

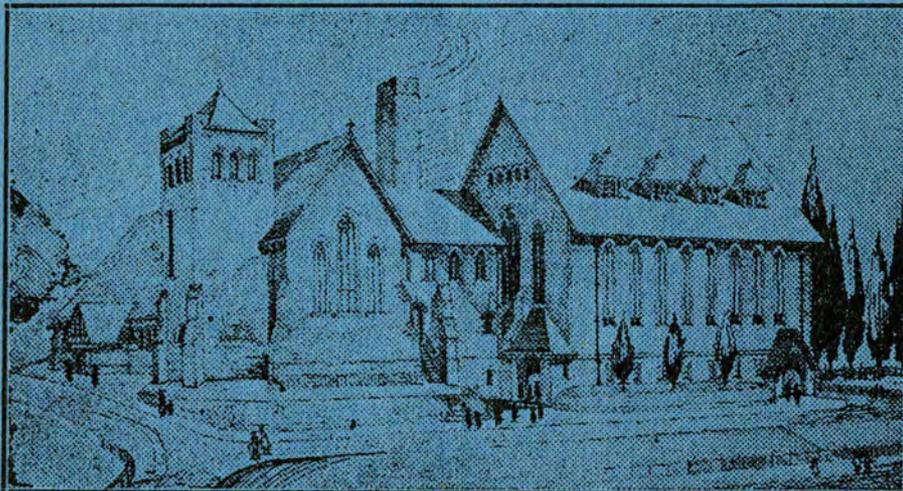
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# CHURCH of ST. NORWEGIAN BAPTIST Norway PARISH MONTHLY

Vol. 10

September, 1932

No. 119



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**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.

The church is open daily for private prayer, rest and meditation

# St. John's Parish Monthly

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Associate Editor—HEDLEY PEZZACK, 315 Kenilworth. HO. 7152

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## Rector's Letter

September, 1932

Dear Brethren:

It was my good fortune this summer, on the only Sunday off which I had, as it happened, to be present at the official opening of the new Welland Canal at Thorold. It was a gala day and I must say that as a Canadian I was thrilled at the work of my fellow countrymen.

Of course I think that we in Canada, residents in a country of big distances must have an inspiration from our surroundings to do big things, consciously or unconsciously we take our viewpoint from our immediate surroundings. And so it is that we as Canadians living in a country of great spaces, great lakes, great rivers and great mountains, are inspired to things on a great scale, and to overcome great natural obstacles.

And certainly when we look back over our history as a nation, we Canadians have done great things. The building of the first great trans-continental railroad, the C.P.R., was a tremendous event in our history calculated to have a great effect in linking together the scattered provinces and making the country one homogeneous nation.

There were tremendous difficulties to overcome and great opposition to be met—but today it is an accomplished fact and the engineering difficulties overcome in the mountains are tribute to the ability and energy of our people.

And here we were today to witness the opening of the new Welland Canal—an up-to-date canal capable of passing our largest boats—replete with everything that modern science has produced to facilitate the handling of vessels in this way.

It was not the first canal, for the first had been inaugurated a hundred years ago. The canal has been enlarged and improved several times. It is up to the moment now.

Rightly they paused on that opening day to recall the memory of Wm. Hamilton Merritt, the originator of the idea of the canal, and the builder of the first one.

The Mail and Empire of this date, quoted an interesting address delivered in the legislature in 1825 by the Hon. and Rev. Dr. Strachan, Rector of St. James Cathedral, and later Bishop of Toronto.

"He needed political support as much as he needed cash, and he got both from the fighting rector of York. Speaking in the Legislative Council in support of the bill, Dr. Strachan said:

"The natural advantage of the ground, combined with the inexhaustible supply of water are such as no other canal ever had and such as can be found for no other canal; and when finished it will be one of the greatest works ever offered by any country or any nation. No work in Europe or in Asia, ancient or modern, will bear a comparison with it in usefulness to an equal extent of territory; and it will yield only to the canal which may hereafter unite the Pacific with the Atlantic through the Isthmus of Darien. But each undertaking has its own peculiar advantages and the Welland Canal will possess some advantages over the proposed canal at Darien. The Pacific is already accessible by navigation around the Cape of Good Hope or Cape Horn, but the interior seas of North America, which contain more than half the fresh water on this planet, and the fertile and extensive shores of which are destined to be peopled by an active, an intelligent and an enterprising race—boasting their descent from England and perpetuating her language and her institutions. These interior seas can be approached only through the Welland Canal."

"John Strachan has long passed on; the original Welland Canal has vanished as have its successors; but the great canal envisioned by the rector of York has thrown open the inland seas to the St. Lawrence, which as a result of the Deep Waterways Treaty should become the greatest channel of commerce in the world."

Here are some facts and figures about the new canal:

Welland, Aug. 6.—Some of the dimensions and notable features of the new Welland ship canal, opened to-day are:

Number of lift locks, including guard lock—8.  
Useable length of locks—820 feet.  
Useable width of locks—80 feet.  
Depth of water on sills—30 feet.  
Lift of locks—46½ feet.  
Height of lower mitre gates—82 feet.  
Greatest height of lock wall (between locks 4 and 5), 10.8 feet.  
Width of bottom of prism—200 feet.  
Width at water line—310 feet.

Navigable depth, minimum—25 feet.  
Approximate weight of metal in each leaf lower gate—454 tons.

Total estimated weight of metal in valves of locks and weirs and their machinery—3,800 tons.

Total estimated weight of metal in lock gate with their fixed parts and machinery—23,000 tons.

Estimated connected motor load for operating canal and Port Colborne elevator—1530 h.p.

Time required to fill lock—8 minutes.

Approximate time for vessel to pass through canal—8 hours.

Total lift—326 feet.

Length—25 miles.

Number of railway and highway bridges across the canal—21.

I saw the S.S. Lemoyne of the Canada Steamship Company, pass through lock 6, with 571,000 bushels of wheat. To get a comparison of her size our own S.S. Cayuga is 306 feet long and has a gross tonnage of 2,196, while the Lemoyne is 633 feet long and has a gross tonnage of 10,480.

We listened to the congratulatory speeches of the Governor General, Lord Bessborough and some of the delegates to the Economic Conference, Baldwin, Thomas and others.

We thrilled at the sights of the day and the vista of greater things to come when the St. Lawrence water way is completed.

Already the tonnage passing through the Welland Canal is greater than that of the Panama or the Suez Canals. The future holds great possibilities for us with world expansion. Just as our forefathers faced the problems of their day so must we. We need big men with vision and we need big men in every day life—big in their ideas of right and wrong, big in their ideas of honour and self-respect, big in their attempts to fulfil their obligation to God and their fellow men.

Each one of us is contributing by our daily life to the make up of the national character. The question is are we contributing of our best? Are we safeguarding by our daily life the future of the generations to come?

Ever your friend and Rector,

W. L. BAYNES-REED.

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from Lohengrin, the other arguing it was the Prelude from Meistersinger. To settle the question one said he would go and see the announcement board. Shortly returning, he said to his companion, "We are both wrong, it's Refrain from Spitting."

#### JAMES WALTER ATHERTON

Death came with startling suddenness to Mr. J. W. Atherton, 160 Hammersmith Ave., on Tuesday, Aug. 2nd.

Mr. Atherton had been driving out in his car during the evening with some of his family and



was engaged in a game of contract bridge when he was suddenly smitten with a cerebral hemorrhage and died within a very few minutes.

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Born in London, England, he came to Canada at the early age of 17 years and had been in Toronto ever since save a few years at St. Thomas.

He was with the Wm. Davies Co., for over 20 years and resigned to go to St. Thomas where he was a partner in the St. Thomas Packing Co. He returned some six years ago to Toronto and since then he held a responsible position with the Loblaw firm and was connected with them at the time of his death. He filled the office of Church Warden in the years 1915-16-17 and 18.

A consistent church man, a devoted husband and father, he was held in the highest esteem by the whole community.

The large attendance of business men at his funeral in the church testify to the esteem in which he was held.

He was laid to rest in a quiet spot on the site of the old church, amid a profusion of flowers.

Our sincerest sympathy is extended to Mrs. Atherton and family.

#### THE CHANCEL GUILD

The Chancel Guild are responsible for the care of the Chancel and Sanctuary. They work in pairs each week and place the flowers, clean the brasses and renew the altar linen. The flowers are given each week as a memorial by various members of the congregation. There are several vacant Sundays and an opportunity offered to members of the congregation who wish to remember their friends in this way. Miss Ann Robertson, 266 Waverley Road, is Flower Secretary, and her telephone number is Ho. 2709.

The members of the Chancel Guild are President, The Rector, Secretary, Miss Mabel Long, and the following ladies: Miss Ann Robertson, Miss Christine Robertson, Miss Marjorie Robertson, Miss Mary Long, Miss Mabel Long, Miss Marion Smith, Miss Miles, Miss Marjorie Over and Mrs. Croft.

The statistical return of the clergy of the Diocese of Toronto, found in the Synod Journal for 1932, just received, shows that the Parish of St. John's, Norway, leads the Diocese for number of persons baptized in the year, the figure being 286. In the number confirmed St. John's had 161, which is more than double the number presented by any other parish. In marriages the parish was third with 98. When you consider these figures you can say that the same would apply to the whole of Canada. It is something to feel that this parish leads the whole Canadian church in the performance of these sacred sacramental duties, and has done so for several years past.

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Evenings by Appointment

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with literally hundreds of branch houses. There is almost no type of spiritual, social, and educational work that one or other community does not maintain, but their greatest contribution to the life of the Church is their work of prayer. From being treated almost universally as suspects, those who have been called to the religious life have so justified their vocation that at the last Lambeth Conference the whole episcopate joined in expressing the mind of the Church in these words: "The Conference recognizes with thankfulness the growth of religious communities both of men and women, and the contribution they have made to a deeper spiritual life in the Church and their notable services on the mission field."

Finally, who could have supposed a century ago that within a hundred years nearly three hundred new dioceses would be formed in communion with the See of Canterbury? In every continent there are literally dozens of dioceses, and never has missionary responsibility been so deeply realized as to-day. "The LORD hath done great things for us already, whereof we rejoice." In the recently achieved inter-communion with the Old Catholics, and the recognition of the validity of Anglican Orders by the Eastern Churches, we see hopes for a deeper fellowship, based not on sentiment or expediency, but upon the sacramental life and experience of the One Body.

## Receiving Christ.

"He came unto His own, and His own received Him not."

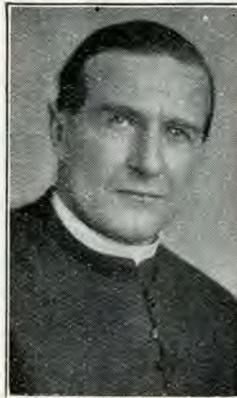
**T**HIS was quite literally the case at the Nativity: the infant Saviour "came to His own home," which is what the Greek implies, He came to Bethlehem the home of His ancestor David, and He was sent to the stable. This attitude of rejection, begun by the inn-keeper in Bethlehem, was maintained and intensified till at last He was finally rejected in Jerusalem and led out of the holy city to Calvary to be crucified. He had come to His own people, the nation which had been taught of old by the prophets, and recently by the Baptist, to expect Him, and the nation, through its official leaders and by its own corporate action, received Him not. But from the first, and throughout, there were individuals—shepherds and Wise Men, Simeon and Anna, Apostles and disciples—who dissociated themselves from the national action and did receive Him. It may be said that the Jewish people did not receive Him because they failed to recognize Him as Messiah, and that may have been a valid excuse at Bethlehem, but as the years of the ministry revealed more and more plainly the nature of His life and work, the mere failure to recognize became a deliberate and culpable blindness of heart for which there could be little excuse. It was to two of the disciples that the LORD Himself gave the warning, "O fools, and slow of heart to believe all that the prophets have spoken: . . . and beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." His life was plainly the fulfilment of the long line of prophecy and would have been recognized as such had not prejudice blinded their hearts. So again in answer to the Baptist's anxious inquiry sent from his prison house, "Art Thou He that should come? or look we for another?" the reply was simply to refer to what was plain for all to see if they would: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." That was proof enough for those who looked for the consolation of Israel, but to others a very different interpretation suggested itself, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

So His own people, the Jewish nation as a whole, "received Him not." It is sometimes said if CHRIST was to come again in our day we too should fail

By the Rev. M. P. Gillson,

Vicar of All Saints', Clifton; Hon. Canon of Bristol.

to recognize Him for what He is; that may very likely be true, it is difficult to say, and perhaps after all it is an idle speculation. Things being as they are what is of vital importance is, Do we receive Him into our hearts, committing ourselves utterly to His teaching and guidance, trusting ourselves to His leading and His strength? Of old CHRIST had to educate men, almost one by one, to receive Him, as we read in the Gospels. Slowly, and with infinite patience, He trained the Apostles till at last they received Him as Messiah and welcomed Him to a unique place in their lives. When He desired to prepare the Apostles to receive the HOLY SPIRIT He could find no surer way of commending Him to them than by saying He would be such a friend and guide as they had ever found Himself to be: "I will pray the FATHER, and He shall give you another Comforter, . . . even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him." There is the same lack of recognition of the SPIRIT of JESUS as of JESUS Himself.



(Lafayette Ltd.  
CANON M. P. GILLSON.

So we learn that we too must put ourselves to school that we may learn to know CHRIST, and knowing Him to receive Him, and taught by His HOLY SPIRIT grow up into Him in all things. We begin with the Gospel record and the Church's creeds, from which we learn to acknowledge Him as very God and perfect Man. But we pass on from what after all is "second-hand knowledge," however trustworthy we believe the source to be, to what has been termed "first-hand knowledge," an intimacy which we can only gain by regular habits of prayer and meditation and devout use of the Sacraments.

From the life of devotion we gain not only the knowledge of CHRIST as Redeemer, Friend, and Brother, but we receive strength to follow in His steps, to deny self and take up our cross and follow Him, and to do His works. "When saw we Thee an hungered, or athirst, or a stranger, or sick, or in prison and did not minister unto Thee?" they shall ask in the Great Day: and the Judge of all the world will answer, "Inasmuch as ye did it not to one of the least of these ye did it not to Me." We are to recognize CHRIST in the person of the poor and outcast, the homeless and oppressed, and to receive Him in receiving and ministering unto them.

The LORD CHRIST became man and dwelt among us that man might know Him and receive Him. "He became like unto me that He might make me like unto Himself."

## The Romance of the Catholic Revival.

By the Rev. T. Dilworth-Harrison, Vicar of S. Bartholomew's, Brighton.

### IV. WHAT HATH GOD WROUGHT?

**T**HE Archbishop of York said recently that there was hardly a church in the country which was not indebted to the Oxford Movement. His Grace might have added that almost everything that is taken for granted to-day has been won by men of a sterner generation than ourselves, who by sacrificial lives and undaunted courage fought on—



W. F. Mansell.  
REGINALD HEBER,  
Bishop of Calcutta, 1822-26.

"Till the multitude made virtue  
Of the Faith they once denied."

The chief weapon on which the leaders of the Movement relied was the authority of the Church as interpreted through the Book of Common Prayer. There were riots when the surplice was worn in the pulpit, episcopal fulminations when flowers were placed upon the altar, strong protests when the Prayer for the Church Militant was said at the ante-Communion, stronger when the first part of the Communion Service was said at the altar instead of from the reading desk, manifestoes when the weekly offertory (or

rather, a collection at it) was recovered.

Did the Catholic Revivalists go beyond the Prayer Book? Unquestionably they did. They introduced *Hymns Ancient and Modern*, to the horrified indignation of many in authority.<sup>1</sup> They introduced the Three Hours' Devotion (a service invented by a South American Jesuit in 1732). They inaugurated, if they did not actually invent, harvest thanksgivings. They introduced open churches and free seats.

In a list of things admitted as allowable to-day by the most redoubtable of Low Churchmen we find such ornaments as crosses, images, banners, floral decorations, credence tables, and second holy tables.<sup>2</sup> To these may be added coloured frontals for the seasons, surpliced choirs, the use of cruets and purificators, burses and veils in the altar service, reredoses other than the Creed, LORD'S Prayer, and Ten Commandments, all of which can be seen in definitely Evangelical churches throughout the country. But all these decencies of worship, many of which are imitated and appreciated by the Free Churches to-day, were fought against tooth and nail. To-day they are taken for granted as a minimum.

The dispute about the vestments has lasted longer. So far back as 1844 Bishop Phillpotts of Exeter told the churchwardens of Helston that if they provided the vestments he should consider it the duty of the vicar to wear them. We find them in use in two Scotch cathedrals, Perth and Cumbernauld, by 1851. Bishop King of Lincoln (1885-1910) was the first English diocesan to use them regularly. Bishop Westcott of Durham, the great Biblical scholar, by announcing

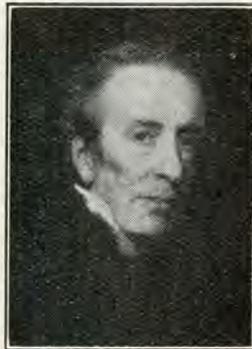
his belief in their lawfulness, lent the unbiassed conviction of a great man to the cause.

In the S. James's, Brighton, (or Purchas) case in 1870 the Dean of the Arches held the vestments legal, though on appeal the Privy Council reversed this decision. In 1907 the Convocation of Canterbury appointed a committee of five of the most learned bishops who, after an exhaustive inquiry, affirmed that the vestments "cannot rightly be regarded as expressive of doctrine, but that their use is a matter of reverent and seemly order." To-day not a single diocesan in the country forbids them.

In the decencies of worship to-day it is the exception to find a church which has not a properly appointed altar. The vestments have been restored in some three thousand churches and in about twenty-seven cathedrals in Great Britain. Few churches of any importance are without at least a Lady Chapel; and in some of the cathedrals there are ten or more chapels, duly furnished.

But it would be true to say that the first great work of the Movement was the restoration of the meaning of Churchmanship. Indeed, in the early days Dr. Pusey deprecated the use of vestments. "Our own plain dresses are more in keeping with the state of our Church, which is one of humiliation," he said, "these are not holiday times." By the Tracts themselves, by the volumes of the Anglo-Catholic Fathers (mostly of the Stuart period), by the potent weapon of hymnology, by sacred poetry, by novels and historical romances, a sustained attempt to recall English Church people to a knowledge of the Sacraments has at least resulted in their being made available almost everywhere. The Holy Communion is ministered weekly in over twelve thousand churches to-day, and daily in fifteen hundred and forty-three, whereas a century ago a quarterly Communion was normal, and, except in certain cathedrals, a monthly Celebration appears to have been a maximum. After long fights against organized prejudice, the right of the Church's children to receive the "benefit of Absolution" has been very widely established, and in two recent lawsuits the rightfulness of a confessional in church has been vindicated. To the Movement we owe the fact that in thousands of parishes the parish church has indeed become again the workshop of the LORD CHRIST.

One of the most amazing fruits of the Revival has been the restoration of the religious life for men and women; that is, a life lived in community under the evangelical counsels of poverty, chastity, and obedience. In 1841 one woman was professed, and it was not till 1866 that three men dedicated their lives in what became the Society of S. John the Evangelist, Cowley. To-day there are, with their head-quarters in England alone, eight communities for men and forty-nine for women,



HENRY PHILLPOTTS,  
Bishop of Exeter, 1830-59.

<sup>1</sup> Anything of the nature of Liturgical Hymnody begins with Bishop Heber (1826), but it was not till 1852 that Dr. Neale's *Hymnal Noted* appeared, which paved the way for *Hymns Ancient and Modern* in 1861. Received at first with much suspicion, this book came during the latter years of the nineteenth century to occupy in the eyes of the average layman a position almost as official as that of the Prayer Book itself.

<sup>2</sup> *Tutorial Prayer Book* (Neil and Willoughby), a definitely Protestant work, enumerates these (1913 edition, p. 89).

had made him a free man. Leonard could not help feeling that, since Lang would not be frank, he could not be considered a desirable visitor, and that the sooner he left the Grange the better it would be for everybody.

May was certain that Lang noticed the stiffness of Carne's manner. He did not say much, but he was low-spirited and uneasy all day.

She had not, however, at that time much leisure to think about him, for the arrival of Nurse Curtis had set her free to give her mind to her own concerns, and to settle down in her new home.

Bride was still a guest, and her help was most welcome.

Rather to May's own surprise, Uncle Greg, though plainly puzzled at such a wish, gave her leave to use a room on the first floor for her sitting-room. The downstairs room which he called "the drawing-room" was in the opinion of the two girls not fit for human habitation, and had not, in fact, been used for the last twenty years.

The two girls chose a sunny parlour with a south aspect, a room panelled to the ceiling and painted privet-white. Therein they proceeded to install a well fire, which gave out a most royal heat. The furniture from May's father's home looked just right in its new setting. Uncle Greg, though grumbling that women nowadays were so pernickety and so comfort-loving, yet nevertheless found the lure of the big deep chairs not to be resisted. As soon as he realized that May did not mind his smoking his pipe in her room, he found his way up there most evenings.

The making of this room, and various other adaptations in the house, took time. Before it had long been in use, Martin Lang's nurse allowed him to walk along the gallery and be placed by the fire for a couple of hours.

It was hard to know whether the new state of things gave more pleasure to the girls or to Ruby Cynthia. Her ecstasy when the floor of the gallery was stained and Uncle Greg purchased (through the girls) corridor rugs to lay along it, was pleasant to see. What with the house and the garden, May had not a moment to spare; but she felt obliged to say that she would sit with the invalid that afternoon, since the nurse must have her two hours off and as it happened both Uncle Greg and Bride were otherwise engaged.

Lang's eyes lit up with delight as she came in with her work in her hand and congratulated him on his improved looks. He had shaved and was able that day for the first time to put a coat on, though he still wore a sling for the injured arm.

"Are you really going to sit with me a bit?" he asked eagerly. "How ripping! I never see you now. Oh, please don't think I'm such a beast as to grumble. I know what you did for me at the cost of the most frightful personal inconvenience."

May put him off, laughing. "It carried one past the worst days of winter," she told him. "Really in a place like this one must have one's interests all indoors, don't you agree? Outside it's pretty dreary. I am sure that Uncle Greg has felt ever so much more cheerful, with such a houseful to come home to.

That terrible night of sleet and wind and frost, the night of the accident, really did him a lot of good."

On that, they found themselves talking of the accident, and of the deft way in which the thieves had made him their scape-goat. "You know," he remarked, "I had quite a lot of money on me, much more than was prudent, and it was a remarkably bright idea of theirs to help themselves to that and substitute the same amount in perfectly good notes which would cause my arrest as soon as identified. The whole thing turned out even better than they could have hoped. They got a week's clear start, owing to the thick-headedness of the police here."

"The railway accident, coming at that very moment, must have seemed to them the most astonishing bit of luck," said May thoughtfully, "and they were cool enough to take advantage of it at once. I think it was

a genuine smash, don't you? The roar of the on-coming train, which prevented you from hearing their approach, must also have prevented them from hearing there was a car in front; especially as you think your tail-lights may have been out. They had to stop, in order to see whether they had lamed their own car, and I expect that they had just begun to examine your body and decide that you were dead when the train went off the rails."

"Quite likely. So they bundled the contents of my car into their own and stripped me of all identification marks." His lip curled oddly. "If they only knew how grateful I am to them for that. If they had left my own pocket-book on me, the fat would have been in the fire. Then they picked me up, carried me to the scene of action, which must have

been something like pandemonium by that time, and dumped me among the other corpses. Any one who met them carrying a body would have supposed them to be passengers; and nobody had time to notice their further movements, when they drove, or perhaps pushed, my poor little Midget to her grave in the stone quarry. They simply had everything their own way, and apparently their own car was not hurt enough to matter."

May contemplated him with a puzzled gaze. He was evidently not going to give away, even to her, the secret of who he was. The only letters he received came from that one friend in Scotland. Nobody had made inquiries after him, and she felt certain that he was using a name which was not his own. It is not surprising if she found herself resenting his attitude, and thinking that he must be hiding something to his discredit.

## CHAPTER XVII.

### AN UNKNOWN LOVER.

THE village of Anscar, where they went to church, was a joyful surprise to May. On her first Sunday at the Grange, when Uncle Greg drove her to service, she had expected to find a small, neglected



"May contemplated him with a puzzled gaze."



# THE MYSTERIOUS STRANGER

by  
MRS BAILLIE REYNOLDS

## SYNOPSIS.

SQUIRE DINMONT is on his way to meet his niece ROTHIE-MAY, commonly called May, when he hears that there has been an accident to the train. May is uninjured, but they find a MYSTERIOUS STRANGER who has entirely lost his memory; he has a large sum in bank-notes in his possession. The Stranger is nursed at the Grange, and the Police suspect him of being implicated in a recent bank-robbery.

May's friend, BRIDGET SELWYN, is engaged to LEONARD CARNE, a young journalist. Her parents strongly disapprove, and she stays at the Grange with May. Leonard unexpectedly arrives from London to investigate the robbery on behalf of his newspaper. The Stranger at last recovers consciousness, and discloses his name as MARTIN LANG; his account of his movements before the accident, although very confused, is sufficient for Leonard to clear him of any connection with the bank-robbery.

The story continues—

## CHAPTER XVI.

### CONVALESCENT.

**A**MID scenes of thrilling excitement and in the presence of a large crowd, the submerged car was next day disengaged from the thick ice in which it was embedded, and hauled out of the quarry.

It was a Midget Splendour, almost new; and it had evidently been run into from behind.

No luggage of any kind was found in it, no personal property nor papers. The thieves had carefully emptied it of all marks of ownership. Even the number-plate had been removed.

This find so exactly and wholly corroborated Martin Lang's own story that the police felt they had no case against him. They were inclined at first to be angry with Leonard for having stolen a march upon them. But he pointed out to them that they had not lost a moment of time by the fact that he gave no information to them until he had actually discovered the car, as they would otherwise have had to do this for themselves. That so much time had been lost before getting on the track of the real criminals was due to their own fixed idea that they had only to wait until Lang recovered consciousness, and arrest him.

By the following day, the injured man was so much stronger that May was allowed to reveal to him the charge under which he had lain, and from which Leonard had cleared him. Upon hearing it he laughed so much that they feared he would injure himself. He at once asked for writing materials and wrote a letter to one Colonel Hewart, living in a remote part of the Highlands, whom he had been on his way to visit when the accident occurred. "Tell the police to write to old Hewart if they want a guarantee of my honesty," he said with an odd smile. "I'm writing to him now for money and clothing, for I don't see how I'm to arise from my bed until I can get some."

"Your rising from your bed is not in the very near

future," May told him. "In fact, you are to have a genuine, fully-trained nurse to-morrow, instead of a half-baked V.A.D.; for I find I must really get down to my own work now that we are no longer in charge of the police."

Martin Lang looked anything but delighted at this news, but he said nothing at all, knowing how much of May's time and attention he had already taken up.

As soon as he found himself in possession of funds, he was eager to repay what had been spent on him; but he at once discovered that the mere mention of such a thing was enough to put the Squire in a rage. May consoled him by promising that he should defray his own doctor's and chemist's bills; and the constable, poor old How-and-Why as Bride always called him, came in for a handsome tip when he departed. He needed consolation, for he felt that he had somehow been done out of his just expectation of being the first to hear what Lang said when he became conscious. He was desperately jealous of Carne. As he put it, "I could a done what he done if I'd been told what he was told." However, the five Treasury Notes went a long way towards soothing his injured feelings.

It was a great relief to all those at the Grange to be free from the police supervision. But although this ceased, they found the newspaper men were as troublesome as ever. They wanted to know a great many things concerning Lang; all about his past life, his present sensations, and his future plans. It seemed, however, that his recovered memory was anything but complete. He could remember nothing previous to his journey north in his new car. They did succeed in discovering the small hotel on the South Downs from which he had departed by train for Newhaven on the sixteenth. It was understood when he left that he was crossing to France at once, and the manageress was astonished to hear that he had done nothing of the kind.

Carne, the two girls, and Uncle Greg were rendered uncomfortable by his silence, for they felt certain that in reality his memory was perfect. They rather sympathized with him in his determination to fend off the newspaper men who wanted to make a "story" out of him, but they felt that those who had so staunchly befriended an utter stranger were entitled to know the truth.

This feeling of suspicion was deepened by the fact that all the clothes sent to him by his friend in Scotland were new and unmarked. Every article was of the best quality, like the clothes he had been wearing when found. But it supplied no clue.

When Leonard was recalled by his paper and went back to London, he had to go unsatisfied, although Lang knew well that he would have printed nothing against his wish. They parted, therefore, with a certain stiffness, although Lang thanked him most heartily for the fine, prompt piece of work on his behalf which

## Our Churches Overseas. IX. THE DIOCESE OF POLYNESIA.

By the Rev. A. C. Hobson.

**W**HEN I told my friends I was going to work in the Fiji Islands they seemed inclined to think that I was undertaking something specially dangerous, so let me say at once that the South Sea Islands are far safer for human life than Piccadilly, and that there is no more



HOLY TRINITY PRO CATHEDRAL.  
Suva, Fiji.

risk in spending a night in a Fijian village than there is in the Cotswolds. Perhaps there is no part of the world to which Christians can point more confidently, and say, "That is what our holy religion can do for a people, and in less than a century too."

The three main groups of islands in this South Pacific diocese are the Fijis, Tonga, and Samoa;

and in these islands there is now no heathenism.

The diocese is immense in area, covering some four thousand miles east and west, and from the equator two thousand miles southwards, but look at the map and you will see that it is mostly water. Over this vast space of ocean are dotted literally hundreds of islands. The Fijian group has some two hundred and fifty, of which, however, only eighty are inhabited. As regards beauty, they are sparkling gems, with their palm-fringed beaches of white sand and sometimes lofty tree-covered mountains rising up in the interior. Some, such as the Tongas, are coral islands, not rising more than about sixty feet out of the water, and lying like emeralds on the blue ocean. They are "islands of the blest" in many ways; a rat or a mongoose would be the biggest wild creature to be found, poisonous snakes are remarkably absent, the bush practically thornless, and the ubiquitous mosquito is a kindly little fellow who does not carry malarial poison.

The native people are a happy and contented lot in their simple village life, growing their taro and bread-fruit, cultivating the coco-nut, and living half in and



OVERLOOKING SUVA AND THE HARBOUR.



BISHOP OF POLYNESIA.  
(Press Portrait Bureau.)

half out of the tepid waters that lap their shores.

The Anglican mission staff is a small one, but it is a fine, hard-pulling crew, headed by Bishop Kempthorne, a mighty man of travel if there ever was one. You may find him at his residence in Suva, the capital of Fiji; but most likely you will hear he is away in Tahiti, the French Island Paradise, visiting our handful of British folk there; or he will be spending a month in the Tongas; or he will be tramping the bush in the interior of Viti Levu, the largest of the Fiji Islands, which measures ninety miles from east to west;

or he may be in a man-of-war, where he is always a welcome guest, making his way to all sorts of little places which it would take a microscope to find on a map. There was a competition once between the bishop and a Pacific mariner, who thought he had been to most islands of this ocean, and on counting up islands the bishop came top.



HOUSE AT LAUTOKA, FIJI  
Blown upside-down by hurricane, February, 1931.

The clerical staff consists of six men, and there are about two dozen lay workers, English and native, scattered over the various stations.

Take a look at one or two of the places and see the sort of work the Church is doing.

There is first of all Suva, capital and head-quarters of the diocese, a beautifully situated town, with a magnificent harbour, once you get into it through the tricky break in the coral reef. At the wharf here you will often see some fine ocean liners, for Suva is a port of call for the Sydney and Vancouver boats, and for the American line from Australia to San Francisco. Here stands our pro-cathedral, which you can best describe by saying that it's very much "pro" and very little cathedral. But what it lacks in dignity as a building is made up in devotion by its vicar, Archdeacon Hands, one of the most hard-working and conscientious priests south of the Line. If there were a society for the prevention of cruelty to clergy I fancy they would be down pretty quickly on this case; for he is single-handed, responsible for all the cathedral ministrations,

# Points for Bible Readers. By the Rev. A. P. Kirkpatrick, Rector of Paget, Bermuda.

## IV. THINKING.

### I. FORTTELLING.

**F**ROM early days the story tellers were also thinkers. They began as hardly more than soothsayers, like Balaam (*Num.* xxii-xxiv; cf. *Judges* iv; *1 Sam.* ix. 8 and xix. 18-24). Later, "foretelling" was less and less important. The great prophets meditated deeply on the ways of GOD with man, and were inspired to denounce the evils of the time and to proclaim the counsel of GOD. "THUS SAITH THE LORD."

Israel is the people of the Covenant. "GOD has committed Himself in one direction, and in doing so has discarded all others. There is a right and a wrong; and woe to those who are wrong!"

Yet again and again is heard the voice of the **divine love** of the FATHER pleading with His children, **the note to be fulfilled in Christ.** Compare Hosea iv. 6, 9; v. 4-6, 9, 14, with vi. 1-3; xi. 1, 8-9; xiii. 4-14; xiv, and the same contrast in Isaiah and Jeremiah.

And together with the insistence that the Hebrew race is separate, chosen, dedicated, there gradually emerges **a belief in a purpose of God for the whole world.** (See *Isa.* xlix; *Mal.* i. 11; *Jonah*; and *Ps.* xxxvii, xcvi, cxlv-cl.)

### 2. THE PROPHETS OF ISRAEL.

Here are some brief notes on the date and message of the prophetic books.

(a) About 750 B.C. AMOS came from the south of Judaea to the northern kingdom to denounce not only surrounding nations but Israel itself. GOD would judge His own people more sternly for moral failures and social injustice. A few years later HOSEA preached to Israel the love of the LORD. To him their calf-worship proved that they did not know GOD as LORD and FATHER.

(b) ISAIAH (c. 760-690), statesman, poet, and saint, had learned the holiness of the LORD (vi. 3; x. 17; xxxvii. 23) and His active care for His people. "Holiness alone is the welfare of a nation." About the same time, not in Jerusalem but in the country, MICAHA declared the hope of Israel to lie in a return to the simplicity of life and pure morals of an earlier day.

(c) In the next century, during the reforms of Josiah (639-609) on the lines of Deuteronomy (see *2 Kings* xxii. 8 to xxiii. 24), and the disasters which ended in the fall of Jerusalem (586), the chief figure is JEREMIAH, the evangelical prophet. He taught personal religion, repentance, and communion with GOD, to be the outcome of the destruction of both monarchy and Temple worship. The prophecies of HABAKKUK, ZEPHANIAH, and NAHUM date from about the same period.

(d) While Jeremiah remained in Jerusalem to the end, EZEKIEL was one of those carried captive some ten years before. He lived and wrote in Babylonia. His book is a unity, and may be compared to a drama in four acts: I (i-xxiv), The LORD departs from the Holy City. II (xxv-xxxii), The procession of the doomed nations. III (xxxiii-xxxix), The Restoration of Israel. IV (xl-xlvi), The Return of the LORD to be King in the purified Israel, no longer a nation but a Church maybe an appendix, as we should call it.

Towards the end of the Exile an unnamed prophet

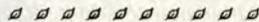
(ISAIAH xl-lxvi), writing in Babylon, proclaimed the coming return, the need of moral reform, the supremacy of the LORD, and teaches of the Suffering Servant through Whom Israel's destiny was to be fulfilled. Here prophecy reached its highest point: "the Nicene Creed without the clauses of the Incarnation."

(e) HAGGAI and ZECHARIAH (i-viii) were prophets of the Revival under Zerubbabel and the rebuilding of the Temple (520). MALACHI (c. 400) was the prophet of the reformed Law and Priesthood. These three showed a missionary spirit (*Hag.* ii. 6-9; *Zech.* viii. 23; *Mal.* i. 11). The same is clear in JONAH, a book possibly composed to be read (as it still is) on the Day of Atonement. JOEL, who was also post-exilic, after the exile took a narrower view. ZECHARIAH ix-xiv, probably written in the fourth century B.C., marks the merging of prophecy into apocalypse.

### 3. WISDOM BOOKS.

Every country has its "wise saws," popular proverbs, and pithy sayings. In Israel, just as David's name was attached to the hymn books of the synagogue and some of those of the Temple, so SOLOMON was regarded as the father of such **proverbial philosophy** (*1 Kings* iv. 29-34; cf. *Eccles.* xlvii. 12-17). His name was given to the collection of PROVERBS, which though edited at a late date contains much that is ancient, as well as to the Book of WISDOM in the Apocrypha, written in Greek by an Alexandrian Jew about 100 B.C. ECCLESIASTES, with a very different tone, has the same ascription. The Preacher (or Debater) "first faces the difficulties of a new age, and at last finds the old faith capable of new application." In all these Wisdom writers three characteristics appear: "They are not precisians for law or sacrifices, they look beyond the limits of Israel and begin to be citizens of the world, and are by no means all conservatives." Ben-Sira, the author of ECCLESIASTICUS, bases his teaching on Proverbs i-ix (cf. *Eccles.* xxiv with *Prov.* viii and *Wisd.* vii. 22 to viii. 1). His book gives vivid pictures of the social life of his day (c. 180 B.C.). The whole group seems to be an attempt to combat **the evil influence of decadent Greek morals on the Jewish people.**

The Book of JOB stands apart. It is a dramatic meditation on a traditional story. The prologue and epilogue are prose: the speeches of Job and his friends are lofty poetry, those of Elihu perhaps by a later hand. Job has been compared with *Paradise Lost*. If Satan is the hero of Milton's poem, the LORD Himself is the hero of the Hebrew drama. The end of all argument is the vision of GOD, leaving Job utterly subdued, yet reborn into communion with Him.



LET wit and all her studied plots effect  
The best they can;  
Let smiling fortune prosper and perfect  
What wit began;  
Let earth advise with both, and so project  
A happy man;  
Let wit or fawning fortune vie their best;  
He may be blest  
With all that earth can give; but earth can  
give no rest.

Francis Quarles.

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



[Russell.]

THE RIGHT REV.  
F. M. MOLYNEUX.

Rev. W. H. Baddeley, Vicar of South Bank, Yorkshire. Mr. Baddeley, who was ordained in 1921 to a curacy at Armley, Leeds, had a distinguished Army career during the War, winning the M.C. with bar and subsequently the D.S.O.

The Saffron Walden Society of Bell-ringers, which has been in existence for more than three centuries, kept a memorable festival on the occasion of the restoration of the belfry of the parish church with its peal of twelve bells. For a year or so the bells have been silent, the presence of the death-watch beetle in the oak timbers having made ringing unsafe. After a peal had been rung to commemorate the restoration, the vicar of the parish, Dr. L. Hughes, preached a sermon in accordance with the will of Thomas Turner, a seventeenth-century merchant of Saffron Walden. Under this will the vicar receives a fee for his sermon, the clerk is paid for opening the church, and the ringers can dine together free of charge at an inn in the town. The story goes that Turner, having lost his way at nightfall in the woods at Audley End, was able to find his way home by the ringing of the bells. In gratitude to the ringers he left an annual sum to be expended in the manner described.

ABOUT one hundred and thirty vergers from the Diocese of London met in the crypt of S. Paul's Cathedral recently and formed the London Diocesan Vergers' Association. The Archdeacon of London, who presided, said that the idea grew out of the meeting and reception of vergers held in S. Paul's in November last, arranged by the authorities as a means of showing their gratitude for the splendid work done by the vergers in all the churches of the diocese.

OVER one thousand members of Toc H (Southern Area) and their friends took part in a **Thanksgiving Service** in S. George's Chapel, Windsor, and were afterwards present at a Guest Night, held by permission of the King in the Orangery, Windsor Castle. After-

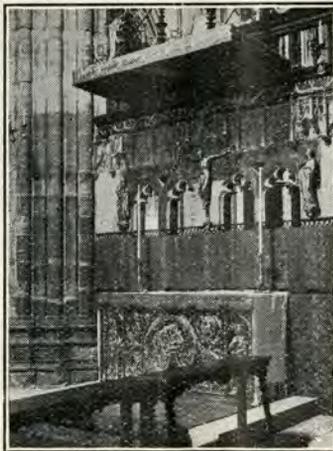
wards community singing, under the direction of Sir Walford Davies, took place on the beautiful grass slope of the East Terrace gardens opposite the Orangery. Members of Toc H came from all parts of Southern England and the Channel Islands, and there were also representatives present from India, Australia, New Zealand, Canada, Rhodesia, and Germany. The thanksgiving service was conducted by the Founder Padre, the Rev. P. B. Clayton, and the preacher was Canon H. W. Blackburne, of S. George's Chapel.

The Prince of Wales recently unveiled the **Warriors' Chapel in Westminster Abbey**, which is to serve as a Chapel of Remembrance for the mothers, widows, and orphans of those who fell in the War. The chapel is immediately to the south of the west door, and close to the grave of the Unknown Warrior. Mr. Rudyard Kipling wrote the inscription on the panel. It reads:

"To the glory of God and to the memory of One Million Dead of the British Empire who fell in the Great War, 1914-1918. They died in every quarter of the earth and on all its seas, and their graves are made sure to them by their kin. The main host lie buried in the lands of our Allies of the War, who have set aside their resting-place in honour for ever."

The altar screen and other gifts—subscribed for by the Mothers' Union in all parts of the world—were dedicated by the Dean (Dr. Foxley Norris).

The Prince of Wales, having unveiled the chapel by drawing back the Union Jack, said: "I feel it is a great privilege to have been invited to unveil this chapel and the screen, the gifts of so many mothers and so many relations of those who lost their lives in the War. I can think of no more fitting place than this great Abbey for this Warriors' Chapel."



London News Agency.

THE WARRIOR'S CHAPEL: WESTMINSTER ABBEY.

The late **Dr. Frederick Goldsmith**, formerly Bishop of Bunbury, Western Australia, was born in 1853 and went out to Australia as Dean of Perth in 1888. He was consecrated Bishop of Bunbury in 1904 and on resigning his see in 1917 he returned to England as Vicar of Hampstead Parish Church. Since 1926 Dr. Goldsmith had been living in retirement.



[Russell.]

THE LATE DR.  
FREDERICK GOLDSMITH.

A FEW months ago the Dean and Chapter of

Ripon were much concerned by signs of weakness and decay which were discovered in the belfry of the **Cathedral**. A clergyman in the diocese, who is an expert in all matters connected with bell-ringing, made a thorough examination, and as a result reported that in his opinion the whole structure required re-conditioning. The foundations of the frame are very faulty and many of the fittings are much worn and out of order. Also, some of the oak beams are in an advanced state of decay owing to the ravages of the death-watch beetle. Steel girders ought to be substituted for the present damaged oak work; the old wooden headstocks must be replaced with iron headstocks; and the bells themselves, which were originally a peal of eight, to which two treble bells were added about the year 1891, will be greatly improved by being re-cast and re-tuned under modern principles.

On hearing of this new anxiety confronting the Dean and Chapter, Miss Julia White, of Highfield, Ripon, at once most generously undertook to defray the entire cost as a memorial to her parents, brothers, and sisters.

A tablet recording the gift will be placed at the west end of the Cathedral underneath the bell tower.

The annual ceremony of the "**clipping of the church**" was observed at S. Peter's, Edgmond, this year, when the occasion was noteworthy owing to the presence, for the first time, of the Bishop of Lichfield, who preached the sermon. After this the bishop, and the Bishop of Stafford, who is Rector of S. Peter's, with crucifer, banner-bearers, acolytes, choir, and congregation, went in procession to the churchyard where the choirboys and children of the congregation joined hands, encircling the church, and singing the hymn, "We love the place, O God."

# Some Thoughts on the Hebrew Wisdom Literature.

By the Rev. W. O. E. Oesterley, D.D., Professor of Hebrew, King's College, London.

## III. PUBLIC WELFARE.

**T**HE subject of public welfare, as dealt with by the Wisdom writers, can be discussed from various angles; economic, social, political. Much that these thinkers write on the subject is indirect in its application; at times, also, it is by implication, not by direct statement, that their attitude is defined. So that a pretty large field of discussion lies before us. Therefore, to restrict this to the permitted space, we shall refer only to some of the more direct statements of their views.

The study of the history of the Hebrews, be the period what it may, shows abundantly that in regard to the question of public welfare, in its broadest sense, economic, social, and political factors all come into play; and as in modern, so in ancient times, it is always, in the long run, detrimental to public welfare when party politics are allowed to intervene.

What is characteristic of the Wisdom writers is that they always deal with the subject of public welfare from the point of view of *ethics*. There is no department of life in which they are not interested; and, though their main concern is with individuals, they are anything but oblivious of the community. It cannot be too strongly emphasized that while the Hebrew sages are far from belittling the importance of material prosperity, they insist on the greater importance of moral rectitude in seeking the public welfare. The lesser advantage will follow, they maintain, from the greater. In other words, though by public welfare they mean the material prosperity of the people, this is entirely subordinate, in their eyes, to a high ethical standard in the conduct of public affairs. Public welfare, if it is to be welfare in the true sense, and if it is to be enduring, must consist of something more than plenty of food and drink and money and amusement for all, whether good, bad, or indifferent. "Man shall not live by bread alone." It may sound like a truism, but what a depth of disregarded truth is contained in the sage's words:

"Righteousness exalteth a nation,  
But sin is a reproach to any people"

(*Prov.* xiv. 34).

Is the idea of righteousness in a nation utopian? Many may think so; but at least it is a grand thing to present the true ideal of public welfare, though unattainable. Unattainable, that is, as long as men are obsessed with the belief that material prosperity, a "high standard of living," is the ultimate goal; as long as they think that public welfare means a maximum of enjoyment and a minimum of work. To the Wisdom writers, men who were able to look beyond the end of their noses, such an attitude was contemptible as well as short-sighted. To them it was: first work, and then play, for each and all; as one of them so nobly said: "Whatsoever thy hand findeth to do, do it with thy might" (*Eccles.* ix. 10); time enough then to say, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart." Therefore there is no true welfare, public or individual, without work, and plenty of it.

There is a ring as of an old-world, copy-book maxim, it will be said, in the words:

"When it goeth well with the righteous, the city  
rejoiceth;  
And when the wicked perish, there is shouting"  
(*Prov.* xi. 10).

The obvious comment on this is: "It isn't true." Nevertheless, if it were true, would there be any need to talk about public welfare? It would be there. If the sage, with his high ideal, pictures to himself what ought to be, it is not for us to write him down a liar. In the verse that follows he continues:

"By the blessing of the upright the city is exalted;  
But it is overthrown by the mouth of the  
wicked."

Put in this way the words may sound somewhat unreal to many and to be right away from the sphere of practical life; but think them out, and you will find that they are true.

Elsewhere the sages insist upon the great responsibility of him upon whom the public welfare may often depend; he says:

"If a ruler hearkeneth to falsehood,  
All his servants are wicked" (*Prov.* xxix. 12);

similarly Ben-Sira says:

"As the ruler of a people, so are his ministers,  
And as the head of a city, so are the inhabitants  
thereof" (*Eccles.* x. 2).

Those times were very different from ours; but the principle holds good. Whether king, president, minister, or mayor, the personal element tells profoundly in public affairs as elsewhere. The sages do well to lay stress upon the "one man job," whether in State affairs or in private life, for ultimately it is always the individual who is the originator of an idea and the motive power which sets in motion the process of its realization. This is not to say that the greatest genius in statecraft may not profit by the advice of others; and the sages, with their usual sense of proportion, are strong on the point; one of them says:

"Where there is no counsel, purposes are dis-  
appointed;  
But in the multitude of counsellors they are  
established" (*Prov.* xv. 22).

Similar words occur in Proverbs xi. 14:

"In the multitude of counsellors there is safety"  
(= xxiv. 6).

Experience of life shows that often this is a true precept, and profitable in many cases; we have our modern counterpart: "Two heads are better than one." Yet, note carefully, not always; the heads may knock against one another; they have been known to do so; hence our modern (is it modern?) proverb which has a touch of ancient wisdom: "Too many cooks spoil the broth"! Of a truth, the moral is, as, in effect, the Wisdom teachers are constantly insisting: Keep the balance!

"Sweet is the Fragrance of Remembrance."

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But Love and Remembrance outlast all."

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## Our Query Corner. Hints for some of our Correspondents.

**\*\* RULES.**—(1) All anonymous correspondence is destroyed unanswerd. (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.\*.\*

### 2406. Why do some priests wear birettas in church?

The wearing of a cap or biretta in church has no doctrinal or symbolical meaning. It is a survival of the ancient custom—often necessary when churches were unwarned—that clergy and laity alike should cover the head during all except the most solemn parts of divine service. Ceremonial practices are often thus retained long after the original cause for them has ceased to exist.

The biretta itself is an Italian form of the square cap formerly worn by priests in church for the reason explained above, especially as churches in the South of Europe sometimes offered a dangerous contrast in temperature with the hot air out of doors. Some Anglo-Catholic clergy prefer it to the square cap of soft black cloth which others wear as more in accordance with English tradition.

### 2407. Should young men be put on the Parochial Church Council to the exclusion of their elders?

The churchwardens (being communicants) and all members of the Ruridecanal and Diocesan Conferences who are on the roll of the parish must be members of the P.C.C. The only qualification laid down for the other elected or co-opted members is that they must be communicants of not less than twenty-one years of age. Within these limits each parish may follow the course it thinks most advisable.

There is much to be said for including some of the younger members of the congregation among the members of the Council. The problem of how to divide the membership between the elder and the younger is not one on which an outsider can advise. The parish must decide for itself.

### 2408. May a lay reader wear a hood?

The only official distinction worn by a lay reader as such is the badge and ribbon. If he is a university graduate he is of course entitled to wear the hood of his degree. Diocesan readers who are not graduates may wear the tippet.

### 2409. Is it right to bow the head when the "Gloria" is said or sung?

To bow the head at the Gloria is an old English custom and one which many people besides yourself have found a help to devotion. As long as any private act of devotion is not done ostentatiously or in such a way as to attract undue attention, we do not think any one else has a right to object to it. In 1549 the first Book of Common Prayer in English stated "As

touching kneeling, crossing, holding vp of hands, knocking vpon the brest, and other gestures: they may be vsed or left as every mans deuocion serveth without blame," and bowing at the Gloria may reasonably be considered to come under this rule.

cession went down the north instead of the south aisle, returning as usual. There is, however, little reason for this; it is all dictated by custom and convenience, and there is no reason why different churches should not have different customs in this matter.

2. It is usual in some churches to make a slight bow to the officiant priest as he passes, and in many churches such an inclination is made to the processional cross. Both these customs are for the individual to adopt or not, as he or she may prefer.

### 2411. Do Anglo-Catholicism and Anglicanism mean the same thing?

Strictly speaking the terms "Anglo-Catholicism" and "Anglicanism" should mean the same thing. An Anglican is a member of the Catholic Church who is in communion with the See of Canterbury, and therefore he can properly be called an Anglo-Catholic. In practice, however, this name is usually confined to those who lay most stress on the sacramental side of Christianity, and some use it only for a particular type of such sacramentalists.

### 2412. Is it right to spend money on candles for the altar, when they are not needed?

The lights which you notice are not for purposes of illumination, but are what is called traditional: that is, they follow an old custom of the Church. Our Lord spoke at a festival where such lights were lighted, and used them for His text, "The Light of the World." We should not grudge such an expense. He Himself once accepted what "might have been sold and given to the poor." So, to our thinking, the lights are connected with memories of Him, and with the long history of the Church of England.

We think you might be interested in Canon Staley's book, *The Ceremonial of the English Church* (Mowbrays, 2s. 6d.).

### 2413. Why do churchwardens have staves?

The churchwardens' staves are the badges of their office. Formerly when it was part of their duty to keep order in the church and churchyard we believe that they used their staves for this purpose and constantly carried them when in church. Nowadays they are usually set up in a place of honour, and carried only when the churchwardens are taking part officially in a procession, in church or outside. Some finely ornamented staves may be found, especially in the north, and should be preserved as historical mementoes.

## A CHURCHMAN'S NOTE BOOK.

*"All men and women of true heart bear individual testimony to the truth of God, saying—'I have found Him faithful.' So, 'O Lord,' I said, 'let my light shine before men.' And I felt no fear of vanity in such a prayer, for I knew that the glory to come of it is of God only that men may glorify their Father which is in heaven. And I knew that when we seek glory for ourselves the light goes out, and the horror that dwells in darkness breathes cold on our spirits."*

### SEPTEMBER, 1932.

Date. THE GREATER FESTIVALS.

- 4, S. Fifteenth after Trinity.
- 11, S. Sixteenth after Trinity.
- 18, S. Seventeenth after Trinity.
- 21, W. S. Matthew, E. S. M.
- 25, S. Eighteenth after Trinity.
- 29, Th. S. Michael and All Angels.

\* See Local Notices as to Harvest Thanksgivings—probably September or October.\*



### DAYS OF FASTING OR ABSTINENCE.

- Fridays, 2, 9, 16, 23, 30.
- Ember Days, 21, 23, 24.



COMMEMORATIONS—1, *Giles of Provence, Ab.*, c. 720; 8, *Nativity of the Blessed Virgin Mary*; 13, *Cyprian, Bp. of Carthage & M.*, 258; 14, *Holy Cross Day*; 16, *NINIAN, Bp. in Galloway*, c. 430, of the *Scottish Church*; 19, *Theodore of Tarsus, Abp. of Canterbury*, 690; 30, *Jerome, P. & D.*, 420.

### 2410. Why does the procession pass down one side only in our church? Should any notice be taken when it passes?

1. In English churches before the Reformation the Sunday procession usually went down the south aisle and returned up the middle of the church, although on specially penitential occasions this was reversed and the pro-

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.

## ST. JOHN'S LAWN BOWLING CLUB.



The following is the standing up to Aug. 31st of the tournaments played. The Nichol Shield was won by J. Ogilvie with C. Rumley runner up. This was a hard fought game, the winners playing 60 ends in one night. Charlie and Jack stayed in bed all the next day.

The trebles finalists are S. Jameson and Frank Abbott, look out for Frank's lucky wicks to win the cup.

The doubles are not decided yet. The rinks have been won by J. Smillie, last year's winner, and J. Wilder runner up, see Jack smiling at the banquet. Jack is Scotch, he says he is going to fill the cup with tea, pretty cheap.

Aug. 31st was a red letter day on the green in the form of a Masquerade Costume Tournament, any one missing this, missed a barrel of fun.

The Tournament was in aid of the East General Hospital, and sponsored by Mel. Dunham, with the valuable help of Ald. and Mrs. G. E. Elgie, Mr. and Mrs. Turff and Mr. and Mrs. Robert Conner who acted as judges and also gave prizes for the different costumes. The costumes this year were excellent and took a long time judging, but to all was very satisfactory. The winners for the Ladies were: Mrs. Underhill, first, Indian Squaw; Mrs. Marion, second, Winter; Mrs. Withycombe, third, Balloon Lady. Gents: Frank Nottingsby, first, Indian; Jack Tucker, second, Pirate; C. Rumley, third, King's Champion.

The girls under 16 years: Betty Dunham, Hobo. The boys under 16 years: Douglas Rumley, Aladdin. The consolation prize for the most ridiculous costume on the green was presented to Mr. Wilder, and he deserved it, he said his costume cost fifty dollars. I would not have given him five cents for it for the rummage sale.

For those who were in costume who did and did not receive a prize, Mel wishes to thank them very much indeed for turning out on such a hot night. About 96 degrees of heat in the shade is no joke to be dressed up in costume. Mel also wishes to thank the judges for their valuable time and donations, without them success could not be forthcoming.

The Bowling Tournament was won by C. Rumley's rink with W. Argyle's rink as runner up,

there were twelve rinks entered and some tight games resulted, three rinks having to play off for second place. The Skips, J. Ogilvie, J. Henry, and W. Argyle played one end to decide the second place, W. Argyle won by one. Thirteen hams were given for prizes, and they were good, the writer of this article sampled one—he knows.

Jack Tucker had a dream the other night, he dreamt that Rube Kingsmill, our Pop Convener, shot himself. The Coronor's verdict was as follows: We find that Rube Kingsmill came to his death by shooting himself following shock, by losing one empty pop bottle valued at three cents. Our club members are very pleased it was only a dream. Jack Tucker must have swallowed the pop and bottle before retiring for the night.

The following lines are written by a poet on the green:

Reuben here, Reuben there,  
Sells pop not too dear.  
If your thirst is on fire,  
He will quench you on desire.  
For good pop he has renown,  
Sells the best in Norway Town.

N. D.

## A SCOTCH STORY WHICH IS DIFFERENT

We all know that Lawn Bowling is more or less a Scotch game.

A Scotchman was travelling on a T.T.C. car with his small son. There seemed to be some doubt as to whether he should have to pay full fare for the boy. The Conny, I think it was Eddie Thompson, said, "Oh that is O.K., kid's ticket.

But the Scotchman being a bowler was not satisfied so got his measure out, measured the boy, also the mark on the pole and said, 'I make it the boy is 1/32 of an inch over so I should pay full fare for him.'

## LEGACY FROM THE LATE ALBERT FLOWERS

The Church Wardens have received the sum of \$100 from the executors of the estate of the late Albert Flowers.

This sum has been added to the \$700 already held by the Synod, the interest on which is received quarterly by the Church Wardens towards the debt on Church and Parish House.

It is a good precedent to follow and is a comforting thought that the church which we have supported all our life will still receive support from us from year to year after we have gone from the scene of our earthly labour.

Many people could remember the church in their will in this way.

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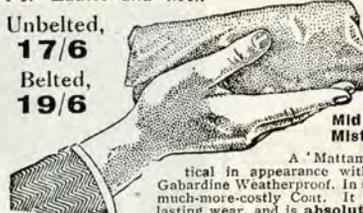
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### THE ELECTION OF A BISHOP

The Synod of the diocese will be called to meet on Tuesday, Oct. 25th, for the election of a new Bishop, consequent on the resignation of Archbishop Sweeny, on account of ill health.

It is a very important matter to the Diocese that we have the right person, and it should be a matter of prayer by the faithful that the clergy and laity may be guided aright in their choice.

In this Diocese there is no nomination and the vote is by ballot after prayer and invocation of the Holy Ghost for guidance.

After the first ballot it can be seen the trend of mind of voters, but as the Bishop to be chosen must have a clear majority of both clerical and lay delegates, it sometimes takes several ballots before a clear majority of both orders is given.

Naturally when clerical or lay delegates meet together there is a discussion of what we need in a Bishop, and names are discussed of men who have some of the necessary qualifications, so that before an election there is generally a list of names in people's minds of men who would make a good Bishop. Sometimes there are all sorts of questions which enter into the matter of choice and where the names of two men become prominent there arises a deadlock, and a third person is elected, who does not always make as good a Bishop as either one of the first choices would have made. Sometimes, alas, there is a lot of rancour and hard feeling. I don't think that there is any likelihood of that in the forthcoming election. Let us sincerely pray God that such may not be the case.

What we need in a Bishop is first of all a man of God, able to give spiritual direction to his clergy. Then we need a leader to direct the policy of the church. Men will follow a leader and we don't get anywhere without strong leadership. Then we need a man of wide and tolerant sympathies to those whose ideas are not quite the same as his. A Bishop too should be young—not above fifty years, and in good physical health for the work is hard. There is a movement on foot to compel the retirement of Bishops at seventy years. Of course the Bishop should be a scholar—abreast of the times and able to sympathise with the younger clergy in the newer presentation of the eternal truths which concern God and the soul, and the life to come. He should be a fair preacher and what the world calls a good mixer. There are many other qualifications of course, but these are some of the important ones.

To find these many qualifications in the one man is not easy. We believe that the election

is guided and directed by God the Holy Ghost. If we pray for guidance and then vote as we are moved by the Holy Spirit we shall get for our new Bishop the best possible man, but you see how earnestly all the faithful should pray that the delegates may be guided aright in their choice. Let us give ourselves unto prayer.

### THE MOTHERS' UNION

We would remind the members that we resume our meetings on Thursday, Sept. 22nd.

Shall we not endeavour to induce others to join our fellowship and so forge another link in that wonderful chain which encircles the world?

### CHURCH FINANCES

A year ago a good lady from the States asked me, "How much are you overdrawn at the bank at the end of the summer?" I replied, "My dear lady we have never been overdrawn at the bank and never in debt except for our mortgage."

I am afraid I could not make the same answer today, because for the first time in our history our account is overdrawn. That may be a chronic state with some churches but not with us. Of course with diminished church attendance in summer, the offertory diminishes, but expenses go on just the same. Naturally too with so much unemployment, people's givings must become less. If you don't have it you can't give it. It is not easy to speak about money in church, because so many people are feeling the pinch of the times. But there are many whose employment is steady and who have not suffered the same as others, and we would ask these to remember a greater obligation is laid on them. I don't think we are guilty of any extravagance in our church management, for everything is carefully considered, but no institution can be financed without money. We trust that with better times in the offing there may be a greater realization of the responsibility of the duty we owe to Almighty God for the support of His Church.

Miss Marjorie Watts, late of 77 Orchard Park, who moved with her parents recently to Winnipeg, died of typhoid fever in the Misericordia Hospital in that city. She was 19 years old and was in the Confirmation Class, May, 1931.

"What is this?"

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"Gosh, do girls have to take a special course in being normal?"—Louisville Courier.

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### MOTHERS' SOCIETY

The Mothers' Society will have resumed their meetings by the time the Parish Monthly is published.

Our meetings are held every Thursday afternoon in the Ladies' Parlour at 2.30 p.m. A welcome is extended to any mother who would like to join us. Over 30 members attended every week last year, which is very good, when you consider that every day is a busy one for a mother. This is a devotional meeting with a social half hour. Miss Shotter generally addresses us with a helpful talk.

We were unlucky this summer in choosing a good day for the picnic. About 20 met at Centre Island on July 7th, they had a very enjoyable time, several prizes were donated, and won. We made plans for another picnic but could not hit the fine day.

The Euchres are again being held every Tuesday afternoon at 2 o'clock in the Ladies' Parlour, this is our way of adding to the Building Fund, so the attendance of all who can spare the time and the money will be appreciated. A very pleasant time can be had for 25 cents.

### ST. JOHN'S TENNIS CLUB

Tournaments and play-outs are in the air. In nearly every line of summer sport, this is the time that decides who will strut around next year under the title of last year's champion.

Our own club tournament ran off very smoothly and one good feature is that the awards were split up evenly, and the only players to win in two events were Mrs. Gill and Mrs. Leech. Below is a summary of the winners in each event:

Ladies' Open Singles.....Mrs. Gill  
Ladies' Handicap.....Mrs. Gill  
Ladies' Doubles.....Mrs. Leech and Mrs. Tuckey  
Mixed Doubles.....Mrs. Leech and E. Nolan  
Men's Singles....."Ted" Derrington  
Men's Doubles....."Bob" Lee and Harry Pezzack

St. John's was well represented in tournaments abroad. In the Interchurch League there were three teams, each consisting of six players.

These were divided into two "A" teams and one "B" team. Incidentally this is the first time any club has entered two "A" teams in this league. Apart from having eighteen players gather considerable experience our "B" team won the Toronto and District championship and one "A" team won their group but were defeated in the playoffs.

There was another important tournament arranged by the Interchurch Tennis Association. This was for the benefit of individuals and not teams. Although our men players in some events reached the semi-finals it took the ladies to go out and win. Mrs. Rowat won the ladies' singles event and in the ladies' doubles it was an all St. John's affair when Mrs. Leech and Mrs. Rowat pitted their skill against Mrs. Jackson and Mrs. Gill. The former team eventually winning out, after the match went to three sets. It was reported at this tournament that one of our players overheard the flattering remark that "These St. John's players are everywhere."

Considering the fact that our membership is smaller than the average, this is a very creditable showing. Our aim next year is to bolster up the membership.

We are now looking forward to the "Wind-up" social. It is undecided yet whether it will be a dance or a bridge, but whichever it is we invite all those interested in the club to come and bring their friends.

### ILLNESS OF REV. T. P. CROSTHWAIT

Everyone was sorry to hear that our new assistant, Rev. T. P. Crosthwait, had been taken ill and will be laid up for some weeks. The Rector was away one Sunday and on his return had the startling announcement that Mr. Crosthwait must rest up immediately. He had a couple of weeks in bed and is now at Wyebridge for a couple of weeks, and an operation is to follow.

Our prayers I am sure will follow for his speedy recovery. Meanwhile of course the Rector must lose his holiday and the work carry on.

Mr. Edward Belsham will carry on the senior school for a time and we are fortunate in having his services.

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**Baptisms**

- Aug. 5th—John Alfred Whyte, Edward Robert Levia.
- Aug. 7th—Barbara Anne Ball, Patricia Florence Boyce.
- Aug. 14th—Robert Frank Brown.
- Aug. 21st—Hilda Marie Crosgrey.
- Aug. 28th—Roy Maurice Pidgeon, Joan Isobel Burgess, Marlyn Rose Spring.

**Marriages**

- Aug. 3rd—Philip Bass and Lena Margaret Quesnelle.
- Aug. 8th—Reginald John Bowden and Hazel Alta Maxwell.
- Aug. 10th—John Betty and Elizabeth Rennie Runcie.
- Aug. 13th—Thomas Milton Callan and Doris Anne Watts.
- Aug. 13th—James Foster Blenkin and Kitty May Goddard.
- Aug. 13th—Albert James Watson and Ethel Gertrude Hardacre.
- Aug. 20th—Jack Ellesworth Huff and Pearl Adeline Colbey.
- Aug. 22nd—Harold Bernard Kelly and Frances Marie Franklin.
- Aug. 30th—Albert George Solman and Mabel Haberle.
- Aug. 31st—Alfred Charles Smith and Edna May Cochrane.

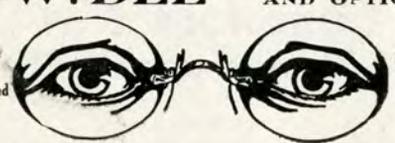
**Burials**

- Aug. 1st—Ellen Mary Jameson.....47 years
  - Aug. 2nd—Thomas Crocker Farr.....76 years
  - Aug. 2nd—Sidney Edward Allright.....28 years
  - Aug. 4th—James W. Atherton.....64 years
  - Aug. 5th—George Price Randall.....18 years
  - Aug. 10th—Sarah Ann Barrell.....82 years
  - Aug. 11th—Joseph William Boyd.....77 years
  - Aug. 15th—Charles Edward Wain.....72 years
  - Aug. 19th—Mary Jane Lewis.....65 years
  - Aug. 19th—Annie Lauton Barker.....87 years
  - Aug. 20th—Henry W. Fletcher.....63 years
  - Aug. 22nd—William George Goode.....38 years
- Total interments in cemetery for month.....92

The visiting preachers for the month were Rev. M. Clarke Wallace of St. Nicholas, Birchcliff, Rev. H. A. Jamieson of St. Aidan's and Rev. T. H. Floyd of Campbellford.

**J. W. DEE** OPTOMETRIST AND OPTICIAN

Eyes  
Examined



Lenses  
Ground

2006 Queen Street East
HO. 9397

**WARDEN'S REPORT—AUGUST 1932**

**Receipts**

|                        |          |
|------------------------|----------|
| Offeratory—8 a.m. .... | \$ 16.20 |
| Envelopes .....        | 207.45   |
| Open .....             | 124.87   |
| Missions .....         | 78.60    |

\$427.12

**Disbursements**

|                                       |          |
|---------------------------------------|----------|
| Stipends and Salaries .....           | \$484.99 |
| Gas, Electric and Phone .....         | 35.60    |
| Synod Allotment .....                 | 476.41   |
| Poor Fund .....                       | 9.00     |
| Insurance .....                       | 105.57   |
| Repairs etc. ....                     | 9.50     |
| Illuminated Address—Mr. Roberts ..... | 28.00    |

\$1149.07

**PARISH HOUSE BUILDING FUND**

|   |          |
|---|----------|
| Balance at 31st July .....                    | \$187.76 |
| Rentals .....                                 | 60.00    |
| Contribution by Estate of Albert Flowers .... | 100.00   |

347.76

|                                    |        |
|------------------------------------|--------|
| Less Paid to Synod Endowment ..... | 100.00 |
|------------------------------------|--------|

Balance 31st August, 1932 .....\$247.76

**ORGAN FUND**

|                            |          |
|----------------------------|----------|
| Balance at 31st July ..... | \$181.92 |
| Miss Boyd .....            | 10.00    |
| Envelopes .....            | 5.10     |

Balance at 31st August, 1932 .....\$197.02

**CHURCH DOOR MORAL**

**“You Were Carried in Here Once;  
You Will be Again”**

“Undoubtedly you were carried in here once. Undoubtedly you will be carried in again. Why not walk in by yourself during the meantime?”

This notice has been put outside St. Luke's Church, Deptford, by the vicar, the Rev. K. Druitt.

**F**OR the Children's Party secure bears or roses or trains or vegetables moulded of delicious City Dairy Ice Cream. Delicious, Economical. 400 varieties.

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*City Dairy*

KINGSDALE 6151

HOward 3071

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