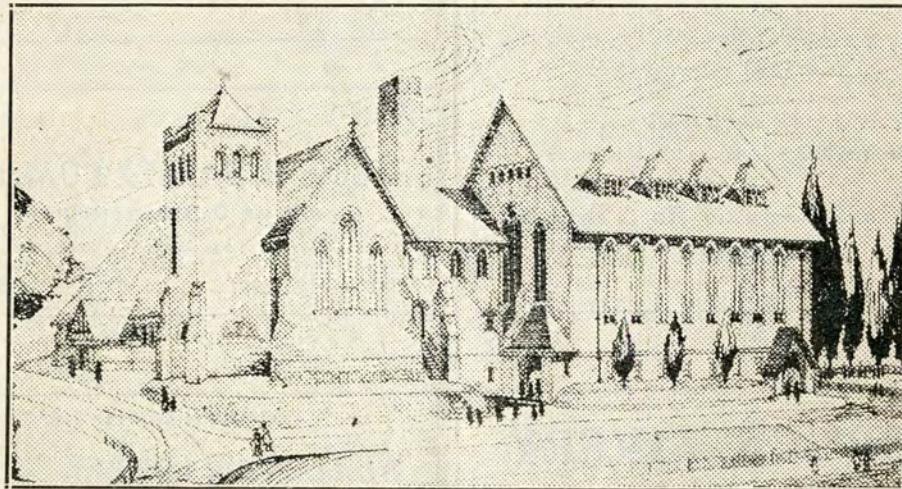


CHURCH of ST. JOHN THE BAPTIST Norway PARISH MONTHLY

Vol. 10

October, 1932

No. 120



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.

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

St. John's Parish Monthly

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Editor—THE RECTOR

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

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YOUNG MEN'S BIBLE CLASS	

Rector's Letter

October, 1932

Dear Brethren:

Here we are in October, and not a sign of frost yet. We are slipping away into the Fall and our Summer season is overlapping the Autumn. The tints on the trees which tell of coming destruction makes nature at its best. I don't think anything can compare with our Canadian woods as they gradually prepare for the near approach of colder weather. The most gorgeous color of rich red and brown and yellow make the woods most attractive. There is the most peculiar light that is shed by a tree whose leaves are turning in response to the call of nature warning of winter weather to follow. Ruskin somewhere commented on the absence of brown in nature but he could not have known our Canadian Fall foliage.

A trip to the country at this season is a treat and many people go to their summer cottage for Thanksgiving Day just to see the foliage. It has been a wonderful summer and the roses are still blooming in the garden as we write.

The Church's activities are all in full running order again and the many activities of the modern church call for considerable supervision and open

the way for contacts with so many people. And what we need is contact. A man to make a success in business tries for contact—to get in touch with other people that he may talk business with them and make a sale. The contact which we form in a parish home should have that same object—business—the King's business interesting a man in church matters for the good of his soul. When church buildings were shut up from Sunday to Sunday that opportunity was lacking—but now we may meet people in week day organizations in the parish house and unless these organizations lead to a closer fellowship in the church and awakening a person to the deeper meaning and responsibilities of life they cannot be called a success.

The Parish House should be a common centre for the community, but it should also lead to a closer and better acquaintance with the inside of the Church on Sunday and the objects for which the church exists—drawing the soul closer to God.

The church in every parish and this one not less than others—has its own problems in balancing the budget and meeting our missionary allotments. To add to that is the extra need this year of helping those not so fortunate,

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A.Y.P.A. Notes

The Opening Social of the season 1932-33 activities on September 13th was a huge success chiefly remarkable because of the large number of new people. This is a very encouraging start for the new year as, besides providing work for the Membership Convener, it proves that our A.Y. is still interesting to newcomers, a fact of which we are justly proud.

The first business meeting, on September 20th, was a great success also, the A.Y. Room being so crowded that it was suggested that future business meetings be held in the Parish Hall. Our programme for the season was presented at this meeting. A new item in our programme this year which will be of interest to the older members of the congregation is "Parents' Night". On that night, which is early in November, we will endeavor to show more clearly exactly what A.Y. means to the young people in the church and what it does for them. We also heard that the Fall play "The Family Upstairs" is already in rehearsal and the enthusiasm of both cast and director is a good sign—but you will be hearing more of that later.

A very enjoyable indoor Weiner Roast on account of the rather bad rainstorm on Tuesday, September 27th, was the result of the quick work of the convener of that evening and his committee in turning an event which might easily have proved a fiasco into one which might quite honestly be termed one of the highlights of the season.

Tuesday, October 4th, took the form of an educational and devotional evening and was handled by the Branch Extension Committee of the Toronto District Local Council. This was quite a new idea in our Branch programme and it proved very interesting.

October 11th, a short business meeting and then the Fall Paper of the Branch provided entertainment for the remainder of the evening.

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W.A. REPORT FOR SEPTEMBER

On the 18th of August, the members of the W.A., were entertained by Mrs. Allen, 168 Lee Ave. About 30 ladies were present, and spent an enjoyable afternoon, happy to meet again after the holidays. Tea was served by our kind hostess, whom we wish to thank once more for offering her home for such a friendly gathering.

The Dominion Annual Meetings of the W.A., were held in Toronto in September, and many of our members attended the same.

Congratulations to one of our oldest members Mrs. Martin, our E.C.D. Treasurer, who celebrated her 80th birthday on September 26th. She has always been a most faithful worker in the W.A., and we sincerely trust that she may be spared to spend many more happy and useful years among us.

The September Business Meeting was well attended and the members gathered together once more, ready for real work. Mrs. Ivey, Secretary of Prayer Partners, was a most interesting speaker during the afternoon, and Mrs. Birch was welcomed as Prayer Partner Secretary of our Branch. Mrs. Birch is a new member in St. John's and we trust that she may be happy in her new office.

A Housewives' Conference in aid of the W.A. Booth, was held on Monday, September 26th, at 3 p.m., in the Parish Hall. We were entertained by representatives of several large companies, both in England and in Toronto, pictures were shown from the Lyons Tea Co., of England, and were quite instructive. A sample of the same tea was served at the close of the afternoon, together with a "sweet" sample from the Canada Bread Co., Toronto. 230 ladies were present, and we wish to thank them for attending the conference, which was such a success under the able convenership of Mrs. Turff. \$40.00 was received by the W.A., for the Miscellaneous Booth.

A miscellaneous 'shower' for the W.A. Booth at the forthcoming Bazaar will be held at the home of Mrs. E. E. Meadows (Mrs. Turff's daughter), 83 Balsam Ave., on Tuesday, October 25th from 3—5.30. A cordial invitation is extended to W.A. members and any others who may be interested.

Phone HOWARD 8721

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OUR ADVERTISERS

Then there comes this year the appalling calamity in the west when so much of the funds collected for endowment and expansion of the western work have been lost through misappropriation. It will need much sacrifice on the part of the faithful in every part of Canada to make this good, but the calamity may work out as a blessing if it brings the church in Canada together and makes us forget our Parochialism and our Provincialism.

Then too, the election of a new Bishop for the Diocese should call us all to prayer that we may be guided to a right choice.

The banner Diocese of Canada needs a leader who will make Toronto fill even a greater place in the life of the Canadian Church.

With our new Bishop will come the decision about the Cathedral and the division of the Diocese, or the assistant Bishop.

So that all things considered, those in the council of the church have a busy time ahead of them and will need all our sympathies and prayers for rightful decisions.

There goes out then for us all a call for action—increased energy—increased liberality, increased devotion to our religious duties that we face the responsibilities which lie before us.

Ever your friend and Rector,

W. L. BAYNES-REED.

ST. JOHN'S, NORWAY, CHOIR

The revival of a full Musical Service commenced with the Harvest Festival held on the first Sunday of this month and viewing our Church clad with the generous fruits of the earth, the seating capacity of the edifice so well filled, gave a natural impetus to the musical portion of our Thanksgiving, and a realization of the objective held in view, of rendering praise and thanks in music for the benefits derived from a successful harvest.

That the Services were appreciated is evident from the complimentary remarks that have been made relating to our efforts, and are gratifying

to receive, and undoubtedly help in stimulating a desire to maintain a standard of musical service worthy of St. John's, Norway.

We have with us several new members, augmenting all voices in the choir, and to these friends we extend the hand of welcome, and a sincere hope that their association with us may be enjoyable and of mutual benefit.

The request recently made for boys makes one realize the passage of time and that some of our boys are passing through the transition stage and eventually arrive at that time when the control of the voice is temporarily lost. This recalls to my mind the story of a man at one time living at Farnham, Surrey, who was possessed of two distinct voices, one in a high pitch and the other low. Proceeding homeward on a foggy night he had the misfortune to fall down a sand pit and unable to get out by himself called for assistance. His voice being heard by a passerby, he narrated his plight first in one voice, and then to be sure he had been understood, repeated his misfortune, unfortunately for him, in his other voice, whereupon the person at the top of the pit unsympathically said, "Well there's two of you down there, one help the other out." But to return to our boys, we have every reason to be proud of those who are in our choir, and their own anthem, given on Harvest Sunday and repeated the following Sunday, gave a demonstration of their ability and the training they have received. The Anthem "O How Amiable are Thy Dwellings", was particularly pleasing, the assurance of the individual voices was well marked, the words clearly enunciated, and the balance of harmony, the second trebles sustaining their part in excellent manner, made this Anthem well worthy of repetition.

A male Glee Party has been inaugurated and whilst the initial membership is composed of Choir members, an invitation is given to those interested in Male Chorus work to get in touch with Mr. Mould, with a view to joining us, and enjoy the good times such a society will, it is hoped provide.

The Ecclesia Girls' Bible Class wish to thank Mrs. Huxtable, 64 Brookmount Road, for the Tea and Shower which she gave at her home on September 16th, in aid of the Towel Booth at the forthcoming Bazaar, and we also thank all the members of the Parish Association who attended and helped to make it such a success.

The Class meets each Sunday afternoon at 3 p.m. in the Ladies' Parlor, and will be pleased to see all old members, and glad to welcome new ones.

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Some Parishes at Work.

By Rosamund Essex.

LONDON is a city of surprises; and there is no more surprising place, even to Londoners, than the neighbourhood of Victoria Docks. If a stranger should find himself in the Victoria Dock Road, on the way to Custom House, the first thing that

will strike him is the unfamiliar appearance of the passers-by, and the peculiarity of the trading. As he traverses the strangely dreary length of the road, he will notice the great number of non-descript, dark, and forbidding stores and junk shops, and round about them groups of vehemently talking negroes, the impassive and straggling companies of Las-cars from the



[W. F. Taylor.
THE CHURCH OF THE ASCENSION,
VICTORIA DOCKS.

ships, and everywhere children playing the street games of the East on pavement and roadway.

Where is Baxter Road? That is the inquiry that has to be made by the visitor whose goal is the Church of the Ascension, Victoria Docks. At length the road widens out, and, surprisingly, opens into a marsh. London lies upon the right, and London lies upon the left; but here is a place of grass and of water and of waste land. From here Baxter Road leads across a strip of the marsh to a network of small streets; and a stone's throw from the further side stands the Church of the Ascension, which in this isolated region marks the centre of genuine parish life.

The life started forty-seven years ago, when, on Good Friday, the first service was held in a builder's shed. The first mission church was completed two years later by the efforts of the parish "family"; and when in the early part of this century the "family" grew too great for its temporary home, the present beautiful church was planned and begun.

XIV. THE CHURCH OF THE ASCENSION, VICTORIA DOCKS.

It would be difficult to find any modern town church that bears so many marks and remembrances of the life of the parish and of the members of the church family. It is full of gifts—and these are largely from the actual members of the congregation, none of whom are rich in worldly goods. At the corner of the south aisle is the War Memorial, for Victoria Docks has not forgotten the soldiers and sailors that it gave to the War. The Russian ikon that hangs in the centre of the memorial was brought back by a sailor whose ship was coasting off Estonia. The two slender brass candlesticks that stand on either side are Damascus work, and, each cut into three pieces, they made their uneasy passage from Jerusalem to East London in the kitbag of a soldier. The lamp that hangs above was also brought from the East.

This is a church predominantly for sailors and for riverside men. They come from the great ships that enter the

Victoria and Albert Docks and the new King George V Dock, together with the stevedores and dock hands who unload the cargoes. This fact is marked by an unusual church decoration, the two model ships that stand in a window-ledge. Above these floats the blue streamer of the sailors, balancing the soldiers' red streamer on the other side.



[W. F. Taylor.
BAXTER ROAD, VICTORIA DOCKS.
(The church abuts on this road.)

In the midst of the life of turmoil which is the normal existence of the working East End stands this home of quiet—for quietness is the deep impression made upon the visitor as he stands at the west end looking up towards the high altar. Blue is the colour of the

PARISH ASSOCIATION NOTES

The Parish Association held their first meeting of the Fall Session on Tuesday, September 13th, with a splendid attendance.

Three new members joined us and were heartily welcomed.

The various conveners have already been active raising money for their booths. Mrs. Brickenden held a Home Cooking Sale, September 24th, in aid of the Ice Cream Booth, at her home 2A Ashland Avenue, when \$23.05 was realized. Mrs. Turff was the convener of an interesting demonstration given by five different firms, held Monday, September 26th, in the Parish Hall, and a cheque for \$40.00 goes to the W.A. Miscellaneous Booth.

A Shower and Tea by the Ecclesia Girls Bible Class was held at the home of Mrs. Huxtable, 64 Brookmount Road, in aid of the Towel Booth.

A Euchre was held in the Parish Hall on Friday, September 30th, by Mrs. Dengate, Convener for the Christmas Decoration Booth. These Ladies extend their grateful thanks to all who supported their efforts.

Mrs. Pimm reports a very successful sale of Exhibition Tickets, double the amount could have been disposed of. Mrs. Pimm wishes to thank all who bought and sold these tickets.

A letter received from the Emergency Conservation Committee of the Local Council of Women, asking for helpers to can fruit, etc., at the Massey Harris Cafeteria, for the needy this winter, resulted in the response by four of our members, who gave their services two days for this worthy cause.

October promises to be a busy month, several events are already slated. Mrs. Williams, Convener of the "Fancy Work" Booth will hold a Court Whist on Friday, October 14th, in the Parish Hall, at eight o'clock, refreshments and good prizes should be an inducement to come along, bring a friend and enjoy a jolly evening for the reasonable charge of 35c. each.

Our Fall Rummage Sale takes place Friday, October 21st, and may we again appeal to the

Congregation to send any discarded clothing, furniture or bric-a-brac to the Parish Hall, Thursday, October 20th, or the morning of the 21st. If not convenient to send, kindly telephone the Convener, Mrs. Roberts, Ho. 3047, and articles will be called for.

Mrs. Dunham, Convener of the Perfume Booth will hold a Tea and Shower at her home, 43 Norway Ave., on Thursday, October 27th, afternoon and evening, everyone welcome.

Mrs. Pimm will Convene a Euchre on Friday, October 21st, in aid of the Fortune Telling Booth. Place—St. John's Parish Hall. Time—Eight o'clock, and price—25 cents.

Mrs. Thompson, Convener of the Plain Sewing Booth, will hold a Euchre in the Parish Hall, Friday, October 28th at 8 o'clock. Splendid prizes. Price 25 cents.

Mrs. Taylor will Convene a Euchre for the Doll Booth on Wednesday, November 2nd in the Parish Hall at eight o'clock. Price 25 cents.

MOTHERS' SOCIETY

Three meetings were held in September, a good number were present each week, Miss Shottter addressed each meeting. The first from the 24th Chapter of St. Luke. The disciples thought our Lord had died and left them to carry on alone, but we must remember when we travel on the road with sorrow, disappointments or trouble, that we have a friend who is always with us.

September 15th—The address was taken from the Collect, Epistle and the Gospel for the 16th Sunday after Trinity. The power and help of God is endless, and according to our own power which is given us to develop, the more we shall feel the power of God.

September 29th being St. Michael and All Angels day, the subject was Angels. There are angels good and bad working among the people, the evil ones tempting and the good angels guarding. Satan was an angel cast out from Heaven.

The Synod of the Diocese has been called for October 25th, for the Election of a Bishop.

Please use the prayer in the prayer book on page 53, or pray in your own words that the clergy and lay delegates may be guided aright in their choice.

There are a great many children unbaptized in the Parish. It is the Rector's wish that they should be presented for baptism before the winter sets in.

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The Parish Magazine and a Profit.

By the Rev. W. T. Mallorie, Rector of Barham, Canterbury.

THE writer once heard a bishop say jokingly, that one real advantage in being a bishop was that he no longer had to worry about the parish magazine every month. The purpose of this article is to see if losses and worries cannot be transformed into profits and pleasures.

It is a generally admitted fact that no parish organization is complete without its parish magazine. Some parishes regard the magazine as a luxury for the very sufficient reason that it doesn't pay, and consequently a grant is needed every year from the funds of the Parochial Church Council in order to meet its annual debt. That is often a serious consideration, especially in these times.

Now every parish in the kingdom which can maintain a circulation of say a hundred and twenty copies per month or more, and sell them at twopence per copy, should be able not only to avoid a debt at the end of the year, but to show a very respectable sum in hand.

THE MATERIAL.

A word or two first on the material of the magazine.

Sometimes it is dull and unattractive in appearance, usually because the cover, the paper, and the printing are cheap. Dinginess is the natural result. That is a great mistake. The magazine *must* be bright and cheerful in appearance, show some artistic merit on its cover, and be made of good material.

It is essential that the cover be of good quality paper, such as will take a good, clear impression of the block (possibly of the church) on the front page, and help the letterpress to stand out sharply and attractively. Whatever is chosen for an inset must also be of good quality, both in its matter from a Churchman's point of view, and also of good material and well produced. This latter point is of importance because our inset must be of the same character as the rest of our magazine. The writer has for that reason always used "THE SIGN," which seems to fulfil those conditions admirably.

THE CONTENTS.

From the parish priest's point of view the most important part of the magazine is the "parish matter." He has much to say to his people and will probably need four pages. The writer would suggest that the whole of his first page be given up to permanent matter—lists of sidesmen, members of the Parochial Church Council, and other officials; times of the principal services; arrangements and notices regarding marriages, banns, baptisms, etc.; and also a list of all the parish organizations, whether definitely for Church work or not, together with the names of their chairmen, secretaries, and treasurers, and any useful notes regarding their places and times of meeting. This is best done in small columns, and the width of a page gives ample room for five such columns. To all this should be added a complete list of the magazine distributors, giving the district served by each one. With such arrangement the page of permanent matter will not be over-crowded and can easily accommodate a list of twenty or more organizations and a goodly number of distributors.

Then there are the three pages at the disposal of the

parish priest, who of course must be editor. These are his opportunity, and a most valuable one it is, for quite possibly a good many who may read the magazine do not come to church. It is outside the purpose of this article to say with what they should be filled, but if one suggestion might be made it would be that these pages are *filled* with letterpress. The people are really interested in reading about their church and their parish and its happenings. They are not a little disappointed to see the parish space taken up with widely-spaced lists of various kinds, large gaps between the paragraphs, and other evident devices to fill up the pages. It is an excellent idea to have a permanent invitation to secretaries and others to send contributions of news, etc., to the editor.

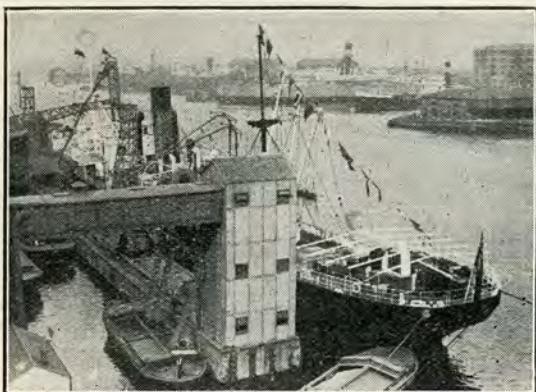
THE BUSINESS SIDE.

Now we come to the business side. How are we to make our magazine pay? It is essential to divide up the parish into sections, the smaller the better if it is very populous, and to enlist a company of enthusiastic Church people each to take one section, and in it to sell as many magazines as possible each month to anybody who will buy one. Each such distributor should be provided with a register of names and should record all payments. One chief organizer should be appointed, whose duty it would be to see that the magazines reach the distributors at the earliest possible moment after they are printed and who would be responsible for the number of copies and collection of payments from the distributors, and pay the total sum over to the parish priest or magazine treasurer each month and make a report of sales. On no account whatever should the magazines be put in the parish room and left for the distributors to help themselves. With the best intentions in the world that plan leads to slackness. A careful eye must be kept on copies left over, and an effort made to sell them. It is just possible that this may make all the difference between a profit and a loss at the end of the year.

The advertisements are a vital matter in which the heads of business houses, shops, etc., usually are very ready to help, and with a little tact there is not often any difficulty in filling the seven pages, which is the room allowed in the sized magazine the writer has in mind. The advertisements should be paid for annually, and if by chance there is a space to let when the magazine must go to press never allow a blank space to appear, keep the old advertisement in its place till a new one is procured. Each page of advertisements should yield from four to five pounds. It is necessary to keep an eye upon the types and setting out of the advertisements; they are all part of the magazine, and must be attractively printed.

The general arrangement of pages should be: front page of cover—title, an illustration of some kind, vicar, staff, etc.; inside cover—advertisements, followed without break by four pages of parish matter, then the inset and six pages of advertisements at the end.

On these lines the writer has run magazines in all kinds of parishes, and has never done so at a loss. In a populous parish with more pages for advertisements, it is possible to make a profit of thirty pounds per annum easily if the necessary helpers are forthcoming. In very small parishes a loss may be avoided by several parishes combining in one effort.



ROYAL VICTORIA DOCK. [Photopress.]

(A grain ship alongside the dock for the unloading of its cargo.)

Ascension, because it is the quiet colour of the sky, and blue is the predominating tone of the church. The blue of the Comper east window and of the chancel, and especially the deep luminous blue of two side windows in the church, harmonizing as they do with the soft browns of the nave, are peculiarly restful and give a sense of peace.

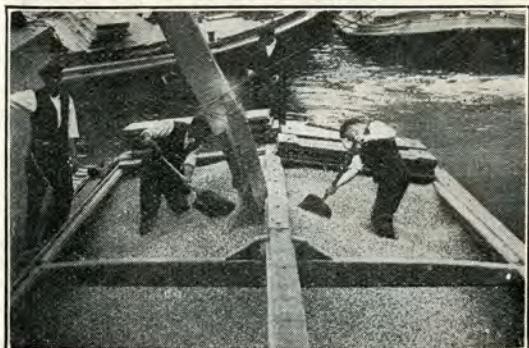
Every branch of parish activity has made contribution to the beauty of the church. The blue chancel carpet took two years to buy, and the money to pay for it was collected coin by coin in a tin collecting box, by the Ascension mothers. The Flemish candlesticks on the altar, which were worn thin and beginning to crack after the hundred and fifty years of their life, were repaired mainly by means of a collection given by the parishioners in money and in kind. The "kind" included a sovereign case, two cigarette cases, six watches, and two chains, real sacrifices on the part of the givers. At one side of the chancel is a tablet calling to remembrance the life and work of a beloved helper in the parish, Miss Smallwood, who after years of devoted service ended her life as the Anchors' Violet.

Such a church is a monument to the piety of the

past. Established in the beginning by the self-sacrificing work of the first vicar, the Rev. T. H. Gilbert, whose name is held there in grateful memory, and fostered by the efforts of his successor, the present vicar, Canon Guy Steele, who has been in the parish for over thirty years, the successful work goes on.

Both the first and second vicars were at Felsted School, the Ascension being one of the oldest Public School missions. It is evident from the reports of the mission that very close touch is kept between it and the school which founded it. The head master, assistant masters, past and present, former members of the school at home and abroad, and the boys themselves, all have shown in different practical ways their interest and their desire to help. Members of the congregation are invited to the school, and members of the school return the visit by coming to entertain the congregation; and so the link between school and mission is strengthened by mutual affection.

Present times are hard in Dockland; for the reaches



[Photopress.] UNLOADING GRAIN AT ROYAL VICTORIA DOCK.

of water are empty of ships, and sailors and labourers are out of work. But the Ascension church is there through good times and bad to give encouragement to the despondent and hope to all.



THE ROYAL VICTORIA, THE ROYAL ALBERT, AND KING GEORGE V DOCKS.

[Photopress.]

SOME one has observed that when wonder is excited, and the sense of beauty gratified, there is instant recreation, and a stimulus that lifts one out of life's ordinary routine. This marks the function of a garden where, but for its presence, the commonplace might predominate. There is no spot like a garden for cultivating the kindly social virtues. Its perfectness puts people on their best behaviour. Its nice refinement secures the mood for politeness. Its heightened beauty produces the disposition that delights in what is beautiful in form and colour. Its queenly graciousness of mien inspires the reluctant loyalty of even the stoniest mind.—J. D. SEDDING.

the Grange garden the snowdrops were in bloom, with a flicker of golden crocus.

Since May's arrival there had been many small alterations there, though no big ones. A few of the fine old oak presses which had been poked away in back bedrooms had been brought down into the hall, which now looked quite habitable. It was a surprise to be taken upstairs to May's own parlour to tea, and a greater surprise to find it so comfortable. Mrs. Selwyn had arrived first, and the two ladies looked at each other with much interest.

"The only time I ever saw you was at your wedding," said Mrs. Carne, smiling. "My father was one of the clergymen who took part in it. You were married in York Minster, were you not? I was much interested, hearing that young Captain Selwyn, as he then was, was to be married to a bride from the East Riding. To me it seemed almost like marrying a foreigner. I had lived all my life in the old vicarage at Anscar. Your husband was much liked by every one, and I remember my father said it was just like him to wish the local clergy to take part in his wedding. I was very sorry when my husband and he fell out. I am sure it was partly Arthur's fault, he is very set in his ways, but you must remember how isolated he has been, living up here all his life; and you know really he is such a fine fellow. And such a good husband and father."

Mrs. Selwyn was much touched by the evident sincerity and kindness of Leonard's mother. She felt sure that this woman's son must have been brought up the right way. They were soon chatting like old friends, and Mrs. Selwyn was regretting that her husband, she felt sure, would not budge one inch from the position he had taken up. He felt that Mr. Carne owed him an apology and until that was offered he declined to speak to him, or to countenance the marriage, of which he did not approve.

"I'm ashamed to own it," said she, "but my husband is, I believe, quite incapable of owning himself in the wrong."

Mrs. Carne smiled her pleasant, frank smile. "They are both dalesman, are they not?" said she, "and we know the breed. A good quality carried to excess often grows into a vice. But I shall talk seriously to Arthur. He is a good man, though he has fads. Nothing will induce him to allow the Hunt to pass over his land, I feel quite sure. But short of that he might do much for Leonard's sake. He is devoted to his children."

They talked a little over the young man's prospects.

"I'm so afraid that if you take away any hope of the Colonel's coming round they will marry imprudently soon," sighed Mrs. Carne. "They had far better wait at least six months. Leonard's paper is much pleased with the 'scoop,' as he calls it, which he has got for them over this business of the railway accident and bank robbery, and no doubt it has improved his position. But newspaper work is always so uncertain.

If suddenly the paper changes hands, they may send half the staff packing. What he would like is to own a paper and edit it himself, but we dare not part with the capital to start him. It is not as though he were our only child; and of course," her smile prevented her words from sounding rude, "of course my husband does not really wish to do anything to help on this marriage. He does not like it any better than the Colonel does. You will admit that is only natural. However, since Bride came to see him last week, he has owned to me that if he had been in Leonard's place he would probably have done the same. Which from him is high praise."

Mrs. Selwyn drove home feeling that she liked Mrs. Carne very much indeed. "If only," thought she, "the young man were in a position to make it prudent, I would advise them to go ahead and get married, trusting to time to reconcile the parents. But I don't feel in the circumstances that I ought to do that. However, Bride had better come back home for the present. She may be able to do something with her father."

CHAPTER XIX.

MAY LEFT ALONE.



"He went round distributing lavish gifts to all those who had helped him."

thought that she must bear up for the old man's sake.

Bride was anxious for May to drive to Ecclesroyd with her, and return in the Grange milk-tractor that afternoon, but May was firm in her refusal. She was not going to leave Uncle Greg to eat alone; to feel that the house was desolate, the oriel empty. She was going to be as gay as she could, for above all things he must not suppose her to be fretting after Martin Lang.

"It's very odd," thought the girl, "I left London expecting that nothing would ever happen to me again, that I should just be buried alive here for the rest of my life. And at once I was tossed head-over-heels into the railway accident, and out of the wreckage rose Martin. And he's the only man I've ever been really interested in. We like the same books, we both prefer painting to music, we have always any amount to talk about. And now he's gone and I have to start all over again to make something of my life here; only I'm really not the same Rothiemay who set out from London six weeks ago. Well! next week is Holy Week, and I must fix my mind on that and the Easter Feast. What a mercy that this life isn't all."

Uncle Greg was grumpy and silent when they sat



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 CRANE, a young journalist. Her parents strongly disapprove, and she stays at the Grange with May. Leonard 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 ; he is able to prove satisfactorily that he had nothing to do with the robbery, but he still remains something of a mystery. May begins to find him attractive as well as mysterious.

The story continues—

CHAPTER XVIII.

FAREWELL.

MAY took great care to avoid being left alone with Lang the following morning. In view of his journey, he came down to breakfast with the family for the first time, but he looked haggard, and one could see that he was not yet equal to much exertion. In fact, Nurse Curtis was a little anxious about his setting out alone, but he assured her that the man who was coming to fetch him was Colonel Hewart's valet, and that he would be waited on hand and foot.

The car, a luxurious travelling saloon, arrived soon after nine o'clock, well supplied with rugs, pillows, and hot-water bottles. The man in charge evidently knew Lang and greeted him with friendly respect.

The previous night had shown May and her Uncle quite plainly that their guest meant to leave them with no further information respecting himself ; and this, in May's eyes, was final. She and he had been, as he said, in the closest association for eight days. She had ministered to his needs, washed and combed him when he was helpless, pitied him, come, as she realized, uncomfortably near to falling in love with him. Yet he treated her as a mere acquaintance, although on the previous evening it had sounded as if he meant to make love to her. She decided that she never wished to see him again and was determined that nothing that sounded in the least like an invitation to him to come back to Braydal should be spoken by her.

He went round distributing lavish gifts to all those who had helped him, the Thwayteses, Ruby Cynthia, and all the outdoor men also. They were surprised, for they had not thought of him as being wealthy.

When the departing car had turned out of the drive gates, and Uncle Greg had hurried off to resume his interrupted morning routine, the two girls went upstairs to the oriel room and stood to watch the traveller cross the ridge. Just before the car reached the top a

white handkerchief was fluttered from the window and May said angrily :

" What vanity ! He thought we would be watching."

Bride, who had whipped out a handkerchief and was making a dash to open the window, looked at her, puzzled. " You know, May, I'm a good bit surprised," she said.

" Surprised ? What should surprise you ? "

" I did think that before he left he would make a clean breast of things. But perhaps he did, privately, to you or Uncle Greg ? "

" Nothing of the kind, I assure you."

" Well, I repeat, I'm surprised. Of course his name's not Lang. I shouldn't wonder if it is something much better known. It's very odd that he should be so determined not to tell. Must be a strong reason of some kind. I don't expect we shall see him again."

" I took great care not to say that we hoped for such a thing," replied May in a voice that made Bride turn round on her quickly.

" May, you didn't—don't tell me that you refused him ? You didn't, did you ? "

May hesitated. " Did I or did I not ? I really can't be sure. We were interrupted. I think he was going to say something ; but I was feeling so strongly that he ought to be frank with Uncle Greg after all that had been done for him, and say straight who he was, that I was not very forthcoming."

" And as he felt sure you meant to refuse him he thought it better not to ask ? "

" It may have been like that. I can't be sure."

Bride sighed a little. " I feel sorry about it though. You know there was something very attractive about that young man. He has a spice of the devil in him, but I feel perfectly sure he is not bad. I wish you hadn't snubbed him."

" It's done now," replied May ; and left the room rather abruptly.

Fortunately she was obliged to turn her thoughts that afternoon into quite a different channel. It was Bride's love affair, not her own, that she had to think of.

During the weeks that had passed, Bride had succeeded in convincing her parents that her wish to marry Leonard was no freak but a steady determination. Mrs. Selwyn loved her youngest daughter dearly and was most anxious that there should not be complete estrangement. She much wished to see Leonard's mother whom she had never met, but she dared not call at Raysbluff, knowing how much this would displease her husband.

Uncle Greg therefore had suggested to Bride that she should invite the two ladies to meet one another at the Grange, and that very afternoon the tea-party was to take place.

Uncle Greg had been so inhospitable for so many years that it was a long time since Mrs. Carne had had tea at Braydal. It was near the end of March, and in

fingering her note. She started, went to him and held it to him without speaking.

He read, and to her surprise he did not seem to be angry. "No more than you deserve, and no more than is fitting from him, always supposing that he's in a position to make such a gift," was what he said; and he spoke with a kind of relief, almost as if glad that Lang had not disappointed him.

"What! Do you think I can accept it?" she asked in wonder.

"Why not? Humanly speaking you saved his life."

"But—but—O Uncle Greg, you know what I mean. Such a gift is overwhelming. If he had given me something of real value, a ring or a necklace, something to the value of twenty or even fifty pounds—but that car cost—I should think it cost the best part of a thousand pounds."

The Squire frowned. He see-sawed on his heels and toes and gazed not at her but on the ground.

"Well, my dear," he said at last, and May noticed a hesitation that was most unusual to him, "I flatter myself the thing's half to you and half to me. He told me he couldn't be easy unless I allowed him to make some return for our hospitality, and so on; and he satisfied me that he was in a position to make a handsome gift. I didn't expect it to be quite such a costly affair, but—er—in short I don't think I can go back on my sort of half promise to him. So I think you must keep it; and in writing to thank him you can include me; a joint gift to the two of us, eh?"

May felt that her head was going round. She took back Lang's note from Uncle Greg's hands, and went into the dining-room.

"I hope that Mrs. Thwaytes is making the chauffeur welcome?" she asked; and was astonished at the rosiness and embarrassment of Ruby Cynthia, who almost dropped a vegetable dish as she murmured that he was getting his dinner.

The Squire, she thought, was anxious to turn the subject; so as they sat down, he began to talk about the rashness of some young man who, it appeared, was a native of Anscar, and who, to his great astonishment,

had lately applied to rent an empty cottage on the Grange farm. "Says he wants to get married," he growled, "but how's he going to keep a wife? I told him plainly that I had no work to offer, and he says he has the chance of a good job. 'Marry on the chance of a good job,' says I. 'Bit rash that, isn't it?' So then he told me that Maynard knows all about it and advised him to put in for the cottage, so I'm letting him have it. But I've warned him that if the rent gets behind, out he goes."

May was accustoming herself to encourage the old man to talk to her of his tenantry and his plans, so she forced herself to listen and to take an interest in this young man, whose name it seemed was Birkett. She felt sure that if Mr. Maynard was backing him up, he would prove a good tenant, though it was hard to see what he could find to do, away up on Braydal. It seemed a far corner in which to live, if he was employed on one of the other farms.

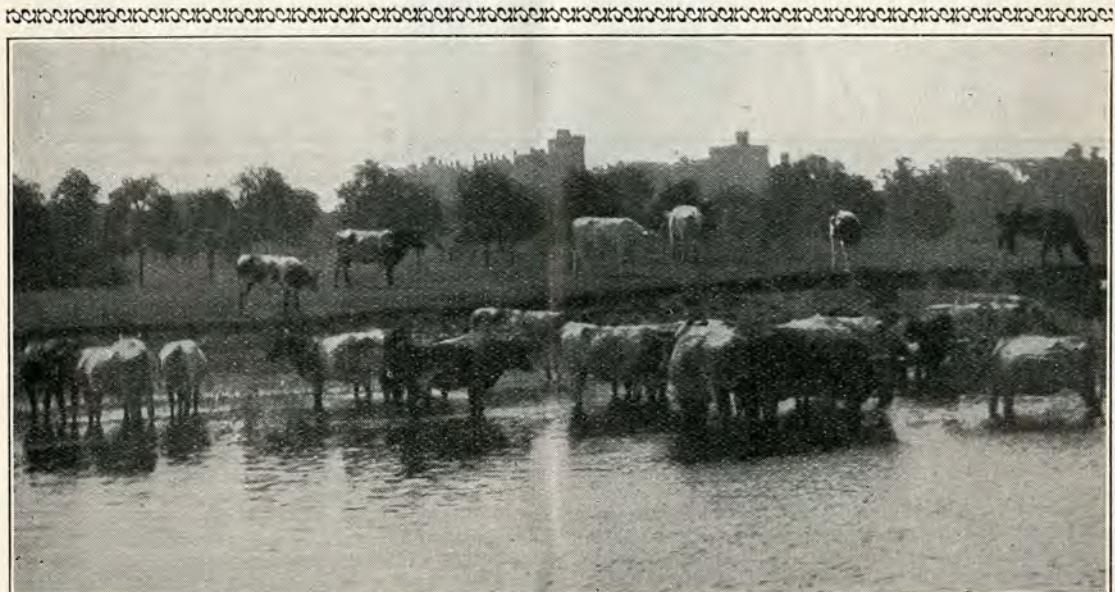
The moment lunch was over May's mind went back to her own concerns, and she told Ruby Cynthia, if the chauffeur who brought the car had finished his dinner, to send him into the hall to speak to her.

"Before he goes," said she to the Squire, "he must explain to me all the working of this car. It's so lovely I hardly dare touch it. O Uncle, how on earth shall I keep it clean? I daren't think of its being handled by any of our men. Had I better send it back and tell Martin Lang that it's a white elephant?"

Then a tall young man, in elegant chauffeur's livery, entered the hall cap in hand, and Dinmont cried out sharply, "Alf Birkett!"

Alf was half smiling, but slightly nervous. "Yes, sir. I'm Miss Dinmont's chauffeur, sir. I'm part of the car, sir, if you'll kindly understand that. Mr. Lang, the gentleman who was staying here, I'm to look to him for my wages. He thought the car would not be of much use to you and Miss Dinmont, sir, as neither of you was used to them, unless there was somebody to look after it for you. So he arranged for me to come with it, and if agreeable to you, to say as I am part of his gift to you both."

(To be continued.)



WINDSOR CASTLE, FROM THE BANKS OF THE THAMES.

[E. Staniland Pugh.]

down at dinner-time, but she knew he was watching her keenly. She began to talk gardening, and by degrees he unbent, for he was fond of horticulture although for years now he had neglected it; and he was thinking just what May meant him to think; namely, that if her mind was fixed on the garden, she could not be fretting.

That evening, when they were sitting in the oriel together, she made the bold suggestion that her Uncle should drive her over each day the following week to the evening service at Anscar.

He was so surprised at this idea that he could not even be angry about it. She urged him not to give her an answer at once, but to think it over.

"I do hate turning out in the cold after supper," said she, "and I know you do too. But if we can do it regularly all the week, we shall feel that we have just done *something*, shall we not? One small thing to help us in self-mastery. Of course that's not counting the fact that we shall certainly hear something helpful from Mr. Maynard."

After much smoking in silence, "Sunday's the day to go to church," observed the Squire thoughtfully.

"But all the days of the week belong to God, don't they?"

"Shall we go to church because we have the luxury of a car to take us, and leave Fred and Sukey behind?"

"Why leave them behind? The car holds six. If Fred sits in front with you, I shall be delighted to have Sukey and Ruby Cynthia and her mother inside with me. Then perhaps, on Tuesday night, we could take four of the others."

She could hardly believe her ears when she found her Uncle consenting to her plan.

It was duly carried out, and evidently the old man was surprised to find how pleased his household were to seize the opportunity thus afforded. The distance was quite prohibitive for any but the very young or those provided with motor-bicycles; and the chance to hear what the vicar had to tell them of the Church's teaching seemed to lend Easter Day a new importance.

The question of flowers for the church gave May a good deal of anxiety. They ought to have white hot-house flowers, and there was no hot-house at the Grange. Proceeding on her new plan she confided all her wishes and desires to her Uncle, and he, to her amazement, brought down his fist on the table and growled out that if she wanted a hot-house, she should have one. There was an excellent man down in Glenby who could make it, and May was to say where it should be.

May was quite astonished to find how much this pleased her. As the dining-room had two long windows and the aspect was south, she begged that the hot-house should be outside one of the windows, which was actually a French window opening like a door upon the garden.

Thwaytes was called into consultation, to take measurements and find out what May wanted; and

on Easter Eve they drove down to Glenby, immediately after breakfast, gave the order, went to a florist's, and returned with armfuls of flowers for the church. When they reached home about midday they found a car standing just outside the Grange, in the drive.

It was empty and May could not help remarking as the serviceable old Ford passed it, going stablewards, "What a beautiful car!"

"It is. I wonder if our Bridget has got a new one out of her father?" remarked the Squire.

May shook her head. "Why, she hasn't had hers twelve months," said she as she jumped out and ran to where stood the stranger car. Her heart was beating unusually loud, and this increased as she went up close and found that it was a Midget Splendour. Colour flamed in her face. Was its owner awaiting them indoors?

Her eyes took in at a glance the luxurious fittings inside which made it look more like a lady's car than a man's. Then she caught sight of initials on the glossy panel. R. D. Then it could not belong to Martin Lang.

"Well," said she, "the owner, whoever it is, is probably indoors. Let us go and see."

She was ashamed of her own excitement as they came round the huge screen which she had placed at the back of the settle in the hall to keep the draught from those who sat near the fire. But there was nobody seated there, nor any cards upon the gate-leg table. However, a note lay there.

It was addressed to herself, in a handwriting that was strange to her. As she took it up, Ruby Cynthia appeared.

"Oh, you are in, sir. Shall Mrs. Thwaytes send in lunch?"

"At once," said Uncle Greg; and added, "Whose car is that, in the drive?"

May was grateful to him for asking, since she was doubtful if she could have done so in a natural voice.

"Please, sir, it's Miss May's car," replied Ruby Cynthia with the suspicion of a giggle. "It says about it in that note, please Miss."

There was a queer look on Uncle Greg's face as he stood, legs wide apart, before the blazing logs. He glanced at his niece's heightened colour, but said nothing.

"Odd. There must be some mistake," murmured May; and then at last she opened the envelope. It was not a letter, but a written message.

"To repay is a thing I cannot hope to do. Even to acknowledge my debt is what I hardly dare to attempt. This comes only to make you sure that I remember. Accept it, I beseech you."

"The young man who brings it will explain his mission."

"There is no more that I can say at present, except that I am making daily progress towards complete recovery. When that time comes I shall write again."

M. L."

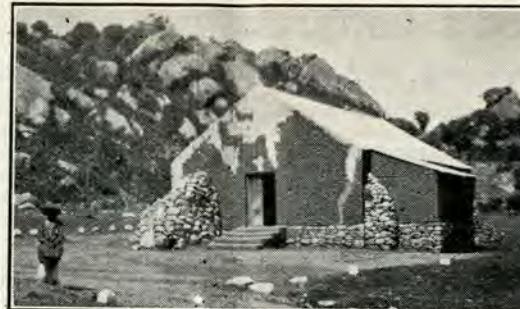
"Well," said the Squire, as the girl stood, scarlet,



"Alf was half smiling, but slightly nervous. 'Yes, sir. I'm Miss Dinmont's chauffeur, sir.'"

queen of the district, before whose court the girls dance and sing, surrounded by wondering heathen. One evening there is a great camp fire, large enough to roast an ox, and a dark ring of heathen gather round us out of the dusk and stand very reverently and silently as we end up with sung Compline under the stars. How we laughed the first evening when I began to give out notices for the next day and a great-grandfather baboon barked back at me from the over-hanging mountain every time I tried to speak!

On Sunday morning the Principal of the College motored over to celebrate for us. The little church would be overflowing so we build an altar of stones out on the hillside, and join with all the Christians of the



THE CAMP SITE,
showing the church in which the girls sleep.

district in offering the Holy Sacrifice in the bright morning sunshine.

Some of us give thanks for this new gift to our people—this new means, as one of them described it, of bringing "all into the fold in a game-like way." Would that more missionaries had had Girl Guide experience and were ready to use it with these responsive Africans; for few acting missionaries have time or opportunity for training in it. May many intending missionaries include some Girl Guiding in their preparation, and may many Girl Guides and Guiders be led some day to come and share their good things with their black and coloured sisters.

F. M., C.R.

Horticulture and Church Work.

WHAT is the connection between the Royal Horticultural Society and the C.W.A.H.A.?

This is not a competition, nor a riddle. To save further guessing you may like to know that these initials stand for the Church's Work at Home and Abroad. The Royal Horticultural Hall is generally connected in one's mind with plants, flowers, fruit, and fertilization; and with those great horticultural exhibitions which take place in Vincent Square during each year. But this show to which I am referring is of a very different nature, although seed-time and harvest, fruit and fruition, are words not unknown in the vocabulary of the mission field from which this effort sprang thirty-nine years ago.

The Royal Horticultural Hall is the scene of a great co-operative movement, embracing over fifty different missions and societies belonging to the Church of England, which meet together annually, early in November, to hold a unique exhibition and sale of goods from every quarter of the globe. Native curios, beautiful embroideries, carvings, pottery, baskets, and fine needlework combine to make this great hall look as attractive as when it is full of lovely flowers.

The first of these sales was instituted in 1893 by Mrs. Johnson, wife of the Metropolitan of India, and represented only four Church missions in India, Africa, and Japan. Now it has grown to such proportions that it has gathered in Church missions from all five continents, Missions to the Jews, Homes for Incurables and the Dying, a Hospital for Lepers, Missions to our Seamen, Work amongst the Deaf and Dumb, as well as Societies for Rescue and Preventive Work.

This year the difficulties encountered in carrying on these splendid organizations will be greater than ever owing to the low rate of exchange in other countries and the tariff on so many foreign imports, which include work sent from many of our missions for sale at home.

One of our missionary bishops writes as follows: "As I write the year opens with members of the staff

gone on holiday for the much needed rest. . . . Unfortunately they go with the knowledge that when they return we shall have to face considerable financial modifications which the present distress renders necessary.

. . . Distress in spite of the efforts made by our supporters last year on our behalf. For every pound sent to us we only receive approximately fourteen shillings. This is a serious storm which has to be weathered." Horticulturists know what havoc a storm can create. But in the words of an old folk-song about the down-trodden grass, "Give it time it will rise up again." Only unfortunately we want funds as well as time to put us right, and for this cause our efforts to help the C.W.A.H.A. Sale this coming November will have to be redoubled.

To use another metaphor, this storm will be weathered if every member of the crew of the great ship of CHRIST's Church, each in his or her appointed place, will do his bit to bring that ship safely into harbour.

To go back to the Royal Horticultural Hall Sale, I should like to draw attention to the exceptional way in which it is run. Its motto might well be "Minimum costs for maximum results." All expenses are met by the proceeds from the gate-money, refreshments, and four general stalls for provisions, sweets, baskets, and white elephants which are unattached to any special mission, and which work disinterestedly for the good of all. Last year (although the united takings did not reach the splendid total of £4,000 as in 1930) after all expenses were paid each mission received from these general sources a bonus which covered the preliminary deposit, and left a balance of a few pounds to be added to its individual takings. The sale this year will be on November 9th and 10th. This unique undertaking ought to excite the interest and sympathy of all who belong to the Church of England and who are desirous of hastening the time when the knowledge and love of CHRIST "shall cover the earth as the waters cover the sea."



[W. F. Taylor.
ROYAL HORTICULTURAL HALL, LONDON.]

The "Wayfarer" Movement in South Africa.

IT looks as though the Scout and Girl Guide ideal is too universal in its appeal to be confined in time or space. It seems capable of large expansions and adaptations.

In the Union of South Africa, Girl Guiding is restricted to the European section of the population, in accordance with the custom whereby "white," "coloured," "native" have separate churches, priests, schools, living areas, railway carriages, waiting-rooms, except that in the last-named cases the threefold division becomes twofold, and we speak of "European" and "non-European" races.

The Wayfarer Movement follows this twofold division and aims at extending the principles of Guiding to the non-European section of the community. Experimental detachments had already been made, but the Movement began to assume more definite shape after Lady Baden-Powell's South African tour some years ago. She gave great encouragement to the Movement and a tentative *Handbook of Rules and Organization* was soon afterwards published, providing a simple outline-structure to be built upon as experience dictates. There are headquarters at Cape Town and at Johannesburg, where we are fortunate in having as our Superintendent Mrs. Rheinallt Jones, who, with her husband, is a very great student and worker in native affairs.

The Wayfarers have but four Laws : A Wayfarer does her duty to God; helps others; is a friend to animals; always does her best in work and play.

Names have been changed so that a "Patrol" becomes a "Group," a "Patrol-leader" a "Grouper," a "Company" a "Detachment," a "Lieutenant" a "Sub-leader," a "Captain" a "Leader." While the Movement is now at its beginnings, it is considered desirable to have European Leaders who can train up non-European Sub-leaders who may, in time, be able to act as Leaders to their people.

Detachments have generally started at the missionary institutions, but they are also spreading rapidly among the native villages.

The uniform is a brown tunic and hat or kerchief. Each detachment chooses its distinctive colour for the necktie. The badge is triangular with a flame burning in a lamp and the motto "Upward." The whole idea of the helpful Wayfarer appeals forcibly to a people

At this Training College, which belongs to the Pretoria Diocese and is assisted by the S.P.G., we have



THE COURT OF HONOUR.

in general outline much like that of a Guide parade. We begin in semicircular formation with prayers, inspection, etc. The special prayer which every Wayfarer must know is simple and appropriate. It runs : "O God, pour Thy HOLY SPIRIT upon us and upon all Wayfarers, that we may learn to know and to love JESUS Who is the only Way. Teach us to follow in His steps of love and obedience to Thy holy will so that we may be able to help others along the way of life. Through the same JESUS CHRIST our LORD. Amen."

Then perhaps there is "Detachment Drill," and certainly I have seldom seen white girls "form fours" more smartly than these bare-brown-legged girls; and perhaps never seen them march more rhythmically. For rhythm and song are born in the Bantu, and wherever these can be fitted to marching or physical exercises, a perfect poise and accuracy is achieved. Competitive games and team-races are favourites too.

First-aid always interests, especially where the instruction is practical rather than theoretical. At a recent display, we staged a mock accident, the collapse of a hut, and with one cry the detachment rushed to the rescue of its stricken members, bringing, in a very few minutes,

a solemn procession of wounded, exhibiting every type of roller and triangular bandage, splint, and means of transport, including a stretcher case.

We generally end by squatting in a semicircle and singing songs and rounds, which they pick up with amazing quickness. So great is their love of harmony that they hardly know how to sing in unison, and are with difficulty restrained with adding extra harmonies to the rounds. Finally, we sing our own "Wayfarers' Hymn"—Bunyan's "Pilgrim Hymn," and the South African National Anthem with its haunting Xosa harmonies.

Once a year we spend a long week-end in camp. A favourite spot is a village about twelve miles away where the father of one of our groupers is catechist and kindly puts the church at our disposal for a dormitory. The photograph shows the camp site, with the church on the right; meals are eaten on the ground near it. All the able-bodied walk, while an ox-wagon brings the younger children and the equipment, which is of the simplest.

The programme includes a state visit to the native



SALUTING THE COLOURS.

whose custom it is to give direction and hospitality to every wayfaring man or woman and to enter into friendly conversation with every traveller going the same road. So, too, fire is a happy symbol for people who sit nightly round a hut-fire and love it as the household friend. Finally, it would be hard to find a people for whose race-consciousness the word "upward" holds more meaning than it does for the present-day Bantu, who is struggling after Christianity, education, and a higher development.

A Haven of Rest. By A. Townsend.

IT was not yet seven o'clock on a bright autumn morning, but Mrs. Spenlove was already tired, and well she might be. Up late last night again, waiting for Gladys, who had come in cross and hungry, and wanted some supper, and would not say where she had been. Bill had taken to going with those gambling boys and her husband was out of work again. It was all very difficult. Gladys was sixteen and getting so headstrong there was no doing anything with her. This morning she and Bill had argued and wrangled all through their breakfast as usual, and she was glad when they left the house for their work.

There was plenty waiting to be done, but her head ached, and she felt restless and unable to settle to anything. She went to the street door and looked out. The bell of the church opposite was ringing as usual at that hour. A queer time for a service. She wondered if any one went. She had only lately moved to that street, and had never entered the church. Her hat and coat were hanging on the peg behind the door. She put them on. A little boy ran past, crossed the road, and disappeared up the path to the vestry. It looked like Mrs. West's little lad at No. 22. How strange! That noisy, lively boy! She would go and see what was going on.

When she entered the church two candles were burning on the altar in the side aisle, and a few people were kneeling in the front seats. Then the Vicar entered, attended by Tommy West, and the service began.

Mrs. Spenlove did not follow it much, but it was so peaceful and quiet in there, and as she knelt like the rest, her tired mind felt soothed by the stillness.

Presently there fell clearly on her ears: "Hear what comfortable words our Saviour CHRIST saith unto all that truly turn to Him. Come unto Me all that travail and are heavy laden, and I will refresh you."

Comfortable words indeed. They sank into her mind, and she buried her face in her hands. How worn and tired she was no one knew, and if they did would they really care? How worried and troubled. Everything at home was all wrong. Poverty, anxiety, undutiful children, nothing but trouble whichever way she looked. Her own health poor, and her husband getting disheartened and depressed at the ever decreasing prospect of work. Was it true? Was there something in religion after all, as some people seemed to think?

The service went on, and then the few people present rose from their knees and approached the altar rail and knelt to receive the sacred Gifts.

Mrs. Spenlove watched the scene with interest. She had attended a Sunday school when young, but had never been confirmed, and had soon drifted away

from religion. Her children had been christened as a matter of form, but there it had ended. They had been spoilt and refused to go to Sunday school, and she had not pressed it. The communicants were returning to their seats. That surely was Mrs. Johnson from King Street. How calm and peaceful she looked. She had not long come out of hospital, and she had lost her little girl a few weeks before. How strange that she could look like that.

Now the words of the LORD'S Prayer caught her attention. She remembered that and whispered it with the others. Presently the priest turned round. "The peace of God which passeth all understanding . . ." The service was over. She knelt while

the small congregation dispersed, and watched Tom finish his duties at the altar. To think of that boy looking so serious and behaving so quietly!

She slipped out of the church, and returned to the house. Only half-past seven. Plenty of time yet for work. She felt ready for it now. That quiet time had heartened her up. As she busied herself about her household tasks those "Comfortable words" rang in her ears. She liked that service. She would slip in again some morning. It seemed to rest you somehow.

Mrs. Spenlove did slip in again. Many mornings found her there, and she got into the way of whispering her troubles and anxieties and difficulties into the ear of Him Who is ever ready to hear the cry of His children.

Seeing her kneeling there so frequently the Vicar made inquiries, and called to see her. It ended in Mrs. Spenlove giving in her name for Confirmation,

and Christmas Day found her among those who, truly repenting of their sins, and steadfastly purposing to lead a new life, drew near with faith and took that Holy Sacrament to their comfort, and received strength and support "in all their troubles and adversities whosoever they oppressed them."

There is a different atmosphere now in the cottage opposite the church. Mr. Spenlove sometimes accompanies his wife to church, Gladys has joined the girls' club, and Bill is one of the seniors among the Boy Scouts. Mrs. Spenlove often looks back with thankfulness to the morning when her parish church became a haven of rest to her weary limbs and tired mind, and brought peace to her soul.



ONE point in which Christian sanctity contrasts with the business of popular religion is its hiddenness. Sanctity is always a secret, as love or prayer is; it is unknown even to itself, but steals forth invisibly as the odour of ointment poured forth, seeking the beloved in that solitude where the soul of man meets God alone. *G. Congreve.*



"Her tired mind felt soothed by the stillness."

God's Gifts. To Them He Gave.

By the Rev. H. Balmforth, M.A., Head Master of S. Edmund's School, Canterbury.

ONE of the most interesting episodes in that vividly interesting book, the Acts of the Apostles, is the story of S. Paul's adventure at Lystra, where after the miraculous cure of a cripple, the Apostle and his colleague, S. Barnabas, were taken for Greek gods, much to their distress and consternation. In order to prevent sacrifice being done to them, they ran in among the people, pleading with them to turn from their idolatry to the living God. Apparently they were so far successful that the priest of Jupiter, with his oxen and garlands, had to return disappointed to his temple.

This queer experience of those early missionaries is described by S. Luke in the fourteenth chapter of Acts. He includes an account of what the Apostles said to the people; and a very valuable summary it is. S. Paul was the speaker, and we think of S. Paul, primarily, as the preacher of CHRIST crucified. But on this occasion he could not reach that great subject. These simple-minded country-folk were heathen, worshippers of many gods, and there was only time for the very beginnings of religious instruction. So S. Paul tells them two things about "the living God," that He is the Creator of all things, and that in all ages He has shown His goodwill to men by His gifts of fruitful seasons, filling our hearts with food and gladness.

THE BOUNTY OF GOD.

This thought of the bounty of God is one of the simplest and most obvious of all religious ideas, and S. Paul, like a wise missionary, starts with what would appeal at once to his hearers. But it is not only a simple and obvious beginning; it is a permanent part of the whole developed structure of religion. We sometimes think of religion as having to do exclusively with spiritual things. Our LORD did not think so. He taught that men should place confident reliance on the bounty of their heavenly FATHER, putting aside all anxiety about food and raiment because of God's care for the needs of men. He taught us to ask God for our daily bread. Certainly our LORD teaches that spiritual things come first, and bids us seek first the kingdom of God and His righteousness. But He never despises material things, and in the story of His visit to Cana of Galilee we see Him very deliberately blessing our "food and gladness." The Church follows its LORD in setting before us the truth that our heavenly FATHER cares for our material and bodily life as well as for our souls when it teaches us in the Creed to believe that GOD is Maker of earth as well as heaven.

When God made the earth, and pronounced it "very good," He blessed the whole world of nature and the natural needs of men; and in His continuous bounty of the fruits of the earth He provides His children with their daily bread, however badly human arrangements may fail to distribute God's gifts to men. We ought to seek our daily bread, all the material blessings of God for our bodily welfare, with confident faith and thankfulness. We rightly thank God for all the blessings of this life; we may feel innocent pleasure in them and in the moderate and wholesome use of them. It is not material things that in themselves are harmful. The harm that so often comes in connection with food and drink and all the material gifts of God is the fruit of human greed, which in its myriad forms perverts the good things of God.

GIFTS OF NATURE AND OF GRACE.

For nature is good, and is capable of being the channel through which even greater and more abiding good gifts come to men from their heavenly FATHER. That is what we mean when we call nature sacramental. Good in itself, it can be the outward and visible means of an inward and spiritual grace. The bounty of God through nature becomes the yet greater bounty of supernatural grace and the things of eternal life. The sacramental character of nature makes possible the Incarnation and the Sacraments.

Here in these great mysteries we have signal instances of how God gives us the supreme spiritual blessings through and by means of the natural creation. Our Saviour had a truly human body and soul, the very same as that which all mankind shares. He is bone of our bone, flesh of our flesh, in His sacred manhood. The words of eternal life came through human lips, the saving death was experienced with the racked muscles and tortured nerves of a human body. So in the Holy Eucharist, to mention only the greatest of the Sacraments, material things so common as bread and wine become the Body and Blood of CHRIST, and the means of our union with CHRIST in the eternal kingdom of His FATHER and our FATHER.

OUR THANKFULNESS.

Our life, then, natural and supernatural, material and spiritual, is nothing but a stream of gifts from the boundless stores of our FATHER's love; and our response should be heartfelt thankfulness, "not only with our lips, but in our lives." If experience of life gives us too much unhappy evidence that men do not so regard their sojourn on earth, we must put it down to human selfishness and greed. There is enough and to spare for all the material needs of mankind, as every scientist and economist knows well. None can find fault with God's bounty in nature, only with the misuse of it by man's inhumanity to man. "Ye are not your own" is the lesson we have to learn in the economic life of our race. Life is given to no man as a private possession to be used at his own will, but to all as a stewardship, so that the family of God's children may live in mutual help and charity. Only on those terms will God's gifts be rightly known and used.

And in our religious privileges we need to observe the same principle. The endless stores of divine grace in the Sacraments and in prayer are misused sadly if we regard them as private spiritual luxuries. "He who prays only on his knees prays but little," said a great master of the spiritual life some sixteen hundred years ago. Our prayer and our communions must go out into our daily lives to strengthen our worship of God and our charity to men. For all things are ours, but only if we use them for the great purpose of God, whether in the realm of nature or the realm of grace—that purpose of an eternal kingdom where the all-wise and all-loving will of Eternal Love is perfectly done.



KINDNESS adds sweetness to everything. It is kindness which makes life's capabilities blossom, and endows them with their invigorating fragrance. See how, turn which way we will, kindness is entangled with the thought of God! It is the nobility of man. It reflects a heavenly type. It is a divine thing rather than a human one, and it is human because it springs from the soul of man just where the Divine Image was graven deepest.—H. COLLINS.

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



Aylward, Alton.
THE LATE
REV. C. E. BOND.

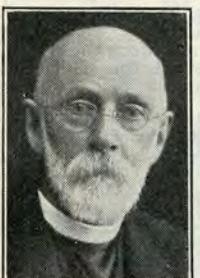
priesthood, and at the age of fifteen he became a Sunday school teacher and also carried on a club for boys in a washhouse. In 1902 he was licensed as a lay reader in his own parish, and a few years later he was enabled to study for Holy Orders at King's College, London.

In 1914 Mr. Bond was ordained deacon by Bishop Talbot, who licensed him to the curacy of his native parish. There he worked as curate until in 1921 the living became vacant, and Bishop Talbot, who had fully recognized his worth, presented him to the benefice, in which he remained until his death.

It is interesting to note that the coffin was made in the workshop and on the bench at which Mr. Bond worked as a youth; and by his own wish some of the tools he had used as a carpenter were placed in it.

THE appointment of the Rev. W. V. Chilwell, Vicar of Colwich, near Stafford, as a prebendary of Lichfield creates an interesting precedent. His stall in Lichfield Cathedral is called the Prebendal Stall of Colwich, and there is no previous record of an incumbent having been appointed to a Prebendal Stall bearing the name of his parish.

THE late Canon Duncan Travers was known to many by his long devotion to the cause of the Church in Central Africa, especially as Secretary of U.M.C.A., a post he held for thirty-six years. Born in 1854 at Swanage, where his father was rector, he proceeded in due course to Gonville and Caius College, Cambridge, and was ordained in 1878 to a curacy at Greenwich. After two years there, and a



(W. & D. Downey.
THE LATE
CANON DUNCAN TRAVERS.

further three years at Stoke-on-Trent, he went out to East Africa with his cousin, Bishop Smythies, returning with the bishop in his last illness and burying him at sea. A year or so later he returned to Africa as a missionary at Zanzibar, but was invalided home after a few months. He then began his great work of Secretary of U.M.C.A. which he resigned in 1925.

THE Very Rev. C. E. Morton, Provost of Coventry, who died recently at the age of forty-six, was ordained in 1908 and served curacies at Harrow, S. Stephen's, Hampstead, and Roehampton. In 1917 he became Vicar of Clifton-on-Dunsmore, Rugby, and in 1924 Dr. Lisle Carr, then Bishop of Coventry, appointed him to the living of Holy Trinity, Leamington Spa. Five years later he became Vicar of S. Michael's, Coventry, the Cathedral Church, and Sub-Dean, the title of Sub-Dean being changed to that of Provost last year.

THE Rev. R. O. Hall, Vicar of S. Luke's, Newcastle-on-Tyne, who has been appointed Bishop of Victoria, Hong Kong, is one of a distinguished clerical family. His father, the Rev. C. G. Hall, was for twenty years Vicar of S. Matthew's, Newcastle, and was a leader in the revival of missionary interest in Newcastle as organizing secretary of S.P.G., and three of his brothers are already engaged in missionary work abroad, one in China, one in India, and one in Western Australia.

THE Bishop of Lewes recently dedicated the chapel at the **Sussex Home** for training and finding employment for young vagrants, an extension of the work done at S. Francis' Home in Dorsetshire. The Sussex Home lies between Wadhurst and Ticehurst, and comprises an oast house (the upper part of which has been converted into a chapel), clubroom, and workshop, and twenty-one acres of land. It has diocesan support, and the land and premises have been purchased, and are held in trust for the Brotherhood of S. Francis, by the Chichester Diocesan Board of Finance. At present seventeen young men are being trained there in such industries as fruit-growing, poultry-farming, market gardening, and various handicrafts.

At the time of his death the **Right Rev. Isaac Oluwole**, until recently Assistant Bishop of Lagos, was the fourth in seniority among the bishops of the Church of England, having been consecrated at S. Paul's Cathedral on June 29, 1893, two years after the death of the pioneer native African bishop, Samuel A. Crowther.

Bishop Oluwole was appointed to a tutorship in the C.M.S. Training College at Lagos in 1871, and in 1876 he went to Fourah Bay College, Sierra Leone, which had then just been affiliated to Durham University. In 1879 he was made Principal of the Lagos Grammar School, and he was ordained priest in 1884. His subsequent work as bishop consisted mainly in the consolidation of what had already been achieved in the Niger Diocese by Bishop Samuel Crowther. To-day the Church in the diocese is self-supporting and raises annually over £100,000 towards its own work. It has some 170,000 communicants, and ninety per cent of the membership is due to the direct work and activities of the native African clergy.



Russell.
THE LATE
RT. REV. ISAAC OLUWOLE.



Hastings Observer.
DEDICATING THE CHAPEL AT THE SUSSEX HOME.

Points for Bible Readers.

V. THINKING (*continued*).

4. THE APOSTLE OF THE GENTILES.

SAINT PAUL dominates the early years of the Christian Church. He is its first theologian—Catholic, Evangelical, Liberal; the Apostle of the Church, of living personal faith, of spiritual freedom. He is a Hebrew of the Hebrews, Greek speaking, a Roman citizen.

His letters, arising out of the needs of his converts, are indeed those of a Thinker. They fall into four groups, in which you may trace the growth of the Apostle's thought: (a) 1 and 2 Thessalonians, the earliest and simplest—perhaps not entirely representing his own outlook—in which still appears the hope of CHRIST's speedy return (*1 Thess. iv. 13-17*). (b) Galatians, 1 and 2 Corinthians, Romans, perhaps Philippians, the Epistles of the missionary period. Amid much controversy S. Paul rises to the heights of Romans viii and 1 Corinthians xiii. (c) Philemon, Ephesians, Colossians, written during his captivity in Rome. Here is the fullest and deepest teaching about CHRIST and the Church. (d) In the Pastoral Epistles, 1 and 2 Timothy and Titus, probably we have some fragments in a setting of teaching looking back on all the New Testament.)

The theology of S. Paul is far too many-sided to be summed up in a few sentences. For his preaching of the Gospel to the Jew, the heathen, the philosopher, see Acts.

5. EPISTLES OF PRIESTHOOD.

A different line of thought is worked out in the Epistle to the HEBREWS, an anonymous treatise, certainly not S. Paul's. It was written to a group of educated Jewish Christians in a time of crisis. Their loyalty to their nation had made them waver in their Christian faith. The writer bade them think of CHRIST as High Priest and Deliverer.

Where S. Paul preaches Freedom and Righteousness,

By the Rev. A. P. Kirkpatrick,
Vicar of Holy Trinity, Castlenau, Barnes.

the writer of Hebrews lays stress on Cleansing and Holiness. Life through death is the essence of sacrifice, the eternal through the visible the essence of sacrament. The secret of the CHRIST is glory in humiliation, and His disciples must follow in His steps.

The same thought of the suffering Christian is found in part of 1 S. PETER.

6. "THE GLORY OF THE PASSION."

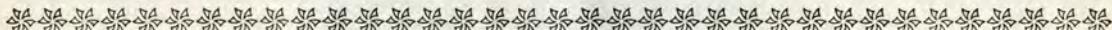
In the FOURTH GOSPEL and the EPISTLES OF S. JOHN, written towards the close of the Apostolic age, is the deepest thinking of all, the "crown—or, better, the issue into all the world and all ages—of all the theology of the New Testament."

The Gospel sketches the earthly life of JESUS from a new angle. Much is omitted; there is some fresh matter. In this "spiritual Gospel" it is often impossible to separate the words of the Master from the meditations of the disciple.

The theme of the Gospel and the First Epistle is the same: To know the FATHER as the only GOD, and JESUS CHRIST Whom He sent, is eternal life. That knowledge of God, and of the Christian character, righteousness and love, which springs from it, is founded on the reality of the Incarnation and Passion of JESUS, the Eternal Word made very Man (1 S. John i. 1-4 and S. John i. 1-18).

7. THE WHOLE NEW TESTAMENT.

The different outlooks of the New Testament writers need to be distinguished for the sake of understanding their messages. Nevertheless, "the New Testament moves onward in massive unity beneath the interplaying currents on the surface; one LORD, one faith. Different views were held at one and the same time by these or those among the whole multitude who nevertheless were all firm in the one mysterious Hope" (Dr. Nairne).



Over the Teacups.

PERHAPS some readers have been in a difficulty as to how much rice to put in a pudding, or how much gelatine in a cold sweet, so this month we give a short list of quantities.

For puddings use two ounces cereal to one pint milk, except semolina, of which you only use one ounce. For moulds three ounces whole cereals, two ounces if they are ground.

Jellies should have two ounces gelatine to one quart liquid; in hot weather, unless you have a refrigerator, use an extra half-ounce. For a plain custard two egg yolks and one ounce cornflour to one pint milk; for a rich custard four egg yolks to three-quarters of a pint of milk.

Scones are better if made with a "raising agent" rather than from self-raising flour. The proper amount for a pound of flour is one teaspoonful bicarbonate of soda and two of cream of tartar, if your milk is sweet; but



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Now used as Tea-room.

(Photograph by Miss A. Townsend.)

if it is sour use half the quantity of cream of tartar. Never use sour milk when making bread with yeast.

An unusual way to use up cold meat will be found in—

Roman Pie.—Ingredients: 1 lb. cold meat; 2 oz. cooked macaroni weighed raw; 2 hard-boiled eggs; 1 teaspoonful each chopped parsley and herbs; 1 pint good gravy. Method: Put the meat through a mincing machine or chop it finely; slice the eggs; grease a raised pie dish or cake tin and sprinkle it with raw vermicelli; then line it with short pastry about half an inch thick; put in a layer of meat, then one of macaroni, then eggs and seasoning,

and so on till tin is full; then pour in the gravy and cover with pastry. Brush with yolk of egg and bake twenty minutes to half an hour. Turn out and serve with or without extra gravy.

STRAINING DEAF EARS TO HEAR IS DANGEROUS.

Those who are partially deaf in one or "both ears" seldom realize that they are placing a dangerous strain on their impaired hearing—by striving to catch what people say, etc., etc. Dangerous—because this strain will lead to increasing deafness and possibly "stone" deafness.

With "bad sight" few people would try to do without spectacles, but with deafness, which is a similar disability—many people are content to put up with the inconvenience, isolation and danger. Why?—Why let deafness take a grip when there is an inconspicuous way to normal hearing in "Ardente"? This world-famous method corrects your hearing defects, whether slight or acute, eases strain and head noises.

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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) Correspondents must give the name of the local **Parish Magazine** to which they subscribe. (5) As several months at least must elapse before a question can be answered in the magazine, correspondents desiring an answer by post should enclose a stamped addressed envelope. (6) 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. (7) 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. (8) 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.* *

2414. What authority is there for using prayers from the Revised Prayer Book after the Third Collect?

Before the Revised Book was submitted to Parliament it had received the assent of all the principal groups and schools of thought in the Church through their representatives in Convocation and the Church Assembly. Therefore when Parliament rejected it the bishops stated that in view of the action of Convocations and the Church Assembly they could not regard as inconsistent with loyalty to the principles of the Church of England the use of such additions or deviations as fall within the limits of the Book of 1928, and they authorized the use of certain parts of it (including the Occasional Prayers to which you refer), where such use would have the goodwill of the people as represented in the Parochial Church Council.

Thus you will see that if the Occasional Prayers from this Book are used in your church it is done with the authority of the bishop of the diocese, and if you will examine the Revised Prayer Book for yourself we think you will agree that it is very desirable that some such prayers should be used; for example, those for Foreign Missions, for the Observance of Sunday, for Confirmation Candidates, and other objects for which no prayers are provided in the old Prayer Book.

2415. Who is responsible for the churchyard?

In an ancient parish the rector (whether the incumbent or not), or sometimes the vicar, and in a new ecclesiastical parish the incumbent, is the legal owner of the churchyard; but the incumbent always has control of it. Since 1921 the Parochial Church Council has been responsible for the care and maintenance of the churchyard.

2416. May a Sunday School Committee authorize alterations in the building in which the School meets?

The reply to your query appears to depend partly on whether the building in which the Sunday School meets is under the control of the Parochial Church Council; if so, the Council should of course be consulted before the proposed addition is made. There is also the question whether the Council would be expected to pay for the improvement or whether it would come out of funds over which the Council has no control.

In any case we see no objection to your putting the matter on the agenda

for the next meeting of the Sunday School Committee, on the understanding that nothing definite is done if, for the reasons we have suggested, the

2417. Is there any age-limit for entering a sisterhood?

We think you will find that the communities make no hard-and-fast rule as to age limits: but generally speaking they prefer the novitiate to be entered from twenty-five to thirty-five. The person who desires to try her vocation should obtain a list of some of the communities in the Church of England, make inquiries as to which is likely to be suitable, and ask to be received as a paying guest. It would then be possible for both sides to judge whether she was capable of embracing the life, and if so she could obtain the necessary preliminary information in a personal interview with the Mother Superior.

2418. Should accounts which have not been audited be laid before the Vestry Meeting?

The Annual Parochial Church Meeting has now taken the place of the Vestry for the purpose of receiving and discussing the accounts of the parish, and the answer to your question is contained in Rule 8 of the Rules for the Representation of the Laity, which provides that "the audited accounts" for the preceding year shall be placed before that meeting. You will find this on page 90 of *A Handbook for Churchwardens and Parochial Church Councillors*, by Chancellor Macmorran, eighth edition (Mowbrays, 2s., postage 2d.), a book which we advise all who have to do with parish affairs to consult.

2419. What are the rules about marriage fees?

The best course is for the couple to go together to the incumbent of the parish where they intend to be married and ask for the necessary information. A marriage after banns and a marriage after licence each has its rules. A licence can be obtained only from a surrogate. If you require a licence and your vicar is not a surrogate he will tell you where to go. If the vicar of a parish is a surrogate the fact is usually stated on his church notice board.

If special music, decorations, etc., are required, they must be the subject of arrangement in each case.

2420. Is there any good floor-covering, economical and sound-deadening?

Something depends on whether the floor itself is of boards or stone. The new rubber floor covering is ideal for deadening sound and would be suitable for either; but it is not cheap. Linoleum could be used on boards.

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.

POINTS FOR CHURCH PEOPLE.

"When Christ came on earth, when God became Incarnate, a great step was made towards helping man to worship. . . . And before Christ left the world He left behind Him a point of contact with the worship of heaven, I mean, of course, the Eucharist. . . . Read carefully the Epistle to the Hebrews and compare it with the Book of Revelation."—NEWBOLT.

OCTOBER, 1932.

Date. THE GREATER FESTIVALS.

- 2. S. Nineteenth after Trinity.
- 9. S. Twentieth after Trinity.
- 16. S. Twenty-first after Trinity.
- 18. Tu. S. Luke, Evangelist.
- 23. S. Twenty-second after Trinity.
- 28. F. SS. Simon & Jude, BLM.M.
- 30. S. Twenty-third after Trinity.
- Nov.
- 1. Tu. All Saints' Day.

* The Feast of the DEDICATION of the local Church may be kept on the first Sunday in October. HARVEST THANKSGIVING may also occur this month. (See local notices in both cases). . .



DAYS OF FASTING OR ABSTINENCE.

- Fridays, 7, 14, 21, 28.
- Vigil of All Saints, 31.



COMMEMORATIONS.—1, Remigius, Bp.

of Rheims, c. 530; 4, Francis of Assisi, 1226; 6, Faith of Aquitaine, V. & M., c. 304; [9, Denys, Bp. & M.]; 13, Edward, K. & C., 1066, trs. 1163; 17, Etheldreda, Q. & A. of Elv., 679; 25, Crispin & Crispian, MM.; 26, Alfred, K. of the West Saxons, 899.

matter appears to be one on which the Council should be consulted before action is taken. The Vicar as chairman of the Council as well as of your committee would no doubt advise you about this. Your committee would probably think it courteous to inform the Council of what is proposed, whether the matter is definitely under their control or not.

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TENNIS CLUB

The tournaments are over but practically every afternoon sees a few of the members making good use of the courts. If you have a spare afternoon, why not phone the Tournament Convener, E. Nolan, and see if a game can be arranged.

There were but five members on the courts last Saturday. Let's have a few good crowds over at the courts before the snow falls.

On September 17th Blantyre Club arranged a friendly tournament on their courts, and, despite the unsettled weather, some good matches were played. St. John's returned the invitation on the following Saturday.

Whether the season wind-up will take place in the form of a dance or a bridge has not yet been decided. The committee intend to meet in the near future, and, no doubt, all arrangements will be made at that meeting.

C. S. Pezzack, Sec'y-Treas.

LITTLE HELPERS

Ding, Dong, Ding, Dong,

Little Helpers come along,
To your very own "Annual Tea".

With your letter again we send a sack,
So put in your pennies and bring it back,
With your name inside, as you'll see.

We want you and Mother, please make no mistake,
If you haven't a copper we'll empty bag take.
So come along prepared to play,
And have a really jolly day,

On October Nineteenth at Three.

St. John's Parish Hall,
Wednesday, October 19th, 1932.
From Three to Five p.m.

The Rector invites all the babies he has baptized this year to come and bring their mothers with them.

THE A.Y.P.A. PRESENT

By HARRY DELF

"The Family Upstairs"

A COMEDY OF HOME LIFE

November 16th, 17th, 18th, 19th

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Admission 25c.

Children 15c.

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THE MOTHERS' UNION

The first meeting of the season was held in the Ladies' Parlour on Thursday, September 22nd, with 30 members present.

Miss Shotter gave us a lesson on the Epistle for the previous Sunday.

"That we walk worthy of the vocation where-with we are called."

Tea was afterwards served and a social half hour spent.

The Mothers' Union brings to us the strength of united prayer and every new member brings fresh strength to the union.

Will you not join us?

NORWAY BEAVER CLASS

The Norway Beavers commenced their 1932-1933 session on Sunday, September 11th at 9 a.m., with a very promising attendance. The meeting as usual was conducted by our President, Samuel Denby, the lesson being delivered by our leader Mr. McIlroy.

The opening social took the form of a Corn and Weiner Roast, which was held on the lake shore, in Waterworks Park, Birchcliff, on Saturday, September 17th. The cold, but invigorating air from the lake, wetted the appetites of all present to a keen degree, but everyone was soon satisfied when the golden corn was drawn steaming hot from the fire and passed around to all the eagerly waiting hands. Then came the dessert consisting of delicious hot-dogs and grape juice. The refreshments were followed by a hearty sing-song which broke up about 11 o'clock, when all started to trudge eagerly home to their soft warm beds.

In the absence of our leader on Sunday the 25th, the lesson was taken by Captain Neale of Central Y.M.C.A., whose talk on budgeting our time proved most interesting and helpful. We also had the pleasure of Mr. Taylor's company, an old friend and high-school teacher of several of the boys present.

The executive is indeed glad to welcome so many new members to our class, a hearty welcome to all young boys to come and join us in our joyful meetings.

The visiting clergy for the month of September were Rev. Provost Cosgrave of Trinity College, Rev. C. H. Tyner of Kansas City, Missouri. Rev. H. H. Clark of Christ Church Cathedral, Ottawa. Rev. T. F. Summerhayes and Rev. John Bushell of the city Chaplain Service.

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.



Protection against bad weather

THE sure way to protect yourself against colds, coughs, and other ailments which are due to exposure to inclement weather is to build up reserves of strength and vitality.

Only from nourishment can the necessary building-up material be obtained, and from no other source can such an abundance of health and strength-giving nourishment be obtained as from "Ovaltine."

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Tea

OUR MISSIONARY ALLOTMENT

We must confess that our missionary allotments are giving us considerable anxiety. Our total allotment for the year is \$2452.26, and to the end of September the amounts paid in toward that purpose are \$1242.22, which is just over one half of the amount asked for, leaving the balance to be made up in the last quarter of the year of \$1210.06.

If we fall short in this it means that there will be a shortage of money in every department of our mission field.

That there might be a shortage is only to be expected at a time when the world is going through such a period as we are experiencing at the present time, but if it is to be of so great a character in all parishes as is indicated here it will mean that a great many of the clergy in the weaker missions will suffer severely.

It is a challenge to the church that we uphold our work in the mission field. A special appeal will be made presently to make up our apportionment and every one must help.

WHAT DOES MY DOLLAR DO?

HERE is the answer:

If I give a Dollar towards the Allotments, where does it go?

21½ cents go to the Diocesan Missions and Church Extension to assist more than ninety weaker Mission Churches and provide for 3 Deaconesses.

13½ cents go to 20 retired Clergy, 36 Widows of Clergy and the children of 3 families.

2/3 of a cent aids Theological Students in Trinity and Wycliffe colleges.

55½ cents go to Canadian Western and Overseas Mission Fields to support 406 Missionaries and helpers and 38 Schools and Colleges, 5 Hospitals, 1 Orphanage.

4 1/3 cents go to Religious Education, leadership and training for our Canadian children and young people, Sunday School by Post and Van Mission Work.

4 1/8 cents go to Social Service Work for Immigration, Welcome and Welfare, Personal Purity and Social Welfare, Child Welfare, Rural Social Work.

1 1/8 cents. Sundry Special Appeals.

\$1.00

CROSSES

"In every life there is a cross. Some sink under the weight of their crosses, and lie still under them as if they were their gravestones; some carry them stumbling, often falling, but

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bravely pressing on; others carry their crosses with a straight back and a smiling face, not calling on any one to come and pity them; and some there are who lift their crosses high and carry them gaily as if they were banners, and when the sun shines they gleam with light, flashing brightness, and men look and wonder how a cross can be so glorious".—Selected.

CONQUER BY ACCEPTING

How are we to take the suffering of others, especially of those we love, which we are compelled to witness but are unable to alleviate, and which in many cases we can see is not being borne—and under the circumstances can hardly be expected to be borne—in a way which can be otherwise than degrading and depressing? What of this? There are times when, though we cannot alleviate their suffering, we can help them to bear it in the right way; could we completely succeed in this we might perhaps, though with an effort, be content. But there are also times when, called upon to be spectators of physical agony, crushing calamity, or desolating bereavement, all our theories about suffering and its uses simply shrivel up, and, if we try to put them into words, we seem to ourselves to be as those that mock.

Conquer by accepting. The principle that pain is to be met in this spirit, and not with resentment or despair, needs special reassertion when we thus contemplate the pain of others. For it may be given to us by an act of penetrating sympathy to enter into their suffering and, so to speak, accept it for them, and thereby, either at the time or later on, help them to a right acceptance. Still more necessary it is to remind ourselves that God feels this pain as much as we do, indeed much more, by reason of His more perfect sympathy. This fact points to the solution: "Cast thy burden upon the Lord, He shall sustain thee". God, too, is bearing the suffering, but He is bearing it in the right way; and in so far as we can open up our souls to Him, and through communion and meditation enter into His mind, we also begin to bear it in the right way.—Canon Streeter.

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THIS SPACE TO LET

EVENING BRANCH OF THE W.A.

The Evening Branch of the W.A., resumed meetings on September 28th, about twelve members being present. We were very pleased to welcome two new members to our Branch.

Our first business meeting of the fall season will be on Wednesday, October 12th, when we hope to see all our members, and discuss our plans, etc., for the coming season.

FLOWER SERVICE

The Annual Flower Service which marks the transition from morning to afternoon of the Church School was held on Sunday, September 4th. There was a good attendance of children and the Rector gave the address. The flowers were sent afterwards to the various hospitals. That they were appreciated is manifested by the attached letters.

THE HOSPITAL FOR SICK CHILDREN
67 College Street,
TORONTO 2

Rev. Canon W. L. Baynes-Reed,
156 Kingston Road,

Dear Sir:

On behalf of the little patients of this Hospital, I wish to acknowledge with thanks, the flowers you so kindly sent to them. I assure you such thoughtfulness is much appreciated.

Yours truly,

P. B. Austin
Superintendent of Nurses
A.W.G.

ST. JOHN'S CONVENT
Major Street,
Toronto 4

Sept. 5/32.

Rev. Canon W. L. Baynes-Reed,
156 Kingston Road,

Dear Canon Baynes-Reed:

Please accept our grateful thanks for the beautiful flowers sent to us from the children's flower festival.

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A1 Quality.

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We placed some in our chapel and distributed the rest through the hospital wards.

Yours sincerely,
Loveday, S.S.J.D.

TORONTO EAST GENERAL HOSPITAL
Coxwell at Sammon Avenue
Toronto 6

Sept. 19, 1932

Rev. Canon W. L. Baynes-Reed,
156 Kingston Road,
Toronto, Ont.

Dear Sir:

I wish to take this opportunity of thanking the Parish of St. John the Baptist, Norway, for the beautiful flowers which were sent to the Hospital for distribution among the public ward patients.

Flowers are always very acceptable at any time and are appreciated by those who do not enjoy the regular visiting relatives who usually bring flowers to the Hospital. Your kind donation will be brought to the attention of the Board of Governors at its next meeting.

Yours very truly,
TORONTO EAST GENERAL HOSPITAL
R. R. Hewson,
Superintendent.

PARISH MAGAZINE

The Parish Magazine is suffering from the fact that there are a number of subscriptions in arrears—both subscribers and advertisers. We have to pay as we go and can't run behind. It is the best church monthly that I know of and cheap at the price, but unless our finances improve we will have to cease publication. We can do with a lot of new subscribers.

We are glad to hear that Rev. T. P. Crosthwait has come through his operation successfully and is now recuperating at his home, 500 Kingston Road, Apt. 4.

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Baptisms

- Sept. 4th—Howard George Nicholson, Audrey Louise Hardy, June Constance Cattermole, Jack Edward Harris, Doreen May Harris, Kathleen Hannah Rosine Harris.
 Sept. 11th—Brian Richard Murray, William Hewlett Harvey, Patricia Victoria Harvey.
 Sept. 25th—Norma Alice Brown, Grace Irene Williams, Evelyn Elizabeth Porter, Diane Allison Rose, Donna Jean Margetts, Shirley Jeanette Margetts, Borge Hilma Daniel Ronald Ross, Laura Caroline McIndoe, John David Dee, Joan Gladys Mary McCubbin, Joyce Selma Leary, Joan Elizabeth Lodge, James William Lodge, Jeanette Ann Wallis.

Marriages

- Sept. 1st—Laurence Maher and Mary Smith.
 Sept. 2nd—Robert Emile Dupertuis and Edna Maud Rowling.
 Sept. 2nd—Leonard Alexander Watts and Helen Frances Fleece Shea.
 Sept. 3rd—Stanley Harold Humphrys and Phyllis Gertrude Hill.
 Sept. 3rd—John Alfred Whyle and Kathleen Alma Griffiths.
 Sept. 3rd—Archibald Duff Riddell and Doris Elizabeth Anthony.
 Sept. 3rd—Stuart Knight Graham and Dorothy Louise Colwell.
 Sept. 5th—Edward Robert Levia and Edna Eileen Murrin.
 Sept. 10th—Alfred George Mathews and Mabel May Smith.
 Sept. 15th—James Harper and Elizabeth Edwards.
 Sept. 21st—Charles Herbert Munn and Muriel Norma Skippon.
 Sept. 24th—James Donald and Ina Edward Frost.
 Sept. 24th—William Henry Peters and Irene Cross.

Burials

- Sept. 2nd—Michael John Davis.....54 years.
 Sept. 5th—George Goodyear.....72 years.
 Sept. 10th—Albert David Jordan.....56 years.
 Sept. 17th—John Thomas Hall.....69 years.
 Sept. 17th—Ada Greenyer.....39 years.
 Sept. 19th—Walter Bacon.....50 years.
 Sept. 19th—Richard Coghlan.....64 years.
 Sept. 28th—Matthew McCartney.....69 years.
 Sept. 29th—Ephriam Baker.....80 years.
 Sept. 30th—Mary Catherine Arnall.....75 years.
 Sept. 30th—Ida Maud Thorn.....52 years.
 Total interments in cemetery for month.....82

J. W. DEE OPTOMETRIST
AND OPTICIAN



Eyes Examined Lenses Ground

2006 Queen Street East HO. 9397

WARDEN'S REPORT—SEPTEMBER, 1932Receipts

Offertory—8 a.m.	\$ 22.85
Envelopes	281.65
Open	181.86
Missions	102.03
Alms Boxes, Mission	\$20.00
Alms Boxes, Poor Fund	11.00
Alms Boxes, Flowers	3.50 34.50
Transfer from Bowling Fund	200.00
	\$822.89

Disbursements

Stipends and Salaries	\$484.99
Gas, Electric and Phone	33.36
Repairs, etc.	14.32
Poor Fund	11.00
Flowers	3.50

\$547.17

PARISH HOUSE BUILDING FUND

Balance 31st August	\$247.76
Alms Box	11.82
	\$259.58
Balance 30th September	\$259.58

Organ Fund

Balance at 31st August	\$197.02
Contribution by choir	10.00
Offertory	16.10

\$223.12

Payment to Casavant Freres account note	\$200.00
Interest on \$1000, Sept. 15th	60.00
Debit Balance	36.88
	\$260.00 \$260.00

Confirmation classes have started and are being held each Thursday night in the Church at eight o'clock. Confirmation will take place about Christmas.

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