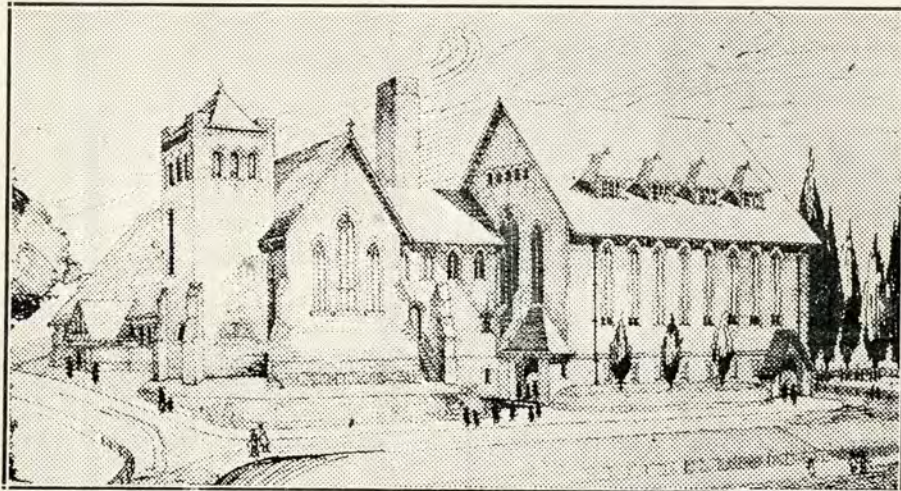


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Volume 13

DECEMBER, 1934

No. 146

Rector's Letter

The Rectory,
December, 1934.

Dear Brethren:

Once again in the round of our Church Services we finish one Church year and begin on another. We turn back our prayer books and begin afresh another year of God's Grace.

I wonder if we realize that it is by the Grace of God that we are alive? Why is it that when others have been called home we are still here? Every week your clergy are called on several times to minister to the dying and to say the last offices over those who are laid at rest. It becomes an ever present reality. And we who see the ranks of our friends get thinner, year by year, as we add year to year, feel a tinge of sadness and loneliness, despite our Christian faith and belief in the hereafter.

But perhaps that is God's way of making it easier to go. We go on losing friend after friend, and the knowledge that they are waiting for us on the other side of life should make us more willing to join their ranks, despite all that makes this life attractive. When we come to think of it, as a man passes the meridian of life, he has more friends on the other side of life than on this side. Relatives, friends of boyhood days, men who have walked and talked and worked with us in every department of our life. Men who have had things in common with us and those whose views of life have differed from ours. Yes, verily, when we "cross that bourne from which no traveller returns" we will not be strangers in a strange land, but will have many to welcome us and to give us the benefit of their experience.

Yes, it is by the grace of God that we still live and evidently for some good purpose.

The Church, in her wisdom, gives us, week by week, some needed lesson for our spiritual profit and it becomes an all important question for us, as we begin another round of Church teaching, have we profited by this last year of teaching? Are we farther advanced spiritually and morally by the lessons which God would teach us through His Church?

And opportunity always connotes responsibility. The Church has been open every day—the opportunity has been there, the lessons through God's word read and expounded, the gifts of grace through the Sacraments—and we have either accepted and used them or rejected them through indifference of non-attendance. And the solemn warning of the Advent Call, with the notes of death, judgment, heaven, hell, are sounding in our ears and warning each soul that the night is now far spent, the day is at hand, the night of this life is slowly waning, and the day is at hand when each must give account of his life to God.

Repent, says Mother Church to her children, old and young. Change your life, mould your character more and more after the ideal, wipe out the defects, clean out the cobwebs of neglect and indifference, for the time is at hand.

"Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake His way and the unrighteous man His thoughts; and let him return unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon."

And this second coming of Christ in judgment prepares us for His first coming in humility at Christmas.

Christmas makes us all akin and we recall the happy days of childhood when "Heaven seemed nearer to us."

There is a spirit which the Christmas season brings which we could wish extended through the whole year—thoughtfulness for others. This year, perhaps more than ever, we are called on to share with others in appreciation of God's gracious gift to us of the Christ Child.

The Deaconess has told us of the many in need and of our Christmas plans. Let each one try to make someone happier at this season—for God works through us—and let us each seek grace at His altar throne when He comes to us on Christmas Day.

That the true joys of Christmas may be yours, That you may seek Him and find Him is the sincere wish of your friend and Rector

W. L. BAYNES-REED.

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A.Y.P.A. NOTES

On November 6th, St. John's A.Y.P.A. took great pride in carrying away the banner for the largest A.Y.P.A. at the Local Council Fellowship Rally, held at St. Anne's Church. The evening was well planned and well supported.

The guest speaker's topic was illuminating and interesting to everyone.

The Corporate Communion on November 11th was well attended, and we hope to see this attendance continued each month.

The play, "Spooks" was entirely successful, and full credit must be given to the very clever work done by Mr. Elwood Hammersley, the director. Also to the brilliant work of the cast as a whole. Everyone worked very hard for the success of this play and none were more pleased at the success of it than the cast and the director. The A.Y.P.A. as a body, wishes to thank the congregation of the Church for their whole-hearted support.

In the reading of our Fall Paper on November 20th, a very interesting article from a mysterious donor was read and fully appreciated by the members of the A.Y.P.A.

The Parish Bazaar was indeed very interesting and proved a source of good entertainment for many A.Y.P.A. members. The Mystery Booth, run by the A.Y.P.A. at the Bazaar, did very well, and what parcels remained were quickly sold on Tuesday night, November 27th, at our Centennial Social.

The costumes for the Centennial Social consisted mainly of rags, although there was a sprinkling of costumes depicting days long gone by.

MOTHERS' SOCIETY

During November four meetings were held by the Mothers' Society with a very good attendance at each meeting.

The visiting speaker for the month was Miss Emery, who is continuing the work started by Miss Connell so many years ago. Her address on St. Andrew, 8, who followed our Saviour, even on to the Cross, was enjoyed by all the members present.

We have a number of sick members, including our Secretary, and we hope for a speedy recovery for all of them.

The Society, as a whole, has had a successful year. We have made many new members, we have helped a little towards the success of the Bazaar, and we have also a donation for the Building Fund; so that, although this has been a year of trouble and trial, we still thank God for the many benefits we have received.

This, more than any other time in the year, is the Season of Kind Thoughts and Good Wishes toward others. The Mothers' Society tender to the Rector and his helpers in the work of the Parish, and to all the Societies connected with the Church, wishes that God may abundantly bless them and their work this Christmastime and help them to do more for His Glory in the year to come.

To our out-of-town members, Mrs. Godwin, Mrs. Gorrie and Mrs. Westby, we wish Peace and Contentment and Happiness. They may rest assured they are not forgotten by our members.

The Euchre conveners thank the faithful few who have attended the Tuesday afternoon Euchres and those who have helped by donating prizes. Their help is very much appreciated.

MOTHERS' UNION

The Mothers' Union held their monthly meeting in the Ladies' Parlor on November 22nd, with Miss Shotter presiding and 52 members present. It was indeed a great pleasure to have so many members present to welcome our Chaplain, Rev. A. Briarly Browne. The meeting opened with the singing of Hymn, "Gracious Saviour Who Didst Honour," followed by prayers and the Litany. Members brought Christmas Cards to be sent to our Links at Copnor and Stratfieldsaye, England, and Porto Antonio, Jamaica, and Church calendars to three former members. The Chaplain gave us a very helpful message, taking some of the things our Lord asked us to do. He said our Lord, when He was on the earth, gave very few commands, but what He did ask us to do can make a great difference in our lives if we obey Him.

First: "Learn of Me. I am meek and lowly in heart." Meekness means cheerfulness and healthfulness. We must learn of Christ and trust Him with all the difficulties in our lives and we will find rest for our troubled souls.

Second: "Follow Me." If we want to follow Christ we must listen for His voice. Jesus said, "My sheep hear My voice and follow Me." Listen for the voice of Jesus. There are times in the lives of each one of us when Christ speaks to us. Some service He may ask us to do for Him. Let us listen for that voice and follow Him.

Third: "Eat of Me." Christ gives us Himself spiritually in the Holy Communion, and as bread and wine are food for our bodies, so our souls are strengthened by that spiritual food. He is sufficient for all our needs. Let us be faithful in our Communion and feed on Him. He will give us His strength and power to face all the difficulties and problems in our daily lives.

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W.A. REPORT FOR NOVEMBER, 1934

As the November Board Meeting fell on All Saints' Day, November 1st, several of our members were present at the Communion Service, held at Holy Trinity Church, on that day. Others attended the service held in our own Church, and St. Andrew's Day, November 30th, was observed in the same way, only fewer were present. On November 7th (business meeting) Mrs. Lucas, Diocesan Dorcas Secretary, was the speaker. She gave us a great deal to think about in her address, and we hope she will come again soon, for we always enjoy her talks.

In regard to the Social Service work, a great many welfare slips have been filled in and returned. The members have done well, for each slip means a call on a family, and this, of course, helps the Deaconess and the Canon. Mrs. Goodwin, former Social Service Secretary, on account of illness, has been forced to give up this work, and we truly miss her. Mrs. Perks has been appointed to this office and we welcome her back on the executive again.

The W.A. Booth at the Bazaar was a success, and we wish to thank all who so kindly helped in any way, and especially our convenor, Mrs. Southgate, who, besides her work as President, took time to manage and oversee the work done for the Booth. Full particulars will be given under the P.A. report.

Mrs. Glands, a former good member, passed on to higher service a few weeks ago, after being ill for some time. Our sincere sympathy is extended to Mr. Glands in his bereavement.

EVENING BRANCH W.A.

The Evening Branch of the W.A. have been fairly busy this month. Last Wednesday, November 28th, we packed a bale for the West, of second-hand clothing and toys.

Then we feel that we were very successful with our Booth at the Bazaar. The amount of \$45.00 being raised. Great credit is due to our convenor, Mrs. Osborne and her committee for it being such a success.

Also another effort on the part of all the members, we have been able to raise the sum of \$13.00 towards our missionary funds for our Spring bale. This money was very badly needed and will be a great help. One of our members kindly put this opportunity of selling 100 pounds of tea in our way, and so making the above amount.

We have had several new members join us lately and swell our little band to about twenty. We are always glad to welcome anyone interested in missionary work.

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ST. JOHN'S (NORWAY) CHOIR

A sentence occurs to me but the derivation of it escapes my memory, and, if before the completion of this contribution, either by reference or strenuous exertion of what gray-matter remains to me, I discover that which at present is elusive, I will share with you who run and read such information as I may have, and this information will be put in parenthesis; so—(). If, at the end you observe the letters "Ed", rather than take credit unduly, these letters "Ed." will denote that I have relied on the Editor to fill in the gap. Up to the present, unless you have gone ahead of me, you are still in ignorance of the sentence. Curiosity, however, excites the imagination, and I will assuage what curiosity may have arisen in a short while, and not emulate a writer who gave his contribution to the public over a period of eight years. However, as this author has been deceased many many years, and I am only referring to him as an author and not by name, readers of the present day will have a distinct advantage over those of previous generations in so much that, without the delay from author to printer, printer to bookseller and bookseller to the reader, the book can be taken when found from the library shelf and give entertainment to the reader in continuous fashion. But I have woefully digressed, and digression is excusable if one returns to the point where the digression occurred; therefore the sentence is this:—"When I would do good, evil is present with me." (Thank you sir, but I have found it—Romans 7:21). Why this thought comes to my mind is that in travelling or walking, something comes to my mind and I mentally say, "That's fine, I'll elaborate on that thought and make it my article for the next issue of the Parish Monthly." This is the good that is in me; but, how about the evil? This comes into the picture by the fact that I am riding or walking and have no opportunity to take pencil and paper, and these thoughts, like "water which has passed the mill" never seem to return in the pellucid state they are first experienced.

I would not, for any consideration, anticipate intelligence by detailing now the works that are being gone over and through to make the musical part of our Christmas Festival one to entrance the ear and delight those who attend and maintain the traditions of our Choir. Suffice it is to say, that one anthem at least will be given for the first time at St. John's, and carols that are well known and some that are not so familiar will be given. Each season as it arrives brings its own particular style of music, and those closely allied to Christmas have an enchantment all their own and it would seem entirely out of place were the

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.

tune of, let us say "Christians Awake" rendered at any other period than that of Christmas.

The Glee and Madrigal Society is going strongly, comprising over thirty members. We have already held several practices, both combined and individual, that is, the ladies have had their own practice night and the men too, have met and gone over their own numbers, and an extensive and effective repertoire has been accumulated, which, in the new year, it is hoped to present in part to those appreciative of Glee singing at a Concert which is to be arranged.

It is usual at this season to give expression of goodwill, and from us may I say that to one and all we wish you every happiness this Christmas of 1934, and that 1935 will be heralded by peace, happiness and prosperity, and that these three may be your constant companions throughout the year.

PARISH ASSOCIATION

The month of November has been a very busy one, with all the teas, bridges, etc., for the bazaar, which were all greatly enjoyed.

The Bazaar, "King Street in 1834" was formally opened on Thursday, November 23rd, by Lady Kemp, who was escorted to the platform by Canon Baynes-Reed, our President Mrs. R. Conner, and the Bazaar convener, Mrs. P. Huxtable. Also invited to the platform were Mr. and Mrs. G. C. Elgie, Controllers Ramsden and Robbins.

Canon Baynes-Reed introduced Lady Kemp, who, in her charming manner, pronounced the Bazaar open. Little Isobel Thompson, daughter of Mrs. W. Thompson (mostly known as "Ann Clay") quaintly dressed in a little old-fashioned dress of 100 years ago, presented Lady Kemp with a beautiful basket of mums. After the opening ceremony, which was largely attended, afternoon tea was served to our guests, Mrs. Conner presiding.

All who attended the Bazaar this year will agree that the decorations were very outstanding. We owe many thanks to Mr. R. Ambler for designing and drawing the plans, and to Mr. Jones, our artist, who worked day and night to get it completed. The ladies were all dressed in old-fashioned costumes, suitable to the age.

On Saturday evening, Canon Baynes-Reed, on behalf of the ladies of the Parish Association, presented Mrs. R. Conner and Mrs. P. Huxtable with bouquets of yellow and mauve 'mums, little Isobel again making the presentation. They both replied in a suitable manner. Many thanks are due Mrs. Huxtable for so ably convening the Bazaar. We hope next month to give you a full report of the Bazaar.

We were all terribly shocked to hear of the

passing to the great beyond of a very dear former member, Mrs. Glands. She was beloved by everyone who knew her, and her charming personality will live with us. Our deepest sympathy goes out to Mr. Glands.

The President, Officers and Members of the Parish Association extend to our Rector and all members of the other organizations a very Merry Christmas and a Happy New Year.

DEATHS IN THE PARISH

Baby Jennings, the child of Fred Jennings, died aged 10 months. John Allan Morgan, a decorator of Rhodes Avenue, died, aged 75. Mrs. Clara J. Hasler, wife of Harry Hasler, of Warden Avenue, died, aged 68 years. William Walsh, of Scarborough Beach Boulevard, an employee of the C.N.R., died of heart trouble in North Bay. He had just been promoted and his family was to follow him to North Bay in a week's time. William Edward Walker, an overseas veteran, of 42 Golfview Avenue, died of tuberculosis in Christie Street Hospital. Mrs. Crissie Glands, wife of A. V. Glands, of the Steele Briggs Seed Co., died after an operation. She had been actively connected with the Parish Association and the Woman's Auxiliary in their Parish but moved to Elwood Avenue, Forest Hill Village, a year ago and had been in bad health for some time. Her personality and her labours in the Parish were greatly appreciated by many friends.

Mrs. Gallagher, wife of Charles Gallagher, of Edgewood Avenue, died in Detroit and was brought home for interment. Mrs. Mary E. Hope, wife of Mr. A. Hope, of 111 Elmer Avenue, died in hospital following an operation. W. J. Farmery, Principal of Gledhill Avenue School and a former Principal of Kew Beach School, died at his home on Leuty Avenue of pneumonia. The interment took place at Locust Hill. James Henry White, a plasterer by trade and a Past President of Cambridge Lodge, died at his home, Osborne Avenue, of pneumonia.

Benjamin Bailey, of Sibley Avenue, a charter member of Todmorden Lodge S.O.E.B.S., died, aged 74 years.

Norman Edward Murton, an insurance agent, of Kenilworth Avenue, died very suddenly of heart trouble. He had served overseas in the war and was an active member of the Men's Bowling Club.

To all who mourn, we extend our sincerest sympathy and pray they may have comfort and consolation in their sorrow.

All subscriptions to the Parish Monthly are now due. Prompt payment will help us.

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An Unemployment Centre By Rosamund Essex



THE DOCK GATES
(W. F. Taylor)

Unemployment has made Poplar a district of idle men. The docks are half empty, and the factories are working only half time. Young men and old men, dockers, labourers, carpenters, seamen, skilled mechanics, and factory workers, once steady men who earned a good wage, have been thrown out of work by the present world-crisis in trade, through no fault of their own. Long unemployment, sometimes for as long as five or even seven years, has brought many of them to that pitch of poverty when worry and undernourishment have made them nervous, unstable, uninterested in anything but where the next meal is to come from.

For men such as these the Church in the Deanery of Poplar planned its Unemployment Centre a year and a half ago. It was felt that the lead which had been given by the

NOWHERE to go and nothing to do! For years now the streets of Poplar have been lined with men who lounge against the walls and are too apathetic even to talk to one another. Their infrequent conversation, when they do speak, is about money, the sixpence lost yesterday, the scheme to save a few pence on food tomorrow to make up the rent. For Poplar is very poor indeed. A recent survey states that nearly a quarter of its people are living below the poverty line.

Archbishops, representing the whole English Church, should be followed up with every effort and energy. Poverty through unemployment is the most pressing social problem of this generation, and to lessen even a fraction of this suffering was felt to be work in accordance with our LORD's own compassion on the poor.

The Rev. G. S. Shaw of All Saints', Poplar, took charge of the new work. The premises of the St. Stephen's Old Schools were lent, and in a few weeks' time unemployed men were working together to put the place to rights, to clean, to paint, to mend broken windows, and to set up a counter for a canteen. So the Poplar Deanery Unemployment Centre, Lower North Street, came into being, and has been open every day since then for the use of its two hundred members. A carpenter's shop was first set up, so that the men could make or mend their own furniture. It gave them something to do and something to think about and to plan for. It gave them a new interest in a life that unemployment had made so sordid an affair. The "snob shop," or boot repairing room, came next, and soon other activities were suggested by the men themselves. An unemployed man seldom has the price of a haircut over from the week's budget; so in the Centre a hairdresser



THE REV. G. S. SHAW



POPLAR: THE THAMES AT BLACKWALL

[W. F. Taylor

member cuts the other members' hair with the hairdressing outfit that Church people have given.

One of the most necessary things in the Centre is



A STREET IN POPLAR

the canteen. Good food is the first necessity for the men. It is not perhaps widely enough understood how desperately in need of proper nourishment unemployed men are. The scale of the "dole" or of Public Assistance Relief is enough to cover the bare necessities of life; but if the family is so unfortunate as to have extra expenses for illness, if breakages occur in the house and have to be replaced, if travelling expenses in the search for work are paid, if, most usual of all, there is a high rent, then food has to be cut down to a level that slowly starves a healthy adult body. It is a fact that some of the men of the Poplar Deanery Unemployment Centre have no more than fourpence-halfpenny a head a day to spend on food and clothing together.

Mr. Shaw has arranged, therefore, for the canteen to provide good, cheap dinners. A mug of tea, fresh milk and sugar can be bought for a halfpenny (the families themselves can seldom afford anything but tinned milk). Tart costs a halfpenny, a big plate of fresh meat and vegetables is threepence, and the men can take the food home in cans if they wish. The canteen is one of the ways by which the men can be kept from that ill-health, from nervous diseases and debility, that result from a too constant diet of bread, margarine, tea, and tinned milk.

One of the ways in which Church people, both of the Poplar Deanery and from outside it, have helped the Centre is in the provision of clothes for the men. There is literally no money left over for a man's clothes when he has laid out his few pence in buying clothing for wife and children. Yet a man cannot even look for work with any hope of getting it if he appears before the employer with torn jacket, dirty ragged trousers, and broken shoes. In the winter he has no warm clothes and no protection from the rain.

A store is kept for these men, and the following recent account of one of the Centre members shows what help in necessity it can give. A man, whom for convenience sake we will call William Smith, a member of the Centre, has been out of work for as long as five years. He has a wife and two children. During his years of unemployment he has been ill sometimes, and undernourished nearly always. Now he has just been given the chance

to work on a milk round, and he came to Mr. Shaw to ask for an old pair of shoes (as he had nothing but some broken leather between his feet and the ground) to tide him over till he could buy a pair himself. Good socks and a pair of shoes were given to him out of the store, and this has made it possible for him to go to the first job of work he has had for five years.

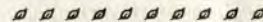
The opportunity of taking part in such work as this is a privilege, which is its own reward in addition to the help it gives. The good-feeling and friendliness which it engenders, the sense among the unemployed themselves that they are not forgotten by their fellow-Christians, and the mutual understanding which grows up between the helpers and the helped, all tend towards a greater realization of the Christian ideal as applied to life and its difficulties. The Church in England has started in this a pioneer work, the full benefits of which will perhaps not be fully realized in this generation.

Be that as it may, the Church people who followed the lead in Poplar, who set up the Centre and have worked in it and for it, have received encouragement beyond any that they could have supposed. During its existence, hundreds of men have already passed through the Centre. It has tidied over short times of unemployment for some.



THE UNEMPLOYMENT CENTRE, POPLAR (W. F. Taylor)

It has provided shelter, warmth, food, and good-fellowship for those who have been out of work for months or years. It has given opportunity for help and advice on spiritual as well as on material difficulties. It has been the place of many friendships.



NO ROOM

THEY knew not Whom they turned away,
That night at Bethlehem,
Or surely all the inn had come,
In haste to welcome them.

LORD, let my heart's gate open be,
I ask, from day to day;
That I may not, by word or deed,
Turn Thy dear SON away.

M. Bacon

To be a Pilgrim: Some Words for those New to the Road

By C. R. Newby, Principal of St. Christopher's College, Blackheath

III

"Since, LORD, Thou dost defend
Us with Thy SPIRIT,
We know we at the end
Shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labour night and day
To be a pilgrim."

LAST month we thought of two attacks on the Christian religion made, the one by the materialist, the other by the moralist. This month we will consider two other "dismal stories," perhaps more subtle in their effect because a less direct challenge to the Christian Faith.

The first is the attack on any kind of organized religion. It takes many forms, coming sometimes from a person who seems seriously to want to be religious, but more often from some one who either consciously or unconsciously is unwilling to face the discipline which is the natural outcome of adherence to a body of people with a common way of life.

Let us examine some of the reasons which people who have been baptized and perhaps even confirmed offer for absenting themselves from public worship and for giving no support by their presence or their time or money to the Divine Society of which in name at any rate they are members. They say that the Church has had its day; it has nothing to offer to people of the twentieth century. You seldom find that such people have made any study of the history and teaching of the Church, nor of the lives of those who through the ages until to-day in the name of the Church have made this world a better place. Nor have they taken the trouble to listen to or read the writings of men and women of many degrees of scholarship who are convinced that the teaching of CHRIST applies to all men, and that it is GOD's will that His children should seek Him not as individuals but in the fellowship of the HOLY SPIRIT, the Holy Catholic Church.

Others complain of the services of the Church, saying that they are dull and lifeless and reminiscent of an unprogressive and somnolent age. They say that from such services they derive no benefit. There is a fallacy in each of these arguments. The reality of a service is dependent on the degree of reality which is brought to it by those who attend. We do not improve the worship of the Church by complaining about it, or by withdrawing ourselves from it. Moreover, our worship is an offering to GOD. The first object of attendance at church is that we may give, not that we may get. It is the common experience of all who seriously hold this view and persevere in church-going that, while the main object of the attendance is an offering of love, actually they do receive of the riches of GOD something which is abundantly more than what they are able to give.

Another attack on organized religion comes from the secularist. He has convinced himself that it

is quite possible to build up a happy useful and prosperous kingdom of men on earth without any thought of GOD. He does not necessarily deny the existence of GOD by argument, but in practice he assumes at any rate that there is no need for GOD, and that what happens in this life is all that matters. He argues that all that we can certainly know is what concerns this life, that anything concerning a future life can be nothing but an unlikely guess. The strength of his position lies in his emphasis on the brotherhood of man. He does not show *why* men should be brothers, but he does show that in so far as men will try to live as brothers manifesting the qualities of hard work, care for the weak, sharing of property and opportunity, they will be happy. Thus far he is right, and the Christian thinker will go the whole way with him. The secularist wants to "build Jerusalem in England's green and pleasant land." So does the Christian thinker. But he also looks to a kingdom on a spiritual plane, and sees the kingdom, even so far as it is realized in harmonious living here on earth, as but a dim anticipation of a state of timeless existence of pure joy when he shall have come to the complete realization of the goal of his being.

The secularist has found a part only of the truth. For that reason he cannot offer a solution of problems which must baffle any one who leaves GOD out of his reckonings. If this life is an end in itself, then pain and suffering, self-sacrifice and all forms of loss, have no value. If they have no value then a whole world of experience leading those who have knowledge of these things to feel that they are of deep and lasting value is nothing but delusion. Among deluded people we should have to number every kind of Christian from St. Paul to this day.

In the last resource experience wins over argument. You cannot convince the pilgrim who has really got on to the well-marked road to GOD that he is following a will-o'-the-wisp into a desolate bog. Many a happy pilgrim has no power to argue proofs for the existence of GOD and of immortality. None the less he will be unshaken in his certainty that he has here no abiding city, but that he is on the way to the city where he will enter into his full inheritance.

The pilgrim song ends on the note of free-will. A giant garbed as scientist may marshal his formidable array of figures; or a hobgoblin as new moralist may plead for self-expression; an individualist may repudiate the Divine Society; the secularist may proclaim that there is no GOD; while the pilgrim trudges along the road of daily surrender to the will of GOD. But the pilgrim is holding out the hand of fellowship to those who follow the same road, and he is learning as he travels with them the way of worship, that there is great reason for him to sing joyfully—

"I'll fear not what men say,
I'll labour night and day
To be a pilgrim."

Marks and Scars

Personal Sketches from
Recent Church History

"My marks and scars I carry with me, to be a witness for me that I have fought His battles Who now will be my rewarder."—*The Pilgrim's Progress*

VI. GEORGE HOWARD WILKINSON

Bishop and Man of Prayer

By one of his Editors

THE character and work of G. H. Wilkinson (1833-1907) could only be adequately sketched by the pen of his friend, Dr. Scott Holland. Apart from what the Bishop did as a giant's work on the foundations of many modern structures, behind that remarkable face, with its irregular eyebrows over the wonderful eyes, was the personality of a spirit which lived, sometimes dazed, sometimes irradiated, as the result of the "Heavenly Vision" to which he was never disobedient so far as man might see.

But it may help some of us to-day—as it did in his lifetime—to know that one who lived so close to the Invisible Glory suffered—as other saints have done—from periods of darkness when God seemed far away and religion had little or no power. He took it, it seems, partly as penal, but also as educational and as contributing to his sharing in his Master's redemptive work.

External circumstances gave him a fine appearance, money, position, honour from men, creative opportunity, richest friendships, love in the home circle, and above all twenty years of happy married life (1857-77). His inner life, fully evangelical and entirely Catholic, by degrees obtained every earthly help, and the great teacher was thankful for the ability of working which persisted alongside of the darker moods. He was thankful for the grace which enabled him to bear his serious sorrows and illnesses; more and more consciously for the current of objective sacramental life which bore him onward in days of "dereliction." So Dr. Scott Holland notes that just when illness and advancing age might have completely broken him, he was "radiant, confident, alert, and full of a great peace." Still at work and prayer, still himself, his sudden death, December 11, 1907, in the Representative Church Council of the Scottish Church, was the "close of a life lived on the very edge of the Unseen."

His earlier experiences were preparatory to that which survivors of the time have described as "miraculous days" at St. Peter's, Eaton Square, 1869-82. The circumstances in Church, State, and social life in that third Victorian period are practically unknown to most people to-day; not only a few but many of the really religious men and women were brought up to live under conditions of intermingling narrowness of outlook and fervent spirituality which have now ceased to be. There were remarkable individuals; but Church organizations were few, and above all most kinds of co-operation had still to be learnt. Mr. Wilkinson's perception of the value of the contributions made by each school of thought in the Church puzzled some, but contributed to very great advances in methods, especially in foreign missions, home evangelization, and in what is now called moral welfare. Much "women's work" received its first encouragement. Developments in such matters from those inspired by him—including archbishops and

bishops—are still living and growing to-day. He was pre-eminently consulted by those in authority and also by those who desired authority better to understand its duty. He seemed to be everywhere where anything was done by any man or woman of power, and it was once said that if in the country there was found any live centre of work, somebody had been inspired by a pilgrimage to St. Peter's.

As Bishop of Truro, 1883-92, he completed the Cathedral and founded the Community of the Epiphany, while his influence was wielded in the episcopate to a special degree. After some of the darkest shadows had fallen on him, he

ended his life as Bishop of St. Andrews, Dunkeld, and Dunblane, and Primus of the Scottish Episcopal Church. Here again his practical and creative achievement wrought revolutions both in material and in spiritual things.

On the practical side of his work, his wise devotion entered into every detail—not by laying down rules but by flashing out considerations on which the mind of statesman or tradesman, maidservant or woman in society, as it might be, had to take some action. "It has to be done." But to consider personally the way in which it had to be done by any person, perhaps by hours of devotion or by an ejaculatory prayer in a shop or at court, was all important. Thus whether it was



BISHOP G. H. WILKINSON
(Elliott & Fry)

a sheet of hints (afterwards expanded into his book *One by One*) for bishops, or any of the simplest practical manuals, once sold by thousands for this beginner or that "old soul," his counsel was sure to be very real. He liked people to be strong and quiet, ready either to live out fully the ordinary life, with all its joys and sorrows, or to go out, like the future Mother Cécile, in South Africa, to arduous and unknown enterprise. Just "on the other side" he knew—though he might not always feel—that there was power to be given in answer to prayer. There was to be "no dictation to God," but a telling of the need and a thanking for whatever was the answer. The abiding monument of this conviction is in the Day of Intercession for Foreign Missions.

The same revelation always appears of one who prayed much. With entire simplicity he would kneel down and pray with all he met whatever the place or the occasion. But he did not expect to override natural cause and effect. For himself, and as to the "unremoved thorn" in his life, the story is told in a note on our LORD's prayer at Gethsemane: "He makes an appeal to the fatherly love and omnipotence of God. He does not give up the work of human salvation; He asks only if the Cross is really the indispensable means of gaining this end. . . . This repugnance is legitimate . . . sacrifice begins where conflict begins."

Thus to the furthest limits of the Anglican Communion—and elsewhere—the message that this saint "declared, the sermon that he delivered, was himself." But if, even for Dr. Holland, directly after the Bishop's death it seemed "impossible to describe him as he lived," surely now no pen can rightly give an impression, not only of the personality, but of the creative achievements of that gently austere and sympathetic man of precept and prayer.

A Plain Little Girl

A Christmas Eve Story

By E. F. George

"GOOD-BYE," said Kathleen grandly. "It's a pity you're so shy, else Aunt Gracie would have invited you too."

Sue said nothing. She would have liked very much to go with Mother and Kathleen to Aunt Gracie's on Christmas Eve.

"I wish I had curls and blue eyes like Kathleen," she sighed when they had gone, "and could chatter and make everybody love me."

Presently the dinner bell rang.

"Hallo," greeted her brother, Jack, "why haven't you gone to Aunt Gracie's?"

"She only asked Kathleen," answered Sue.

"Beastly shame," said the boy. "You're only two years younger than Kathleen; you ought to have gone."

It seemed a funny meal with only those two in the big dining-room. Sue did not enjoy her dinner much. There was a lovely pudding too, but she did not want a second helping, though Jack had three.

"Oh, I say," exclaimed Jack when they had finished. "I've promised to meet Joe Partington at two. That means you'll be alone all the afternoon. I've a great mind not to go."

"Oh yes, of course you must," said Sue. "But it's dear of you to want to stay with me."

"I don't like leaving you a bit," persisted Jack, "and I wouldn't, if I didn't want to take him his Christmas present. I'll show you. Think he'll like it?"

Jack produced a bulky parcel and displayed a box of carpenter's tools. His friend was clever with his fingers.

"Jack! What a lot of money it must have cost!" cried Sue.

"Oh, well, I've been saving up," dismissed Jack. "One must give a decent present to one's best friend. Good-bye, kid. I think it's rotten of them to leave you behind."

There was a glorious fire in the schoolroom, but she felt lonesome, even with Beauty, her best-beloved doll. However, it was Christmas Eve, and it was pleasant to think how jolly everything would be to-morrow.

She went into the pretty bedroom to look at the parcels she had done up ready for everybody. Her eye rested on the picture over her bed. It was the Holy Child Jesus in His Mother's arms. She always thought that His eyes smiled at her.

"I love You," whispered Sue. "I wish I could give You a nice present on Your birthday."

Jack had said, "One must give a decent present to one's best friend." She always thought of that dear Child Jesus as her very best Friend. But how could she give Him a present?

She opened the drawer containing her precious parcels and fingered them lovingly. She had tied them up herself, and written on them in her best writing. Cigarettes for Daddy; lavender water for Mother; chocolates for Jack; mother-of-pearl beads for

Kathleen . . . What a lot of packages there were! Glove-box for cook; work-bag for Jane; and three handkerchiefs embroidered with "B" for Mrs. Baker who came every day to help.

She smiled happily. She was sure everything was what every one would like. Suddenly a thought struck her.

"Mrs. Baker's Mary," she exclaimed. "I should like to give her a present."

Mary was a little invalid who, like Sue, was eight years old. Mary had so little, and she had so much. Sue had gone to the house once; she had never forgotten the bare room and Mary's little white face.

"What shall I do?" she thought. "I've spent all my money." She felt ready to cry. Then she brightened up. Was there anything among her own things?

She went back to the schoolroom and looked through her treasures: her work-basket—books—paint-box—grocer's shop—all the other toys—then—Beauty.

"Oh no, darling, I can't possibly part with you," she crooned over her.

Beauty was so lovely to cuddle when you felt shy and lonely. She was never hard and uncomfortable. Sue felt she loved Beauty more than everything else put together. But she knew that if Mary could choose so would she. That little sick child. Beauty must go. She must take her that minute.

With a little sob, she put on her warm wraps. Then she picked up Beauty and went out. It was bitterly cold and there was a long way to go. She hurried along on her sturdy little legs.

The front door was open and Sue went in timidly. It was nearly dark inside but she remembered the room. She tapped at the door. No answer. She shyly opened it. The room looked emptier than ever, and there was no fire. Then she saw Mary asleep on the bed. Such a sick, lonely little girl, with Mrs. Baker out nearly all day.

"How she will love Beauty," thought Sue. "Oh, I am glad—glad—glad."

She kissed Beauty, laid her down beside the sleeping child, and stole away. The afternoon was closing in, but it no longer felt cold.

"I am glad—glad—glad," she repeated as she skipped home. The way seemed quite short. Sue had hardly time to say it often enough.

Soon after she was back in the schoolroom, Jane brought in her tea with her favourite blackberry jam. Afterwards, when Jane had carried off the tray again, she was alone. But now she enjoyed it. She switched off the light and curled herself up in the big chair. She wished she could see Mary wake up and find Beauty. It was so cosy by the fire. The clock seemed to tick a long way off. Sue saw pictures in the fire. Beauty was there.

Suddenly there seemed a bright light close beside her. In the midst of the light there stood a Figure—



"Laid her down beside the sleeping child"

a Child Whose eyes smiled at her. In His arms He held Beauty.

"You did it unto Me," He whispered.

Sue gave a glad little cry and sprang up. Everything looked the same as usual. But Sue knew Who it was she had seen. So after all she had given a present to her best Friend.

By and by the door opened.

"My little girl all alone?" said Daddy.

"Yes," said Sue, "at least, no, not really. I'd like to tell you."

Daddy sat down in the big chair.

Bit by bit she told him everything, as she nestled in his arms. Then they talked together in hushed tones, for they felt that the CHRIST-Child was still very near.

"And the Life of the World to Come" By the Rev. Herbert Livesey

"And this is life eternal, that they should know Thee the only true God, and Him Whom Thou didst send, even Jesus Christ."

THERE is a certain tyranny about words. They make us suppose that we understand when we, in fact, do not. They have led many of us to a complete misunderstanding of a great deal of the teaching of JESUS CHRIST, and in nothing more, perhaps, than with regard to the subject of this, the last clause of the Nicene Creed. This difficulty had to be encountered even by our LORD, for He had to employ words that held one meaning for Himself and another for His hearers. A striking example of this is given in St. John's Gospel in the conversation recorded between our LORD and the Jews: "If a man keep My word, he shall never see death." As is our own habit, the Jews used the words "life" and "death" to describe conditions of the body, whilst in the view of the CHRIST the only real life and death are those of the *soul*.

We say we believe in the Resurrection. Holy Scripture shows us that St. Paul did. Well, the question is, what did it mean to him? It meant first of all living and dying with CHRIST (*Phil. i. 19-30*). He speaks in other places (*1 Cor. xv, 2 Cor. v*) of conditions of the body that shall be which is part of this Christian living.

THE DIVINE LIFE

That which has made Christianity an invincible power in the world is the conviction that somehow or other the life of love is the best, the divinest, life we can conceive, and that every one who even for moments knows what it is to lose himself in others, is doing what God does eternally.

It was because our LORD made people convinced He was living this life that He made such an impression upon them; and He meant all His followers to partake of this life. "I am come that ye might have life, and might have it more abundantly."

As we read the great meditations contained in the Gospel of St. John we begin to see more clearly what was our LORD's doctrine of immortality, and it is indeed much more simple than we may have supposed.

According to the Pauline and Johannine teachers, life in CHRIST is life rooted in love. Love is the sole creative force. The universe is the expression of Divine Love, and, in the natural world too, life is created by love. Also, love is the force that creates life, and preserves it,

for the loveless life dwindles and is extinguished (*St. Luke xvii, xviii; St. Matt. xxv. 28, 29*). Our soul life, if it is dominated by love, as was that of JESUS, is to be made immune against all the powers of destruction, and already in this stage of being has become eternal. When the young man asked our LORD what he should do to obtain eternal life, he was referred to the old commandment which enjoined upon him the love of God and the love of his neighbour. "This

do and thou shalt live." To trust CHRIST's assurance of this law, to accept it as made by Him Who claimed to be divine, was to believe in Him, and "he that believeth on Me shall never die," and further to fulfil this law of love which JESUS lived in its perfection was to keep His saying, "if a man keep My saying, he shall never see death."

HOW AND WHEN IT IS OURS

The life of the world to come is something which was from the beginning in God. All that is good, true, and beautiful is not something that is going to be; it is, "as it was in the beginning, is now, and ever shall be," and how words do fail to define what we mean! Beginning marks a time when it was not. But it came into our world of time—when JESUS, the same yesterday, to-day, and for ever, was revealed in the power of the Resurrection. The early disciples became men and women transformed by that faith. They had come to see what "life in CHRIST" meant. They knew that all that was good, true, and beautiful was in Him of Whom we think at Christmastide as the little Babe of Bethlehem. They had dimly seen the perfection of the Man CHRIST JESUS. They believed that He was the Word, and the Word was GOD. So the Incarnation was the revelation to mankind of a fact that was eternally true. By the Redemption which it made possible we are made one with GOD, and we may partake of that eternal life here and now. Life is a gift of God. As GOD makes the offer of Divine Life, it is not a matter of uncertainty whether we get it or not. Divine Life is a gift bestowed by the operation of that law of love.

THE CHRISTIAN LIFE

The offer of GOD, as St. Paul shows (*Rom. v. 1*), if accepted, brings peace of mind and the experiences which belong to an assured faith. Since love conserves life, natural fears should lessen for such of us as in this stage of being have been learning to love, and are

GOD INCARNATE

THE winter night was still and white
When God the SON came down to earth,
But through the darkness shone a light
And angels hailed His lowly Birth.
His birth-place was both bleak and bare,
Where halted strangers from afar:
Some only saw a stable there,
But some a star.

In Mary's arms a tender flower
He lay, a bud not yet unfurled,
But, ah, what purity and power
Broke with that blossom on the world!
Flesh of our flesh, yet undefiled
As when He reigned where angels trod:
Some only saw a little Child,
But some saw GOD.

Phyllis E. Noble

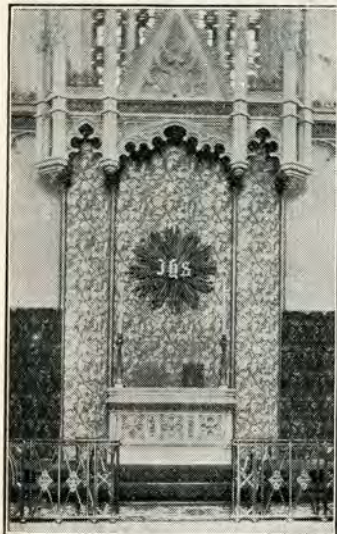
partaking of that force which is life eternal. The sheer beauty of the Divine Life becomes known to those who have tried to express love in the service of God and man (*Rom. viii. 31 ff. ; xii. 1, 2*). They do His will and learn His doctrine.

By a changeless decree life eternal is life which belongs to the Christian who is "in CHRIST." He has a life which is not concerned with death, because it is part of the Eternal Reality. "And this is life eternal, that they should know Thee the only true God."

Church Fittings and Ornaments By A. W. J.

V. ALTARS AND THEIR ACCESSORIES

THERE are two styles of altars favoured at the present time—the one, called for convenience sake the English and the other the Roman. Before it is decided which to adopt two important considerations should never be overlooked. First, the traditional and historical aspect of the matter. It has to be remembered that when the forefathers of our



AN EARLY NINETEENTH-CENTURY ALTAR

(Rode Hill, Trowbridge)

Roman brethren left the English Church in 1570 at the command of the Pope and became the first Non-conformists, they stepped out into the full daylight of the Renaissance. This had affected literature and music, and was developing an art and architecture of its own. Already on the Continent this same spirit was finding expression in the arrangement of the altars in the old Gothic churches, and even in the forms of vestments in use, so that the chasuble became attenuated into a sort of bib or apron and the mitre developed to almost grotesque proportions. Naturally, the ideas of those who founded the Roman Church in this country would be most influenced by what they found in ecclesiastical practice on the Continent rather than by what they had left behind in the English Church. Again, in this country churches built after this time were in the new style, and so their altars were arranged to suit. That means that for a Gothic church the old English form of altar should be retained, while in one of the Renaissance, or of the Classic type, the so-called Roman arrangement would be more appropriate.

The mistake to avoid is to invert this order of things, for if this is done it is very difficult to give the sanctuary a satisfactory appearance. The overpowering prominence of a large altar perched up on many steps with a huge reredos behind it, or a baldachin or towering canopy above it, is quite out of place in an ordinary Gothic church of average size, although probably quite in keeping with one designed in the later styles. In a small church of mediaeval design such a form of altar is especially undesirable.

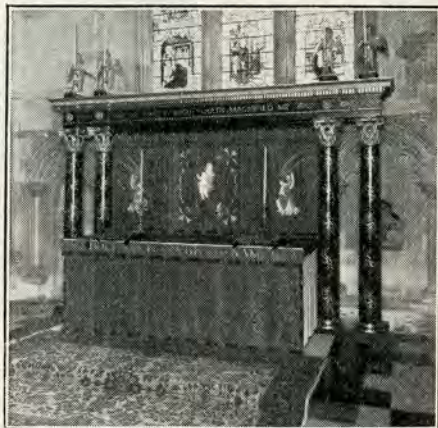
The second of the two points mentioned above is also not understood or is overlooked as a rule, but it is a fact that in the pre-Reformation parish church the

appearance of the altar was intimate, rather than remote by grandiose pomp and impressiveness. True, there were the screens enclosing the chancel to keep out the unconfirmed and unbelieving, but once inside these the altar became not the priest's alone but the altar of the faithful. We retain the idea in the invitation of the Communion Office—"Draw near with faith." This intimate atmosphere is fostered and emphasized by the old English altar which makes it peculiarly suitable for retention in our own Church. Happily, this is becoming more generally recognized.

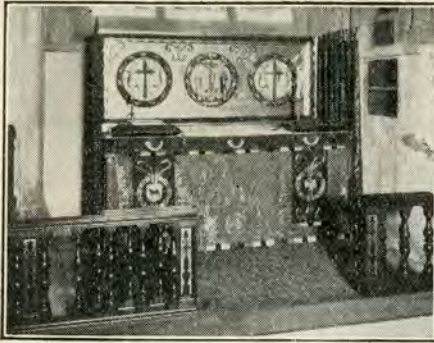
The ideal, then, is an east window blazing with beauty with a sill not too high but allowing a reredos, or triptych, of suitable dimensions to be built beneath it and above an altar not immoderately raised above the level of the chancel floor. Alternatively, the background may be a dossal of tapestry, damask, or other textile material, not too highly elevated and never above the sill of the window. This is supplemented by wings of the same material suspended from metal brackets or, better still, from fixed oak riddel posts and rods. If the posts are painted the colour should be in harmony with that of the textile fabrics.

The appearance of the whole east end of the sanctuary depends largely upon the size of the holy table itself. Not infrequently mistakes are made in this. A wide chancel requires a long table or—as the Revised Prayer Book, reverting to the ancient name, beautifully terms it—God's Board. If narrow, a short one is necessary; but in either case the height is restricted by practical considerations. The standard in this case is the convenience of a celebrating priest of not more than medium height. And the altar should be no wider than such a priest can reach over comfortably. While length is immaterial in this connection it will be obvious if the table is three feet three inches high—as many are—any width more than twenty-six inches will be out of reach of the average celebrant. Generally, while keeping this practical consideration in sight, it is best from the aesthetic aspect that the height should not be too great for the length, or vice versa. A tall short table appears stumpy and a low long one looks too much like a mere bench.

The proper ornaments for an English altar are a cross and two candlesticks, with or without vases for cut flowers. In regard to these last it is remarkable that, instead of, use



A RENAISSANCE ALTAR



AN ENGLISH ALTAR
(Christ Church Cathedral, Oxford)

either case two lots are sufficient, for altars should never be crowded. It is quite reasonable to have their containers of glass or pottery, with excellent results, and the ubiquitous brass may be given a holiday.

Far too often the cross and candlesticks are also of brass, when use may be made of some of the new metals and alloys with advantage, for when other fittings and ornaments are of brass it is making a wise and significant distinction to have these different. There are several matters to be considered when making a choice of these altar ornaments. First, if there is no rood screen in the church and the nave is long the cross especially should be bold and of good size, because it then becomes the centre of attention immediately any one enters the building. If there is a rood screen the crucifix above it is the central point, and the view point of the altar cross should be considered only from inside the screen and its size should be suitable for that aspect.

is not made of living plants in pots as is done in some churches. After all, dying flowers are not so eloquent of the life-giving Sacrament as living ones. In

Many other things have a bearing on this matter. For instance, what is behind the cross may improve or mar its appearance. Where the background is permanent, as a rearedos or triptych, every care should be taken to see the cross is in consonance with this from every point of view. Where the Crucifixion is depicted immediately above an altar no cross before it is necessary.

PEEPS INTO CHURCH FIVE HUNDRED YEARS AGO

IV. "THE PROCESSION OF THE BOY-BISHOP"

IN old times the Christmas festivities included the Feast of the Boy-Bishop which was observed in cathedrals, collegiate churches, and (in England, at any rate) in a good many parish churches as well. The ceremonies varied in different places, but generally speaking they were something like this. On December 6th, the Feast of St. Nicholas (the children's saint, whom we know as Santa Claus), the choirboys chose one of their number as bishop. Other boys were chosen as his officers, and at Vespers on St. John's Day they came into office. The Boy-Bishop took the place of the real bishop and for the next twenty-four hours, until Vespers on Innocents' Day or "Childermas," he performed all the bishop's functions in church, except saying Mass, while his companions impersonated the other dignitaries. He was vested in a little set of pontificals, mitre, cope, and crozier, and attended by his youthful companions went in procession round the church, as shown in the picture. A sermon was written for him to preach, and the celebrations included a feast given to the boys, often by the real bishop, and a collection of money for them.

Over the Teacups

Report on September Competitions

A. Snapshot: river or seaside scene.

There were a record number of entries for this subject, and it was not easy to award the prizes. After careful consideration the First Prize goes to Colin Denwood, 16 Fell View, Cockermouth, for a very beautiful and unusual snapshot, and the Second to D. G. Sheldon, 526 Inglemere Lane, Hull, for a picture of shipping.

The photographs sent by Mrs. A. Sample and Robert Townsend are very highly commended, and commendation is also given to Miss G. Akeroyd, Cecil J. Corbet, Miss M. H. Cox, Mrs. Homewood, Miss L. Hollowell, R. J. King, Mrs. Orme Smith, Miss F. Soko, E. Stevens, Mrs. D. Thibaut, Miss Wareham, Miss V. Weaden.

Many of the other snaps were both technically good and topically interesting. Altogether a most encouraging result.

B. Supper for six hikers: time of return uncertain, giving three recipes and cost.

To begin with a little criticism: one must remember that if the hikers have been out all day, they have very likely had enough potted meat, sliced beef roll, and Scotch eggs, and want something different for supper. In spite of the uncertainty as to time, we feel something hot is called for, not an all cold meal. With this in mind, the



SUNSET AFTER THE STORM
(Photograph by Miss G. Akeroyd)

First Prize entry, sent in by Miss F. Bond, 9 Totteridge Avenue, High Wycombe, provides a good, yet not too solid meal, welcome to hungry and rather tired folk. The Second Prize goes to Mrs. Collyer, Langford Hall Cottages, Newark, Notts. Miss M. Austin, Mrs. Courtenay, Mrs. A. Barker, Miss P. Furber, and Mrs. R. Warburton are commended.

Cakes are in general request this month. We give a recipe for the well-known Scotch speciality, **Bun Loaf**; a little goes a long way, but it is excellent.

8 oz. butter, 8 oz. castor sugar, 8 oz. flour, 4 eggs, 8 oz. raisins, 12 oz. sultanas, 6 oz. shredded peel, 4 oz. ground almonds. Put the butter and sugar into a basin and stir with a wooden spoon for five minutes; then add by degrees the eggs well beaten, and part of the flour. Mix the fruit with the remainder of the flour and gradually stir into the cake with a few drops of flavouring sauce. Press into a well-papered tin, bake in a moderate oven. This cake improves by being kept two or three weeks.

Brownies—a quickly made cake.

2 eggs, 1½ cups Barbadoes sugar, ½ cup flour, ½ cup cocoa, ½ cup of either sultanas, walnut kernels, or peanuts, ½ teaspoonful vanilla essence. Beat the eggs slightly, add sugar, then other things. Spread evenly in a buttered shallow tin about nine inches by six. Bake about twenty minutes in a moderate oven.



[Specially drawn for THE SIGN by D. I. Adamson

Peeps into Church Five Hundred Years Ago

IV. "THE PROCESSION OF THE BOY-BISHOP"



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."—*MEASURE FOR MEASURE*

CHAPTER XXIII

THE BEAR IN HIS DEN

HIS heart warm with generous thankfulness towards Mr. Housman, and the little manager, his real rescuer, to whom he had tried to stammer something of his grateful feeling, Harry dashed away during the lunch-hour to keep his appointment with his father-in-law. But at the gate of the yard in which Mr. Wainwright's office was situated he encountered Thoms, the chief foreman, who stopped him with a friendly grin. "The Mayor left a message for you, Mr. Harry. He's engaged on Council business just now, but he'll be here at five-thirty, if that suits you."

"Right ho, Thoms. How's life going along with you?"

"Going along a treat, sir. And you?"

"Fine, thanks. Good-day." He turned rapidly away, and almost ran into Dick, who raised astonished eyebrows at meeting him in this spot.

"Hullo, Harry! Did my sight deceive me, or were you actually coming from Wainwright's worshipful presence?"

"Not absolutely. Shall be basking there later, though. Dick, are you due anywhere? You are the exact chap I was keen to see next."

"I was toying with the thought of lunch. Come and join me, dear boy. Is anything up?"

"There has been plenty up for the last few months." Harry's cheerfulness sobered. Dick gave him a quick glance as they turned into the Abbey Hotel. "But—"

"With Housman, you mean. I heard of that. Though I don't know what the trouble was. It struck me that you've been treated rather harshly."

"Mr. Housman has been awfully decent to me all through, Dick," Harry exclaimed. "I'll never forget how much I owe him for giving me my second chance after I'd made such a gratuitous mess of my job at Simpson's. When he fired me he was quite justified, because he believed I was to blame for trouble that occurred at the office. But this morning he told me the mystery was cleared up, gave me back my post, and a jolly good rise into the bargain."

"Oh, that's splendid news, old man!"

"Rather! But there's more I wanted to tell you direct, Dick. You know better than anybody what an ill-disciplined young cub I've been, but honestly, I believe I've got my temper under control at last. If I'd only put the curb on long ago Molly might have been spared months of fretting—" He stopped, but Dick did not interrupt. They were alone by a window in the great room, and in the strong light the face of the younger man showed thin and careworn, its sensitive ardour transmuted to a grave and resolute firmness.

"She's so marvellously plucky I never realized till quite recently that she's been haunted by a fear that

some day I might commit some desperate act in a temper. She's had a lot to endure since our marriage, Dick. Not only work I mean, but poverty, separation from her people and friends; but to discover she's been frightened as well! It's got to be put straight at once. I propose to go to her father, own up where I've been in the wrong, and ask him to make friends."

"My dear Harry! Not an easy task."

"I don't expect it to be easy. But it's got to be put through. I mean to give her definite proof that I can control myself, and from now on I intend to."

"Thanks for telling me," was all Dick's quiet answer.

Over the meal they kept to less intimate subjects, but at parting Harry held out his hand. "Wish me luck, old man!"

"The best in the world! I always knew you had it in you to be a great fellow, once you got a grip on yourself."

As Harry walked up the well-remembered stairs to Mr. Wainwright's office at five-thirty, in spite of his outward calmness he felt his heart thudding uncomfortably against his ribs.

He had prepared a dozen openings for the interview, but every one went clean out of his head as he closed the door, and the Mayor swung round to face him in his chair.

"Well, Harry?"

At the unexpected mildness of his tone Harry flushed scarlet.

"Mr. Wainwright, I've come to apologize for my behaviour to you, and—and to beg your—your forgiveness."

"You have?" The Mayor frowned. "Realized that you've got to have my help at last, have you? So you're ready to eat humble pie to obtain it?"

"Yes, sir." The flush faded, but his eyes were bright and steady. "If you put it that way. I do want your help badly to make Molly happy again. She is longing to be friends with you and her mother."

"What about that letter you had the audacity to return to me?"

"Most of what you said in that letter was true." He spoke slowly. "So I could find no other way to answer it."

"Look here, sir, will you let me explain a bit? I don't want to answer your statements in that letter in detail because argument isn't going to help. There is no question of cash in this, either. Molly and I have managed to pull through so far as money is concerned up to now, and to-day, as it happens, Mr. Housman has just given me a substantial rise. So in future, between my salary and what I make from my fowls, we shall be quite comfortable. As for the tea-garden, it will be for Molly to decide whether we shall keep it on or not, when she hears of my changed prospects at the office. But I do feel that this estrangement between you and Molly has been practically all

CHAPTER XXIV

FRIENDS AGAIN

my fault. For it started when I behaved like an ill-mannered cub to you, in this very room, two years ago. But for that you would probably not have objected to our engagement in the first place."

"I shouldn't. Though I thought you both too young. But it's no use going back over ancient history, Harry. Perhaps I've been to blame too. I didn't make enough allowance for your youth. I blamed you for temper, but I've shown plenty myself, I'm afraid. You have shown a manly spirit I didn't give you credit for in coming to own up like this. Did Mary persuade you to come?"

"She knows nothing about it, sir. I didn't want to raise her hopes in case——" He paused. "Besides, I had another motive." He flushed again. "Molly's always known I was hot-tempered but I never guessed—I mean it wasn't till last Saturday when a rotten thing happened that I found out she has been secretly afraid that some time I might do some violent thing in a rage. I worship the ground she walks on. I had to do something to reassure her, to make her realize absolutely that her fear was utterly groundless. So I decided to come here to you." He stopped astounded, for the Mayor had broken into a chuckle of sheer amusement.

"To beard the old bear in his den was the best proof you could give her that you're not a dangerous character, eh? Was not she satisfied with your plucky rescue of that young lout from drowning on Saturday? Don't trouble to deny the story. As soon as I'd read the account in the paper this morning I went straight to the *Gazette* offices and had the luck to interview the reporter who was an eyewitness of the whole affair. He said he'd never seen a cooler, more gallant deed."

"But, great Scott, sir, the ass can't have told the yarn correctly!" Harry protested. "Poor old Reggie would never have landed in the river if I had not shoved him there!"

"And quite right too. Impudent monkey, taking liberties with your wife!"

"He hadn't meant the smallest cheek really. He and Molly played together as kids. He was simply ragging—and I was a hasty ass to——" He stopped, for Mr. Wainwright had risen, and was patting his arm with a kindly look in his twinkling eyes.

"If you want to make friends with me, my boy, I'd be very glad to myself. Family quarrels are wretched things, and the only way to end them is just honest forgiveness on both sides. Now tell me—that reporter told me Mary saw you kick that fellow in. But did it ever occur to you to mention that you also dragged him out? I thought as much." He laughed aloud at Harry's blank expression. "Modesty and Pluck are twin-brothers. Well, there's no time like the present. Let me come home with you now, my boy, and grant me the pleasure of giving the child the full story myself."

BUT Molly had already learnt of that final act of Saturday evening's drama which set her husband's conduct in a light wholly different from that in which her timorous distrust had clothed it.

Harry had scarcely left the Cottage that morning when a ring summoned her to the door. She opened it to see Reggie Everard, red and embarrassed, on the step.

"Did you want me?"

"Only to bring you this." He thrust the *Gazette* into her hand. "In case you hadn't seen it, Mary. I say, don't look at me so stiffly. I thought it was most frightfully decent of Tremayne to roll up

yesterday and set me right with my cousins. I'm just off to the station, haven't a second to spare. But I was keen to be first to show you this paragraph. It doesn't say half enough about what a thoroughly good chap he is, though it hands him bouquets about his cool rescue of me from the fishes."

He dashed off, waving his hand, but so absorbed was she in the glowing paragraph that she did not even notice his departure.

That day seemed tremendously long to her impatience. Harry had warned her not to expect him to luncheon as he had an appointment. She supposed it was with some possible employer and asked no questions, for when he had good news to relate he would tell it gladly enough, she knew. Young as she was, her true instinct had taught her that while sympathy expressed aloud sometimes acts as an irritant on fretted nerves, there is balm in golden silence.

But that evening she awaited his coming in her prettiest frock, tea laid, her house decked with flowers as for a festival, Dickon in his best bib and tucker kicking and bubbling on a rug on the grass.

Harry was late in coming, and those final minutes of waiting seemed longer than the whole day. She left the baby's side at length to turn down the gas under the kettle in the kitchen, and so, in the end, he caught her unaware.

She felt his strong arms round her and with a joyous cry she turned in their embrace, not giving him time to utter a word.

"Harry! Can you ever forgive me," she burst out, "for being such an unmitigated goose on Saturday? To think of you listening like an angelic lamb while I lectured and lectured as if you were a mad dog, and never breathing a hint about leaping in and fishing him out, and telling me to shut up and not be an unutterable donkey."

She was compelled to pause for breath, and Harry almost broke into a shout of laughter, then checked himself and spoke with briskness.

"My poor darling, you seem to have gone clean off



"He turned rapidly away, and almost ran into Dick"

the deep end into a tame zoo! But I haven't time to disentangle all your weird animals now. Quick! Listen! I've got the most tremendous news! Old Housman has found out—though I bet it was Mr. Hedges really—that he blamed me unfairly about the letter. Oh, sorry, I'll explain that affair later—anyway he's behaved like a sportsman over it. Hauled me in to-day and told me I could keep my job, and not only that, but gave me a pound a week rise! What do you think of that, my precious child? A whole quid! A *quid pro quo*—as Will would say if he were smart enough to think of it, which I doubt."

"Harry! O Harry, how simply glorious!"

"Yes, but wait a bit. All is not yet revealed. Who do you think came home with me and is prancing on the lawn at this moment?"

"Bother! I don't want any one but ourselves."

"Yes you do, this one." He quickly sobered. "It's

your Dad, Molly. I wanted to do something to show you I've turned over a new leaf about"—he grinned—"the mad dog aspect of my character to which you so touchingly alluded just now. So I went and asked him to forgive the winged words we had exchanged. And the long and short of it is that he was very decent, and here he is. Come along and greet him."

She could not resist the arm that was round her waist, but she moved with mingled emotions, scarcely placated even when she saw that the bulky, familiar figure of her father was on his knees beside her baby.

"Here is Molly, sir!"

Harry called out, and stopped, to let her advance alone. Mr. Wainwright scrambled clumsily to his feet, his face reddened by stooping, and perhaps a little with shame, as he held out his hands.

"Molly, my dear, will you come and kiss your old father? I'm afraid you feel I've been rather unkind."

"Not to me, Daddy," she said a little tremulously, yet still aloof, her grave eyes raised to his. "Or at least only in forgetting that Harry and I are one."

"Well, well, I'll own I've misjudged him. He is turning out a fine young fellow, as I saw when he talked to me so frankly to-day. So as he has made friends surely you can."

"Daddy, I want to make friends. I've longed for it all this time." She went close and put her arm round his neck. "But Daddy, you do realize that—in all these months—I've grown up, am independent. Not the Mayor's daughter, but Molly Tremayne. I'm no more ashamed of working as a waitress in a tea-garden than you were of working as a bricklayer when you were young."

"You little bully. That is exactly what your mother said when I told her about it. And I was a

bricklayer when I married her, too, and a pretty good one at that. I was taken aback, my dear, and right down angry, but that was because I jumped to the conclusion that you were being shoved into bearing the burden of the home while your husband idled and quarrelled. And that was why I wrote as I did, harshly and unjustly, as I'll own now. You are less generous than your young man, for he just sent back my letter without a word, nor ever reminded me of it to-day, except to say that a lot of it was true."

"Daddy, did he? Oh, but don't you see I had to explain my side just this once? Because I'm your own daughter, and had to be honest with you. Now we can forget everything that has been horrid, and only remember that we're friends again. Dickon!" She laughed as she swooped down. "Dickon, come and meet your Grandfather!"

She picked up the baby and put him into the Mayor's arms.

Dick Tremayne, in the Mannings' garden, was at that very moment telling Evadne of his meeting with Harry.

"And as I came here, I saw him and the Mayor marching together down the High Street—the cynosure of every citizen's eye," he ended triumphantly.

"Love conquers all, even self," she said softly. "But Dick, if you had not spoiled him so, had taught him to control himself as a little child, he wouldn't have had such a desperate fight to wage with himself as a grown man. It must have meant a tremendous struggle to curb a temper grown

strong in years of indulgence."

"Yes, it just shows his real grit. I agree, Evadne, I deserve some blame."

"I don't blame you in the least," she said, flatly contradicting herself. "You've been a perfect brother to him always. But I do sympathize deeply with children who are taught at home that everything they say and do is right. Because later on they have to find their level in the outside world, and learn the hard lesson of self-discipline from their own mistakes."

"Well, Evadne, Harry is fairly on his feet at last, and your last baby has left your wing. We're both free. Five years has been a long probation, my dear! What about it? With your wisdom and my mistakes to guide us we ought to be capable of training sons and daughters in the way they should go, eh? What do you say?"

"I say, my dear Dick," she replied with proper spirit, "that I expect to be proposed to in formal terms before I can accept what I gather is a very tentative and vague offer of marriage!"

Dick's answer was quite explicit.

THE END



"She saw that the bulky, familiar figure of her father was on his knees beside her baby"

Church Life To-day

Some Points of Current Interest



THE MOST REV. DERWYN T. OWEN, D.D. (Russell)
consecrated Bishop of Niagara in 1925.

THE Right Rev. Derwyn Trevor Owen, D.D., who has been Bishop of Toronto since 1932, has been elected Archbishop and Primate of All Canada in succession to the Most Rev. C. L. Worrell, Bishop of Nova Scotia, who died a few months ago. Dr. Owen, who has spent all his ministerial life in Canada, was ordained in 1900 and

THE Right Rev. J. V. Macmillan, D.D., who has been nominated to the see of Guildford, has been Archdeacon of Maidstone since 1921, and Suffragan to the Archbishop of Canterbury, as Bishop of Dover, since 1927. Dr. Macmillan began his ministerial career in 1903 as a curate at Farnham, the parish in which he will reside as Bishop of Guildford, and from 1904 until 1915 was resident chaplain to Archbishop Davidson at Lambeth Palace. He was Vicar of Kew, 1916-21. Dr. Macmillan is Chairman of the Missionary Council of the Church Assembly, and is also particularly interested in the Church's work among young people.

St. Andrew's Cathedral, Inverness, which has recently observed its diamond jubilee, was consecrated by Bishop Robert Eden in 1874, and was thus, with the exception of the rebuild-

chester, Balliol College, Oxford, and Cuddesdon, and was ordained in 1905 to a curacy at Witney. He was afterwards in turn curate and Vicar of St. John the Evangelist, East Dulwich, and Vicar of St. John the Baptist, Kensington, before being appointed to his present position as Vicar of St. John the Divine, Kennington, in 1921. He is also Rural Dean of Kennington and a Canon in Southwark Cathedral.



CANON A. H. HOWE BROWNE (Bp.-elect of Bloemfontein) (Elliott & Fry)

A picture of the Blessed Virgin which disappeared from the church of St. Mary, Southampton, seventy or eighty years ago, has been found and restored to its place. It is believed to be the work of the Spanish painter, Joanes, who flourished about the middle of the sixteenth century. Its history is a strange one. Some years ago Mr. George Parker, a well-known Southampton man, saw two pictures in a second-hand shop, and bought them for £40. In 1921 he sold one—the picture of our Lady—to an American for £100, but the buyer never claimed his purchase. In his will Mr. Parker left both pictures to Miss B. Harding of Southampton, who, on discovering that one of them was once the Church's property, offered to restore it.



INVERNESS CATHEDRAL [Valentine & Sons

ing of St. Paul's after the Great Fire of London, the first cathedral to be completed in Great Britain since the Reformation. The ancient see of Moray, which is included in the present Diocese of Moray, Ross, and Caithness, had its cathedral at Elgin, where its ruins may still be seen. The diocese now extends from Banffshire to Caithness, and Inverness is a more convenient centre. The cathedral was begun in 1866, opened in 1869, and consecrated when free of debt five years later. At the recent festival services there were some present who witnessed the consecration sixty years ago.

It has been remarked that the Diocese of Bloemfontein is fortunate in its bishops. Bishop Chandler, who presided over it for nearly twenty years, was succeeded by Bishop Walter Carey; and its good fortune has been maintained by the appointment of Canon Howe Browne to succeed Dr. Carey.

The bishop-elect, who is in his fifty-fourth year, was educated at Win-

Two important additions have been made to the beautiful church of St. Augustine, Kilburn, which is well known as one of the finest works of the famous architect, Mr. J. L. Pearson. The first consists of decorations of the Lady Chapel in the north transept in memory of the late Prebendary P. H. Leary, vicar of the church from 1907 to 1930; the second of a new screen in memory of Mr. D. O. Leefe, who was churchwarden during nearly the whole of Prebendary Leary's incumbency.

The chapel has been raised by two steps, and paved with grey slate, and yellow, black, and white marble, and a new reredos has been erected, carved in wood, partly gilt and coloured, and framed with sculptured Hornton stone.

Mr. William Skinner, the Dean's verger of St. Paul's Cathedral, has now retired, having spent fifty-six of the eighty-two years of his life in the service of St. Paul's. As a "testimony of respect and affection" he was presented with a cheque for £186 and an album containing the names of eight hundred and thirty subscribers, among them being the Archbishop of Canterbury, the Bishop of London and his three suffragans, fifteen other bishops, thirteen deans, all connected with St. Paul's from the Dean to the bell-ringers and wandsmen, the vergers of eleven other cathedrals, the City police, fifteen City companies, and the Order of St. Michael and St. George. The presentation was the last function at which Dr. Inge was present as Dean.

THE Ven. D. C. Crowther, the African Archdeacon in the Diocese of the Niger, has just celebrated his ninetieth birthday, and in spite of his great age this wonderful old man, who has laboured in the ministry for sixty-four years, and has been an Archdeacon since 1876, is still working enthusiastically, and has charge of nearly four hundred self-supporting churches in the Ibo country. Dr. Crowther (Archbishop Davidson conferred the degree of Doctor of Divinity on him in 1920) is a son of Samuel Crowther who was raised to the episcopate in 1864, the first African bishop of the Anglican Communion.



VEN. D. C. CROWTHER



MR. WILLIAM SKINNER (Elliott & Fry)

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.*.*

2595. Can you explain why three saints' days are placed immediately after Christmas?

The various commemorations in the Church Kalendar are not intended to be arranged in the order in which the events happened. We believe that the Epiphany was the first of the Christmas festivals to be observed. Later on when Christmas itself was kept the three festivals—of the first martyr, of the Evangelist of the Incarnate CHRIST, and of the Innocents—were observed on the three days immediately following it. For the thought which gave rise to this arrangement you might like to look at the poem on St. Stephen's Day in Keble's *Christian Year*, a book possibly too much neglected by Church people at the present time.

Except for Easter and the various days depending on it, we do not think there was ever any intention of observing the festivals on the anniversaries of the events which they commemorate.

2596. Should Christmas hymns be sung on Christmas Eve?

As far as our experience goes it is quite usual to sing such hymns as those you mention at the first Evensong of Christmas. The only criticism that occurs to us is that in "O come, all ye faithful" the verse containing "Born this happy morning" might seem only suited to Christmas morning. At the first Evensong the altar should of course be "arrayed" (to use the technical term), that is, prepared for Christmas.

2597. Can you give me particulars about the Church Army?

The Church Army is known as a Working People's Mission to Working People. Its extensive evangelistic and social work includes Training Colleges for evangelists, social workers, etc. If you desire to train for work with the Church Army you should write to The Secretary, 55 Bryanston Street, London, W.1, giving particulars of your age, education, present work, etc., when probably you will be put in touch with the head of a local branch.

2598. Can a churchwarden resign and his successor be appointed except at Easter?

The law on the subject is not quite clear; but we think the answer to your question is to be found in the following Opinion which was published in October, 1933, by the Legal Board of the Church Assembly:

"A churchwarden can resign with the consent of the body or person who appointed him, and some other qualified

person can be appointed in his place without waiting for the Easter meeting.

"A new appointment of a churchwarden should be made at a joint meeting of the Vestry and Parochial Church Meeting."

THE CHURCH'S PATHWAY

Wherefore, receiving a kingdom that cannot be shaken, let us have thankfulness, whereby we may offer service well-pleasing to God

"If we keep this Divine company, we must come determined to think with Him, work with Him, suffer with Him, and love with Him. We cannot be in fellowship with CHRIST Who gave Himself for men, and think only of ourselves."

He shall reign for ever and ever

DECEMBER, 1934

Date THE GREATER FESTIVALS

- 2, S. Advent Sunday.
- 9, S. Second in Advent.
- 16, S. Third in Advent.
- 21, F. St. Thomas, A.M.
- 23, S. Fourth in Advent.
- 25, Tu. Christmas Day.
- 26, W. St. Stephen, first Martyr.
- 27, Th. St. John, Evan.
- 28, F. Holy Innocents.
- 30, S. After Christmas.

+

DAYS OF FASTING OR ABSTINENCE

- Fridays, 7, 14, 21
- Ember Days, 19, 21, 22
- Christmas Eve, 24

+

COMMEMORATIONS

- 4, Clement of Alexandria, D., c. 210;
- 6, Nicholas, Bp. of Myra; 8, Conception of the B.V.M.; [16, O Sapientia (first of Antiphons preparatory to Christmas)]; 17, Ignatius, Bp. of Antioch, M., c. 110.

2599. Is there any authority for whitewashing the outside of a church?

We do not profess to have expert knowledge on antiquarian matters, which really fall more into the province of such a journal as *Notes and Queries*

than of THE SIGN. Subject to this proviso, we may say that as far as we have been able to ascertain the custom of whitewashing the outside of churches formerly obtained among Celtic peoples. For instance, St. Davids Cathedral, we believe, is known to have been so treated. As a general rule this custom of treating buildings in this way did not exist in England in the Middle Ages, though instances of it are known. The Tower of London, for example, was at one time whitewashed on the outside. Speaking generally, however, we should say that there is not much precedent for applying this treatment to churches in England.

2600. When were Roman Catholic churches turned into Protestant churches?

You are mistaken in supposing that any Roman Catholic churches were converted into Protestant churches either in your neighbourhood or anywhere else in England. If by "Protestant churches" you mean those of the Church of England we must explain that this Church has been in existence continuously for over thirteen hundred years, and the fact that the Roman Catholics broke away from it in the sixteenth century did not make any difference to its continued existence either before or after that time. You will find a useful little book on this subject in *The Continuity of the Church of England* by Canon Ollard (Mowbrays, 4d.; post ½d.).

2601. What is the meaning of the term "actual lay communicant" in the Rules for the Representation of the Laity?

This term has not been defined by law, but the Archbishops of Canterbury and York issued in 1921 an important ruling on this point. It reads as follows:

"We are prepared to advise or decide when occasion calls for it that in construing the Rule the word 'communicant' should be regarded as meaning that actual lay representatives must be persons who have communicated in the Church of England at least once within the year preceding the election."

2602. Where should one begin the lighting of the altar candles?

We believe that the usual practice is to light first the candle on the Epistle side, that is to say the one on the right hand of a person standing in front of the altar with his face towards it. In extinguishing the candles the order is reversed, the "Gospel candle" being extinguished first.

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., 23 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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for asking, but how *do* you make this gravy?"

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ARMISTICE DAY

Sunday, November 11th, was the sixteenth anniversary of the declaration of Armistice in the Great War in 1918. We, who were actively interested, whether at home or at the front on the original Armistice, can recall the enthusiasm with which the news was greeted and the intense feeling of relief and thankfulness which everywhere prevailed. Even to this date there is an atmosphere which surrounds the day which is absent at other times.

Our observances began with a service at Malvern Collegiate on Friday morning, where, in the presence of one thousand students, Canon Baynes-Reed held a service of remembrance at the monument in front of the Collegiate.

Then, on Saturday morning, Ald. Bray placed a wreath from the city to the hundred odd veterans whose remains are interred in St. John's Cemetery, and the Rector offered a prayer of remembrance.

In the evening a dinner and remembrance to the members of Valenciennes Conclave of Noble Order of Crusaders. Then at eight o'clock of the same night a service at the Sons of England Monument on University Avenue.

On Sunday morning the Church was crowded to capacity with a congregation of 900, some standing through the entire service.

The Beaches Branch of the Legion were present and a dozen officers of the Toronto Scottish. The service began at 10.45 so that we could keep the two minutes silence at eleven o'clock.

At the proper time the Churchwardens escorted the Clergy and Scout Master Nurse and Major Odium, Second-in-Command of the Toronto Scottish to the rear of the Church where wreaths were placed on the Church Honour Roll and the Memorial Window to the 75th Battalion, C.E.F., whose successors are the Toronto Scottish. Marine Sidney Peters sounded Last Post and Reveille, and Archdeacon Fotheringham preached a powerful sermon.

In the afternoon a cenotaph was erected on the platform in the Church School and the honours paid again.

In the evening, in the presence of a large body of ex-service women, the tribute of respect was given again when the Rector preached.

On Monday night the Rector drove to Markham and took part in a community Armistice memorial service in Grace Church, and on Thursday evening in the Annual Memorial Service of Cambridge Lodge, Sons of England.

In the afternoon of Armistice Day the Rector took part in the Veterans Parade to the Cenotaph at the City Hall but did not wait for the service.

An interesting feature of this service was the presence of a platoon of German ex-service men who were placed in a position of honour, first behind the Chaplains on the fore front of the procession.

Would to God that all past enmities be forgotten and all labour for peace.

THE CHURCH BIBLE AND PRAYER BOOK SOCIETY

This organization, which dates from 1898, aims to assist weak missions of our Canadian Church by grants of Bibles, Prayer Books and Hymn Books, is doing a splendid work and is a valuable aid to the people and clergy.

Archbishop Owen, Primate, writes; "the Society is worthy of the support of all our Church people and I would ask their co-operation."

The work of the society depends on the money which is given them, and they can only work as they have means.

Twenty-one Dioceses received grants last year and the Society is faced with ever-increasing appeals for Prayer Books, Bibles and Lectern Bibles, which they are eager to supply.

ST. JOHN'S CHURCH (NORWAY)

November, 1934.

Dear Sir or Madam:

St. John's Church (Norway) is faced with a serious situation. The revenue to support the Church in its services and activities is not sufficient to cover the expenses entailed.

The regular attendance is greater than it ever was—the various organizations within the Church are all raising their fair share of contributions—the open offertories each Sunday are fairly good, but they do not appear to be commensurate with the relative size of the congregation.

The principal cause of the present financial deficiency is the uncertainty, irregularity and the leave-it-to-chance nature of the open offertories. The Church needs a regular weekly income just as the average family needs the weekly pay envelope.

Experience proves that subscription by the weekly envelope system is the only reliable method of providing for the needs of the Church in the Parish and for the extra-Parochial purposes. It frees the Church from being dependent upon Church attendance alone. Rain or shine, winter or summer, the Church's expenses go on. The open offertory is not an adequate or dependable source of Church income.

The situation is acute and the Advisory Board has found it necessary to present the matter to

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Baptisms

November 4th—Yvonne Lillian Wilkinson, Irene May Rose, Joan Marie Rose, Herbert Edgar Rose.
 November 11th—Audrey Helen Lee, Donna Jean Weston, Joan Marilyn Paterson.
 November 16th—Earl Howard Wynne, Eleanor Marion Wynne, Thomas Harold Wynne, Agnes Betty Wynne, Gordon Kenneth Wynne, Margaret Mary Turner, Gordon Alexander Turner.
 November 17th—Jean Close.
 November 18th—Donald Edward Ingram, John Alexander Trumble, Violet Marguerite David, Joyce Elizabeth McDonald, Stuart Knight Graham.
 November 25th—Lois Valerie Ann Brennen, Barbara Diane Brennen, Barbara Ann Robson, Shirley Iona Moore, Lois Ethel Margaret Moore, Doreen May Peterson, Kenneth Robert Hargreaves, Patricia Ann Titmas, Joan Ann Bass, Judith Adrienne Brown, Joan Adele Brown.

Marriages

November 3rd—Victor Myra Anderson and Marjorie Evelyn McEachern.
 November 8th—William Furniss Mitchell and Dorothy Humphries.
 November 17th—Carman Willet Thompson and Nellie May Reid.
 November 24th—Howard Sydney Roden and Florence Audrey France.
 November 24th—Robert William Guthrie and Thelma Gladys Carter.
 November 24th—Harold Currie McLean and Ethel Violet Fligg.
 November 30th—William Noble and Marjory Maxine Snider.

Burials

Nov. 3—Kenneth Jennings 10 months
 Nov. 5—John Allan Morgan 75 years
 Nov. 6—Clara Jane Hasler 68 years
 Nov. 9—William Walsh 49 years
 Nov. 12—William Edward Walker 49 years
 Nov. 13—Crissie Glands 46 years
 Nov. 14—Katie Belle Gallagher 50 years
 Nov. 14—William John Farmery 64 years
 Nov. 19—James Henry White 52 years
 Nov. 22—Mary Elizabeth Hope 58 years
 Nov. 24—Benjamin Bailey 74 years
 Nov. 26—Norman Edward Murton 53 years
 Total interments in Cemetery for month..... 84

WARDEN'S REPORT, NOVEMBER 30, 1934

Receipts

8 a.m. Communion	\$ 9.59
Envelopes	228.79
Open	270.34
Missions	75.93
Missions—Special Appeal	13.74
Envelope Campaign	90.50
Sunday School—Indian Child	45.00
Estate of Elvina L. Denne	344.34
Tennis Club	150.00
Bowling	52.04
Organ	2.00
	\$1282.27

Disbursements

Stipend and Salaries	\$444.99
Gas, Electric and Phone	39.75
Coal, etc.	59.95
Printing	55.34
Bowling—New Pins	9.00
	\$609.03

PARISH HOUSE BUILDING FUND

To balance at October 31st.	\$235.60
Rentals	29.00
By repairs to Auditorium floor \$ 20.95	
By Balance	243.65
	\$264.60 \$264.60

SERVICES ON CHRISTMAS DAY

Holy Communion will be celebrated on Christmas Day at 6, 7, 8, 9 and 10.30 a.m.
 There will be a Watch Night Service on New Year's Eve at 11.30, and a celebration of the Holy Communion on New Year's Day at 10.30 a.m.

NOTES

Archbishop Owen Primate, will be present for Confirmation on Thursday, December 20th.
 The newly Confirmed will make their first Communion on Christmas Day.
 Archdeacon Fotheringham was the guest of the Ottawa City Clerical Guild at their October meeting. In addition to bringing a greeting to the Clergy from Trinity College, the Archdeacon pleaded for a wider fellowship within the Church, the tendency always being towards Parochial or Diocesan Christianity.
 White Gift Sunday in the Church School will be held on Sunday, December 16th, when the scholars will be asked to bring gifts of groceries, tinned goods, vegetables or money to defray the cost of the Christmas baskets.

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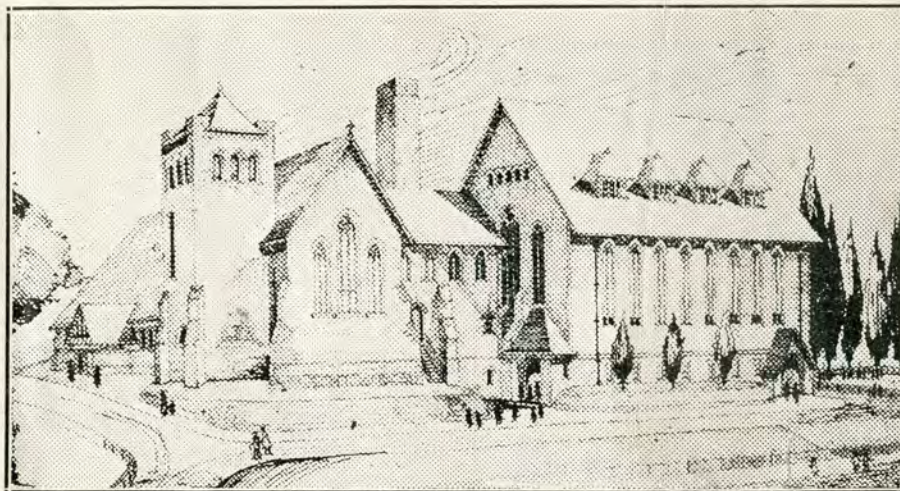
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HOLY BAPTISM:—Every Sunday at 4 p.m.

CHURCHING:—After Baptism or by appointment.

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

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

SUNDAY SCHOOL:—Sunday at 3 p.m.

The Church is open daily for private prayer, rest and meditation.

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St. John's Parish Monthly

Editor—THE RECTOR

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

Volume 13

MAY, 1935

No. 151

Rector's Letter

The Rectory,
May, 1935.

Dear Brethren:

Easter has come and gone and been celebrated with all the customary usage which the great Festival, with all its human and eternal implications, involves.

God grant that we may rise to newness of life, otherwise the keeping of the Festival may have been meaningless to us.

The great event of this month is the Silver Jubilee of King George the Fifth and his gracious consort, Queen Mary. Before this is in print we shall have celebrated that event with all the pomp and ceremony that is befitting to the occasion. Of course, the great centre of the celebration will be in London, but in every quarter of the world due observance will be made.

We doubt if ever there was a king who performed his kingly duties with more ability, and certainly there never was one who filled a greater place in the hearts of his peoples.

The kingly office is not one to be desired—at least the responsibilities are so great as to make one hesitate to assume the office. To live ever in the public gaze, to be the servant of the public, to realize the importance of every movement made, every decision given, to try to crystalize every public movement for good, to lead in overcoming all the obstacles which impede human progress, to support the right and to redress the wrongs; these are some of the kingly duties which the office implies. And certainly one must agree that our beloved Sovereign has manfully endeavoured to uphold and fulfill them all. And in this he has been ably supported by his gracious wife, Queen Mary. If one only knew how much public men are influenced by their wives we would be much surprised, and the Queen has certainly filled her part and filled it well.

If the motto of the Prince of Wales is, "I serve", then surely it is good training for the office of King, for service must surely be the duty of a King.

While the Monarch is supposed to be outside all political parties, yet his influence must be felt

by all, and though political parties come and go, yet the Kingly office goes on just the same.

We think King George has endeared himself to the people by his intense application to duty, by his absolute strictness of life and conduct, by his devotion to his family, by his sincere sympathy with the people in all their sorrows and by his desire to share with the public in everything that concerns the common good.

It is not without notice that in these days of transition, while other nations have changed their form of government—and some 24 monarchs have given place to elected representatives of the people—yet the throne of Great Britain stands secure. Recently a great public statesman, Stanley Baldwin, said that it was the throne that kept our Empire intact and that if monarchy were overthrown our Great Empire would soon disintegrate and disappear.

Surely our prayers have been heard and the Church must keep on praying for the Royal Family and the people fervently singing, "God Save The King."

Think of all the quarters of the world where people of all classes and creeds and colours unite in this thanksgiving to God for the preservation of the King and earnestly pray for a blessing on him. He is King of Great Britain and that greatness comes because the Kingdom is founded on righteousness.

We have our part to play in upholding that Kingdom in running our part in the great relay race of life and handing on the torch to others. It is our life, our character, our conduct that will call down God's blessings and preserve the Empire.

The twenty-five years that his Majesty has reigned have been the most important twenty-five years in history. It embraces the period of the Great War, the most momentous time in history. It is the greatest period of invention that ever has been, if we stop to think of the great advances in scientific knowledge, in machine, in surgery, of the great discoveries of radio, wireless telegraphy and telephony, of air ships, of submarines, of machinery, of the great advances made for material comfort for all classes. Indeed, may we not feel thankful for being alive at this present time.

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Despite the period of depression through which we are passing, which will ultimately lead to great good and to a better world, we can all heartily echo the words of the National Anthem, "Send him victorious, happy and glorious, long to reign over us, God save the King."

Ever your friend and Rector,
W. L. BAYNES-REED.

EASTER DAY

The Services on Easter Day were well attended and while we did not reach the 1500 Communicant mark estimated by the Rector, yet we passed all records when we recorded 1384 people who made their Communion.

Easter was late this year and the day a glorious one. All nature seemed attuned with the Festival. The Choir were in good form and the music well rendered. The Archdeacon preached at both Services and his message was a powerful one on each occasion. Canon Baynes-Reed celebrated the Holy Communion five times and baptized five children in the afternoon. Rev. F. E. Farncomb and Archdeacon Fotheringham assisted at the Communion Services.

The attendance at all Services was as follows:

6 a.m. Communicants	113
7 a.m. Communicants	395
8 a.m. Communicants	423
9 a.m. Communicants	166
11 a.m. Communicants	287

Total Communicants 1384

11 a.m. Congregation	857
3 p.m. Children's Service in Church	526
3 p.m. Children's Service in Parish Hall	400
4 p.m. Children Baptized	5
7 p.m. Evening Congregation	526

This represents a large number of people who listened to the story of the Resurrection and all that it involves in human life.

A number of people were not able to be accommodated at the Morning Service.

Bishop Beverley, our new Suffragan Bishop, will be with us for Confirmation on Sunday evening, May 26th.

The Synod of the Diocese will open the session at St. James' Parish House on Tuesday, May 14th.

The visiting clergy for the month of April were: Rev. H. A. Ben Oliel, Rev. H. P. Charters, Rev. N. Clarke Wallace, Rev. T. P. Crosthwait, Rev. Rural Dean Hartley, Rev. John Bushell, Rev. F. J. Nicholson and Rev. C. R. Tyner, of Kansas City, Missouri.



A.Y.P.A. NOTES

Once a year, the A.Y.P.A. hold an Oratorical Contest. April the 9th was the date set for this year, and we had six speakers appear in the Parish Hall Auditorium. The subjects were well chosen and the speakers made excellent delivery

on their various topics.

Strange as it may seem, the girls of the A.Y.P.A. seem more inclined to public speaking than the boys. Five out of the six speakers were girls, and a girl won the contest which automatically elected her to speak for St. John's (Norway) A.Y.P.A. at the Local Council Oratorical Contest on the following evening.

On Tuesday in Holy Week, the A.Y.P.A. attended Church in a body and the members made a good showing marching in together to the front rows of the Church.

The executive body, on behalf of the A.Y.P.A., extend their thanks and appreciation to the congregation for their support of the Spring play, "Yours Truly Willie."

The A.Y.P.A. is entering into the last month of their activities for this season, and look back with the assurance that the A.Y.P.A. has fulfilled its aims in every respect in the past eight months.

PARISH ASSOCIATION

This will be our last call to the "Luncheon". Hope you haven't forgotten the date, Tuesday, May 14th. Mrs. Stratton, who has convened it so many times, is again taking charge and Mrs. Oetiker is looking after the entertainment. As usual, the ladies of the Parish Association are taking part in it, so we promise you a good laugh if nothing else. We are going to start at one o'clock sharp, so come along and bring your friends.

On Monday afternoon, May 27th, the girls of the Ecclesia Girls' Bible Class, who have taken over the Fancy Work Booth, are holding a demonstration in the Parish Hall. This demonstration is going to be put on by Brown's Bread. It is free, and a cup of tea will be served. Come and help the girls; if they get 150 people, they get a certain sum of money.

Mrs. Coultas, of 117 Hollywood Crescent, is holding a Home Cooking Sale on Saturday, June 1st, in aid of the Ice Cream Booth, and would like as many as possible to go. A Tea will be held at the home of Mrs. M. Dunham, 182 Kingston Road, on Thursday, June 6th, from 3.00 to 5.30, and 7.30 to 10.00 o'clock. A charge of 25 cents; proceeds are for the Chancel Guild and the Fancy Work Booth. A welcome is extended to everyone.

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AFTERNOON BRANCH W.A.

We offer our apologies for the omittance of an important event which took place at the March Business Meeting. This was the presentation of a Bible by Canon Baynes-Reed, which will be used by some Mission Church to be chosen later. This is in honour of five of our members who have retired from office and whose names will be inscribed in the Bible. These members are: Mrs. Bailey, Mrs. Turff, Mrs. Gascoigne, Mrs. Punchard and Mrs. Cartledge. Mrs. Jackes, from the Diocesan Board, was present and brought the Bible to show us.

The meetings of the Annual W.A. last week, held at St. Anne's Church, were well attended by our members. The Corporate Communion Service at St. James' Cathedral, on the Thursday morning was a most inspiring and impressive Service. If more of our women of the Church attended one of those Services, it would inspire them to join the W.A. group. Six of our ladies were in the special choir.

We were so pleased to notice that our loved President, Mrs. Southgate, was able to attend Communion, Easter morning.

It is with regret that we have to report Mrs. Chandler is giving up the flower convenership as she is moving from the district. Mrs. Gascoigne has kindly consented to fill this vacancy.

EVENING BRANCH W.A.

The Evening Branch of the W.A. are meeting again at their regular time, Wednesday, at 8 p.m. We will be glad to welcome new members.

We would like to thank all those members who so regularly attended the Wednesday evening services during Lent.

ST JOHN'S (NORWAY) CHOIR

Falling almost as late as it is possible for Easter Day to do, Sunday, April 21st saw a huge concourse of people throughout the day at St. John's. Viewing the crowd leaving the Church at 8 o'clock, mingling with an equal number awaiting admission, and this happening again at 9 o'clock, and for the 11 o'clock Service, all available accommodation being taken long beforehand, afforded an interesting sight and a most gratifying experience to everyone, recording, or, to be more vehement, avering the undoubted popularity of our Church. Bearing in mind the responsibility that the musical portion of our Festival Service should be commensurate with the dignity of the occasion, much work of a pleasant nature, however, had been gone through and for the first time in Canada the Communion Service, composed by W. T. Richards, was rendered in St. John's

(Norway). This Service was sent out to us by the composer, who is organist of St. Mary's, Burry Port, Wales, of whose choir Mr. Jones was a member before coming to Canada, and the setting was originally composed for a Festival held at All Saints, Llanelly. For the Evening Service, Walmsley's "Magnificat" and Nunc "Dimittis," a recent addition to our library of music, was given, whilst the anthems for the day were Wesley's "Blessed be the God and Father", and "O Give Thanks," by Goss.

As in all things that are worth while, attention and work are necessary to their accomplishment; so, with regard to our music, our usual practice evening and extra evenings were given over to the pleasant task of contributing our best endeavours to making our Easter-tide Service worthy of this happy and glorious Festival and sustain the traditions associated with St. John's and the Choir.

THE MOTHER'S UNION

The Mother's Union held their monthly meeting in the Ladies' Parlour on Thursday, April 25th, with a large number of members and prospective members present. The meeting opened with the singing of Hymn No. 759, followed by the Litany.

The President gave a most inspiring address on the sixth word from the Cross, "It is Finished." Letters and Easter Greetings from our English links were read and distributed. The meeting closed with the singing of Hymn No. 521 and special prayers for our sick and absentee members.

Next month we are holding an admission service.

On Friday, some of us attended the Annual Meeting of the Diocese, held in St. James Parish Hall. Reports from all branches were given and officers returned by acclamation.

The final meeting will be held at St. James', on May 30th, when we are to be addressed by Archbishop Owen. It is hoped that the members will make a special effort to be present.

MOTHER'S SOCIETY

The Mother's Society held three well attended meetings in April.

On April 4th, Miss Shotter spoke to us of the first two words from the Cross, telling how, even in His great pain, Jesus was thinking of others.

On April 11th, the address was on the fifth and sixth words from the Cross, "I Thirst", and "Into Thy Hands," showing that Jesus knows what human suffering means, and also how to relieve it by leaving everything in God's Hands.

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Evenings by Appointment

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