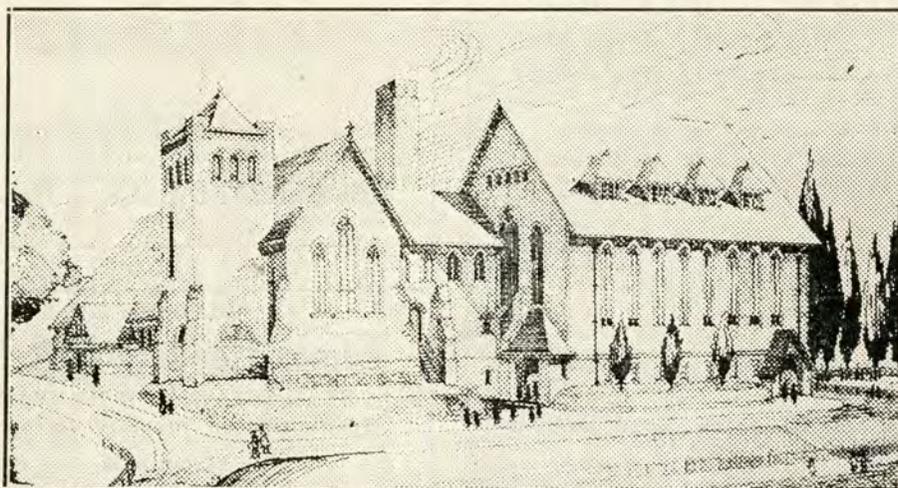


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# St. John's Parish Monthly

Editor—THE RECTOR

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

Volume 12

FEBRUARY, 1934

No. 136

## Rector's Letter

The Rector,  
February, 1934.

Dear Brethren:

Ash Wednesday comes on February 14th, the first day of our Lenten season. It is the Church's call to her children to an annual effort to lift our lives to a higher spiritual level. It comes to us with a wisdom born of experience that human life needs something out of the ordinary to realize the meaning and purpose of life—to lift us out of the dead level of ordinary life, to shut out something of the calls and interests of our worldly life and to bring us more in tune with the infinite and the will of God.

The saintly Bishop Keble makes us sing in a well-known hymn—

"The trivial round, the common task  
Will furnish all we ought to ask.  
Room to deny ourselves, a road  
To bring us daily nearer God."

That is perfectly true but we need a season of retirement, a season of introspection to enable us, as it were to take stock of ourselves, to see if we are taking the opportunities offered to us to bring ourselves daily nearer God.

Our lives are so full, our daily duties so pressing, that oftentimes the higher things of life are shut out. It is just as it was of old, "There was no room for them in the inn."

Lent then is a time when we try to shut out the world that we may hear the voice of God.

Some people try to shut out the voice of God deliberately. They know that their lives are not right and they are afraid to hear God's voice telling them so. "I heard Thy voice in the garden and I was afraid," said Adam after the fall. Perhaps God is speaking to us to-day as He did to Adam and asking us "where art thou?" And Lent should afford us an opportunity to hear. The radio, of which we all have common experience, teaches us that we must be attuned aright if we are to hear, and reminds us that the voice is there but we must fulfil certain conditions if we are to hear.

I think that most people want to do the right thing, but they are unconscious of the way they are drifting away from God and the right. The fashion of the world is away from God. Self pleasing and not God pleasing; pleasure before duty.

Just as the X-ray shows us conditions as they really are so we need the piercing ray of God's judgment on our life and character to reveal us to ourselves.

Amos the prophet pictures God as measuring his people Israel with a plumb-line. We need to test our lives by the plumb-line of God's will.

Lent, then, we hold, is a sacred opportunity to bring ourselves into closer contact with God, to learn His will and to seek to amend whatever is at fault in our lives.

Discipline or self-control is a necessary feature in any religious system and the Church urges on her people the value of voluntary discipline in things lawful that they may be strengthened to resist things which are unlawful.

A closer walk with God and a more zealous use of the sacraments of the Church.

"Draw nigh to God and He will draw nigh to you," was the prophet's injunction to Israel of old, and it is just as true to day as ever.

May God bless this Lenten season to us and help us to amendment of life and a closer walk with God.

Ever your friend and Rector,

W. L. BAYNES-REED.

## MOTHERS' SOCIETY

Three meetings were held in January with an average attendance of 40 members. We were addressed on these occasions by Mrs. Shotter and Canon Baynes-Reed. On January 30th our 25th anniversary was held when 72 past and present members met in a happy reunion, and a very enjoyable time was spent. We feel sure there are a lot of mothers who would like to come and spend a happy afternoon. A hearty welcome is assured every Thursday, 2.30 p.m., in the Parish Hall.

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### A.Y.P.A. NOTES

Most of our readers saw, or heard echoes of, the A.Y.P.A. "Melody Parade," so we need not say much about that — except that everybody is very pleased with the success of the young people's first musical show. Lots of credit is being showered on the broad shoulders of producer "Pat" Bailey, who takes it all with a deprecating smile. By the look in his eye these days, our guess is that already he is laying out plans for a bigger and better "Melody Parade." To quote "Backstage," in *The Beaches Smiles*: "Certainly, for a first attempt, nothing could have run more smoothly or gracefully."

Amateur Night (February 6th) was another big evening for the A.Y.P.A., with a great variety of humorous acts by the members. This evening convened by Stanley Hutchings, was quite hilarious. Features on the programme were Elwood Hammersly's "Beauty (?) Contest," and some sparkling musical acts by Jack Blythe, Ed. Lawson and company.

In the near future there is the Lenten Rally, for which the A.Y.P.A. will engage a special car and attend in a body. Membership is continuing to be a big item this year, with many new faces and a steadily growing total of paid-up members which promises to eclipse all previous records.

### MEN'S CLUB

The newly-organized Men's Club held their first Ladies' Night on Monday 29th last, about 115 being present. The President, in his opening remarks, expressed the appreciation of the officers and members present on the splendid response to their appeal, the extreme cold being responsible for keeping many away. A hearty welcome was given those who are not already members to join with us and participate in the benefits and fellowship which the Club offers to enjoy the programmes presented every second and fourth Mondays in each month; the fifth Monday being Ladies' Night.

Club room will be open every Monday night. Twenty-five tables of Court Whist opened the programme, which was enjoyed by all who took part. An innovation which was very pleasing was a vocal trio by Miss Violet Pring, Mr. Coulthart and Mr. Mould at the end of the third game of whist, followed by two quartettes—Mr. Mould, Mr. Coulthart, Mr. Lythe and Mr. Thomas at the conclusion of the game. Needless to say each number was well received, after which long tables were arranged, when all sat down and partook of refreshment, coffee and ice cream, making it one large family gathering. There being no head table, the members of the executive, numbering eight, were placed at equal distances apart, and each member presented one of the prizes and also made a few remarks. The Rector, during his brief address, expressed his delight at what he considered was the best Ladies' Night gathering, and also the pleasure it gave him to be privileged to be with them and say a few words. I would like to say at this time that the

members always enjoy having the Rector with them. Regrets were expressed that Archdeacon Fotheringham was not able to attend, but grateful to know he is making such good progress.

Mrs. Conner, in a few well-chosen words, expressed the feeling of the ladies that it was the best Ladies' Night the Men's Club have had. Many nice expressions were voiced in connection with the present Club by Mr. Burn, Mr. Mathias, Mr. Tyndall and others. Thanks were extended to Tom Carter who ably looked after the kitchen and all that it implies, also making the coffee; also to Mr. Mould and members of the choir who so splendidly entertained us.

Mr. Mathias, during his brief talk, explained to those present that the membership was not confined only to those who attended our Church. In referring to this last paragraph I mentioned that from its beginning we have welcomed those who are not members, but who reside in the district, after which Mr. Dodd laughingly remarked that I did not even live in the district, which caused considerable mirth; also that as the time was past midnight he was rather anxious as to whether his furnace fire was out. Mr. Taylor was getting anxious also as to his car being frozen up, but I think the fire was all right and the car started, so we all got home safely.

I would like at this time to express my heartfelt thanks and appreciation to the officers and members for their splendid co-operation and enthusiasm shown in trying to make the Club the success which we are striving for. We have a splendid executive and I feel confident that both officers and men are earnestly endeavoring to give their best to extend that true fellowship which, if faithfully practised, will ultimately find the goal which we are aiming at. Our first objective is to bring the men of our Club into closer fellowship with each other and to arrange such programmes as will be both inspiring and entertaining, to create interest of thought, word and deed; to be of some assistance to our Church and Rector, and finally to have a true conception of the greater things of life.

We are not going to be satisfied until every man of the congregation joins with us. Fees are \$1.00 per annum.

Your friend,

T. W. TURFF, President.

Hubby: "Well, darling, I've just had my life insured for \$5,000."

Wifey: "That's nice. Now I shan't have to keep telling you to be careful, every place you go."

### 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.

**W.A. REPORT FOR 1933 AND JAN., 1934**

Our membership now stands at 67, with a decrease of 4. We have 20 life members, including 2 Dominion life members in our branch. There were 33 meetings held, with an average attendance of 34; 7 executive meetings, average attendance 12, and we had 5 speakers during the year to address our meetings. We regret to report 4 resignations from office—all through ill health: Mrs. Fisher, Mrs. Martin, Mrs. Hamly and Mrs. Brickenden. All these have been most faithful, and have held office for many years, so we will truly miss them from the executive, but we know that as far as they are able, they will be a great help to us.

In the spring, after a very rousing meeting for the Restoration Fund Campaign, held in the Parish Hall, and presided over by Mrs. H. D. Warren and Mrs. McElheran, it was decided to form a Prayer Circle, to meet each week in connection with this great work. These meetings were carried on until Christmas, and will be continued during the year, and we ask that more of the women of the Church would join us.

Through the Free-will offering boxes we have made almost as much money as we made in the past at the spring sale, which, for the present, has been discontinued.

The Chinese Tea, held on February 27th, was quite a novel party, and as it was in aid of W.A. funds, assisted us considerably. We have Miss Hartley and her committee to thank for this, for she gave her time so willingly and worked it all out so well and we were certainly grateful for all she did for the W.A.—receipts were \$42.75.

The W.A. Picnic was held in Kew Gardens on the 21st of June and was a happy event.

The December Board meeting took place in our own Hall this year and about 400 members from all over the city were present, the noon day address being given by Rev. Dr. Cotton, the Canon conducting the service.

We have accomplished a great deal through our Dorcas and Social Service work: Three beautiful bales were sent to Indian Schools and needy families in the West, 9 quilts, 9 mats and a rug were made; 357 articles were sent to needy families in our own parish; 4 children were outfitted for Baptism, and 102 calls made. A large parcel of clothing was sent at Christmas time to the Young Men's Hostel, and a shower of fruit and pickles for the Church Army.

A concert, given by the Scarboro Choral Society, and a Housewives' Conference, both convened by Mrs. Turff, assisted us very much financially.

Ten doz. Christmas cards sold (commission) \$1.00  
 Seventy-five calendars sold (commission) 5.00  
 A.Y.P.A. tickets sold (com.) spring 4.00  
 A.Y.P.A. tickets sold (com.) fall 4.00

The W.A. Booth brought us the nice sum of \$202 for the Building Fund; this being the only money we are able to hand over to the wardens, as our giving is purely missionary.

All Saint's and St. Andrew's Days were observed as usual—members attending the Holy Communion Service in the Church.

Our total receipts (not counting the other Branches) were \$637.71.

Considering the times, the officers feel that the work done this year has been very satisfactory, but we hope in the new year to do much better with our missionary work, both at home and abroad; so may we launch out into further activities, knowing that with work well done comes abiding joy.

All of which is respectfully submitted,

BESSIE PUNCHARD, Cor. Sec'y.

**W.A. REPORT FOR 1934**

Results of elections were as follows: E.C.D., Mrs. Williams; Reporter, Mrs. Saxon; Little Helpers, Mrs. McIlroy (assistant to Mrs. Gascoigne). We welcome these new officers, and trust that they may enjoy their new work.

The Conference, held on January 24th, and convened by Mrs. Turff and Mrs. Bailey, was very interesting, but we were a few ladies short of the 150 we were expected to have. We received \$20 through the advertisers and were very grateful for the same.

On January 31 a very happy afternoon was spent at the home of Mrs. Davidson by members and their friends. The day was extremely cold and windy but in spite of that the attendance was good and we wish to thank our kind hostess for allowing us to use her home on that afternoon. Receipts amounting to something over \$13.00.

**EVENING BRANCH W.A.**

The Evening Branch of the W.A. has just completed a very successful year.

We sent a very nice bale in the spring to our Indian girl, Elizabeth Waterchief. The fall bale was for Western relief work, and consisted of good used clothing, layettes and mother's bags.

During the fall meetings Miss Shotter has been reading our study book on India to us.

We have very pleasant and interesting meetings on Wednesday evenings at 8 o'clock, and

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would be glad to welcome anyone interested in missionary work and who might find it easier to come out in the evening than the daytime.

#### PARISH ASSOCIATION

We had two well-attended meetings for the month of January, but am sorry to say our President, Mrs. Conner, was sick and was unable to be with us; Mrs. Croft, our 1st Vice-President, took the chair at both of the meetings. We are pleased Mrs. Conner is recovering, and will be glad to have her back at our next meeting.

Mrs. Williams, our Cor. Secretary, finds she is unable to continue her duties this year, so Mrs. R. S. Scott has taken her place. Will you please address all communications to Mrs. R. S. Scott, 14 Corley Ave. Ho. 1912. We held our Corporate Communion on Sunday, January 28th. We didn't have a very large attendance owing to it being such a bad morning and so many having colds.

We have already voted to have a bazaar again this year, and Mrs. T. Turff has been elected head convener. We want everyone to rally around her and help to make it the success it always has been.

Our one event before Lent is our Annual Birthday Party, to be held on Friday, February 9th. Mrs. Croft is the convener, and we do hope everyone will turn out, as it is the one big congregational social of the year. The charges are 35c. for adults and 15c. for children. There is something to amuse everyone: we have provided for bridge players, with a prize for each table, Mrs. Huxtable being in charge, and Mrs. Denegate is looking after the euchre and has some excellent prizes. The entertainment in the large hall will be up to the standard of former years. Bring the kiddies along and let them enjoy the comedians. The refreshments are going to be looked after by Mrs. Christie and her committee. We hope to have the whole building packed for this annual event.

#### THE MOTHERS' UNION

The Mothers' Union held their annual meeting and election of officers on January 26, with the President in the chair and 36 members present.

All the officers were returned by acclamation, with the exception of Mrs. Squires the Treasurer, who retired on account of ill health. Mrs. Whitmore was appointed in her place. Miss Shotter addressed us on the Conversion of St. Paul.

##### Annual Report

This is our second annual meeting. We have been in existence as a branch for three years and as we look back, our first thought must be

one of thankfulness, not only that we have steadily grown as a branch, but that we have been permitted to join this great union which is almost universal.

Nine meetings have been held in our own Parish, and on May 22nd we joined with the Diocese in the annual meeting held in St. James' Parish House. On February 23rd we had the pleasure of entertaining the Church of Resurrection branch. On April 20th the Organizing Secretary of the Diocese was our guest speaker. The branch donated \$5.00 for the Arctic Mission as their Lenten offering.

On May 25th we held an enrollment service when nine new members were admitted and one transferred from another branch, making a total membership of sixty-three. We were privileged to have with us our Diocesan President to welcome the new members.

During the year, members have made and donated four layettes for the use of needy mothers in the Parish and much credit should be given Mrs. Squires who is in charge of this work.

The visitor reports thirty-six visits to sick and shut-in members during the year. (Link Secretary reports, letters have been written.)

In December we sent greetings to the "Links" at Copnor, Stratfieldsaye and Jamaica.

Calendars were sent to former members, Mrs. Hall, Mrs. Gorrie and Mrs. Goodwin.

May we go on from strength to strength, remembering that our feet are set in a large room, nothing less wide than the Kingdom of God.

Respectfully submitted,

FLORENCE B. WALKER, Secretary.

#### 35TH TORONTO GROUP BOY SCOUTS

35th and 37th Units  
1934

Committee—Chairman, Mr. Geo. D. Adams, 22 Heyworth Cres.; Vice-Chairman, Mr. Geo. E. Dodd, 524 Kingston Road; Secretary, Mr. Walter F. Cook, 107 Rainsford Road; Members—Mr. Alfred E. Nursey, 44 Maughan Cres., Mr. G. H. Riddolls, 61 Benlamont Ave., Mr. Dalton Strype, 265 Glenmanor Dr. E., Mr. C. E. Hutchings, 132 Elmer Ave., Mr. C. H. Sprague, 301 Waverley Ave., Mr. Alfred E. Standing, 4 Swanwick Ave., Mr. Louis L. Lyonde, 8 Ladykirk Ave.; Treasurer, Mr. F. Arthur Willet; Auditors, Mr. C. E. Hutchings, Mr. Stanley Hutchings.

Officers—Chaplain, Rev. Canon W. L. Baynes-Reed, 153 Kingston Road; Hon. S.M., Mr. Geo. D. Adams, 22 Heyworth Cres.; Group S.M., Mr. F. Arthur Willet, 86 Lyall Ave.; C.M. 35th, Mr. C. A. Overall, 11 Walter St.; C.M. 37th, Miss Marjorie Boyle, 83 Lyall Ave.; S.M. 35th, Mr. Alfred W. Nursey, 44 Maughan Cres.; S.M. 37th, Mr. Allan F. H. Cook, 107 Rainsford Road.

Junior Officers — A.S.M. 35th, Mr. Stanley Hutchings, 132 Elmer Ave.; A.S.M. 37th, Mr. Tom Badcock, 28 Coleridge Ave.; A.C.M. 35th, Mr. Ross Haight, 19 Norway Ave.

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# The Grahamstown Training College

By a Member of the Community of the Resurrection of our Lord

**G**RAHAMSTOWN, a little city of South Africa, lies among beautiful surroundings. Green as England itself, except in the periodic droughts, the streets bordered with flowering trees, the gardens filled with blossoming shrubs and seasonable flowers, it is a delight to the eye



CHAPEL OF S. MARY AND ALL THE ANGELS

after the barrenness of the up-country towns. On an autumn day in the mellow sunshine, the calm air filled with the scent of the pine-woods which clothe the hills around, the country seems almost perfection.

The city itself is not remarkable except as being the chief town of the old English settlers and in the present day for its colleges and schools. For this small place possesses a University, Rhodes University College, three large Public Schools

for boys, and the Diocesan School for Girls beside the local High School and the Grahamstown Training College for teachers.

The other foundations have their counterparts in other cities in the Empire, but the Training College is unique in that it is a college for teachers under the control of an Anglican Sisterhood, the Community of the Resurrection of our LORD. As it is aided by the Provincial Government of the Cape, it must receive students of any denomination, but it remains the only European college in which definite Church teaching is given.

A very modest entrance is that to the main building of the College, for it served when the College was in the making and the students were few. Inside on the wall beyond the small vestibule hangs a shield of carved wood emblazoned with crest and motto. The crest is a shield with inverted cross and above a phoenix rising from its ashes; the motto is "Unto one of the least." Beyond the vestibule and passage, extending the whole length of the College, is the new Reference Library, where studious young people sit engrossed with their books, or work at one of the twelve large tables.

The grounds in the early summer are beautiful. The lawns are shaded by trees of rare species, and there are times in the year when the ground looks as if it were covered with a carpet of red coral bordering another of deep dark blue, for the waxen blossoms shed by the sterculia tree lie near to petals of blue jacaranda.

The hostels stand on three sides of the grounds and

with the Memorial Hall and the Music School enclose almost a quadrangle. Each hostel has its distinguishing characteristic, one with its old-world look and angle-nooked common-room, another typically South African, gleaming white in the sunshine and with broad covered stoep. The Memorial Hall is perhaps the most treasured building not only of the College but of the Community, built as it was in memory of Mother Cecile, the foundress.



MOTHER CECILE MEMORIAL HALL

The Chapel of S. Mary and All the Angels stands on the far side of the grounds and opposite the Memorial Hall. It is the centre of all the work of the College. Here the students and staff assemble for prayers, and here also times of quiet may be had in the morning and evening. The chapel, built after the style of many Italian churches, long and relatively low with campanile and apse, is unique in South Africa. Within, above the marble altar and screen, the apse is filled with a painting of our LORD as a Babe and the Blessed Virgin with angels round them. Inset in the walls are the Stations of the Cross. When "Old Girls" return to visit their college it is to the chapel that they first of all bring their friends. They will tell also how often their thoughts dwell with love and reverence on the chapel and all that it means to them.

The students actually in training in the College are about two hundred in number. Before they enter on their course of training as teachers they must have matriculated. They may take a course of two years

and be fitted to teach in a primary school, in a farm school, or in a single-teacher school. In three years a student may qualify as an infant school mistress and in four for a teacher of housecraft in any Government school in the Province. The last course is valuable too for those who desire to be missionaries.

Some students are assisted in the expense of their training by Government loans. There are also some College bursaries available both for the general course and for music.

There is a commercial department in the College, not Government-aided, which prepares for the National Commercial Examination in typing, shorthand, and book-keeping.



[Valentine, Cape Town]  
CATHEDRAL AND TOWN HALL

A Sister, the Principal of the Training College, is at the head of all these departments. The present Principal holds the M.A. degree in psychology and is an experienced teacher. Associated with her are several other Sisters also of much experience in teaching and a lay staff of high qualifications, among them a mistress of physical culture including rhythmic. The house mistresses are Sisters and are chosen as those who have knowledge of character and of the lives girls live in the world.

The work of the Grahamstown Training College is recognized by the educational authorities as efficient

and valuable. They see that from here go forth teachers who are both conscientious and able to give spiritual as well as intellectual education to the children under their care. For the College motto lies before these teachers in their Old Girls' card of membership and the College hymn lives in their memories :

"With strength and courage let us plan  
Our lives to serve our fellow man.  
Unto the least our best to give,  
And firm in faith and friendship live,  
O LORD, Whose service makes us free,  
Accept our will to work for Thee."

## QUEEN ANNE'S BOUNTY A Note on its History

THE history of the fund known as Queen Anne's Bounty may in a sense be traced back to 1256.

In that year Pope Alexander IV claimed the "first-fruits" of all English benefices. That is to say, on every change of incumbent a year's income of the benefice was to be paid to the Pope. This lasted till 1534 when these first-fruits were transferred to the Crown. They remained a part of the royal revenue until in 1704 Queen Anne, a devout High Churchwoman, decided to restore to the Church what was really Church property.

By her desire the income which she thus renounced for conscience' sake was devoted to increasing the income of poor livings. Of these, we are told, there were some hundreds that had not £20 a year and some thousands that had not £50. The administration of the fund thus created was entrusted to a motley assemblage entitled "The Governors of the Bounty of Queen Anne." It included bishops, deans, privy councillors, the mayors of all the cities of England, and, as if this were not enough, the Queen's Counsel were added soon after, and in consequence mainly of the increase in these the number of the Governors has now reached 700. A nineteenth-century statesman described them as "a numerous



QUEEN ANNE  
(National Portrait Gallery)

body of men already overworked," adding drily, "such was the idea then to secure efficient administration."

Certainly the Governors went to work in a way that suggests that there is not always wisdom in a multitude of counsellors. They started well enough by deciding to make grants of £200 to as many poor parishes as their funds would allow. But their method of doing so was less happily inspired. "All eligible parishes claiming aid went into the ballot-box, and as many were drawn out as there were grants of £200 to distribute. Thus (though no cure exceeding £10 a year could be augmented until all under that amount had received £200) many livings had five or six grants in the course of a century, while others as deserving had no grant at all."

In modern times the procedure has been very different, and many a parish and its incumbent have had cause to be thankful to the generosity of Queen Anne for timely help in the matter of dilapidations, the repair or improvement of parsonages, and for loans on mortgage, as well as for grants.

In 1901 it was proposed to amalgamate the Governors with the Ecclesiastical Commissioners in order to simplify the financial organization of the Church. At that time the proposal came to nothing, but it has now been revived in a different form and is at present under consideration.

## THE ART OF HAPPINESS

THE first point to remember is that happiness is a duty. And like other duties it cannot always be fulfilled without some trouble. It is easy enough to be happy when everything is going well. But happiness when we are in trouble and difficulty is also a duty; and this is less easy. To acquire it we must practise the art of happiness. For happiness is an art as well as a duty, and like other arts it may be practised either in an amateur or in a professional way. An amateur trusts to his own judgement and snatches at his art, here and there, as opportunities occur. A professional looks at his art from every possible angle. He studies the technique of it. He practises wherever he can; and watches with a critical eye other men struggling to reach that perfection for which he is striving. So likewise it is only those who have really studied the art of happiness who can hope to gain proficiency.

Here are some of the points to be observed.

First: happiness can be made a *habit*. Cheerfulness under all circumstances should be the rule. Even when the outlook is very black, cheerfulness will lighten the burden so that it quickly slips away. A smile will do much to preserve the balance of happiness—for one

smile is the creator of another. Just as surely as one growling dog is answered with a growl by another, so surely will one human smile be reflected by another.

Then the question of *occupation* is very important. A busy life, and work well done, are a tonic to the mind—keeping it healthy, cheerful, and contented. The healthy mind reacts on the body, making it healthy and eager to make the very best of life.

*Leisure* time well spent can do much towards the goal of happiness. Giving pleasure to others, helping the less fortunate, giving the body and mind time for healthy amusement as well as rest, are all points of technique in the art of happiness.

*Jealousy* is one of the great enemies of happiness. It is like a cancer, slowly, silently, but very surely breaking down the whole beautiful structure. At the first suspicion of its presence, drastic steps should be taken. It must be rooted out or treated with the radium of contentment and fair-mindedness.

Happiness will not come as the result of one particular action. But the art of happiness can be pursued, cultivated, criticized, and practised.

ANITA.



## SYNOPSIS

When the story opens DICK TREMAYNE, a young engineer, has just returned to Eyot St. Mary, after spending some time in South America on business for his firm. He finds his juniors much more "grown up" than he had expected. HARRY, his step-brother, has developed into a tall, strapping fellow; and he is very much in love with MOLLY WAINWRIGHT, now a charming girl of eighteen. But Molly's father, who is Mayor of Eyot St. Mary, strongly objects to Harry as a suitor, and it is evident that trouble lies ahead. The story continues—

## CHAPTER III

## YOUNG LOVERS

WILFRED Norman possessed a motor bicycle over which he brooded dotingly in those few spare moments after office hours when he was not actually endangering the lives of inhabitants of the district by tearing about on it at a terrific speed. Indeed, his easy-going mother roundly declared that it usurped the place of every human affection in her son's heart, and he would not mind if his entire circle of friends and relations were swallowed up in an earthquake, so long as the detestable machine were preserved above ground. This view was probably exaggerated, because Will, simple-minded, and affectionate by nature, was never more happy than when he could induce his chum, Harry Tremayne, to share the joy and peril of his rides. It seemed to the newly-returned traveller, Dick Tremayne, when he could take stock of home affairs in those first few days, from the business and social engagements that crowded on him, that Harry and Will spent the greater part of their lives on this machine.

On Saturday, as soon as their offices released them—Will was a clerk in the local Bank—they disappeared on an all-day expedition. True, on Sunday Harry accompanied his mother and brother to morning service in the beautiful old Abbey, but immediately after luncheon he vanished again and was no more seen till he slipped in at eleven, white and haggard with fatigue, and went straight to bed.

"Dick! I don't know what has come to Harry," Mrs. Tremayne exclaimed, her gentle eyes deeply anxious, when on Tuesday evening she and her stepson were spending a solitary evening together. "If only he would stay at home to dinner I should not worry so much, but he only gets impatient with me if I beg him to, and says that he and Will Norman buy sandwiches when they feel hungry. It really seems as if he were too restless to sit still for two minutes, and he looks positively haggard in the morning, as if he were awake half the night. I'm afraid he and Mary Wainwright have had a quarrel. They seem to have suddenly ceased seeing each other."

"Why 'afraid, Mater? Surely that would be all to the good."

# A Giant's Strength

By J. Aiton Cowdroy

"Oh, it is excellent  
To have a giant's strength; but it is tyrannous  
To use it like a giant."—*MILTON FOR MASQUE*

"Oh, I know it's absurd, of course," she agreed, "but Harry isn't one of those feather-headed boys who fall in and out of love every week. He never looked at a girl before he met Mary, and he takes things so desperately hardly, Dick. Sometimes I feel like that poor mother duck who hatched out a fierce, young cygnet instead of a sober duckling of her own nature that she could understand," she added with a little smile. "Harry is so passionate, so headstrong, so set on getting his own way. I always thought when he grew up that he would be eager to relieve you of the burden of responsibility you have carried all these years, but he never seems to imagine that he has any duty in the matter. You have been wonderfully good and unselfish to us since your father died, Dick. My own little income would perfectly suffice for my own simple wants, but I could never have kept this home for the boy, and managed all his school-bills, without your help. Yet now, suppose you wanted to marry—to set up a home of your own?"

"And suppose you stop being a foolish person and forgetting that you've made a jolly comfortable home all these years for me as well as Harry," he affectionately retorted. "If you talk in that strain much more I shall interpret it as a delicate hint that you want to get rid of me. I don't deny," he added earnestly, a sober expression on his pleasant face, "that I have thoughts of marriage sometimes, but I must see the youngster's career more assured first. Simpson's isn't the firm I'd have chosen for him. There's a low tone about the place that I don't like, and the kind of clerk that Black employs doesn't strike me as the fitting associate for Harry."

Harry's entry at that moment put an end to the discussion. Mrs. Tremayne went immediately upstairs, and Harry was about to follow when Dick detained him with a casual:

"Stop till I've finished my pipe, old chap. I've hardly had a word with you."

Harry restrained his irritable retort with an obvious effort. He seemed resentful of the smallest interference these days.

"All right. I don't feel talkative though. I'm dog-tired."

"Nothing on your mind, is there, old boy? Going strong at the office?"

"Great Scott, yes. I could do my job there blind-fold. I loathe Black, of course, but we've had more than one dust-up, and now he realizes it's wisest to leave me alone. Comes to that, I'd be glad if you would realize it too, Dick. I'm holding down my job all right, and I'm wearing perfectly seasonable underwear, and I've got close on a hundred pounds in the Savings Bank. Any other details you'd like to have, Grandmother?"

Dick laughed.

"Sorry I spoke, Harry."

"Well, I didn't mean to jump down your throat, Dick. But it would be as well to remember I'm not keen on being treated as if I were still a kid in leading strings. I've a right to my own opinions, and my own privacies. Oh, dash it, Dick. I'd better clear off. I'll be saying something I'd be sorry for in a minute, if I stop. Good-night."

But if Harry looked and behaved like a man in torment during that week of separation, to which they both loyally kept, Mary too was deeply unhappy. On Friday when he came to Cedar Lodge for his answer, she was waiting for him in the garden, and for a minute the strength of their feelings kept them silent. They could only stand close, their hands tightly gripped.

"Molly, you love me!" he whispered hoarsely. But it was an assertion, not a question, for the truth was clear in her eyes.

"O Harry, yes. I couldn't bear another week like that." She clung to him, utterly shaken out of her usual gentle serenity by the happiness she felt in his presence. "And I do see what you mean about it being dishonourable not to tell Daddy. But there is going to be a dreadful storm over it. Don't you think we might wait till I've written everything to Mummie? Honestly, I do believe she will understand, and help us with Daddy."

He would much have preferred the bolder method of straightway tackling the Mayor himself, but with reluctance he consented to her plan.

The gong sounded and she sped indoors, but Molly was no actress. Her father detected at once the starry brightness of her eyes, the unwonted flush in her cheeks. He waited till dinner was over and they were alone, then, when she came to kiss him good-night, he caught her by the arm.

"Mary, has that young fool Harry Tremayne been bothering you again?"

"Daddy, not bothering!" She laid her hand pleadingly on his shoulder. "We love each other, truly we do!"

"Nonsense, my dear!" he exclaimed, pulling her down on to his knee as if she were still the little girl which, in truth, she still seemed to be to him.

"Children of your age don't know what love means. Now don't begin to cry, child, it's that young cub I blame, not you. But it's high time your mother stopped gallivanting about after Julia's babies and came back to look after her own. This folly has got to be stopped once for all. Now, no arguing, Mary. I can't allow you to be tangled up in a silly love affair like this before you're old enough to understand what it means to a girl. Run away to bed, my dear. Maybe I'll have another word with you in the morning."

But next morning he sent a note to Harry, and when the young man appeared in his office, without

giving him a chance to explain his position, peremptorily ordered him not to speak to his daughter again.

Harry's head went up haughtily, but with a violent effort he controlled his temper.

"Look here, sir, I'm afraid you don't understand. We've loved each other ever since we met that night at your own dance. But Molly's frightfully keen not to vex you or her mother, and we're perfectly prepared to wait a year if you will consent to our being openly engaged. After all, you can have nothing whatever against me except that unfortunate dispute."

"Unfortunate dispute! Your intolerable impudence, you mean! What do you propose to support a wife on, pray?"

"I have my job in Mr. Simpson's office."

"Till you learn to control that blazing temper of yours, young man, and to take the correction you badly need, I wouldn't give twopence for your chance

of retaining a job in any office. As for my giving my little girl's happiness into the hands of a man with an uncontrolled temper, it's the last thing I'd do, even if he were as sound financially as Carnegie; but when it comes to a penniless young cub like yourself, the idea is utterly preposterous. That's my final answer, Harry. When my daughter marries she must choose a sensible man who can keep her in the comfort to which she is used."

"Mary isn't afraid of poverty."

"She doesn't know what poverty is. Nor you either." The Mayor was not accustomed to opposition, and in his heat he rapped out a sharper phrase than he intended.

"You've been content to live so far on your step-brother's money, and now you propose to marry Mary, who, as you know perfectly well, is an heiress, hang up your hat in your wife's hall, and live on mine!"

Harry turned livid with fury. He brought down his fist on the desk with a blow that made the ink-pot jump, his dark eyes ablaze with wrath.

"You infernal, vulgar bully! Do you suppose you'll make me give up Mary by chucking insults at me? You're a bigger fool than I took you for, since you appear to judge all other men by yourself. I don't care for your filthy insinuations against my honour. I came here to ask for a fair hearing, Mr. Wainwright, and as you've refused to give it me you can take the consequences. Only, one thing you can take as bedrock fact, I'll never accept a single penny of your sordid money as long as I live!"

The office door slammed behind him, and the Mayor, more ashamed of himself than he cared to acknowledge even to his own soul, sat still for a full minute, then seized a telegraph form and scribbled an SOS call to his wife.

An hour after its dispatch, however, he was called to the telephone to learn from his son-in-law, Percy



"That's my final answer, Harry. When my daughter marries she must choose a sensible man who can keep her in the comfort to which she is used."

Blake, that Mrs. Wainwright had developed a severe attack of influenza, and could not possibly travel down from Leeds for a fortnight at least.

## CHAPTER IV

## THE REBEL SPIRIT

DICK Tremayne, hastily called into consultation by the Mayor, heard with dismay the disastrous turn his brother's love affair had taken.

"Here 's his young High Mightiness calls me a bully and a fool in my own office!" the elder man related excitedly. "And when I go home and tell my little girl it's her plain duty to obey her parents, as Scripture teaches, what does she do but flash back at me with another text, 'Fathers, provoke not your children to wrath,' that I'd forgotten came next to it." His tone was so rueful and astonished that Dick had some difficulty in keeping his gravity. "I tell you, Dick, it was like having an infant look up and defy one from its cradle, to have that gentle child stand up and tell me I'd been grossly unjust. And now to crown everything here 's my wife fallen ill just when she's most needed."

"For goodness' sake, leave the youngsters alone for a bit, Mr. Wainwright," Dick exclaimed impatiently. "Molly was perfectly right in stating that you'd been grossly unjust in accusing Harry of fortune-hunting. After all, you forget that young people have some right to a say in their own affairs. Coercion in such cases is worse than useless, and by your arbitrary interference you have simply succeeded in turning a pair of simple young lovers into a couple of injured, defiant, and stiff-necked martyrs. All we can do now is to mark time for a bit till their heat has simmered down. Simpson's is very slack at present, it seems, and Harry has been promised a fortnight's holiday, unpaid, of course, in ten days time, and has arranged, I gather, to spend it in Norfolk. Of course I agree that the idea of marriage yet is hopeless, but we can only hope that the cool breezes on the Broads, and the complete change of scene, will do something to awaken Harry's submerged common sense."

"My dear Dick, I look to you to make him realize that his marriage to Mary is out of the question, now or at a later date. I'll never give my consent."

But Dick refused to pledge himself to interference, of which he felt with truth that there had been too much already.

"You forget that I have no paternal authority where Harry is concerned," he said, more coldly than he had yet spoken. "He is my brother, not my son. And in any case he is of age, legally entitled to freedom of action. You would do well to remember, sir, that even

actual paternal authority can be strained too far. Mary is over eighteen, certainly not a child any more by modern standards, and she deserves to be reasonably consulted about her own affairs."

Several wretched days passed, but Harry made no attempt to give Dick his confidence, and the elder brother, sensitively afraid of chafing the boy's sore feelings by further argument, felt it wisest not to force the issue.

Mrs. Tremayne was convinced that the young people were meeting, but her gentle attempts at speech with her son were invariably met by a blank refusal to respond. "Please forgive me, Mother, but I'd rather not talk about it. Honestly, I would if I thought it could do any good, but I feel pretty bitter, and I'd much rather say nothing."

"My dear!" Her face was very loving as she put up her arms to draw his tall head down to hers, and for an instant his hard expression vanished in grateful tenderness.

"Mummie, you can realize how we feel . . . you loved my father . . ."

That night, after hours of sleepless tossing, he got up, dressed himself, and slipped out of the house to struggle with his intolerable unhappiness out of doors. In the dark fields, under star-strewn skies, he fought the resentful anger he felt against these stupid elders who seemed to him to be in a conspiracy to rob him and Molly of their right to love each other.

"Mr. Tremayne, sir. Could you step in for a few words?"

"It's useless to ask Dick's help, he'd only say what old Wainwright said, in different words. Tell us we're too young, advise patience, and all that stupid rot that fellows like him believe in. He doesn't know what love feels like. Why, he's supposed to have been in love with Evadne Manning for years and years, yet he's perfectly content to meander on and on, just being friends. And I'm not going to drag the little mother into the row, and make her wretched and frightened. If old Wainwright had gone the right way to work even Molly might have stood out against me, but now she is hurt by the way he has bullied her—his gross wrong-headedness. Money! What has money got to do with love? She's no more afraid of being poor than I am. She's sick of the everlasting vulgar talk about money at Cedar Lodge. As she says, her mother and father were poorer than I am when they first married, yet they thought it worth while."

In the translucent dawn of a May morning he found himself once more on the path beside the river, and leaning again on the fence of the empty cottage where they had played their childish game of make-believe a week before. His eyes lost their haggardness, and grew suddenly sparkling and determined, as if his impetuous mind was made up.

He ran up to London for the week-end, on the



pretext of seeing Will Norman off to Germany for his holidays.

When he returned home Mrs. Tremayne was relieved to see that his restlessness had subsided. He was affectionate, even cheerful over his preparations for his own holiday in Norfolk, and after coming into her bedroom to kiss her, was off at an early hour on Thursday morning, before any one was up.

Dick heaved a sigh of relief at breakfast to know that the boy was safely away from the town, and prayed that in the change of scene he might forget his grievances and come home in a happier temper.

He decided that he would leave his office early and

take Mrs. Tremayne up to late tea at the Mannings' place. Exactly, he felt, what was needed by them both after the strained atmosphere of the last weeks was a little pleasant intellectual conversation with Mr. Manning, and, of course, Evadne.

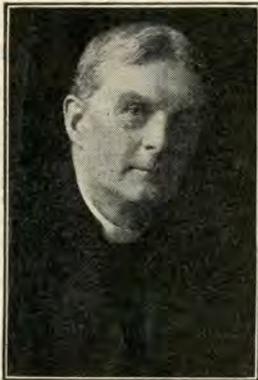
Swinging briskly along the High Street, therefore, to carry out this programme, at about four o'clock, he was startled to encounter Inspector Brown loitering on the pavement outside the Police Station, for it was instantly obvious that the man was waiting to intercept him.

"Mr. Tremayne, sir. Could you step in for a few words on an urgent matter?"

(To be continued.)

## Some Parishes at Work XVIII. S. MATTHEW'S NORTHAMPTON

By Gertrude Hollis



(Elliott & Fry  
CANON HUSSEY

IT is forty-five years since this parish was taken from the mother parish of Kingsthorpe, on the outskirts of Northampton, and the Rev. J. Rowden Hussey, a young priest of twenty-five, put in charge of the district. The work began in a school-room holding a hundred and fifty people, with sixteen communicants at the first Celebration.

The schoolroom was soon replaced by a small iron building. This first "S. Matthew's" served the parish for four years only. Two years after its dedication, to their astonishment

and thankfulness, the parishioners heard that they were soon to have a glorious parish church. It was the gift of Mr. Pickering Phipps in memory of his father who had twice been Mayor of Northampton and had represented both the Borough and the Southern Division of the County in Parliament. The site was given by other members of his family.

On S. Matthew's Day, 1893, Dr. Mandell Creighton, then Bishop of Peterborough, consecrated the noble building; the parish was then legally separated, and the Rev. J. R. Hussey became its first vicar, a position which, happily, he still holds. From that day to this the history of the parish has been one of quiet and steady development on the lines of the Catholic Revival, of which it is a typical example. The teaching and ritual has been thoroughly English all along the way.

S. Matthew's has never suffered from controversy; each advance in ceremonial, from the schoolroom Eucharist with two wooden candlesticks and borrowed Communion vessels to the dignity and beauty of the "Solemn Eucharist" of to-day, has been carefully explained before its introduction. The eastward position, vestments, lights, wafer bread, and mixed chalice have been in use since the consecration. Incense was adopted

in 1927 in response to a petition from the officials and workers, and in 1930, with the cordial consent of the bishop and the unanimous approval of the Parochial Church Council, the privilege of perpetual Reservation of the Blessed Sacrament was granted to the church.

There has been a daily Eucharist since the Consecration Day, and since 1898 the LORD'S OWN SERVICE has been the chief Sunday act of worship. Canon Hussey unhesitatingly ascribes the blessing which seems to have rested upon the parish to the daily Celebration, the average attendance at which (exclusive of Sundays) is eleven all the year round.

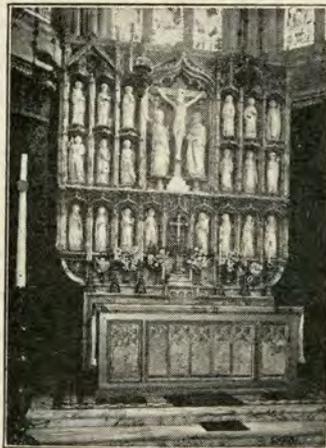
One of the happiest aspects of the work is the very large proportion of men at the Celebrations and other services. "Why don't men go to church?" the secular press is very fond of asking; the obvious answer in this parish is, "They do."

S. Matthew's is one of the most glorious modern churches in the land; its style is thirteenth-century Gothic. It has a beautiful "War Memorial Chapel" erected at the cost of £1,000 to the memory of the hundred and twenty-six men who, from a then population of only four thousand five hundred, gave their lives in the Great War. During those terrible years S. Matthew's was the spiritual home of regiment after regiment from the great artillery camp upon the adjoining racecourse, services on Sundays succeeding each other almost hourly.

The effect, for the time being, upon the ordinary parochial life was distressing. The Sunday School especially became heart-breaking work. The whole parish was a huge "billet"; mothers had no time to get children ready for school and naturally the exciting sights of the camp were fascinating to boys and



(Chas. Law  
THE LATE  
MR. PICKERING PHIPPS



THE HIGH ALTAR (Taunt

girls. It was only very gradually, and long after the war was over, that this state of things righted itself. To those workers who went through the war time it seems still like a bad dream.

The "Church Room" on the other side of the road was given by Mr. Phipps to commemorate all War Service given by S. Matthew's people; it is, and will be, invaluable until it is replaced by worthy parochial buildings, a project which the Church Council has always in mind. The population of the parish has doubled within the last few years. It is well that S. Matthew's is in the happy position—so sadly rare nowadays—of having two assistant priests working to gather in the new-comers.

Throughout his forty-five years of ministry the branches of work dearest to Canon Hussey's heart have always been the Day and Sunday Schools and the Missionary Association. He holds strongly that vital parochial life lies in the worship in church, the constant use of the Sacraments, and missionary enthusiasm. Parochial organizations, Mothers' Union, Scouts, Guides, though they are all active, have never been allowed too great prominence.

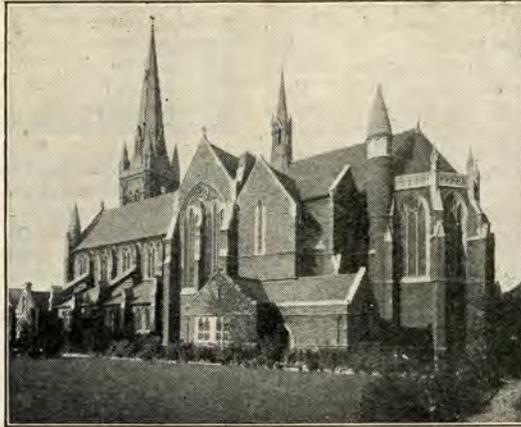
The Day School began with the existence of the parish; it has now five hundred scholars. The build-

ings are free from debt, the whole of the sum for various enlargements, £8,000, having been raised by voluntary subscriptions. Canon Hussey regards the Sunday School, not as a place for general religious education, but as existing for the preparation of candidates for Confirmation and Holy Communion; unless it is a happy hunting-ground for these it has failed in real spiritual usefulness.

The Missionary Association has raised over £5,000 for work overseas. It meets quarterly, has an annual "Day of Prayer and Gifts" and a stall at the annual Missionary Sale held by the Rural Deanery of Northampton in December.

The organ in the church is one of the most magnificent in the country; it was presented at the consecration by the widow of Mr. Pickering Phipps. The organist, Mr. C. J. King, has had charge of the music since 1895.

S. Matthew's Octave every year is a great time indeed. The Patronal and Dedication Festivals "concur," and to the parishioners "The Festival" is an annual landmark meaning more and more as the years pass on. Many and great sacrifices are made by numbers of them in order to take their share in the "Solemn Eucharist" on S. Matthew's Day morning.



S. MATTHEW'S CHURCH

## OVER THE TEACUPS

### Competitions

This month we are asking competitors to try their skill in essay-writing, and we give a choice of two subjects. The limit in each is two hundred and fifty words.

A. *A little garden and what to grow in it.* ("A little garden" means one of not more than one-eighth of an acre, that is twenty rods.)

B. *A book I like and why I like it.* (Any part of the Bible is excluded from this competition.)

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

Entries addressed "Over the Teacups," c/o The Editor of THE SIGN, 28 Margaret Street, London, W.1, must reach us not later than Wednesday, February 21st. Prizes will be sent early in March, and results announced in the May SIGN. The Editor's decision is final on all points.

### Report on November Competitions

A. *Christmas Tea and Entertainment for twenty-five old ladies in an institution, the givers having £2. 10s. to spend.*

This subject brought some interesting entries. Most competitors understood that a good tea, a cheery concert or games, and, perhaps most important, a small gift to take away, were essential features. The confidence expressed that Guides, Scouts, or Members of Women's Institutes would gladly provide music, or other form of entertainment, is a well-deserved tribute to these organizations. The First Prize is awarded to Mrs. Cleary, Keyhaven Post Office, Lymington,

Hants, and the Second to Miss P. M. Bettles, 10 Brackendale Road, Queen's Park, Bournemouth. Commended, Miss E. M. Saunders, Mrs. Sellwood, Miss N. Peak, Mrs. Furboro, Miss M. Burt, Mrs. A. Hughes, Mrs. Britnell.

B. *A home-made soft toy.*

Those who entered for this competition will be happy to know that they enabled us to send about a hundred and thirty toys as a Christmas gift from the readers of THE SIGN to the children in the Holy Family Homes. It was evident that much trouble, skill, and ingenuity had been expended on the dolls, elephants, rabbits, dogs, balls, and other delightful objects received.

The First Prize went to Miss F. Bissell, Ivy Cottage, Bracknell, Bucks., for a very life-like elephant, and the Second to Mrs. Cope, The White House, Sutton, Macclesfield, Cheshire, for a charming rabbit. We also desire to commend the toys sent by Miss E. A. Beattie, Miss Dickinson, Mrs. Dunford, Mrs. Grace, Mrs. Frank Laishley, Miss Pryke, Miss M. J. Smith, and Miss H. Woodman.

We have much pleasure in printing the following letter from the Secretary of the Holy Family Homes.

"The toys have arrived, and the large quantity was a pleasant surprise: they will be joyous gifts to our children. I hope you will take some opportunity of giving publicity to our thanks in THE SIGN. As one of our Matrons writes: 'They are very nice, and doubly appreciated because they show a real understanding and love of wee ones' Once again, our thanks on behalf of the children."



REFLECTIONS

(Photograph by E. A. Francombe)

## A Churchman's Library By J. G. Stobart

**E**VEN in these days of universal education many Church people depend for their instruction in religion entirely upon sermons in church and occasional, and frequently misleading, articles in newspapers and magazines. Often indeed their religious books are confined to the Bible and Prayer Book, with perhaps one or two small devotional works. Yet a really deep and fruitful spiritual life is only to be found in those who take the trouble to read and reflect; and, moreover, religion in our day is exposed to so many attacks, direct and indirect, that the Christian who is ignorant of his religion runs the risk of losing it altogether.

Reading, then, is necessary; the question is to know what to read. The difficulty of selection and the fear of expense deter many. It is the purpose of this article to show that the ordinary Churchman can obtain for a reasonable sum a library of sound religious books by which not only his intellect but also his spiritual life may be nourished and strengthened. Of the books mentioned there will be none which the layman cannot read with pleasure and profit, and none which need cost him more than half a crown.

The most important books in a Churchman's library will be those which explain the Bible. "Ignorance of Scripture," says an old writer, "is ignorance of CHRIST." For this there is no substitute. Fortunately during the last half-century scholars have done much to make the Bible far more intelligible than it was to our fathers. Even the ordinary reader can, with a little trouble, share in the knowledge that has thus been made accessible.

To start with, every one possesses a Bible. It may be worth adding that we should have the best Bible we can get, if possible with Revised References, and Apocrypha. It need not necessarily be elaborately bound, but it is important that it should be printed in a large and clear type. Perhaps it is the tiny type of many modern Bibles that accounts for the decay in Bible-reading at the present day. The Revised Version is necessary for the study of the Old Testament, but many will still prefer (with Sir Arthur Quiller-Couch) the Authorized Version of the New Testament.

To our Revised or Authorized Version we should do well to add a translation of the New Testament into modern English. That by Dr. Moffatt is the cheapest, and perhaps the best, and it is often very enlightening to the reader who knows no Greek.

For the general study of the Bible three books may be recommended: *How We Got Our Bible*, by Dr. Paterson Smyth, which gives a simple account of the early manuscripts and versions; *The History of our English Bible*, by Dr. John Brown; and a fascinating and stimulating little book, *How to Enjoy the Bible*, by Canon Anthony Deane.

The study of the **Old Testament** may seem rather forbidding at first, but a little patience soon reveals its amazing richness and beauty. The best introduction for the ordinary reader is a little book entitled *Here Beginmeth*, by the late Rev. H. F. B. Compston. In surprisingly small compass it gives admirable guidance on the history, doctrine, and literary value of all the principal books of the Old Testament. Much fuller information is provided by Dr. Box's *Short Introduction to the Literature of the Old Testament*. Two companion volumes, Dr. Burney's *Theology of the Old Testament* and Dr. Ottery's *Hebrew Prophets*, are also useful, and most readers will be thrilled by a popular and well-illustrated volume, *Israel before Christ*, by Dr. Blunt, the present Bishop of Bradford.

For the understanding of the **New Testament** we need to know something of the life and thought of the centuries immediately preceding our LORD. The history is admirably summarized in Dr. Grant's *Between the Testaments*, and the religious thought may be studied in *Between the Old and New Testaments*, by the late Archdeacon Charles, which is as fascinating as it is learned.

The centre of the Churchman's reading always must be the **Life of our Lord**, and it is worth while to study this in more than one book. *A People's Life of Christ*, by Dr. Paterson Smyth, is a popular and vivid account, and it may be supplemented by Bishop Gore's brilliant sketch, *Jesus of Nazareth*. An unorthodox but deeply impressive picture of the humanity of our LORD is presented in Sir John Seeley's *Ecce Homo*, which should certainly be read.

For further study of the New Testament Dr. Paterson Smyth's *Story of S. Paul's Life and Letters* is useful, and the Rev. Stephen Neill in *How Readest Thou?* offers a valuable introduction to the study of all the books in turn. Vincent Taylor's *The Gospels: A Short Introduction*, will answer some modern inquiries, and for an outline of the whole subject Blackburne's *The New Testament, Its Coming and Its Contents*, may be used.

Next in importance to the study of the Bible comes the study of **Christian doctrine**, of which unfortunately many good Church people have little systematic knowledge. We cannot all be profound theologians, but there are many simple books which help us to have a better understanding of the great truths of the Faith. Among such are *The Catholic Religion*, by Vernon Staley, and *The King's Highway*, by the Rev. G. D. Carleton; Bishop Gore's "Manual of Membership," *The Religion of the Church*, is of permanent value; and for rather more advanced reading, yet not beyond the ability of the average reader, *What I Believe and Why I Believe It*, by Canon J. H. Beibitz.

Ignorance of **Church History** too often leaves the Churchman helpless in the face of attack from the Roman Catholic or the Protestant Nonconformist; and the unbelieving world around us is full of errors on this subject. Yet it is quite easy to have in our minds at least an outline of Christian history, and to know a little more in detail the history of our own English Church. Mr. D. C. Somervell's *Short History of our Religion* covers in four brief parts the history of the Faith from Moses to the Enabling Act of 1921—an amazing feat! It is not detailed, but it is full of interest. *Christianity*, by Dr. Edwyn Bevan, should be in every Churchman's library; it is a brilliant sketch of Christian ideas from earliest times to the present day. For the early centuries there is *Church History to A.D. 325*, by the Dean of York, Dr. H. N. Bate. For our own Church Dr. Dearmer's *Every Man's History of the English Church* is still the best popular history, and special attention may be called to a valuable outline, *The English Reformation*, by Wakeman and Pullan, which corrects many false impressions. *A Brief Sketch of the Church of England*, by the present Bishop of Chichester, gives useful details of the organization of the Church and its relations with other religious bodies.

A most important part of our Christian life is our training in habits of **devotion**, and here much help is obtainable. Dr. Underhill's little book, *The Life of Prayer in the World*, is full of useful suggestions, as are two little books by Dr. A. H. McNeile, *Self-Training in Prayer* and *Self-Training in Meditation*. *A Study in Meditation*, by Father Jenks, is also very valuable. We come next to the classics of the devotional life.

*The Imitation of Christ* is beyond question the greatest devotional book next to the Holy Scriptures. William Law's *Serious Call to a Holy and Devout Life* is a wonderful work which has deeply affected two centuries of Churchmen. With it may be coupled *Holy Living*, by Bishop Jeremy Taylor. The famous *Pilgrim's Progress* of John Bunyan is a great spiritual book as well as a masterpiece of English literature; no Churchman's library is complete without it. The *Confessions* of S. Augustine are not for all readers, and yet for some

there is no greater devotional book, for none is more full of simple, direct approach to God. The *Introduction to a Devout Life*, by S. Francis de Sales, has often been adapted to the needs of English Church people; it is full of wise advice, persuasively and sometimes quaintly stated. But an even greater book is the wonderful *Little Flowers of S. Francis*, centred round S. Francis of Assisi, perhaps the most CHRIST-like of all the saints. The simplicity and freshness of these stories is a real aid to devotion in our colder days.



## Home-Made Troubles By E. C. Trinder

### I. THE FAULT-FINDER

*"Woe unto you that have lost your patience!"*

ECCLUS. II. 14, R.V.

IT was a dreary February day: the wind was in the east, there was no compensating sunshine, and the influenza fiend was abroad. Mrs. Chester, in her comfortable chair by the fireside, looked happy enough as she sat patiently awaiting her guest and her tea; but she felt a little apprehensive. She knew what would be expected of her. She must admit into her cosy room an east wind of complaints and grievances.

The door opened; the old lady smiled her wise and kindly welcome, and Mrs. Paine, a fretful-looking woman approaching middle age, entered. "You are always so happy and comfortable, Mrs. Chester," she remarked in a rather grudging voice, "but of course you have no need to worry about anything, have you?" Mrs. Chester, whose life had held real tragedy, and whose eager spirit often felt terribly cramped by the physical weakness which kept her always in the same quiet spot, smiled a little.

"Well, my dear, I have always tried to regard worry as an expensive luxury rather than as a necessity," she answered.

For one moment, Mrs. Chester felt an almost irresistible temptation to tell the discontented woman sitting opposite her that she was making her own troubles; to give her a detailed account of the sordid tragedy which many years ago had gone near to breaking her own young life; and to demand, "Now what do you make of that?" The mad impulse died down. Mrs. Chester prayed silently for the gift of wise and loving sympathy, and said quietly, "What is it, my dear?"

Everything was wrong with Mrs. Paine. Her husband was working late every night and she was very lonely. This was an annual grievance. Mrs. Chester had heard all about it last year. She had suggested that the extra money earned must be very welcome in hard times; but that had been forgotten. The maid

had put a hot water jug on the polished table and had been rude when shown the mark. The Vicar of the parish had not called when Mrs. Paine had influenza. Mr. Paine's well-to-do sister had not invited her to stay though she knew quite well how run down she was.

Mrs. Chester felt the time had come for her to put in a word. She meant to use her privilege as an older woman rather freely. "You must forgive me if I speak plainly. You told me last time you stayed with your sister-in-law you did not enjoy your visit at all, and I gathered you had made the fact rather plain to your hostess. Did you really expect to be asked again?" Mrs. Paine blushed a little. She had forgotten certain outspoken comments she had made upon her sister-in-law's domestic arrangements.

A sentence from the Book of Ecclesiasticus floated into Mrs. Chester's mind, "A faithful friend is a medicine of life." Administering medicine seemed to her rather an unpleasant demonstration of friendship. Was it really her business to dose a guest during tea? Once again, she breathed a prayer for the wisdom of love and waited. "Nothing goes right with me now," Mrs.

Paine burst out. "Others have all the pleasure, I do all the work. Look at Mrs. Lucas across the road. She never worries about her housekeeping as I do, trying to be economical and feed my family well. No one gives me any thanks; but her husband and children adore her." Mrs. Paine dabbed her eyes with her handkerchief while she paused for breath.

This was more serious than usual, Mrs. Paine very rarely cried. With a gentle, "Tell me the real trouble," Mrs. Chester drew out her friend's confidence.

"It's Margery. You know how I love her; but I must correct her, and now we are always having ugly rows. I know she is nearly seventeen, but it is my duty to tell her she is untidy and careless. She goes out too much, and she is so rude and offhand in her manner with me." Mrs. Paine's tears were flowing freely. "I spoke to her yesterday about several things. I felt I must; it was my duty. She lost her temper and said I did nothing but nag and scold; and if I



"Tell me the real trouble."

## 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.\* \* \*

### 2529. Can a young layman obtain paid Church work?

You will find that there are very few openings for paid work for the Church for young laymen. Those which are available usually require special training and study. Apart from paid work, we think there is very little doubt that you could in your spare time do something to help the work of the Church in your own locality. Perhaps if you talk the matter over with your vicar he will be able to suggest a way in which your services would be useful. But we think that as a rule work for a livelihood and work for the Church must be separate affairs, although both should be done in the same spirit of service.

### 2530. Should a preacher preach at a particular person?

As we know nothing of the local circumstances it is impossible for us to give an opinion on a particular case. We can imagine that there might be occasions on which a preacher might be justified in referring to individual cases from the pulpit. On the other hand, it is not unknown for a preacher to be accused of referring to a particular person when in fact he had no intention of doing so and the individual's own conscience has applied to himself remarks which were intended to be quite general. A visiting preacher at a Lenten Evensong in a parish to which he was a complete stranger was once asked: "How could you know what happened in the village only this afternoon?"

### 2531. Why is our church bell rung at the time of the Consecration at Holy Communion?

The reason why three strokes are given on the church bell at the completion of each part of the Consecration is that those who are within hearing but are unable to be present at the Service might join with the congregation in a brief prayer at this solemn time:

"Christian men shall hear at distance  
In their toil or in their rest,  
Joying that in one communion  
Of one Church they too are blest."

This is quoted from Dr. Neale's verses, to be found in a penny anthology, *Along the Road*.

### 2532. Why is the cross veiled in Lent in our church?

It is an old custom to veil some of the ornaments and pictures in the church during Lent; and this has been revived in modern times. Its appeal to the eyes has been associated with the

## THE CHURCH'S PATHWAY

FEBRUARY, 1934

### Take My yoke upon you and learn of ME

May the All-seeing God and Master of spirits and Lord of all flesh. Who chose the Lord Jesus Christ, and us through Him for a peculiar people, grant unto every soul that is called after His excellent and holy Name, faith, fear, peace, patience, longsuffering, temperance, chastity, and soberness, that such may be well-pleasing to His Name, through our High Priest and Guardian, Jesus Christ; through Whom unto Him be glory and majesty, might and honour, both now and for ever and ever. Amen.

*Clement of Rome, A.D. 97.*

### Who shall separate us from the love of Christ?

#### Date THE GREATER FESTIVALS

2. F. Purification of the Blessed Virgin Mary, or, The Presentation of Christ in the Temple.

4. S. Septagesima.

11. S. Quinquagesima.

18. S. First in Lent.

24. S. S. Matthias, A.M.

25. S. Second in Lent.

+

#### DAYS OF FASTING AND ABSTINENCE

FRIDAYS, 2, 9.

#### ASH WEDNESDAY

Feb. 14, A "greater Fast."

All weekdays in Lent are "Fasts": in practice WEDNESDAYS and FRIDAYS are more strictly observed. Upon all Church people (not exempted by their circumstances) rests the obligation of self-denial, almsgiving, and prayer. It is meant that we should make a gradual and steady preparation for EASTER COMMUNION, by GOOD PRIVATE READING and ATTENDANCE at such opportunities as are possible for INSTRUCTION and WORSHIP. This will not be enough unless others are helped by word and example.

EMBER DAYS, 21, 23, 24.

+

#### COMMEMORATION

3, Anskar of Sweden, Bp., 864.

mysterious darkness at the Crucifixion. Symbolism of this kind is useful in various ways, perhaps the most important of which is that it makes people take notice of the changes of the seasons, and so helps them to think of the doctrines which are represented, one after another, so that no article of the Creed should be left untaught.

### 2533. We are forming a society for Church purposes here. What is its relation to the Parochial Church Council and its Finance Committee?

It is part of the duty of a Parochial Church Council to co-operate in the work of the church in its parish, and it would probably be advisable, if only as a matter of courtesy, to inform the Council about your society and its intentions and to interest the members in it. This, however, is a matter about which you can judge better than we can. Apart from this, the Council would have no jurisdiction over such a society as you describe, though if the society desired to use for its meetings or performances any building over which the Council had authority (such as a parish hall) it would of course be necessary to obtain permission from the Council and to pay a fee for the use of the building if required. Subject to this, any money raised by your society would be in its own control and not under the jurisdiction of the Council. This also applies to the Finance Committee.

### 2534. Are processions ordered in the Prayer Book?

The only processions ordered by the Prayer Book are the following: (1) The procession to the altar in the Marriage Service. (2) The procession at a funeral. (3) The procession at Holy Baptism, when the priest leaves the chancel after the Second Lesson, and, "coming to the font," begins the Baptismal Service, returning to the chancel at its conclusion. These are all true processions, full of significance and solemnity.

Processions of lesser importance, while not ordered by the Prayer Book, are certainly allowed. For instance, the Litany in procession; processions outdoors on the Rogation Days; and the processions before the Eucharist and after Evensong which are now familiar in many churches.

It is to be noted that the procession in the liturgical sense is a distinct and significant act of worship. The entrance or exit of the choir is not a procession in this sense.

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.

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## A LETTER OF VITAL INTEREST

The Roman Catholic Diocese of Hamilton

A copy of the letter to the Premier of Ontario, signed by the Bishop of Niagara and the Archdeacon of Hamilton and endorsed by the Primate and Metropolitan of Ontario.

Hamilton, Ontario, January 5th, 1934.

To the Honourable George S. Henry, Prime Minister of Ontario.

Honourable Sir:

Notice has been given by the advertisement (in the Hamilton Spectator, December 21st, 1933) that an application will be made to the Legislature of the Province of Ontario at its next session for an act inter alia, changing the name of the Roman Catholic Episcopal Corporation of the Diocese of Hamilton in Ontario to "The Catholic Diocese of Hamilton."

We desire most respectfully to submit for your consideration reasons why this change of name should not be granted.

(1) To the best of our knowledge and belief nowhere within the British Empire has the Roman Catholic Church been permitted to assume as its legal and official title the name of "The Catholic Church" without the qualification "Roman". And in view of the fact that "Roman Catholic" is the title by which this communion decided to designate itself at the Council of Trent in the 16th Century, and in 1870 at the Vatican Council rejected a proposal by some of its own members to drop the word "Roman", as it may be doubted if "Catholic Church" is its legal title, as distinct from a popular name, in any country.

(Note. The declaration of faith commonly known as the Creed of Pope Pius IV. summarizes the decisions of the Council of Trent. Its Tenth Article reads thus: "I acknowledge the Holy Catholic, Apostolic, Roman Church for the Mother and Mistress of all churches and I promise true obedience to the Bishop of Rome, successor of Saint Peter, Prince of the Apostles and the Vicar of Christ.")

(2) With regard to the Dominion of Canada in particular, we direct attention to the terminology employed in important constitutional documents.

## (a) The Treaty of Paris 1763. Section 4

"His Britannic Majesty, on his side, agrees to grant the liberty of the Catholic religion to the inhabitants of Canada and he will consequently give the most precise and most effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Romish Church, so far as the laws of Great Britain permit."

## (b) The Quebec Act 1774

This guarantees to the inhabitants of Quebec "the free exercise of the religion of the Church of Rome, subject to the King's supremacy."

## (c) The Constitutional Act 1791

This specifies, in section 21, "no person shall serve in either of the said Assemblies who shall be a minister of the Church of England, or a minister, priest, ecclesiastic, or teacher either according to the rites of the Church of Rome or any other form or profession of religious faith and worship."

## (d) The Act of Union 1840

Section 42, refers to "the accustomed dues and rights of the clergy of the Church of Rome."

## (e) The British North America Act 1867

Section 92 refers three times to "The Queen's Roman Catholic subjects."

Such citations could be multiplied were further proof necessary that the name "Catholic Church" is never used as a legal title for the Church of Rome in Canada.

(3) To concede the title "Catholic Diocese of Hamilton" as stated by the body at present known as "The Roman Catholic Episcopal Corporation" would do violence to the meaning of the word and outrage the feelings of other Christian communions who owe no obedience to the Roman See but who express their faith in the words of the Historic Creeds of Christendom, known as the Apostles Creed and the Nicene Creed.

Herein are these Articles:

"I believe in the Holy Catholic Church." Apostles' Creed.)

"I believe in One, Catholic and Apostolic Church." (Nicene Creed).

We who address this statement to you, speak in particular as members of the Church of England in Canada. Permit us to direct attention to our use of the word "Catholic" in our Book of Common Prayer.

In addition to the Creeds already referred to, we have the Creed commonly called that of Saint Athanasius, beginning and ending its exposition with the words: "This is the Catholic Faith."

In the prayer for "All sorts and conditions of men" we pray for "the good estate of the Catholic Church."

In the Office for the Burial of the Dead we have the prayer that "we may be gathered to our fathers in the communion of the Catholic Church."

We quote these words as evidence of the meaning and importance that we attach to the name "Catholic."

(4) Lest it may seem to some mere quibbling about the use of a word, we venture to give briefly the history of the ecclesiastical use of the word "Catholic."

"Catholic" is a Greek derivative meaning "universal." Prior to the Christian era it is found in Greek authors, used in reference to history and philosophy as e.g., "Catholic history," "a catholic proposition," "a catholic law." It does not occur anywhere in the New Testament. The first known use of the word in reference to the Church is in the writings of St. Ignatius (circ. 150 A.D.). He uses the expression "Catholic Church" to describe

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the whole Church throughout the world as distinguished from the local churches that make up this "Catholic Church."

Later, "Catholic" is used to mean "orthodox Christians" in contrast to "heretics."

Finally, the word is embodied in the Creeds, first in the Nicene, later in the Apostles', as one of the "Four Notes" of the Church: One, Holy, Catholic, Apostolic.

The "Catholic Faith" has become a synonym for the Christian religion and is so used in the Athanasian Creed.

The term "Catholic," then, cannot be applied exclusively to any particular communion.

To accede to the request of the Roman Catholic Episcopal Corporation to be known hereafter as "The Catholic Diocese of Hamilton" is to yield, in a measure, to the persistent claim of the Church of Rome to be the one and only Church of Christ on earth, outside of whose fold there is no salvation. Those who seek this concession are as fully aware as we of the ecclesiastical implications involved. To recognize them as "The Catholic Church" is to stigmatize all Christians not of their communion as "Heretical."

Apart from the religious issues involved, we feel assured that no precedent will be found in Canadian legislation for changing the unobjectionable title, of its own original choosing, "The Roman Catholic Church" to the unwarranted and provocative title "The Catholic Church." The conceding of this name to one diocese of the Church of Rome in Canada might lead to further demands involving religious strife and controversy, the end of which it is impossible to foresee.

We earnestly beg that the Bill may be amended as regards the proposed change of name.

On behalf of the clergy of the Church of England in Hamilton,

(Signed) Wilmot Niagara,  
Bishop of the Diocese.

(Signed) Wm. P. Robertson,  
Archdeacon of Hamilton.

#### PRAYERS

Lord, we pray that Thou wilt open our eyes to behold the heaven that lies about us, wherein they walk who, being born to the new life, serve Thee with the clearer vision and the greater joy; through Jesus Christ our Saviour. Amen.

Grant to us, O Lord, as we walk the way of life, to find there the blessed footprints of Thy Son; and having found them, constrain us to follow until we look up and see His face, and enter into the joy of His Friendship. We ask it in His Name. Amen.

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## Services in Lent

1934

Sunday Mornings—"The Creed To-day";

Sunday Evenings—"A Portrait of Jesus"

Archdeacon Fotheringham.

#### Special Preachers on Wednesday Evenings at 8

Feb. 14, Ash Wednesday—Rev. Canon Fidler, M.A., Rector, St. Clement's Church, Eglinton.

Feb. 21—Rev. J. A. Robinson, M.A., Rector, St. Philip's Church.

Feb. 21—Rev. W. H. White, M.A., Rector, St. Mark's Church, Parkdale.

Feb. 28—Rev. A. Briarly Browne, B.D., St. James Cathedral.

March 7—Rev. H. A. Ben-Oliel, B.A., Rector, St. Dunstan's Church.

March 14—Rev. S. B. G. Wright, M.A., Church of the Comforter.

#### Holy Week

March 26, Monday—Rev. H. P. Charters, Rector, St. Cyprian's Church.

March 27, Tuesday—Rev. N. Clarke Wallace, St. Nicholas, Birchcliff.

March 28, Wednesday—Rev. Canon Hartley, M.A., Rector, St. Mathias Church.

March 29, Thursday—Rev. John Bushell, M.A., Director Chaplain Service.

March 30, Good Friday—10.30 a.m., Archdeacon Fotheringham; 8 p.m., Rev. F. J. Nicholson, Nathanael Institute.

Service on Ash Wednesday, 10.30 a.m.

Holy Communion each Thursday at 10.30 a.m., with special intercessions.

Children's Services each Monday at 4 p.m., and on Good Friday at 2.30.

Litany and Reading each Friday at 4.15.

A Confirmation Class will be held on Thursday evenings at 8 p.m., in the Church, commencing February 15th.

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**CHURCH OF ST. JOHN'S (NORWAY)—CHOIR**

The activities of this organization are best known and more or less appreciated through the performance of its service throughout the year. However, at this time, I desire in public to express appreciation of the loyalty and service given by the members on all occasions. Summer's heat and winter's cold alike having no detrimental effect on attendances, and special services that have at intervals been held throughout the year, without exception, were attended by over 80% of our membership, giving practical demonstration of a sincere interest in the work.

During the past 12 months has been inaugurated a trinity of Glee Parties, connected with the Choir but not exclusive to our membership. First, a Men's Glee Party was formed, secondly, a Ladies, and the third formed through a combination of the previous two, so that a thoroughly diversified programme can be arranged through these mediums, and it is hoped to secure your support when a concert is arranged, and this it is hoped to accomplish in the near future.

The summer outing was both socially and financially successful, and it is due in no small degree to the support given by our friends in the congregation, and we hope that we may again have the enjoyment of your company when the opportunity arises.

In conclusion, I would like to refer to the sale of tickets, in the hands of the Choir members, for the draw for canary and cage, which takes place on the last day of this month. As mentioned in the Magazine, the proceeds of this are being devoted to the Organ Fund and the purchase of music, and I hope that members of the Choir will avail themselves of this opportunity to bring this to your personal attention.

**SUNDAY SCHOOL REPORT, ST. JOHN'S CHURCH (NORWAY)**

Year ending December 31, 1933

The following is a brief report of the Sunday School activities for the past year. The records outlined are taken from all classes, a total of 107 classes:

Total enrollment, approximately .....	1,552
Average attendance for 1933 .....	871
Average attendance for 1932 .....	800
Average attendance, Fall, Winter and Spring, 1933 .....	1,010
Average attendance, Fall, Winter and Spring, 1932 .....	936
Average attendance, Summer, 1933 .....	340
Average attendance, Summer, 1932 .....	373
Highest attendance for the year, Feb. 19, 1933 .....	1,214
Total collection for 1933 .....	\$1,080.03
Total collection for 1932 .....	1,120.05
Average collection for 1933 .....	20.40
Average collection for 1932 .....	21.54
Average collection, Fall, Winter, and Spring, 1933 .....	23.86
Average collection, Fall, Winter, and Spring, 1932 .....	25.68
Average collection, Summer, 1933 ....	7.08
Average collection, Summer, 1932 ....	9.09

Average collection per pupil, 1933 ....	.0270
Average collection per pupil, 1932 ....	.0379

The above summary shows that the Sunday School attendance has increased materially during the past year, whereas the collection shows a slight decrease, but we must take into consideration that an additional \$163.44 was collected for the Restoration Fund.

You will note that our attendance is steadily increasing and, therefore, in certain departments we are badly in need of additional space, which unfortunately is not available at present.

We wish to extend to the Sunday School teachers and staff our appreciation for their co-operation during the past year.

**Sunday School Organization**

During the past year we have divided the primary and senior departments into three sections, namely, primary, junior and senior. The classes have also been rearranged according to grades at Public School, instead of according to age. This arrangement not only groups the pupils of the same intelligence together, but facilitates yearly promotions.

**SHOULD THE ROCKING CHAIR GET US AFTER FIFTY?**

Lots of people think that when a man is fifty or thereabouts he should have little on his mind besides a skull cap or a wisp or two of graying hair. But the semi-centenarian feels otherwise about it and is wont to go on with his daily work till physical incapacity finally lays its heavy hand upon him. Which causes us to ask who is doing the world's work today? The young and vigorous? Not just yet. The youth of the present generation is monopolizing the leisure; it is the older men who are doing the real work and bearing the burdens. When son gets through high school, college and university, and takes a year's fling at post-graduate work, perhaps abroad. Dad should have earned a long rest. Quite so, and when Dad gets that rest, it's usually in a pretty, shiny box, with choice upholstery on the inside and pretty, shiny handles on the sides and ends.

The average Frenchman works hard in his early years, and saves to the hurting limit, in order that he may amass a competence and retire: and in thousands of cases in France he does. Many Americans have the same desire, but they rarely attain that height of their ambitions: they more often contract an expensive family which usually lives about two jumps ahead of Dad's fixed income.

Generally speaking, all men of twenty-one should be put to work, and all men of fifty should

HY. 4938

HY. 5915

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be forced to quit work and learn how to play. Would it work? Not on this side of the briny deep. Every successful man would resent the idea of turning over a going business to his twenty-one year hopeful, unless the Grim Reaper cuts him off without his permission. What do boys know about business, anyway, huh?

So he goes on from day to day burning himself up with over-energy at his desk, or wherever he works, while son is working at his daily round of lawn tennis or "cow-pasture pool."

### Baptisms

Jan. 14th—Iris Olive Rose Binns, Barbara Joan Weston.

Jan. 21st—Elizabeth Isabel Rothwell, Joan Marie Spencer, George Brent Spencer, Ruth Ethel Maines, Carol Selena Martin, Doris Evelyn Moore.

Jan. 30th—Gertrude Prescott.

### Marriages

Jan. 6th—Merwyn Leonard Moore and Dorothy Edith Butler.

Jan. 27th—William Quinton Bragg and Florence Taft.

### Burials

Jan. 2—Robert Neish ..... 50 years  
 Jan. 4—Daisy Goudie ..... 51 years  
 Jan. 8—William David Roulston ..... 60 years  
 Jan. 9—James Moss ..... 55 years  
 Jan. 9—Edith Ann Taylor ..... 95 years  
 Jan. 11—Elizabeth Johnson ..... 64 years  
 Jan. 12—William Charles Patterson..... 73 years  
 Jan. 13—Robert H. Smith ..... 79 years  
 Jan. 17—Frances Geraldine Devine ..... 38 years  
 Jan. 17—Alex. Ernest Porterfield ..... 60 years  
 Jan. 20—Alice Bickerstaff ..... 67 years  
 Jan. 23—Amy Clarice Wright ..... 44 years  
 Jan. 30—Mabel Hirst ..... 49 years  
 Jan. 31—Edna Isobel Stillaway ..... 42 years  
 Total interments in cemetery for month..... 87

### UNREALIZED POWER

"What is that in thine hand?" said the Lord unto Moses, and he answered, "A rod." And that common stick became the power of God unto salvation to a whole nation.

"What is that in thine hand, David?" "A sling and five smooth stones." And before one of those little pebbles the giant Goliath fell dead.

"What is that in thine hand, little lad?" "Five barley loaves and two small fishes." And with that handful Christ fed five thousand men, beside women and children.

"What is that in thine hand, Sower?" "A little seed." And though much perished, some brought forth, some thirty, some sixty, some an hundred fold.

What is that in thine hand, humble servant of Christ?—Selected.

Special preachers during January were all from Trinity College: Prof. Kingston (twice), Prof. Lowe and the Provost, Dr. Cosgrave.

### WARDEN'S REPORT, JANUARY 31, 1934

#### Receipts

8 a.m. Communion .....	\$ 13.18
Envelopes .....	22.61
Open .....	203.14
Missions .....	94.31
Bowling—Fees .....	53.80
Organ—	
Men's Club .....	50.00
Offertory .....	16.48

\$653.52

#### Disbursements

Stipends and Salaries .....	\$484.99
Gas, Electric and 'Phone .....	47.27
Coal .....	135.40
Bruce Clark (Honorarium) .....	25.00
Supplies .....	87.26
Bowling—Cleaning Alleys .....	13.25

\$793.17

### PARISH HOUSE BUILDING FUND

To Balance at Dec. 30, 1934 .....	\$52.93
" Rentals .....	33.00

\$85.93

### THE TID-BITS FARMER

There is a farmer who is YY's  
 Enough to take his EE's  
 And study Nature with his II's  
 And think on what he CC's.

He hears the chatter of the JJ's  
 As they each other TT's,  
 And sees that when a tree deKK's  
 It makes a home for BB's.

A yoke of oxen will he UU's,  
 With many haws and GG's,  
 And their mistakes he will exQQ's  
 When plowing for his PP's.

He little buys but much he seLLs  
 And, therefore, little OO's,  
 And when he hoes his soil by speLLs  
 He also soils his hOO's.

### SUBSCRIPTIONS

All subscriptions are now due for the new year and should be paid promptly. We want new subscribers too if we are to carry on.

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us which is neither body nor mind, and which we can only call "spirit." And it is not only bishops and clergy who believe in this. Dr. Morrison, the great radiologist, said to me not long ago: "We know now that *matter by itself* is nothing; *Spirit is everything*, and we have come to sit at the feet of philosophers and men of religion to ask what the next step is."

Lord Dawson at Liverpool said the same: "Religion and science represent two different aspects of experience. Religion belongs to an inner world; it rests upon first experience and later conviction; its concern is life in its fullness. Science belongs to the outer world of the senses and the intellect, it rests upon external observation and later objective corroboration."

Now my challenge to the youth of to-day is this—How are you going to attain the fullness of life

which you desire except through JESUS CHRIST? Without Him, you have no certain proof that God is Love, you can have no answer at all to the suffering of the world, you can have no attractive ideal of how you are to live, and you have no access to a source of real Power.

(a) I have tried to convince many audiences in all parts of the world that there is a loving God behind the veil; but you are met at every turn by an unsurpassable difficulty unless you believe in the Incarnation.

You may speak about the beauty of nature, but when you get the reply, what about the life of the angle? You may speak about the happiness of the home life which you know yourself, but then what about the two parents and seven children in one room in East London? Unless you believe that "the kindness of God our Saviour and His love toward man *appeared*" (*Titus* iii. 4) on Christmas Day, and was revealed in its fullness on Good Friday, and in its victory on Easter Day, you have no final answer to your critics.

That is why Mr. Gladstone called "The Incarnation" "the one central hope of our poor wayward race."

(b) But again you have no answer to *the suffering of the world*. Stand in the Cancer Hospital, as I did not long ago, and see the hundreds dying of that fell disease. You may say that suffering is good for the character, that this life is a school of preparation for another, that suffering draws out sympathy. But it leaves you still with a God Who stays—

"On the hills like gods together careless of mankind."  
(*Tennyson.*)

But if He came into the thick of it and said,

"See the blood blinds My eyes; the scourge falls on Me," that represents a God we can follow to the death. "I have many things to say to you, but you cannot bear them now; but trust One Who has suffered the most, not only for you, but *with you*." That is an appeal to which we must respond.

(c) So again (but my space forbids more), what we all want is a *life*, not *precepts*. Put all the Commandments in letters of gold on the sky, or even the Beatitudes, and they would not inspire like a life. It is not because of what CHRIST said, but what He was and what He did, that "the world has gone after Him." "What would JESUS do?" is an ideal intelligible at once to the working lad in East London, to the business man in the City, or to the rich woman in the West End drawing-room.

(d) And lastly in JESUS CHRIST has been discovered the source of *Power*. "Tarry in Jerusalem till ye be clothed with Power from on high," the disciples were told; they did tarry and the Power came. Weak, irresolute men were changed into the world's apostles.

And so it is to-day: we may criticize the Group Movement; but when young men stand up in the prime of life and say, "I can do all things through CHRIST which strengtheneth me," and if they seek the strength and life they need in the appointed channels of Sacrament and Prayer, then we know that it was no vain promise JESUS CHRIST made when He said: "I am come that they may have life, and may have it more abundantly."

It would be a sad thing if it was said of any readers of THE SIGN, "They will not come unto Me that they may have life"; rather let the answer be that of the first disciples: "LORD, to whom shall we go? Thou hast the words of eternal life."



PRAYER AGAINST TEMPTATION. By prayer we do not mean merely the saying of a prayer asking for God's help against a particular temptation; it is something more than that. JESUS showed us that the great strength of His human life here on earth was due to His constantly abiding in the FATHER's love. This He was able to do in His manhood not only by the prayers He made but also by the time He spent apart with GOD the FATHER and the communion or fellowship He enjoyed with Him. For us, too, prayer as a weapon against the world, whether the world tempts us to fear man too much or to please man too much, means keeping in very close touch with GOD, through JESUS CHRIST. This we can do by daily reading about JESUS and His HOLY SPIRIT, by thinking about Him, and by talking to Him.—BERNARD GRIFFIN

### "THE PRODIGAL"

I HAVE sinned, I have sinned, O my FATHER,  
I have sinned against heaven and Thee.  
I have wasted with riotous living  
The portion Thou gavest to me.  
I am hungry, and homesick, and friendless,  
To whom can I turn for relief?  
I will dare to go back to my FATHER  
And tell Him my pitiful grief.

Ah, but where is there speech to show knowledge,  
And where is the pen to write plain  
Such a wonderful, wonderful welcome  
As mine, when I went back again?  
For I know that the road to the FATHER  
Is the wisest road I have trod,  
And the happiest soul in the kingdom  
Is the soul that 's in tune with its God.

*Beulah E. Ponder*



## What is Jesus Christ to You To-day?

By the Bishop of London (The Right Rev. A. F. Winnington-Ingram, D.D.)

**O**NE of the most striking and characteristic sayings of our LORD—and one most unexpected to those who associate religion with the darkest moments of their lives—is His declaration: "I have come that they may have life, and may have it more abundantly."

"Life"—cries the young man or young woman to-day—"that is just what I want. I am always telling my people that I want to live my own life, that I have only one life to live, and that I must be left free to live it."

But before I ask the young people to-day (and let me say in passing how much I believe in them and in their frankness and sincerity), let us remind ourselves of the threefold life which is given to us all.

1. There is **The Life of the Body**, and a glorious life it is—

"How good is man's life, the mere living  
how fit to employ  
All the heart, and the soul and the  
sense for ever in joy." (Browning.)

We don't think half enough of the gift of life itself. Why are we alive at all? Simply because God Who was perfectly happy in Himself wanted so many more millions of people to sun themselves in the sunshine of His own happiness, and therefore He said: "Let there be Life, let there be Light."

"If I have faltered more or less  
In my great task of happiness:  
If smiles from happy human eyes  
Have moved me not, if morning skies,  
Books and my food and summer rain  
Knock at my sullen heart in vain;"

so sang Stevenson, and there is no doubt that the daily "miracles of life," sleep and food, do "knock at our sullen heart in vain" only too often. "As we go" we are cleansed like the ungrateful lepers, but if we are Christians the first result will be a thanksgiving every morning for life, for sleep

(sleep is as great a mystery as ever), for friends, for love, for happiness.

2. But how wise Stevenson is in putting in "Books": "**The Life of the Mind** is more thrilling even than the **Life of the Body.**"

The love of reading increases with age, at least so I find, and so do others. The more I know, the more I want to know. And let no one think that reading and investigation and criticism rob you of your faith; on the contrary, truth cannot contradict itself.

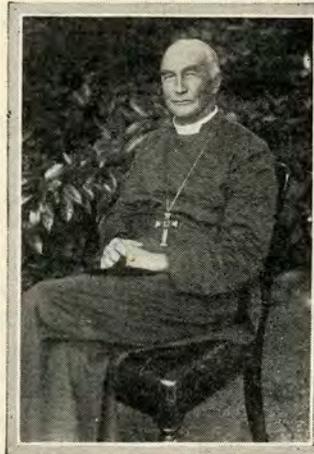
"We can do nothing against the Truth, but for the Truth" (2 Cor. xiii. 8).

When I was on my way to Khar-toum I found Professor Garstang digging up Meroë and stayed the day with him. Every turn of the spade revealed more truth about the ancient capital of Queen Candace, to which the eunuch in the Acts was returning. Professor Garstang is now investigating Jericho, and any one who reads his *Joshua and Judges*, a beautifully illustrated book, will see what light his investigations have thrown on those difficult books. They should be read with the two volumes on *The History of Israel* by Mr. Robinson and Professor Oesterley.

As I told a large West End congregation lately, "If a few of the many hours spent on bridge in West London could be spent on reading, people in West London would be loving God with their minds, in a way they have not begun to do yet."

3. But then beyond mind and behind body is **The Life of the Spirit**. Why is there in the quiet morning hour with God a more subtle and purer pleasure even than the enjoyment of a good round of golf or a game of squash racquets, or even a glorious evening spent in the study of "the last book out"?

It can only be because there is something within



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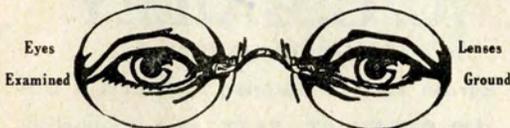
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