verse 13) the great foundation assurance of Israel's growth in the knowledge of God.

3. MATERIALS FOR HISTORY.

How much fact lies behind the traditions, where legend ceases and history begins, it is impossible to say. In the main stream of the earlier story, Abraham, Jacob, Moses, stand out as real people, but many names represent families rather than individuals. There were ages of tribal wanderings and wars. Some light is thrown on these confusing centuries by modern discoveries in Crete, Palestine, Egypt, Babylonia, and other places, but such things are the background to the story of Biblical history.

The Hebrew stories are a treasure in earthen vessels. They are **part of God's Word, for His Spirit inspired the editors of the story-tellers of Israel** to preserve fragments of ballads, scraps of tradition, notes of speeches and sermons, even of romance (as we might call it) like the books of Ruth, Esther, and Jonah. They are not history in the modern sense, but **a collection of material for the history of God's People and the working out of His Purpose.**

4. THE FORMER PROPHETS.

If you study commentaries you may trace where the old simple story, often full of marvels, always direct and vivid, has been overlaid or added to by devout editors of a later age. You may learn how, for instances, their different names for God, as *Elohim*, Jehovah, or Jahweh ("LORD" in the English Bible), originally gave clues to narratives by different writers; but even in English you may often see how the solemn style of Deuteronomy and the legal style of Leviticus mark out differing editings and collections of prophetic authors.

Where a modern historian uses quotation marks, references, and footnotes the Hebrew made a patchwork of earlier writings or traditions. Notes or comments were added down the ages. Any commentary will show this at work in the books of Samuel, which embody differing stories of the establishment of kingship in Israel.

Note as important that in the books of Joshua, Judges, Samuel, and Kings **the history is written from the prophetic standpoint, to teach the dealings of God with His people.** In the Hebrew Bible these books are called the "Former Prophets" to distinguish them from the latter prophets, Isaiah, Jeremiah, Ezekiel, and the Book of the Twelve (minor) Prophets.

N.B.—Chronicles, Ezra, Nehemiah, belong to times much nearer the Christian era, and reflect the "Priestly" outlook of a worshipping "congregation." Like Daniel, they are among "the Writings" (see Paper I) not the Prophets.

5. HISTORY WITH A PURPOSE.

Study the stories alongside of the direct teaching in the Prophets, to learn how God trained Israel for its mission to the world, and how—"God's is the Gift"—the spiritual insight of the great religious leaders led on the Chosen People step by step to that noble Faith on which the Gospel is founded.

Always the religious purpose is clear. The heroes of old are celebrated because in some way it was seen that they fulfilled **the divine Will. The Hebrew had an overmastering sense of the immediate power and guidance of God.** Secondary causes are passed over. (See *Amos iii. 6*; *Isa. xlv. 7*.) Actions of which we disapprove, in the light of CHRIST's teaching, are sometimes attributed to the will of GOD. Thus, we find that a curse is invoked upon enemies; the writer believing that they are the foes of God and righteousness.

Yet all through these records, if we let ourselves be guided to see it, **there is a steadily growing sense of the holiness of God and of the moral standard He requires of His People.** "From beginning to end the gist of the Bible is, Man, a pilgrim and sojourner with holy, loving God."

(To be continued.)

LENT.

JUST six short weeks I have till Easter Day
Yet in it I would grow, LORD, if I may,
One flower of grace within my soul, to bring
To Thee at Eastertide for offering. v. A. H.

Church Life To-day: Some points of Current Interest.



THE LATE
DR. T. A. LACEY.
(Elliott & Fry.)

By the death of **Dr. T. A. Lacey** in his seventy-eighth year the Church has lost a striking and in some ways a unique personality. He was educated at Balliol College, Oxford, and ordained in 1876. Though a considerable part of his ministry was spent in pastoral work, he was primarily a scholar, and it was by his scholarship that he could best serve the Church. His efforts, in conjunction with his friend the Abbé Portal, towards reunion with Rome were frustrated through the opposition of the English Roman Catholics, but he was nevertheless instrumental in bringing about a better understanding of the English Church among Roman Catholics abroad; and in later years his book, *Unity and Schism*, was a valuable contribution to the cause of Christian unity. He was author of a number of other books, and his contributions to the press were always interesting, for he was not only a learned scholar but an original thinker, with a remarkable gift of throwing new light on familiar topics. He was also a brilliant speaker who could always be trusted to say something unexpected.

Dr. Lacey was appointed Canon of Worcester in 1918, and represented the Chapter in Convocation from 1922 to 1929.

SOME years ago a fine series of paintings was discovered on the walls of the north aisle of the ancient parish church of **South Newington**, Oxon., the subjects including the Annunciation, our LORD and His Mother, and the Martyrdom of S. Thomas of Canterbury. Further important finds of paintings dating from the fourteenth century have now been made in the nave; and South Newington may now boast that it possesses one of the finest sets of mediaeval paintings to be seen in the whole of England.

THE **Bishop of Ontario**, the Right Rev. C. A. Seager, D.D., has been elected Bishop of Huron in succession to the late Most Rev. David Williams who was also Archbishop and Metropolitan of Ontario. Dr. Seager is a Canadian by birth. He was ordained in 1896 and worked almost exclusively in the Diocese of Toronto before his consecration as Bishop of Ontario in 1926.

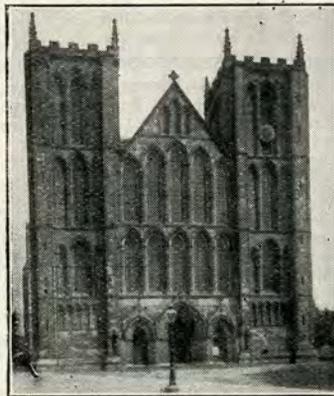
THE **Ven. J. M. A. Graham**, who died after having been knocked down by a motor car, had been Vicar of Trentham and Archdeacon of Stoke-on-Trent

since 1908. Mr. Graham was educated at Rossall and at Brasenose, Oxford, and was ordained in 1878 to a curacy at S. George's, Newcastle; and he was afterwards Vicar of S. Paul's, Burslem, 1882-1901, and of Shrewton-with-Maddington, 1901-8. At the time of his death he was eighty years old.

"A WONDERFULLY happy though very strenuous eight weeks" is the description given by the **Bishop of St. Albans** of his recent visit to the United States. In his monthly letter to his diocese he writes:

"Out of the fifty-four days actually in the country, I had seven days on which I neither travelled nor spoke, though on three of these I had to spend some time in preparing lectures or sermons. On the forty-seven other days (and nights) I spent one hundred and fifty-six hours—i.e. thirteen days or nights—travelling by train. I covered over four thousand five hundred miles on the railroad, and did about five hundred miles by car, and spoke seventy-five times, besides twice on the ship, going and coming, and managed to keep fit and well in spite of it!"

At the meeting of the Ripon Diocesan Conference, the Dean of Ripon, Dr. C. Mansfield Owen, announced the success of his appeal for £10,000, for the **renovation of Ripon Cathedral**. The appeal was launched in September, 1928, by the Dean and Chapter, and the fund reached £9,000 two years later. In May last, the Dean was able to state that only another £700 was needed. The particular purposes for which the money was required included the repair of ten large clerestory windows in the nave. Valuable books, including those printed by Caxton, were mildewed, and needed expert treatment. New heating and lighting apparatus was required, and it was felt that a capital of at least £4,000 was necessary for a fabric fund to cover the cost of special repairs. The work for which the fund was raised is now almost finished.



RIPON CATHEDRAL: WEST FRONT.
(Frith & Co.)

FEW choirmen can have equalled the record of the late **Mr. John Russell**, who for sixty-two years had sung in the choir of one church. Throughout that period, except when on holiday or in sickness, he was never absent from his place in the choir of S. Barnabas', Pimlico. Mr. Russell was an enthusiastic admirer of the Gregorian chant, and was for many years on the Council of the Plain-song and Mediaeval Music Society.



THE LATE
MR. JOHN RUSSELL.

THE Bishop of London has appointed the **Rev. H. Ross**, lately Vicar of S. Alban's, Holborn, as one of his hon. chaplains, especially in regard to his work with the S. Barnabas Guild of Nurses, of which the Bishop is President. The Guild now numbers five thousand members and three hundred and eighty priest-associates.

THE **Rev. H. W. Blackburne**, formerly Vicar of Ashford, was recently installed as a **Canon of Windsor** in succession to the late Canon J. N. Dalton. Mr. Blackburne was conducted into the choir by the other canons—Dr. Nairne and the Rev. A. C. Deane—and was placed in his stall by the Dean of Windsor. The Military Knights of Windsor were present in uniform.

BISHOP Fyffe (formerly Bishop of Rangoon) in an address at a Memorial Service for the late Rev. W. H. Jackson, the **blind missionary priest** who died recently in Burma, said:

"We gave Burma a gift that Burma will have for ever. That was the power of his life. The old poet wrote of his blindness, 'They also serve who only stand and wait.' There was no stand or wait about Jackson. It was 'up and be doing.' To pity his 'infirmity' was to insult him. Both for himself and his pupils he claimed an active and useful place in life. It is because he was uncompromisingly thorough in what he did that he takes his place among those Englishmen who have carried a power which is of such great value to nations like Burma, to whom Englishmen, in God's Providence, have gone. It was that precious gift of British character consecrated to God that Jackson took to Burma. . . ."

"They wanted a priest who would take up Fr. Jackson's work, and learn to know and love the people, and to think and to pray with them. He felt that they would not look in vain in the Church for a successor."

Our Query Corner.

Hints for some of our Correspondents.

*. * **RULES.**—(1) All anonymous correspondence is destroyed unanswered. (2) True names and addresses must be given. (3) No names are published. (4) Persons desiring, if possible, an immediate answer, should enclose stamped and addressed envelope, with their question, but they must give the name of the local Parish Magazine to which they subscribe. (5) Attempts will be made to answer all reasonable questions in such cases, and to deal as far as possible with others of the same class if sent for answer in these columns; but it must be recollected that THE SIGN goes to press very much earlier than the local magazine, and that it is impossible to answer all questions here. (6) Those who are answered—and others—are asked to recollect that many of the questions are such as can only be adequately answered in a large treatise: our notes are simply "rough charts" to serve till a larger map can be examined. (7) The pages marked THE SIGN are a general Church Magazine, and the local pages only are edited by or under the direction of the Incumbent of each Parish. *.

2354. Should Church people go to entertainments in Lent?

Lent is a time set apart by the Church for repentance and self-discipline, and most people who try seriously to observe this season make a rule which they believe will help them to attain these ends. The rule, of course, will differ according to the circumstances of each individual, and whether or not abstinence from all amusements be included is a matter for each person to decide for himself. If your particular circumstances make it hard for you to come to a definite decision it might be well to consult your parish priest, or some friend upon whose judgement you can rely.

2355. What reason is there for using the "Benedicite" in Lent?

Apart from tradition (which is by no means a bad reason for doing things in themselves not objectionable) the following reasons apply to the use of the *Benedicite* in Lent.

It makes a change, and there are now some excellent musical settings to it. It is appropriate to springtide. It links the Church to the centuries just before and after our LORD's coming, as a Jewish hymn found in the Greek Bible (see *The Old Testament: An Outline of Great Facts in its Story*, Oxford Booklet No. 18, price 4d., for explanation of this). In Christian rites which appear to be early it is not only placed in the daily service of Lauds, but actually in one rite (Mozarabic) it was directed to be sung every day in Lent. Probably this was why it was made an alternative in the English Matins to the later hymn *Te Deum*.

2356. Should there be a local by-law allocating a certain number of seats to members of either sex on our Parochial Church Council? Is the Secretary an *ex officio* member of its Committees?

1. No provision has been laid down by law as to the proportion of the sexes among the elected members of the Parochial Church Council, and as far as we know no decision has been given by any authority on the point. We assume, therefore, that the electors at the annual meeting are free to decide the matter for themselves.

2. The Legal Board of the Church Assembly has laid down that the secretary of the Council is not *ex officio* a member of any of its committees. If, therefore, the Council wishes him to be a member of any particular committee it should appoint him to it in the same way as it appoints the other members of the committee.

POINTS FOR CHURCH PEOPLE.

*O LORD, pardon what I have been,
Sanctify what I am, order what I
shall be,
That Thine may be the glory,
And mine the eternal salvation,
For CHRIST'S sake. Amen.*

FEBRUARY, 1932
(LEAP YEAR).

Date. **THE GREATER FEASTS.**
2, Tu. Purification of the Blessed Virgin Mary.
7, S. Quinquagesima.
14, S. First in Lent.
21, S. Second in Lent.
24, W. S. Matthias, A.M.*
28, S. Third in Lent.

* See Local Notices. In Leap Year some Churches keep this Festival on the 25th.



DAYS OF FASTING OR ABSTINENCE.

All weekdays in Lent are thus marked. In practice, the Bishops usually suggest observance of Wednesdays and Fridays especially, by all Church people not excused for obvious reasons. Some extra form of self-denial, almsgiving, and prayer is possible to almost every one: the point of it all is a "spiritual stocktaking" at a definite time, whereby (1) repentance as needed may be taken in hand with a view to greater devotion to God and our neighbours; (2) strength may be sought "in CHRIST" for life and death here; with (3) preparation for the hereafter.

ASH WEDNESDAY,

Feb. 10, A "greater Fast."

" 17, 19, 20, *Ember Days*, when special prayers should be added for the Clergy, and for those about to be ordained Deacons or Priests.



COMMEMORATION.

3, *Anskar of Sweden*, Bp., 864.

2357. Can the children of voluntary schools attend church during the time of religious instruction? Should notice be given to the Education Authority?

The managers of voluntary schools can withdraw the children during the time of religious instruction for the purpose of attending church. They must, however, be back in school in ample time for the registers to be completed by 9.45 a.m.

The requirements of particular local educational authorities as to notice may possibly differ; but in any case

it would be an act of courtesy to inform the authority of the days when the children are so withdrawn.

2358. Can money directly subscribed by Church people to a fund be diverted from it to other purposes?

It is part of the duties of the Parochial Church Council to administer the money raised for Church purposes, and within limits we suppose it has power to apply such money as it thinks to the best advantage. If, however, money is expressly given (or "ear-marked," as the phrase is) for a particular object, we do not think it should be diverted from that object without the consent of the donors. If this has been done we suggest that a courteous letter might be written to the Council, to be read at the next meeting. In this way attention would be drawn to the matter, and if any mistake had been made it could be put right.

2359. Can I leave money for keeping graves in order?

Not directly. You can arrange for a payment to be made conditionally on the graves being kept in order. The authorities of one cemetery, known to us, receive money from the relatives and invest the total so received to provide particularly for the care of graves belonging to the subscribers, and the clerk of the cemetery undertakes to see that this is done.

2360. Can parties married in the register office subsequently receive a blessing in church? If so, what is done?

If the essential form of marriage, viz. the parties taking one another as wife and husband in the presence of witnesses, is followed, the marriage in a register office of a baptized man and woman, between whom no impediment exists, is as valid as if it were celebrated in church. Therefore it cannot be repeated. But for Church people to marry in such circumstances is a "breach of Church discipline," and if they have done so they should seek the blessing of the Church on their union as soon as possible. There are also instances in which devout people are obliged to be married by civil authorities and still desire the blessing of the Church.

The details of the form of blessing would be decided by the officiating priest. A convenient form is to begin at the prayer, "O Eternal God, Creator and Preserver of all mankind," in the Marriage Service, and to continue to the end. It is hardly necessary to point out that no record of this blessing would be made in the marriage register of the church.

TO CORRESPONDENTS.—All communications as to the literary and artistic contents of this Magazine should be addressed to the Editor of THE SIGN, A. R. Mowbray & Co. Ltd., 28 Margaret Street, Oxford Circus, London, W.1.

Every care will be taken of MSS., sketches, or photos submitted, but the Editor cannot be responsible for accidental loss. All MSS. should bear the author's name and address. If their return is desired in the event of non-acceptance STAMPS to cover the postage must be enclosed. Letters on business matters should be addressed to A. R. Mowbray & Co. Ltd., at their London House as above.

"All that is Beautiful

shall Abide for Ever."

The Garden of Memories

GOD'S ACRE is indeed a Garden of Memories so that Memorials erected are in



harmony and careful consideration should be given to the natural surroundings.

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As recommended in the Report of the Central Council for the Care of Churches.

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- (2) "Memorial Brasses and Bronzes." (4) "Teak Wood Calvary-Crosses."
- (2a) "Stained Glass Church Windows." (5) "Garden of Memories," (Showing Old English Sundial and Bird-Bath Memorials.)

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Every sufferer can have a ten days' supply FREE OF ALL CHARGE. Send your name and full address to Mr. A. Richards (Dept. 187), 50 Gray's Inn Road, London, W.C.1. Write to-day, as this offer may not be repeated.

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Church of St. John the Baptist

Kingston Road and Woodbine Avenue
CANON W. L. BAYNES-REED, D.S.O., Rector

Services in Lent, 1932

Special Preachers on Wednesday Evenings

- Ash Wednesday, February 10—Rev. W. H. White, M.A., Rector St. Mark's, Parkdale.
February 17—Rev. Canon Fidler, M.A., Rector St. Clement's, Eglinton.
February 24—Rev. Gordon Hern, M.A., Church of the Nativity.
March 2—Rev. Canon Hartley, R.D., Rector St. Matthias' Church.
March 9—Rev. H. T. Archbold, M.A., Rector St. Jude's Church.
March 16—Rev. H. P. Charters, L.Th., Rector St. Cyprian's Church.

Special Preachers in Holy Week

- Monday—Rev. J. A. Robinson, M.A., Rector St. Phillip's Church.
Tuesday—Rev. N. Clarke Wallace, L.Th., Rector St. Nicholas' Church.
Wednesday, Rev. Canon Sawers, M.A., Rector St. Matthew's Church.
Thursday—Rev. John Bushell, M.A., Director Chaplain Service.
Good Friday, 10.30 a.m.—Rt. Rev. J. R. Lucas, D.D., Warden Church Army.
8 p.m.—Rev. F. J. Nicholson, L.Th., Nathanael Institute.

Ven. Archdeacon Fotheringham will preach each Sunday morning in Lent, except the 5th Sunday (March 13th.)

Service on Ash Wednesday, 10.30 a.m.

Holy Communion every Sunday at 8 a.m. and at 11 a.m. on the first and third Sundays of the month.

Holy Communion every Thursday morning at 10.30 with special intercessions for the sick.

Baptism every Sunday at 4 p.m.

Children's service each Monday at 4 p.m.

Litany and Reading each Friday at 4.15 p.m.

The Rector may be interviewed any morning in his office in the Parish House.

A Confirmation Class each Thursday in the Church at 8 p.m., commencing February 25.

The only visiting preacher in January was Canon Vernon, General Secretary of the Council for Social Service, who preached at the morning service on January 17th.

W.A. REPORT FOR JANUARY, 1932

On January 13th our Members met together for the first time in the New Year, when nomination of officers took place, and refreshments were served at the close of the meeting. Elections were held at the annual meeting on January 20th, when we had the pleasure of hearing our Diocesan President, Dr. Cartwright, who, after hearing reports from the various departments, commented very favorably on the same, and urged us to keep up the good work of aiding our missionaries, and to pray earnestly for the Conference at Geneva. The Officers for the following year are as follows:

Rector's Representatives—Mrs. Allen and Mrs. Davidson.
President—Mrs. Southgate.
1st Vice-President—Mrs. Bailey.
2nd Vice-President—Mrs. Turff.
Cor. Secretary—Mrs. Punchard.
Recording Secretary—Mrs. Rogers.
Treasurer—Mrs. Stewart.
Dorcas Secretary—Mrs. Perks.
E.C.D. Secretary—Mrs. Martin.
Living Message—Mrs. Peachey.
Educational Secretary—Mrs. Pratt.
Junior Superintendent—Mrs. Cartledge.
Little Helpers—Mrs. Gascoigne.
Social Service—Mrs. Fisher.
Reporter—Mrs. Hamly.
Flower Secretary—Mrs. Bailey.
Telephone Convenor—Miss Long.

There were 72 paid-up Members on the Roll for 1931. Eight have left the Parish, and one has been called to higher service. Included in this total membership are twenty Life Members, with one new one (Mrs. Jose), who has since moved out of the city, but has not severed her connection with the W.A. here, and one member (Mrs. Buck) who passed away in the Fall. There were 29 meetings, with an average attendance of 32, eight executive meetings and an average attendance at the Board meetings of eight. Several teas, showers and luncheons were held for the benefit of the Branch, with our annual picnic in June at Mrs. Turff's home, in Scarboro.

Two invitations to visit St. Saviour's and St. Aidan's Branches were accepted by many of the members, and very much appreciated.

The annual Spring Sale in April netted us the sum of \$125.57.

There were three bales packed. One to Old Sun's School, one to Little Pines Reserve and one to Sioux Mission, Manitoba. Besides these, we sent a large quantity of new and second-hand clothing to the West, on request for the needy in that part of Canada.

W. J. STRATTON

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Prompt Attention Given to Repairs

Remember your Church in your Will

I give and bequeath to the Rector and Churchwardens of St. John's Church, Norway, Toronto, the sum of \$..... free of legacy duty.

The October Board meeting was held in St. John's and was a very important occasion for all of us, for 450 communicants were present for the service, and his Lordship, the Bishop, was the Celebrant.

The W.A. Booth at the Bazaar brought in the sum of \$138.67 for the Building Fund.

The Little Helpers' Tea, held by the Rector and Mrs. Allen on November 3rd, was well attended by our youngest W.A. members with their mothers; collection being \$49.75.

The Special Day of Prayer on December 2nd was observed by our members, also All Saints and St. Andrew's Day, when services were held in the Church; the Rector officiating.

The Juniors held a tea on December 11th and displayed their work for the Xmas Bale.

Xmas Calendars sold	80
Xmas W.A. Cards sold	79
Living Message subscribers	62

While not being able to give as much as usual to other Missionary objects, we have done our best, and feel satisfied that our Pledges have been met in full, and we have come out with a small balance of \$1.99. May our efforts be doubled for the cause of Missions in 1932 and may we ask for more women of our Church to join our ranks.

REPORT OF THE MOTHERS' UNION

The Mothers' Union held their monthly meeting in the Ladies' Parlour on January 28th, with the President in the chair, and nearly 40 members present.

A suggestion put forward that we furnish a maternity bag for the use of the needy in the Parish was unanimously received.

We decided to ask for another "Link" with the Homeland; one of our members desiring to link with her old Home Parish.

Our membership is steadily growing and we should be glad to welcome all mothers in the Parish.

Come over and join us on the 4th Thursday in the month, at 2.30 p.m., for a quiet hour of prayer. "Union Is Strength."

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 CHOICE MEATS, POULTRY, Etc.
 2222 QUEEN ST. EAST
 A1 Quality.
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YOUNG MEN'S BIBLE CLASS

Owing to the rush during the Xmas and New Year season the usual report from this Class was unfortunately not directed to the Parish Magazine. We were, however, very kindly mentioned in the article, as written by Miss Shotter, and can only say we were very pleased indeed to do what was done, and hope for ability to do more next year.

The Annual Report as presented by the Class Treasurer, Mr. "Bill" Empringham, at the Vestry meeting, was a most satisfactory one. The Class depends entirely upon the free-will offerings of its members for its receipts and has employed no other means of raising funds. Of the total receipts \$398.26, no less than \$309.65, 90 per cent. was given or designated for Church and Charitable purposes; the Class operating upon the other 10 per cent., with even some of that on hand. We are indeed proud of this record.

Our "Active" membership now stands at 81. No less than five young men joined our Class on January 17th.

An interesting item concerning our membership is that we have the following "sets" of brothers:

- 1 set of 5 brothers—Binns brothers.
- 2 sets of 3 brothers—Beacon and McBeth bros.
- 9 sets of 2 brothers—Bailey, Clark, Hammersley, Martin, McIlroy, Norman, Rumley, Walton and Warburton brothers.

Thus the "Brothers" alone account for 29 Class Members, which would make a Class by itself.

We meet in the Church every Sunday at 3 p.m., and for Corporate Communion on the second Sunday of each month at 8 a.m.

In spite of growing numbers we still have room for many more members on our roll.

The annual Banquet will likely be held during the week of April 3rd, when we hope for a repetition of last year's Memorial Night.

EVENING BRANCH, WOMAN'S AUXILIARY

The Evening Branch of the W.A. have just completed a most successful year.

While the membership is small (only seventeen), there has been an average attendance of fifteen at the meetings.

We have held twenty-nine meetings during the past year. Eight of these have been business ones.

The work during the year has resulted in two bales being completed.

The Spring Bale went to the Indian girl, Elizabeth Waterchief, and consisted of a complete personal outfit and a supply of bedding. The value of this bale being about \$97.00.

NORWAY NURSERIES **F. & M. DAMES** LANDSCAPE GARDENERS

Rose Bushes, Plants, Bulbs
 Gardens and Graves Planned and Cared For
 Fertilizers
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 (Corner Woodbine-Kingston Rd.)

Our Fall Bale, valued at \$15.00, was sent to the White Settlers and consisted of good used clothing, as well as a number of toys given by the members.

The amount of money received during the year was \$197.55 and the total expenditures, including pledges, amounted to \$190.00 and are as follows:

Paid to the Diocesan Treasurer—	
Paid Pledges	\$40.00
Hospitality Fund	2.00
Expense Fund	2.00
Fees	4.25
Dorcas Work	57.00
'Teen Age W.A. Camp	10.00
To the Parish Association	55.30
Calendars	10.00
Church Furnishings	4.45
Thank Offering	5.00
Total	\$190.00

This leaves a credit balance of \$7.55.

We are looking forward to a very busy and interesting year during 1932.

The Officers have been elected, and already the sewing for the Spring Bale is under way.

During Lent our meetings will be held after the Wednesday Evening Service. We would like all our members to attend the service if possible.

New Members will be made most welcome at any of our meetings.

NEW RECTOR'S WARDEN

Mr. Frank F. Hull, who has acted as Rector's Warden the past year, has asked to be relieved of his office and the Rector has reluctantly acquiesced. In his place the Rector has appointed Mr. F. M. Mathias, D.S.O., Manager of the Bank of Commerce, at Dovercourt Road and Van Horne Street. Mr. Mathias has been a member of the Congregation for a long time and has had an interesting career. A Welshman by birth, he was with the Bank of Commerce in Mexico when the Great War broke out. He immediately left for England and served with distinction with the Imperial Army in the Welsh Regiment. Enlisting after training with the rank of 2nd Lieutenant, he attained the rank of acting Lieut.-Colonel. He was twice wounded, was mentioned in despatches for "gallant and distinguished service on the field" and was appointed a companion of the Distinguished Service Order.

"For conspicuous gallantry and devotion to duty. He took command of the battalion after the commanding officer and second in command became casualties. He displayed a thorough grasp of the situation, keeping in touch with the brigade

headquarters and continually readjusted the line under heavy fire. He was wounded early in the action, but continued to carry out his duties with the greatest courage and determination."

London Gazette, 5th July, 1918.

We are fortunate in having Mr. Mathias as our warden and can feel that our financial interests will be well served by him.

35TH TORONTO GROUP BOY SCOUTS

Officers 1932

GROUP COMMITTEE

- Chairman—Mr. G. H. Riddolls, 61 Benlamond Ave.
- Vice Chairman—Mr. G. E. Dodd, 524 Kingston Rd.
- "Mr. Geo. D. Adams, 22 Heyworth Cres.
- "Mr. Alfred E. Nursey, 44Maughan Cres.
- "Mr. J. R. Kennedy, 1673 Kingston Road.
- "Mr. H. B. Beerman, 19 Keystone Ave.
- "Mr. Dalton Strype, 265 Glenmanor Drive E.
- "Mr. Jas. H. Atherton, 98 Kenilworth Ave.
- "Mr. Walter F. Cook, 107 Rainsford Road.

GROUP OFFICERS

- Chaplain—Rev. Canon W. L. Baynes-Reed.
- Honorary S.M.—Mr. Geo. D. Adams.
- Group S.M.—F. Arthur Willet.

WOLF CUB PACK

- C.M.—Mr. Frank Phillips.
- A.C.M.—Mr. Maurice Hoare.
- A.C.M.—Miss Marjory Boyle.

BOY SCOUT TROOP 35TH

- S.M.—Mr. Alfred W. Nursey.
- A.S.M.—Mr. Wesley Draper.
- A.S.M.—Mr. Leonard Fox.
- A.S.M.—Mr. Howard Keffer.

BOY SCOUT TROOP 37TH

- S.M.—Mr. Allan Cook.
- A.S.M.—Mr. Bruce Richardson.

ROVER SCOUT CREW

- R.L.—Mr. F. Arthur Willett.
- Sr. R.M.—Mr. Ross Campbell.

On Friday, January 15th, the Church School sponsored an enjoyable variety entertainment in the Parish House. It was under the direction of Miss Clara Paget, and was built around the dramatic work of her pupils. Besides presenting a short play, they presented various individual numbers. Assisting them were vocal soloists, including Miss Pring of the choir. Mr. Stanley McBeth delighted with several offerings with his accordian, and Mr. Bowker did two musical monologues. The Church School wishes to thank all who assisted in making the evening a success. As a result of the proceeds, \$30 was turned over to the Rector to assist in relief of the unemployed.

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WARDEN'S REPORT—JANUARY 31, 1932

Receipts

Offertory—8 a.m.	\$ 18.54
Envelopes	324.52
Open	308.30
Missions	126.70
Social Service	14.13

\$792.19

Disbursements

Stipends and Salaries	\$509.99
Gas, Electric and Phone	53.00
Sundries and Supplies	156.85

\$719.84

PARISH HOUSE BUILDING FUND

Balance—Jan. 1, 1932	\$ 54.59
Rent of Hall	178.50
Men's Club	100.00
Donation	2.00
Sundries	\$ 15.36
Balance—Jan. 31	319.73

\$335.09 \$335.09

ORGAN FUND

Balance—Jan. 1, 1932	\$238.82
Envelopes	20.70

\$259.52

UNEMPLOYMENT FUND

Balance—Jan. 1, 1932	\$77.60
Donation	2.00

Balance Jan. 3\$79.60

ADVISORY BOARD

Rector.

Mr. T. W. Turff, People's Warden.

Mr. F. W. Mathias, Rector's Warden.

A. H. Fisher,	F. F. Hull,
A. M. Stretton,	G. E. Dodd,
F. V. Philpott,	W. J. Stratton.
M. E. Roberts,	Harold A. Mills,
G. M. Porter,	H. E. Mole.

Mrs. W. J. Stratton.

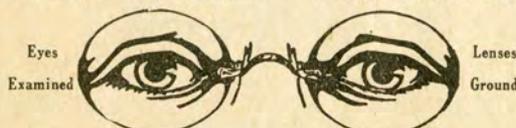
Miss Myrtle Down.

Vestry Clerk—F. E. Belsham.

Some people make the world; the rest just come along and live in it.—Dean Robert Russell Wicks.

I don't believe that everything that is new is bad. I only object to the modern view that everything old is stupid.—Sir Ernest Benn.

J. W. DEE OPTOMETRIST AND OPTICIAN



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HO. 9397

Baptisms

- Jan. 10—Lorraine Alice Fowler.
 Jan. 17—Kenneth James Coulter, Marguerite Grace Gee.
 Jan. 24—Evelyn Grace McMillan.
 Jan. 31—Douglas Frederick Arthur Penstone, William Cornelius McIntyre, Robert George Tomlin.

Marriages

- Jan. 7—John Alfred Potts and Ruth Isabelle Bulmer.
 Jan. 8—Gerald Frederick Hastings and Audrey Victoria Harrison.
 Jan. 11—William Austin Pick and Muriel Jean Cameron.
 Jan. 18—Horace William Little and Susan Jane Stonehouse.
 Jan. 18—Lawrence Reynolds and Phyllis Marguerite Harper.
 Jan. 23—Arthur Augustus Palmer and Isabel Ida Wood.

Burials

- Jan. 2—John Thomas Fray.....65 years
 Jan. 7—Alfred Montague Sanderson.....63 years
 Jan. 7—Guy Arthur Sherburne.....43 years
 Jan. 12—Rose Ada Barton.....66 years
 Jan. 13—Elsie Susan Gilbert.....48 years
 Jan. 13—Jane Elizabeth Marshall.....36 years
 Jan. 14—Catherine Till.....42 years
 Jan. 15—Christina Hughes.....64 years
 Jan. 16—Jacqueline Head.....17 months
 Jan. 16—Emily Young.....58 years
 Jan. 20—Alexander Thompson.....48 years
 Jan. 21—Louis Daniels.....73 years
 Jan. 23—Sarah Ann Fisher.....70 years
 Jan. 23—John Walker.....10 months
 Jan. 25—Susannah Jane Thompson.....81 years
 Jan. 25—James George Galloway.....52 years
 Jan. 25—Elizabeth Cooper.....83 years
 Jan. 30—Oswald Arthur Johnson.....59 years
 Total interments in Cemetery for month—126.

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