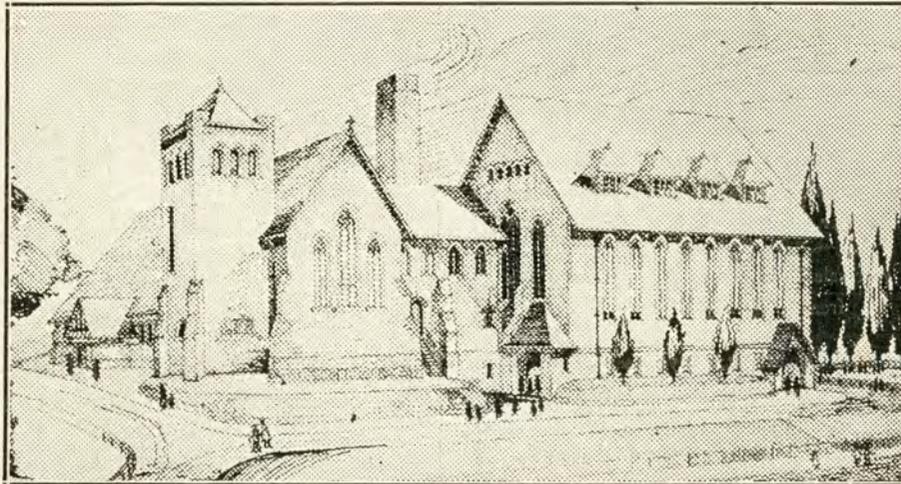


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Assistant Secretary, Sydney Peters, 14 Mendel Avenue.



Church of St. John the Baptist (Norway) Kingston Road and Woodbine Avenue.

SerVICES:

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

HOLY BAPTISM—Every Sunday at 4 p.m.

CHURCHING—After Baptism or by appointment.

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

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

SUNDAY SCHOOL—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

Volume 16

APRIL, 1938

No. 186

Rector's Letter

St. John's Rectory,
Holy Week, 1938.

Dear Brethren:

Once again we are called on to observe Holy Week and Easter, when we commemorate the events of our Lord's last days on earth, go with Him to Calvary as witnesses of what it cost the Son of God to suffer and die for the sins of the world, and rejoice at His glorious resurrection on Easter Day—the pledge and guarantee of our own resurrection.

The old motto still is true: "No Cross, no Crown." It is only as we enter into His sufferings that we can share the Easter joy. I plead with you to keep this week free that we may be with Him at Calvary.

The Apostle, Mathias, was chosen that he, with the other Apostles, might be a witness to His resurrection.

Christ calls on each one of us likewise to be "a witness to His resurrection" by our presence at His altar on Easter Day. Don't let us fail Him. Our services are so arranged as to give everyone an opportunity of making His communion. I trust there will be no absentees.

That the real joy of Easter may be yours, and that Christ may dwell in your hearts by faith, is the sincere wish of your friend and Rector.

W. L. BAYNES-REED.

An envelope is enclosed for your Easter offering which we hope will be a generous one as funds are urgently needed.

T. W. TURFF,
F. P. WHITEHOUSE,
Churchwardens.

THE CHURCH SCHOOL CONCERTS

The Church School Concerts will be held this year on Thursday and Friday, April 21st and 22nd, commencing sharp at 8.00 p.m.

The Committee are presenting a varied entertainment, in which our Church School pupils from Kindergarten to the Ecclesia Girls' Bible Class are taking part.

The little tots have another wonderful performance to present this year, and as this is to open the Concert, it will be well to be on time, or some of the remarkable talent displayed by these babies will be missed.

Vocal and instrumental numbers, an Old English Country Green scene, a Toyshop by Miss Shotter's Catechism Class, an amusing play by the Junior Boys' Bible Class, a short play by the Ecclesia Girls, as well as other items, will ensure a full evening's enjoyment.

Mrs. Saxon, the convener, and her committee, will greatly appreciate the co-operation of the organizations of the Church in making these concerts outstanding events for the children, and showing their interest in our Church Schools by their attendance.

Tickets can be obtained from the heads of organizations listed on the front page of the Parish Magazine, or from Mrs. Saxon or from Church School pupils.

SERVICES IN HOLY WEEK

Monday, 4 p.m.—Children's Lantern Service.
Monday, 8 p.m.—Rev. H. P. Charters, Rector St. Cyprian's.
Tuesday, 8 p.m.—Rev. Allan Johnson, St. Matthew's.
Wednesday, 8 p.m.—Rev. Dr. English, St. Aidan's.
Thursday, 2.30 p.m.—Lantern Service.
Thursday, 8 p.m.—Rev. John Bushell, Chaplain Service.
Good Friday, 10.30 a.m.—Rev. Morris Kaminsky, Nathanael Institute.
Good Friday, 2.30 p.m.—Lantern Service.
Good Friday, 8.00 p.m.—Rev. Jas. A. Robinson, St. Philip's Church.

Easter Day

6, 7, 8 and 9 a.m. Holy Communion
11 a.m. Matins and Holy Communion

Preacher:

VEN. ARCHDEACON FOTHERINGHAM

3 p.m. Children's Service
4 p.m. Baptisms
7 p.m. Evensong

Preacher:

VEN. ARCHDEACON FOTHERINGHAM

"And note that every parishioner shall communicate, at the least, three times in the year, of which Easter to be one. And every parishioner shall contribute regularly of his substance to the maintenance of the worship of God, according as God shall prosper him."—Prayer Book Rubric.

Please see that the Children's Lenten Mission Boxes are returned at the Children's Service on Easter Day.

Flowers for Easter Decoration are asked for and may be sent on Saturday morning.

A Class in preparation for Confirmation is held each Thursday at 8 p.m. in the Church. Confirmation will take place on May 27th.

Holy Communion on Easter Monday and Tuesday at 10.30 a.m.

CHURCH SCHOOL PICNIC

It has been decided to hold our Church School Picnic on Tuesday, June 28th, in Kew Gardens. We will have the exclusive use of the playgrounds and the athletic field for our games and races in the afternoon.

Let us make it a congregational affair and everyone come and have tea in the park. We will go about 1.00 o'clock. A splendid programme of sports will be provided. Let everybody come!

The Rector entertained the East Toronto Deanery in March. Mrs. Pimm kindly arranged the lunch and desires to thank the ladies who contributed to it.

PARISH ASSOCIATION

The two meetings of March have been held, with a splendid attendance. We are anxious for new members, so won't some of the ladies of the congregation come and join us on the second and fourth Mondays of the month?

The Annual Court Whist is to be held on April 28th under the convenership of Mrs. W. Thompson. She hopes to see you all there. It is to be held in the Parish Hall in the afternoon. Tea will be served and good prizes will be given.

On April 30th, Mrs. Liddiard is holding a home-cooking sale at her home, 50 Elmer Avenue.

On May 12th, our Annual Spring Luncheon. This is an event looked forward to by all.

The ladies of the P.A. are putting on a play—something really good. There will be lots of fun. Mrs. Hutchings is looking after the entertainment so we are assured of something good.

We are sorry that the Rector has not been well. We hope that he will soon be back to his usual good health.

MOTHERS' UNION

The monthly meeting of the Mothers' Union was held in the Ladies' Parlour on March 24th with the President in the chair and fifty-three members present.

The meeting opened with the singing of Hymn No. 138, followed by prayers and the Litany. The lesson read by Mrs. Bonner was taken from the 1st chapter of the Gospel of St. Luke. Letters were read from two of our linked branches, Pt. Antonio, Jamaica, and Copnor, England. Mrs. R. A. Robinson, our Diocesan President, was the guest speaker. She gave a most inspiring address on "The Annunciation of the Blessed Virgin Mary": "Hail, thou that are highly favoured, the Lord is with thee; blessed art thou among women." Her consideration, unselfishness and thought for others, her submission to the will of God, and obedience.

Miss Shotter moved a vote of thanks to the speaker. The meeting came to a close with the singing of Hymn No. 521, followed by special prayers for missions, the sick, the unemployed, our Parish, our homes and peace.

Mrs. Robinson pronounced the Benediction.

We wish to take this opportunity to thank members who so kindly donated the refreshments.

Mothering Sunday (March 27th) was observed in the Church by Corporate Communion, special prayers, and hymns.

The Annual Service of Corporate Communion and Chain of Prayer was held in St. James' Cathedral on Friday, March 25th. This service is one of the happiest events of our Mothers' Union

ST. JOHN'S (NORWAY) A.Y.P.A.

PRESENTS

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year. The Mothers' Union Chaplain, Rev. A. Briarley Browne, addressed us from the 24th chapter of the Gospel of St. Luke. Clergy officiating were Bishop Broughall (Bishop of Niagara), Dean Riley, Rev. R. Seaborn, and our Chaplain.

Hymns No. 201, "Praise we the Lord This Day"; No. 202, "The God Whom Earth, and Sea, and Sky"; No. 516, "Praise to the Holiest in the Height", were sung. St. John's took the period from 10-10.30 a.m. in the Chain of Prayer.

THE CHOIR

Looking back over this Lenten season which once again is drawing to a close, the members of this organization can surely be congratulated on their splendid record in attending the many services. Their loyalty can always be relied on. The greatest festival in the Church calendar will soon be with us and your choir are very busy rehearsing special music for that great day to which we are all looking forward, as we are aware how our efforts are so appreciated.

May I take this opportunity of extending a hearty invitation to anyone who is desirous of joining this choir to interview our choirmaster. We are sadly in need of tenors and to those who are interested they can be assured that their time will be well spent.

It is with pleasure that we are able to report that Mr. Lythe, one of our faithful members who has been so ill, is well on the road to recovery and we are looking forward to the time when he will be back with us again.

A pierrot troupe has been definitely formed and we are busy practicing with the intention of putting on a concert soon after Easter. This, I am sure, will be an entertainment worth attending. As in the past we are hoping for the co-operation and support of the congregation.

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MOTHERS' SOCIETY

This is the Lenten season and we have been very fortunate in having a number of guest speakers during March. At our meeting on March 3rd we had Mr. Durnford. Real life stories are always interesting and Mr. Durnford's story of his life and how God had, after many years, answered his prayers, was enjoyed very much indeed by the members present.

On March 10th we had Miss Morton, Head of the Mildmay Institute, a branch of the Deaconess House, who spoke to us on Light. God is Light. We may all be Light Bearers, witnessing for God in whatever is given us to do.

On March 17th a number of our members attended Communion Service in Church at 10.30 a.m. and afterwards went into the Parish Hall where a fish and chip lunch was served at 1 p.m. Thirty-seven members sat down to lunch. The Rector was with us and complimented the Mothers' Society on their work.

At our meeting at 2.30 p.m. we had our regular speaker, Miss Shotter, who told us of incidents in the life of St. Patrick, and read for us an old hymn: "The Breast Plate of St. Patrick," taken from an old Irish Hymn Book.

March 24th was Mothers' Union, when Mrs. Robinson was the guest speaker.

On March 31st we had a speaker who last visited us twelve years ago, and whom we hope to have more often in the future, Miss Isabel Jones, the Superintendent of Clarkwood, where such splendid work is done for the blind. Miss Jones spoke to us of God, the great "I Am," who said "I am the Good Shepherd, I am the Bread of Life, and although I am the King of Glory, I am the Servant of the Poor. I give victory over all; over pain, suffering, hatred and death."

ST. JOHN'S (NORWAY) TENNIS CLUB

The tennis season will be officially opened on Saturday afternoon, April 23rd. Last year's members will be receiving notice and membership application forms through the mail. Prospective members should communicate with Bruce Clark at 39 Glenmore Road, HO. 9690.

The visiting clergy in March were Rev. H. C. Cox, Canon Woodcock, Provost Cosgrave, Dr. McEltheran, Rev. R. L. Seaborn, H. R. Howden, E. A. Slein, W. L. Wright and C. F. Pashler.

Three pairs of crutches belonging to the Church are missing. If those to whom they were lent are finished with them we would be glad to have them returned so that they may be used elsewhere.

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DEATHS IN THE PARISH

Mrs. Edith Ella Higgerson, wife of John H. Higgerson, 119 Oakcrest Avenue, died in the General Hospital after a long illness bravely and patiently borne. She was a member of the Parish Association.

Mrs. Jane Coates, widow of Thos. Coates, 4 Ashland Avenue, died after a long illness, aged 77 years. The interment was at Park Lawn Cemetery.

Edward Maddocks, a retired civil service employee residing at 47 Bowmore Road, died, aged 58 years. The interment was at the Necropolis.

Mrs. Violet Nina Peirce, 581 Woodbine Avenue, died at the Toronto General Hospital after a brief illness, aged 56 years. Her husband was killed in the Great War.

Albert Francis Freeman, 168 Spadina Avenue, died of apoplexy, aged 80 years.

Barbara Ann, infant daughter of W. J. Davis, 211 West Avenue, died, aged 7 months.

Alice Amelia Brown, widow of the late John T. Brown, 109 Douglas Drive, died, aged 74 years.

Mrs. Maud Storcks, wife of Walter Storcks, 598 Woodbine Avenue, died of cerebral haemorrhage, aged 52 years.

Mrs. Florence Amelia Milner, wife of John W. Milner, 119 Waverley Road, died following a stroke. She was a faithful worshipper for many years.

Henry Schinalnicoff, 222 Wineva Avenue, died of coronary thrombosis, aged 77 years.

John Ashdown Griggs, who served overseas, died after a long illness, aged 42 years. He resided at 50 Hammersmith Avenue.

Charles Carter, 28 Kingsmount Park Road, an employee of the Consumer Gas Co., died after a brief illness, aged 66 years.

Charles Pharoah, son of Henry Pharoah, 89 Kenilworth Avenue, died of general carcinoma, aged 17 years. His knee was injured at play a year ago.

To all who mourn the loss of dear ones we extend our sincerest sympathy.

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ST. JOHN'S LAWN BOWLING CLUB



Spring is here! Lawn bowlers have said good bye to the lethargy of Winter and are eagerly looking forward to a date next month when greens will be officially opened.

Golfers are out on the course pivoting and divoting (Spring ploughing) and saying things they ought not say.

Paterfamilias is pottering about the garden, ostensibly working (housecleaning is on).

The Annual General Meeting and Election of Officers was held last month. The officials elected for the 1938 season were: Hon. President, Canon W. L. Baynes-Reed, D.S.O.; President, J. McAdam; Vice-President, A. J. Thompson; Secretary, B. A. Smith; Treasurer, S. Jameson; Executive, S. Altass, L. Wilcox, J. Ogilvie, A. Graham; Games Committee, J. Ogilvie, H. Spindloe, J. Underhill, R. Conover; Grounds Committee, H. Mort, A. Graham, W. E. Johnston; Auditors, W. Shier, S. Altass; Representatives to O.B.A., B. A. Smith, J. Ogilvie.

The bowling green needs renovation and repairs. For this, funds have to be raised. A Grand Euchre will be held in the Parish Hall on Monday, April 18th, at 8.15 p.m. Tickets 25c. There will be quite an array of valuable prizes, including two half-tons of coal, and several lucky draws such as lady's hair wave, etc. Tickets may be had by telephoning the Secretary, HO. 3621.

Activities in the Indoor Bowling section were brought to a close on March 29th when the team play-offs were staged. The "Orange" team (No. 1) lived up to their number reputation by defeating the No. 4 "Banana" sextette who put up a wonderful battle but couldn't just make the grade.

Final analysis:—1st team prize — "Oranges", A. B. Cook, F. Dames, J. Foster, H. Sloane, W. G. Cabc, R. Clegg (Capt.); 2nd team prize, "Bananas"—R. Adams, H. Palen, W. Kenderdine, H. Bellisle, T. Kenderdine, J. McAdam (Capt.). The following "fruits" were canned and labelled according to their standing, viz: "Apples", 3; "Peaches", 4; "Lemons", 5; "Plums", 6.

Individual first prize—H. Palen, 817, 3 games (flat); second, W. Shier, 885, 3 games (handicap); first high single (flat), J. McAdam, 355; second high single (handicap), W. G. Cabc, 337.

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THE ECCLESIA GIRLS' BIBLE CLASS

On looking through our class records from January, 1935, to December, 1937, we find that forty of our girls have volunteered to teach in the Sunday School. This means a great deal to us and we feel that this alone fully justifies our existence as a Bible Class.

Our recent lessons on Church History and Church Furnishings have been most interesting and instructive, and we learn a great deal from the questions asked by the girls at the end of the lessons.

The girls are taking their share again in the Church School Concerts, in which they are presenting a short play.

We are looking forward to our Annual Mother and Daughter Banquet next month before we close our activities for the Summer months.

At the Annual Bazaar the girls are taking charge of the Fish Pond and hope to make as good a success of this as they have done with the other booths they have taken in hand. The convener is Miss Lorraine Arrowsmith and we wish her every success.

WARDEN'S REPORT—MARCH 31, 1938

Receipts

8 a.m. Communion	\$ 43.30
Envelopes	231.50
Open	245.90
Missions	91.40
Alms Boxes	22.25
Cemetery Board	1000.00
Rents	91.50
Bowling	50.39

\$1776.24

Disbursements

Stipends and Salaries	\$444.99
Coal	126.21
Gas, Electric and Phone	39.98
Books and Printing	29.40
Insurance	17.50

Repairs, etc.	254.37
	\$912.45

NOTES

Mr. Chas. Rumley, Sr., Mr. Fred Sargent, the florist, and Mr. M. Dunham each gave a blood transfusion to Mrs. Myra Marvyn, Waverley Road, on March 27th, March 30th and April 1st. We are sorry to say she passed away April 4th.

We are sorry to hear our Rector is on the sick list with an infection in his leg. We all wish him speedy recovery.

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The Easter Communion By the Rev. A. G. Hebert, S.S.M.



THE REV.
A. G. HEBERT, S.S.M.

IT is the Church's rule that we should all receive Communion at Easter. The reason is that Easter stands in a quite central place in the Church's year, as the commemoration of our redemption. To the Jew, the Passover was the annual memorial of the redemption of Israel out of Egypt; and Easter is the Christian Passover: "CHRIST our Passover is sacrificed for us."

If there is one text which seems more than any other to sum up in itself the meaning of Easter, it is the words which stand at the beginning of the Easter Epistle: "If ye then be risen with CHRIST. . . Ye are dead, and your life is hid with CHRIST in GOD." It is not merely that CHRIST is risen for us, as our Saviour; it is that we also share in His Resurrection, for we are "risen with CHRIST." But what does this mean? How can we express the meaning in simple words that we can grasp and make our own?

Let us look first at the connection of Easter with the Sacrament of Baptism. For the adult convert in the ancient Church, or in the Mission Field to-day, Baptism meant (and means) a decisive break with the old heathen life, a cutting-away of old bonds and associations, which in many cases might quite well be described as a "dying" and a "rising again": a dying to the old heathen life, and a rising again to the new life in the Christian fellowship. And more important than the outward change in social relations was (and is) the inward change, expressed in the renunciation of the devil and all his works, the renunciation of the life of self-pleasing, and the entry on the new life "in CHRIST," the new life of obedience to GOD, whose service is perfect freedom.

We have all been baptized, and have renounced the devil and all his works, and have been made "members of CHRIST." But it is in many ways more difficult for us who live in a nominally

Christian country, than for those who live in countries where the Church is sharply distinct from the surrounding heathenism, to attach a real meaning to these solemn phrases. It is hypocrisy to use such phrases to describe a lax and worldly Churchmanship, or a religion that is a mere round of devotional duties.

Just for this reason, the Church does not allow us to keep the Easter Festival till she has conducted us through Lent and Passiontide, and made us face the fact of sin in the world and in ourselves. We are shown throughout Lent the resistance of sinful man to CHRIST and His demands; we are shown in Passiontide how men hounded CHRIST to death. And we are compelled to identify ourselves with the sin of mankind, when the words are addressed to us, "O My people, what have I done unto thee, and wherein have I wearied thee? Testify against Me." We are made to pray throughout Lent that we may truly and from our hearts "lament our sins and acknowledge our wretchedness"; we are called upon to fast, to acknowledge the fact that we are guilty and deserve punishment. Yet we are mostly quite decent, good-living people, not accustomed to forging cheques or committing murders. Nevertheless, there is in each of us a root of evil, a self-importance, a pride in the self, which is present all the time, tending to give a wrong direction to our lives, and giving rise to many and various wrong thoughts and words and deeds. And this self-importance is deadly, for it is the setting up of a false god, the self, in place of the true God.

This self-importance is what St. Paul calls "the old man"; it has got to die, that we may rise again with CHRIST. Or rather, CHRIST *has died*, bearing to death in His crucifixion the sin of humanity in which we share; and CHRIST *is risen* from the dead, raising a new humanity to life in His Resurrection. He has done it all for us, that it may be worked out in us.

We enter on the new life by Baptism. In St. Paul's words, we were "buried with Him by Baptism into death." In the words of the Collect for Easter Eve, we were "baptized into the death of Thy Blessed SON our Saviour JESUS CHRIST," and

More Graysmere Experiments By Fedden Tindall

III. LIFE AND DEATH

INFLUENZA was raging in Graysmere. Scarcely a house seemed to be free from the scourge, and in some cases whole families were attacked by it. Dr. Robins was terribly busy, for old Dr. Jenkins was laid up himself, and the only other doctor was barely convalescent. The district nurse had her hands more than full, and Mr. Golding was visiting the sick early and late. Anne dared not risk infection for Baby, but Margaret was here, there, and everywhere, helping wherever she could. Mrs. Gray was in bed, with a trained nurse from London to look after her, so she could not accuse her sister of bringing infection to the house when she went to others less fortunately situated.

Poor little Daisy Field, the cripple, was one of the early victims. Dreading her aunt's sharp tongue, she kept up as long as she could drag herself about. When she finally collapsed and Mrs. Smith realized what was the matter, she announced that she was "scared for herself, being so delicate in constitution." The result was that Daisy was neglected and soon developed pneumonia. Then it was that Doris Jones, brave daughter of Bob, the gaolbird, had a chance of repaying the loyalty that Daisy had shown when so many friends had turned against her.

"I've come to sit up with Daisy to-night, Mrs. Smith," she announced. "Nurse told me how bad she was and that she really ought not to be left alone." As she spoke she hung her coat behind the kitchen door and put on a clean apron.

Mrs. Smith was half inclined to resent the intrusion. "There's no call for it," she began. But Doris was determined.

"Oh, yes, there is. You wouldn't like people to say Daisy wasn't properly looked after, would you? I shall be very quiet and not disturb you."

"As you like then. She's funny in her head to-night, but then Daisy always was a queer one."

A glance told Doris that Daisy was delirious. It was little enough she could do, and she had not much skill or knowledge, but she tried to carry out the orders which Dr. Robins had given her. Somehow his cheery if brusque manner gave her confidence.

"The old aunt's an idiot and only thinks of her own skin. I'm thankful you're keeping an eye on the poor little beggar."

In the days that followed she struggled on bravely, spending every minute she could spare from her own work in tending the sick girl. Often, when she held Daisy up in her arms while she struggled for breath, she prayed desperately for help. She wanted so much to save her friend, and she felt so ignorant, so inadequate. It was a comfort when Mr. Golding came in and, kneeling by the bedside, prayed to the Giver of all health.

"We cannot judge how much she understands," he whispered. "When she is conscious, let me know, so that she can have her Communion."

Very early next morning Daisy lay pitifully weak, but quite sensible.

"Did the Vicar come?" she asked. "I had a fancy that he did and that he talked to God about me."

"Yes," Doris told her. "He said such a beautiful prayer."

"I have a feeling that I am slipping out, and I'm quite ready to go, but it's all so strange, and I'm a coward. Doris, if only I could have my Communion, but I expect he's too busy with all this sickness to spare time to come to me again."

"The Church provides for just such difficult times as this," Mr. Golding explained when Doris saw him.

"Every morning now I reserve the Blessed Sacrament after the early service. Mrs. Brown is near to death and I have just been to her. I am going now to two other sick people and then Daisy shall have her wish."

Doris hesitated, then went on eagerly, "Might I receive with her? I know it may be her last Communion, and we have been such friends. I want Him to help me and give me strength, for if she goes I don't know what I shall do without her."

So the two girls made their Communion together, a final consecration of the friendship that had remained faithful through so many trials and difficulties. The prayer for "this Thy servant," which asked a blessing

upon her and those who ministered to her, seemed to commend them both to the Master's keeping. Doris sat quietly by the bedside for some time after the Vicar had left. She was holding Daisy's hand, knowing that she liked to feel the nearness of the one person who really cared for her. A great inward peace was reflected on the cripple girl's face.

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Doris smiled faintly. "No. God bless you, dear. You'll take His peace into your home with you."

Doris remembered those words of Daisy's all through a very difficult day, when everything seemed to go wrong and her head throbbled and her feet felt like lead. Next morning she was too ill to get up. In



"Doris sat quietly by the bedside"

nursing her friend she had taken the infection herself. It was all over in a few days. Mrs. Jones never thought of sending to tell Mr. Golding and so the service at Daisy's bedside proved to be Doris's last Communion.

It was Margaret Gilbert who had to break the tragic news to Daisy, when she was slowly, painfully struggling back to life. Dr. Robins came and begged her to do it. "I just can't tell the poor kid," he said bluntly. "For pity's sake don't say you funk it too. I have kept my eyes on you lately, so I'm positive you'll know how to do it."

"One can't do much to soften a shock of that kind, but I'll do my best."

Margaret's "best" was to tell the truth simply, and to show her sympathy in voice and manner rather than in actual words.

"I never thought it would be Doris, I thought I'd be the one to go," Daisy said brokenly. Then she told Margaret of that last talk with her friend.

"You have the hardest part, dear, but we will all try to help you."

Margaret went to Daisy immediately after Doris's body had been laid to rest.

"I wish you could have come. I think the service would have comforted you. We said the twenty-third psalm—'The LORD is my Shepherd.'"

"Doris's favourite."

"And after it those beautiful words, 'Rest eternal grant unto her, O LORD, and let light perpetual shine upon her.' The lesson made me think of your last talk together. 'Willing rather to be absent from the body and to be present with the LORD'; do you remember? There is one prayer I think you will like to learn by heart and say very often—the one for those whom we love, but see no longer."

"I used to think we couldn't pray for dead people."

Oh, that limiting of the Master's love! Very simply, Margaret tried to explain the doctrine which the Apostle to the Gentiles set forth in deathless words for all time.

Where There's A Will

Some words to those thinking about Easter Communion

THINGS had been arranged for John and Mary at their first Communion. Seats kept for them, places found in their books, and everything done to help them and prevent them from feeling nervous or self-conscious. But now that is all over. John and Mary are out in life. Somehow they have not kept up their first resolutions about regular Communion; and they think they would like to begin again at Easter. What are they to do?

First, and most important, is the spiritual side. On an earlier page Father Hebert tells us why it is the will of the Church that we should all receive Communion at Easter. And a week is not too long for our preparation. Holy Week brings before us in the most solemn in Poplar.

In after years he delighted to talk of his work there; and to relate how when he first began to visit the people he found it "difficult to explain who I was"; for he had no parish, no church and not even a mission room to which to invite them.

Very soon he hired a small room for meetings and services, and this was the scene of one of his favourite stories. He had announced that Sunday School would be started, and at the appointed time he was sitting waiting for scholars to arrive when "the door opened, a little girl peeped in, and not liking the look of me went out again. Presently she returned, and this time she came in and we had a little talk." Fifty years later, when the work he had founded had grown into a fine church, a parsonage, a Sisters' House, a Mission Hall, and all the appurtenances of a thriving parish, that little girl was chosen to present him with an address of congratulation and gratitude on behalf of those who had entered into his labours. There can be few men who have started such a piece of Church work and fifty years afterwards have taken part in its jubilee.

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But, though it requires attention on both sides, the chalice is easily managed. Rise carefully as soon as the neighbour beyond you has received. Return to your seat, and keep very quiet. After a time, a book of prayers may be useful. Always try to stay—even if the service is long—till the priests have left the altar; but if you have to leave the church, at this or any time, move when others are standing or moving. Never talk in the church porch or till you are well away from the door on coming out. It is well to keep silence on the road going to Communion and for a little while coming out. But on reaching home, even if you are tired, try to be especially polite to others. Remember what you have done during the day and thank God at night.

Where there's a will there's a way. In the Holy Communion our LORD becomes the Way and feeds the will. Beginners need just very simple thoughts, "I belong to God and I want to do what our LORD JESUS CHRIST told me to do. I'll do my best and trust Him to teach me, knowing that He does that for all who come. My will shall make my way."

EASTER OFFERINGS

AMONG the joys and the duties of Easter there is one duty, which should also be a joy, that we lay people ought never to forget. That is, to contribute as generously as our means will allow to our Vicar's (or Rector's) Easter Offering. It is literally an "offering"—not a payment that we are obliged to make, but a free gift prompted only by our natural feelings of gratitude and goodwill towards those friends who devote their time and energy so ungrudgingly to our service. Let us, therefore, give ungrudgingly in return, and if we are prevented by absence from home or by illness from attending our parish church on Easter Day let us send our offerings in advance to one of the churchwardens to be added to the collections on that day.

The churchwardens will no doubt see that papers on the subject are distributed in church not later than Palm Sunday, April 10th; but as the occasion is one on which the clergy are debarred from urging us to generosity our readers will forgive this reminder from

A LAYMAN.

The Children's Best Friend

By the Rev. S. A. Woolward

I SEE a cottage by the roadside in Galilee. Mother is busy at her work as usual, the children are playing about, and at the fireside is an old old woman with snow-white hair, leaning with both hands on the top of her stick, gazing into the fire, and thinking of the long long ago.

One of the children puts a hand upon her knee and says, "Granny!" They all called her so, though she was really Daddy's granny. "Tell us about how you saw the LORD JESUS when you were a little girl."

Then Granny rouses up and says, "Oh, yes, dearie. I shall never forget that first time I saw Him. You know I had always been lame, ever since I was born, and I could not play in the garden with the others, or run about the roads and the fields and pick the flowers.

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"So my brother Samuel took my chair to the garden gate, and dear Mother carried me down and put me in it, and we waited until the people came by—crowds and crowds of people—and in the midst the LORD JESUS and His disciples.



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seers in the Cathedral on Bank Holidays. His courtesy and charm won all hearts; and clergy and laity alike recognized in him a man of God from whom it seemed natural to expect a blessing, and whom it was a privilege to know.

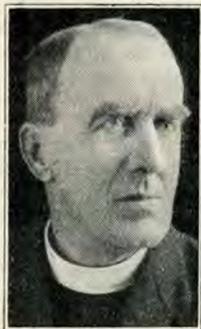
After twelve years at Chester he resigned, thinking the work needed a younger man, and retired to what he called "a modest dwelling" near St. Bartholomew's Hospital where his father had worked and where he delighted to minister.

We may end this sketch with another quotation from the present Bishop of Chester:

"In the last days of his life, Bishop Paget, though conscious, was unable to speak. But those who nursed him were able to distinguish that he was constantly trying to say 'Thank you' to them. That is so characteristic of his whole life. He was always saying 'Thank you' for every kind of thing, seeing in every one all and more than all the goodness and kindness that there was to see, and by seeing it creating it."

Bamburgh Church

By the Rev. G. R. Wilkinson, Vicar of Bamburgh



REV. G. R. WILKINSON
(Jerome)

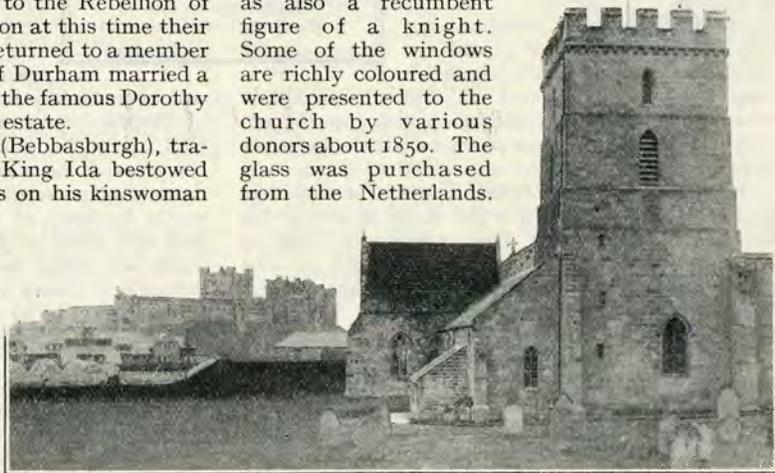
BAMBURGH in the past was one of three strongholds in the ancient kingdom of Northumbria which lay between the Tweed and the Humber. The other two were York and Durham. It is easy to see how valuable must the formidable rock upon which the Castle is built have been in the troublous times of an earlier age. For this reason the government of the day usually contrived to have one of its own nominees as Con-

stable of the Castle. This office seems at one time to have been almost an hereditary one. It was held by the Forsters, an important family in the neighbourhood, for many years up to the Rebellion of 1745. As a result of their action at this time their lands were forfeited, but were returned to a member of the family, when a Bishop of Durham married a Dorothy Forster, kinswoman of the famous Dorothy of that name, and bought the estate.

Bamburgh derives its name (Bebbasburgh), traditionally, from the fact that King Ida bestowed the borough in very early days on his kinswoman Bebb. Seen from the west the castle and the church make a wonderful picture. The church was cruciform when first built in the twelfth century, but two aisles were added, north and south, during the thirteenth. The chancel is particularly striking owing to its unusual length. It is supposed to stand on the site of the Saxon church, and it seems most probable that when the new church was built its chancel should take the place of the ancient building. It was in a shed attached to the north-west end of the Saxon church that St. Aidan, the famous missionary of the North, died on August 31, 651. A window to a former vicar marks the place where this shed with its hallowed memories is believed to have stood.

A feature of the chancel is a very fine reredos, erected during the latter part of last century. On it is depicted the history of the Christian Faith as it concerns the North Country. The chief places are given to St. Aidan and St. Oswald, and a less conspicuous one to St. Paulinus who, we may recall, escorted the Queen Ethelburga back to her home in Kent when Penda, the heathen King of Mercia, invaded Northumbria. As a result of this attack the northern kingdom reverted to heathenism. It was from Iona in Scotland that the Gospel was once more to come to Northumbria. Other famous figures in the early history of northern Christianity represented in the reredos are the Venerable Bede, St. Hilda of Whitby, and St. Cuthbert.

In the chancel are memorials to the Forsters, and some armour supposed to have belonged to a general of that family, as also a recumbent figure of a knight. Some of the windows are richly coloured and were presented to the church by various donors about 1850. The glass was purchased from the Netherlands.



THE CHURCH AND CASTLE

[R. Johnston, Newcastle

There is a curious hagioscope, presumably intended to allow people to see into the chancel from the nave and south aisle, but signally useless for that purpose except for a very few seats. From the chancel a fine view is obtained of the pillars to right and left. The first one on the left is square and of great breadth. A peculiar window has been cut

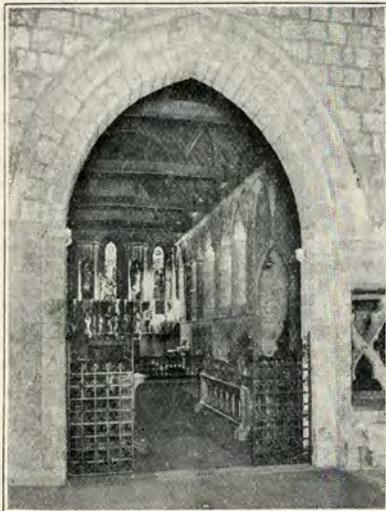
in this masonry. It has been said that a former vicar, hoping to give greater opportunity for hearing the sermon to those sitting in the south aisle and transept, had a section cut out. Later a retired clergyman came to live in the parish and his family pew was in this part of the church. He complained that the preacher used to make his ear ache, and took the first opportunity of putting in the present glass in memory of one of his own family.



GRACE DARLING
(National Portrait Gallery)

Bamburgh venerates her saints, but has also a modern heroine of renown. The spirit of selfless devotion to duty of St. Aidan and St. Oswald shone out in the life of Grace Darling who was a native of Bamburgh. It was just a hundred years ago next September that, to quote *The Times*, "England was stirred by the heroism of Grace Darling's share in the rescue of nine survivors from the wreck of the *Forfarshire*." In the north transept there is the original effigy designed for her tomb, which is in Bamburgh churchyard. It is strange that she is not buried in this tomb but some fifty yards south of it. The tomb stands in a position in which it might be visible to ships at sea. The original effigy of Caen stone weathered so badly that it had to be removed and put in its present position. A new effigy of local stone put on the tomb has successfully withstood the weather conditions of its native place.

Under the chancel is a most interesting crypt with the remains of a stone staircase leading up to the chancel.



THE CHANCEL
(Hagioscope on the right)
(Gibson, Hexham)

In the crypt, which has a beautifully groined roof, there are two chambers, in one of which there was evidently at one time an altar. A piscina is visible on the wall near it. This crypt must have been used for the housing of relics, and no doubt served at one time as

a place of safe keeping for the arm of St. Oswald, which in answer to St. Aidan's prayer never withered in life or death, and also for the head of King Edwin, which is usually shown in pictures of St. Cuthbert.

Among other interesting things in the crypt are many coffin tops, and an old wooden candelabra. On the north wall is a sundial. Tradition says that every year at noon on August 31st, the date of the death of St. Aidan, this dial shows the time of his death, 3 p.m. Actually the sun does not fulfil the tradition, though a lancet window allows of a fairly near approach to the accuracy of it. At one time the crypt was entirely lost, and when rediscovered about 1830 under soil, which had accumulated there, it contained the coffins of members of the Forster family ranged about its walls. These now rest beneath the floor.



GRACE DARLING'S MEMORIAL
(R. Johnston, Newcastle)

In the churchyard there is a gravestone to the memory of a pirate, complete with skull and cross-bones, above which are carved the head and wings of a cherub.



A HYMN FOR PALM SUNDAY

"He set His face steadfastly to go to Jerusalem."

THOU, Who steadfast set Thy face
Toward Jerusalem's wide gate;
Whose all-seeing patient eyes beheld
The destined Cross, the strife, the hate;
Who heard'st, while pressing crowds acclaimed,
Voices afar that scorned and shamed;

Yet, faltering not, rode on to Death
And to a more triumphal day
Than e'er they dreamed who thronged Thy path
And with strewn branches decked Thy way;
Thou CHRIST, Who knew'st the eager hands
That were to twine the thorny strands,

Look on us as we follow now
The shadowed road to Calvary;
Grant us Thy strength Who didst endure
That darkest hour's extremity,
And went triumphantly to win
Thy conquest over Death and Sin.

Kathleen Foyle



The HARP of LIFE

by H. F. WINTER

SYNOPSIS

In the opening chapters we are introduced to THE VICAR of Little Wattlebury and his family of four daughters: DEBORAH, RUTH, DIANA, and ELSIE. Trouble arises when MR. JUDD, the village schoolmaster and organist, has to resign because of intemperance; the Squire's son, DICK MARTIN, is also involved. Elsie goes to London to have her voice trained, and makes friends with MABEL RITCHIE and her brother ARTHUR. She also, quite unexpectedly, meets Mr. Judd, who has obtained a post as organist at a Cinema. Arthur Ritchie shows his disapproval of Elsie's association with Judd.

The story continues—

CHAPTER IX

GOOD NEWS AND BAD

AT eleven o'clock the following morning Elsie made her way to the shop where she and Mabel were accustomed to meet. Mabel was still away from the Academy, and Elsie was not sorry. After Arthur's behaviour the previous night she would have found it difficult to face his sister. She repeatedly reminded herself that Arthur had behaved abominably, that he had been disagreeable and rude, but in her heart she could not help thinking that if Mr. Judd had not waited for them the evening would have ended as pleasantly as it had begun. She strove to repress the thought, which seemed disloyal and unkind, but it recurred, and it was with mixed feelings that on entering the shop she saw Arthur waiting for her. He rose at once and came towards her as she paused on the threshold.

"Please," he said. "Don't go. I must speak to you."

Elsie made no reply, but sat down in the chair he pulled out for her.

"I've come to apologize," Arthur went on. "I behaved like a cad last night. Do you think very badly of me?"

Elsie hesitated. "I did," she said. "It seemed so unlike you. But I am glad you have said you are sorry."

"I don't know what came over me," Arthur admitted frankly. "I'm afraid I took an instinctive dislike to your friend; why, I don't know."

"Because he is the organist at the cinema?"

Arthur frowned. "No. Why shouldn't he play the organ in a cinema? To tell you the truth, Elsie, I had an overwhelming impression that there was something not straight about him."

Elsie looked at him in silence.

"I don't think you understand," she said. "Mr. Judd has had an unhappy life; more unhappy than you or I can imagine. I don't know all his circumstances, but he told me his childhood was wretched. We must make allowances. If we adopt a high-handed attitude and say he isn't good enough for us, it means that he's thrown back on the company of people who aren't good enough for him."

"So you find it necessary to make allowances," commented Arthur shrewdly.

"Yes, and not only for him," replied Elsie with a flash of anger.

"I'm sorry. I seem to keep putting my foot in it." He was silent for a moment, then: "Your family liked him?" he asked unexpectedly.

"Very much. He was very happy at Little Wattlebury, except at times when he was melancholy. He is subject to terrible fits of depression."

"I see," said Arthur. Inwardly he thought that Judd's dramatic air of melancholy was the reason for Elsie's championship of him. Wisely he refrained from saying so.

"How is Mabel to-day?" Elsie asked, after a pause.

"Much better. She will be quite fit by Saturday. You're coming, aren't you?"

"Yes. I was looking forward to it."

"Was? Aren't you looking forward to it now?"

"Yes."

"You are still angry with me, Elsie?"

"No. No, truly I am not. I am looking forward to Saturday very much. I've even bought a new frock for the occasion." She laughed, but not very cheerfully.

Arthur looked at her with puzzled concern. "You don't sound very happy about it," he said. "Don't you like the frock?"

"I love it. But I had no business to buy it. It was sheer extravagance. I thought it over for ages, and I knew if I didn't buy it, I couldn't come to dinner with you; but ever since I've felt ashamed. It's so horrible of me to spend money on myself like that after they have made such sacrifices for me at home. I shouldn't be in London at all if they hadn't, and Daddy can't really afford it."

"But I'm sure your family will understand if you explain why you bought it," said Arthur.

"I know they will. That's why I feel ashamed. They won't mind, but that doesn't make it any less selfish of me."

Arthur sighed. "You worry too much about these things, Elsie," he said gently. "Compared with the big things of life, a new dress can't matter very much one way or the other."

"It can. Daddy always said that it was by settling little problems in the right way that we could learn how to face big ones."

Arthur smiled. "I should like to meet your father," he said.

"I wish you could," said Elsie.

It was only a little later in the same day that tidings were announced in Little Wattlebury that would have delighted Elsie.

Diana, returning to the Vicarage at lunch-time from a round of visits, found the other members of the family with Dick Martin in the drawing-room. There

was a general atmosphere of gaiety for which there was no apparent cause, and even Ruth seemed to have forgotten her low spirits. Diana looked from face to face.

"Whatever has happened?" she asked. She looked at Deborah, but Deborah, though smiling, was gazing at the carpet.

The Vicar cleared his throat. "We have been waiting for you, my dear," he said. "A very great happiness has come to us. Deborah has become engaged to our dear young friend Dick."

"Dick!" cried Diana. "Deborah! How lovely! I'm so glad!" Unable to say more, she flew to her sister and flung her arms around her. Deborah, her eyes shining with happiness, could scarcely find words to reply.

"How lovely to think that we are to have a brother," said Diana, turning to Dick. "I can't tell you how happy I am."

"Not happier than I am," said Dick. "I never thought Deb would ever care for me. She is such worlds above me."

"I certainly am not," said Deborah decidedly. "I'm so ordinary and not clever or anything. I can't think how you could have come to care for me."

"Then I can," put in the Vicar. "I am proud of you, Deborah. Perhaps I should not say it of my own daughter, but I believe you to be admirably fitted to make any man a good wife. As for you, Dick, I have always regarded you almost as a son. It will be a happy day for me when you become so in fact."

"I wish Elsie were here," said Ruth. "We must tell her at once. May I write and break the news, Deb? Or do you want to do it yourself?"

"Of course you may," said Deborah. "You will put it all so much better than I could."

So immediately after lunch Ruth retired to her room to write the letter, while Dick returned home after accepting an invitation to supper.

The afternoon passed quickly and Diana, having laughingly insisted that for once Deborah should be a lady of leisure, went to the kitchen to supervise Bessie, the little maid, in the preparations for supper. She was determined that the meal should be a celebration of the engagement, and Dick had already returned before she managed to tear herself from the kitchen to go and change her frock.

Her toilet was soon made, and as she descended the stairs she could hear the others laughing in the drawing-room. Hurrying across the hall, she opened the door of her father's study and peeped in. The Vicar did not hear her. He was sitting at his desk, gazing fixedly at a letter.

"Come along, Daddy," cried Diana. "This is no time for work. Dick is here and supper is nearly ready."

Her voice faltered over the last words, for the Vicar

had raised his head and she was startled by his strained and harassed expression. Then her thoughts flew to Elsie.

"Daddy, what is it?" she asked. "You have had bad news. Tell me, quickly. It's not—not Elsie, is it?"

The Vicar's expression relaxed. "No, no. Not that," he said.

Diana breathed again. She had hardly known what she feared. "But it is bad news, isn't it?" she asked.

The Vicar folded the letter and put it in his pocket.

"Come, Diana," he said, making an effort to appear cheerful, "we must join the others."

"But, Daddy—"

"Later, my dear. Later."

"You look so dreadfully worried."

"Then I must look less worried. To-day is Deborah's. Nothing must mar her pleasure. Please, Diana, do nothing to suggest to the others that—that—"

"I won't breathe a word," said Diana, seeing that it would be useless to question him further. "Whatever

your news is we will forget it this evening. Will you go and join the others? I must fly to the kitchen and see how Bessie is getting on."

In the last-minute whirl of helping Bessie dish up she managed to regain a little of her former light-heartedness, and when she took her place at the table the Vicar was laughing and talking cheerfully. Cheerfully enough to satisfy Dick, but glancing at Deborah, Diana observed her sister looking anxiously at the Vicar, and she knew

those quick eyes had detected something amiss.

CHAPTER X

"THE BEST-LAID PLANS"

ELSIE still knew nothing of Deborah's engagement when Saturday came. It was the great day; the day of Rupert's birthday when they were all to picnic in the New Forest; the day when in the evening they were to dine and dance.

"You're in splendid time," Arthur greeted her approvingly when she reached the flat, and Elsie found with relief that she was no longer troubled by that feeling of constraint which Arthur's behaviour after the cinema had occasioned.

Once they had started, Elsie was a state of ecstatic delight. She was unused to motoring, and the swift, smooth motion of the car, combined with the air and sunshine streaming in through the windows, intoxicated her with happiness. She was unwilling to break the spell by conversation, and Arthur, seated at her side, appeared content. As Elsie leaned forward looking now left, now right, as each turn of the road opened some new vista, he was able to gaze uninterruptedly at



"Together they wandered, hatless, picking their way over the rough heather"

the pure, lovely line of cheek and chin, and some emotion deeper than any felt hitherto seemed to be demanding acknowledgement in his heart.

The car was slowing up at the side of what was scarcely more than a track across a wide expanse of heathland, before Elsie realized with a start that time had passed and it was nearly one o'clock.

"How about this for lunch?" Rupert asked.

"Perfect," said Mabel, and Elsie nodded her head in vigorous agreement.

The car came to a standstill. Arthur jumped out and stretched out his hand to assist Elsie. They pitched camp in a sunny dip in the ground, sheltered by trees from the breeze.

"Well, chatterbox?" said Mabel, smiling. "I don't seem to have heard a word from you all the morning."

Elsie laughed. "I was too busy looking at everything," she explained. "I've enjoyed every single minute."

The wind had brought a lovely glow to her cheeks, and with her fair hair shining in the sunshine and her eyes sparkling she looked a picture of happiness.

The lunch was an unqualified success, and four extremely contented young people lay back at ease when the meal was over.

"We've at least an hour here before we need think of moving," said Rupert. "I for one think this spot is hard to equal."

Arthur drowsily agreed and Elsie, her face turned so that the sunshine streamed over it, closed her eyes. Her thoughts drifted tranquilly here and there. She must have fallen asleep for when she opened her eyes it was to find herself alone with Arthur. He looked quickly away, but not before Elsie had surprised a look in his eyes which made her heart beat.

"The others have gone for a walk," he announced. "Shall we take a stroll too?"

Elsie jumped to her feet. She felt she could have walked miles on such a day. Together they wandered, hatless, picking their way over the rough heather. Apart from the song of the birds there was no sound; in the whole rolling expanse of countryside which surrounded them there was no other human figure in sight.

"It's beautiful, isn't it, Arthur?" Elsie asked.

Arthur looked at her and nodded.

"I——" he began, and paused.

He paused so long that Elsie's attention was caught by the pure note of a thrush singing in a tree nearby.

"Lovely to be a thrush," she murmured, "and sing without preliminary scales."

"You are tired of scales?" Arthur asked, a little surprised at the calmness of his tone.

"Tired! Sometimes I feel I would give anything to let myself go and sing at the top of my voice."

"Is that forbidden?"

"Strictly forbidden."

"But Mabel seems to let forth a yodel or two fairly frequently."

"Mabel is studying elocution, not singing," said Elsie, laughing. "Don't you know that, and you her brother?"

"I do, of course. I had forgotten for the moment. I'm glad she won't have to teach elocution though."

"She had intended to teach?"

"It was to have been her profession, until she met Rupert. She never thought of going on the stage or anything like that."

"It does seem an impossible dream, doesn't it?" asked Elsie.

Arthur looked at her startled. "Is that your ambition, Elsie?"

"Don't laugh. I know really I'm probably hopeless, but——"

"I'm not laughing," said Arthur gravely. "I'm only hoping that if you do get to Covent Garden you won't entirely forget—forget——" His voice faltered.

"I should never forget you, Arthur, nor Mabel, nor Rupert. You are my dearest friends, and I hope always will be. But don't worry. It's a ridiculous dream. I shall probably end up at Little Wattlebury singing at the village concerts."

"Then I shall take seats for every performance," said Arthur, laughing. He turned at the sound of a hail, and saw Rupert and Mabel waving. "I suppose that means it's time to go," he said.

Elsie nodded. "Come along. Run!" she said. "We mustn't keep Rupert waiting on his birthday."

"And now," said Rupert, handing Elsie out of the car when it had drawn up outside the Hostel, "an hour's rest, a bath and change, and we'll be back to call for you at half past seven."

Mabel laughed. "Cheerio, Elsie! Mind you don't tear the new frock getting into it."

"No fear of that," Elsie answered seriously. "I've practised nearly every evening."

A roar of laughter greeted this simple statement, in which Elsie joined. "You'd be the same if it was your first evening frock," she said.

"I'm the same over any new frock," said Mabel. "Ask Arthur."

Despite the cautions of her singing master, Elsie was carolling blithely as she mounted the stairs. The maid had handed her two letters bearing the Little Wattlebury postmark, and as soon as she was in her room she threw herself on the bed eager to open them. The first she read was from Ruth, and a moment later Elsie was on her feet, her face alight with pleasure. Could any more marvellous piece of news have arrived on this day of all days than that of Deborah's engagement? And to Dick! Dear, friendly Dick, whom they had known all their lives. Her fingers trembling with impatience, she tore open the other envelope, eager to read Deborah's own account of her happiness.

The letter was indeed from Deborah, but as she read it the light died from Elsie's face. Deborah thought it best to tell her, Deborah felt she ought to know. Deborah knew she would realize.

Elsie let the letter fall to the floor at her side. Poor, darling Daddy! After all his saving, and managing, and trying to worry through. How like him to trust a friend implicitly. And it was her fault. She knew, knew in her very bones, that the Vicar would never have contemplated a speculative investment had it not been for the expense of her career.

She raised miserable eyes and saw confronting her the new evening frock. The frock on which she had squandered money. She picked it up and, holding it at arm's length, tried to find comfort in its delicate beauty. Five minutes ago she had been radiantly happy; now a large tear rolled slowly down her cheek. It was followed by another, and Elsie caught her breath in a convulsive sob. She made an effort to pull herself together. Crying wasn't going to help her father. With the frock thrown carelessly over one arm she turned impatiently to the dressing-table to find the eau-de-Cologne which had been a parting gift from Deborah. As she turned there was a sharp sound of tearing. She looked down and saw a long jagged rent in the delicate material of her frock where her heel had caught in its folds.

A moment later Elsie was lying face downwards on her bed, crying in earnest.

(To be continued)

Church Life To-day

Some Points of Current Interest



THE LATE MOST REV. C. F. D'ARCY, D.D. (Lafayette)

Bishop of Clogher, and to Ossory in 1907, to the Archbishopric 1919, and to that of Armagh in 1920. Though the whole of his ministry was spent in Ireland, Dr. D'Arcy was known in all parts of the world as a profound thinker and the writer of many learned books.

Dr. Samuel Heaslett, Bishop in South Tokyo, has been compelled, owing to eye trouble, to relinquish the post of Presiding Bishop of the Nippon Seikokwai (the Anglican Church in Japan). He is succeeded by Dr. John Yasutaro Naide, Bishop of Osaka, who is thus the first Japanese to become Presiding Bishop. Dr. Naide was consecrated in 1923, and has spent the whole of his ministry in the great industrial city of Osaka.

THE late Archbishop of Armagh (the Most Rev. C. F. D'Arcy, D.D.) had the rare distinction of occupying in succession five Irish bishoprics. A graduate of Trinity College, Dublin, he was ordained in 1884 to a curacy at Belfast. In 1900 he was appointed Vicar of Belfast and Dean of St. Anne's Cathedral. In 1903 he was consecrated

THE King has presented to the Dean and Chapter of Norwich Cathedral a remarkable Folio Bible which belonged to his grandmother, Queen Alexandra. The book is sumptuously bound. On the front there are ivory medallions showing the Nativity, the Crucifixion, the blessing of little children; and, from the Old Testament, Moses in the ark of bulrushes, and Samuel before Eli. On the back cover is a large ivory medallion with the coats-of-arms of the Prince of Wales (later King Edward VII) and the Royal House of Denmark. The Bible contains the following inscription: "To Her Royal Highness the Princess of Wales this Bible, with accompanying stand, is presented by the Sunday Schools of Great Britain and Ireland. MDCCCLXVII."

THE ancient Norman Priory Church of St. Mary, Tutbury, has recently undergone extensive restoration. The work has included lowering the floor level to its original position and restor-



PRIORY CHURCH, TUTBURY

(Burton Daily Mail)

ing the bases of the pillars. The ancient font, which for many years was used by a neighbouring farmer as a pig-trough, and has also been used for flowers in the vicarage garden, has been restored and rededicated. A small but beautifully sculptured representation of our LORD, found in a Tutbury garden, has been cleaned and placed above the pulpit. The Bishop of Lichfield preached at the reopening service.

A religious census was recently taken in the parish of Foley Park, Kidderminster, under the direction of the Vicar and Parochial Church Council. The people are almost entirely factory workers with a sprinkling of unskilled labourers, and it was revealed that out of a population of well over five thousand, eighty-one per cent declared themselves to be members of the Church of England. Four per cent are Roman Catholics and fourteen and a half per cent Nonconformists. Only a quarter per cent declared themselves to be atheists or agnostics, and only a quarter per cent refused to give the information required.

Dr. Cecil Hook, who died recently at the age of ninety-three, was a son of the celebrated Vicar of Leeds, Dr. W. F. Hook, afterwards Dean of Chichester. He was ordained in 1868 and two years later was appointed Rector of All Saints', Chichester.

On the death of Dean Hook in 1875 the Churchmen of Leeds determined to build a church in memory of their great Vicar, and it was natural that the Dean's son should be asked to superintend the undertaking. He gave himself to it with conspicuous success and made All Souls', the Hook Memorial Church, a vigorous centre of Church life in Leeds. After fifteen years as Vicar of All Souls' he accepted the vicarage of Oswestry, and five years later became Vicar of Leamington. In 1905 Dr. E. S. Talbot was appointed the first Bishop of Southwark, and invited Mr. Hook, whom he had known in Leeds, to share in the organization of the new diocese. He was consecrated first Bishop of Kingston, 1905, and held this office for nine years. He continued to hold the post of Chancellor of Southwark Cathedral until 1921.



THE LATE REV. REV. CECIL HOOK, D.D. (Elliott & Fry, Ltd.)

OUR photograph shows Mrs. Allen, of Fritwell, Oxon., who though too delicate to take an active part in the life of the village, has found an excellent way of consecrating her talents by making useful articles and selling them for the benefit of the parish funds. Since 1936 she has made and sold, in addition to many other articles, no fewer than two hundred and fifty tea-cosies, and has been able to hand over to the vicar and churchwardens the useful sum of £14.



MRS. ALLEN

THE Rev. John Murray is to succeed the

Murray, who present Archdeacon of Lincoln and Provost of St. Mary's Cathedral, Glasgow, is at present Vicar of St. Francis', Isleworth, Middlesex. Mr. Murray is a Scotsman, but so far his ministry has been confined to England—at St. Mark's, Regent's Park, at St. Gabriel's, Picnic, and at All Saints', Hampton.



THE REV. JOHN MURRAY (Lafayette)

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.* * *

2874. Why is there no celebration of Holy Communion on Good Friday?

The following notes are a summary of what is said on the subject in Procter and Frere's *History of the Prayer Book*: Good Friday and Holy Saturday have always been distinguished by the fact that no celebration of the Eucharist took place on those days. "The Church fasted because the Bridegroom was taken away." The solemn Communion of the Sacrament reserved from the previous day, "ill-named the Mass of the Presanctified," was a later addition to the primitive service. No direction is given in our Prayer Book as to celebrating the Eucharist, "consequently the old custom must be presumed to stand, though it has not been universally observed." Our ante-communion service is "an attempt to revive the old custom, current in primitive times, of saying the introductory part of the Liturgy on solemn days when there was no celebration of the whole."

2875. Was the name Jesus ever given to other people besides our Lord?

Yes. Jewish parents often named their sons after their national hero Joshua, and Jesus is the Greek form of that name. Joshua's name appears in this form in our Authorized Version in Hebrews iv. 8. Research has recently shown how this name, once a common one, disappeared in the second century after CHRIST: among Jews because they had come to dislike it for reasons that we can easily understand, and among Christians for reasons of reverence.

2876. Should not the text read "a rope" through the eye of a needle, not a camel? I have heard that the words for "rope" and "camel" are alike in Aramaic.

St. Matthew xix. 24, xxiii. 24; St. Mark x. 25; St. Luke xviii. 25, all contain some form of our LORD's saying about the camel and the needle. Though the note about the rope or cable is so well known that it even found its way into some inferior Greek texts, it is absolutely rejected by, we believe, all English scholars of repute.

Especially in St. Matthew and St. John a knowledge of Aramaic, or of the Hebrew scriptures, may throw much light upon a phrase. But some of our LORD's sayings, such as this and the one about the faith that removes mountains, belong to the teaching of the day and the people to whom they were spoken would understand their significance. Matter-of-fact people do

THE WAY Points for Church People THE NAME OF THE LORD THY GOD

Thou wast slain and didst purchase unto God with Thy Blood men of every tribe and tongue and people and nation.

At his baptism the Christian made a profession of obedience to his LORD . . . his relationship with CHRIST became so close and intimate that it might be fitly spoken of as actual union. And if we ask how the union thus begun is to be sustained, St. Paul teaches us to see in the Holy Communion a constant renewal of it: "The bread which we break is it not the Communion of the Body of CHRIST?"

APRIL, 1938

Date I. IN PASSIONTIDE

- 3, S. Fifth in Lent
Passion Sunday
10, S. Sixth in Lent
Palm Sunday
11-16, Holy Week, including Maundy Thursday and the Greater Fast,
GOOD FRIDAY

II. IN EASTERTIDE

- Alleluia ! Alleluia ! Alleluia !
17, S. Easter Day.
18, 19, Monday and Tuesday in
Easter Week
24, S. First after Easter
Low Sunday
26, Tu. St. Mark, E.M. (transferred).

EASTER COMMUNION (or as near as may be to Easter Day), after solemn preparation and repentance, reparation if possible, and intention of amendment, by the grace of God, is a duty laid upon all Church people, and a means of showing our thankfulness with lips and lives.

COMMEMORATIONS

- [3, Richard, Bp. of Chichester, 1253; 4, Ambrose, Bp. of Milan, D., 397; 11, Leo the Great, Bp. of Rome, D., 461; 19, Alphege, Archbp. of Canterbury, M., 1012; 21, Anselm, Archbp. of Canterbury, D., 1109; 23, George, M., Patron Saint of ENGLAND; 30, Catherine of Siena, V., 1380.

not always appreciate the meaning of such phrases, but they remain in the memory of those whom a teacher can trust to understand them sooner or later.

2877. Is Entertainment Tax payable on performances given for charity?

Exemption can be obtained from Entertainment Tax on performances given for charitable purposes, on certain conditions. We should advise you to apply for exemption to the local Customs and Excise Office where you will get information as to the conditions to be observed in your case.

It is also desirable to find out whether royalties are payable on a play or musical work. Concessions can often be obtained for charitable performances if a request is made in good time to the owner of the performing rights.

2878. Can the vicar and churchwardens arrange a Children's Corner without consulting our Council?

Such matters as you describe are under the control of the vicar and churchwardens, and though they might think it desirable to discuss such changes with the Council we do not think there is any legal necessity for them to do so. As regards the particular changes to which you refer, a Children's Corner, if kept attractive for those for whom it is intended, is a very common and, in our opinion, a very useful feature in many churches to-day, and it may play a valuable part in training the young in prayer and in the use of their church.

2879. I have been offered the position of Parish Clerk and Sexton. Can you tell me what the duties will be, and what salary I ought to receive?

The duties of such officials vary in different places in accordance with local custom or the requirements of each parish. We would suggest that you talk over the matter carefully with the vicar and one or both of the churchwardens before you accept the appointment, so that you can find out exactly what you are to be required to do. It might be as well to ask for a written agreement, in which a list of the usual duties should be included.

The amount of salary naturally depends largely upon the work involved. This again is a matter which should be arranged with the authorities of the parish before you accept the appointment. If there is a churchyard and the duties of the sexton include the digging of graves he may receive a special fee of an agreed amount for each grave dug, in addition to his salary. Both sides should be businesslike as to all foreseen arrangements and be ready to meet the occasional emergencies helpfully.

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. Limited, 28 Margaret Street, Oxford Circus, London, W.1.

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

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REPORT OF THE W.A. BOARD MEETING
Held at Trinity Church, King St. E., on March 3

The meeting opened with prayers by Dr. Cartwright and the singing of Hymn No. 640.

Our record for fine weather and large attendance is still holding good. In spite of sub-zero temperatures the hall was filled to capacity, and, in tune with such "snappy" weather, the audience was unusually wide awake and full of enthusiasm. The Rector's welcome, too, was warm enough to counteract the cold outside. He was he said, very pleased, not only to have the Board Meeting at last at Trinity, but to have it so well attended, and he added that he did hope we wouldn't stay away so long again. He also told us several items of interest about the old church. Trinity East, or Little Trinity as it is affectionately called, is the oldest church building in Toronto. St. James' is the oldest parish, but its church has been burned down three times, while Trinity has never been destroyed and will celebrate its centenary in 1941—three years from now. A short welcome for Mrs. Bond, the President, followed. She hoped we would be comfortable and that the meeting would be, in every way, successful. After the minutes had been read and approved, the reports were taken.

Miss Summerhayes announced the new Life Members:—Mrs. Stuart of St. Anne's, made a life member by herself, in loving memory of her mother; and two from our own branch: Mrs. Perks, by the members, in recognition of long years of faithful service in the social service department; and Mrs. Rogers, in commemoration of the 40th year of Rev. Canon Baynes-Reed's ministry. She thanked the 225 branches from which reports had come in—25 are still to be heard from. Two life membership pins have been found—one in the W.A. Library (belonging to someone from an out of town diocese), and one in Loblaw's store, corner of Bathurst and Bloor. She was glad that so many branches, including a great many from outside the City, had increased in membership. The nomination ballots go out this week. She advised looking in our own parishes for new talent when sending in nominations, and would be grateful for suggestions.

Some branches had phoned to ask what was done with the money sent in for the hospitality fund, and Miss Summerhayes gave a faithful account of the activities the fund supported: annual teas and luncheons, tea and coffee at board meetings, students' teas at W.A. House, etc. In fact, the list was so long and varied that one wondered if the hospitality fund was elastic, for it seemed to stretch to many times its apparent

size. Miss Cartwright remarked that she thought we got not "value" only for our contributions, but a real "bargain." We were again appealed to for offers of hospitality for delegates to the Annual.

Two letters were read: one from Cariboo thanking the W.A. for the money for a typewriter; the other asking for our prayers. March 3rd is the date for returning the envelopes in for Chinese relief. One little girls' branch of only eight members had held a food sale and sent in \$17 for the fund.

Miss Kingston, of Social Service, said she was glad to welcome us to a parish where so much work for social service was done. Among other things it is trying to help the young priest of the little Macedonian-Bulgarian church across the road from Trinity, from whom the bell on the officer's table had been borrowed. The priest just lately come from the dangers and turmoil of Europe, is very anxious to learn English. She hoped we would visit the little church during the noon hour. She also spoke of Trinity Centre (really the old rectory) around the corner where so much good work is carried on. Mothering Sunday will be on March 27th; the Summer School at Aurora on June 27th.

Mrs. Bissell of Social Service was also interested in Trinity Centre, and was grateful to the Rector for offering the use of his vestry to the welfare workers as an office. She asked for extra help in an emergency—funds are badly needed. One man had been sent to Guelph to visit a dying father; a mother, sick in hospital, and with a large family of children, had been helped, and Christie Street Hospital had promised to send the father (who is a returned soldier) \$5.00 more a month; a girl from the North, who had suffered a bad sunstroke last Summer, had been brought to Toronto for observation. Miss Jay had been through the Mercer Reformatory and reported that the girls have everything except freedom—even a beauty parlour to keep up their morale. She had also been to visit the Home Training Centre on Dufferin Street where thirty-six girls are in training at present.

Mrs. Rix of the Educational told us of the missionary exhibition which is being planned. Easter cards are already available—also two new pamphlets and many new books.

Mrs. Stiles spoke of the essay competition. She said one branch had suggested that the essay be written jointly by all the members of the branch instead of by one. Mrs. Stiles thought it a good idea.

Mrs. Green of Indian Schools reports 23 bales containing 39½ outfits sent to Lac La Rouge during the month; all the outfits for the school

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completed; also 2 bales containing 200 garments sent to the new school at Moose Fort. Will Dorcas Secretaries who have ordered Winter underwear please call at W.A. House for it?

Mrs. Holmes read appeals for bedding and other articles for several hospitals; for a fur robe for a clergyman in Saskatchewan who does a great deal of driving in an open car in 30 and 40 below zero weather; and two appeals for church furniture, especially for pews and hangings from St. Andrew's, Rosetown, (also for a carpet for the vicarage). One carpet had been sent, but as it was red and in good repair, the clergyman had very thankfully taken it for the church; so one is still needed for the vicarage. The appeal for bandages for China has so far only resulted in the shipping of 700 bandages. Sheets or tablecloths, to be used for bandages, would be welcome.

Mrs. Wayland of the Girls' Branch reported several visits paid during the month. Eight parcels of Dorcas work and a box of bandages had been received. One Indian School had written a nice letter of thanks for a Christmas parcel. She hopes the girls' branches will learn more about pledges. The girls have been invited to attend the evening meeting of the World's Day of Prayer. Camps this year will be, as usual, for ten days.

As Mrs. Pridham was unable to be at the meeting, Mrs. Walton read the report for the Juniors. Three hundred and eighty-five subscriptions to the Junior Living Message had come in; seven branches had been visited; slides on the study book had been shown eleven times—those on the pledges only once. Please be sure to send all correspondence connected with certificates to Miss Butchart, 32 Alhambra Avenue, by April 2nd. The Junior Annual Meeting will be held on Saturday, April 30th, at 2.30 p.m. in St. James' Cathedral. Please practice Hymns Nos. 157, 729, 383, 356 and 733—all in Church Hymnal.

Mrs. Jerreat of Little Helpers reported 105 new members. She said that there are a great many new officers and she would like to meet them all.

Mrs. Wilson reports one new member at Strachan Houses, which again fills the home to capacity. She wished to thank all those who, by their visits, had helped to cheer and interest the old people, and she very much appreciated the showers of fruit and canned goods. She hoped we would all come to the Annual Meeting on March 23rd, at 3 p.m., at Strachan Houses, and warned those who did, not to take the wrong turning, which would lead them into the ravine at the back.

Mrs. Montgomery of the Church Boys' League was so glad to come to Trinity East, as both she

and her sister had been baptized there in the days when the church had been heated with old long box stones. She also told us of the decided success of the first mid-Winter Rally at St. Barnabas, Chester, when an excellent programme had been given and a collection of over \$6.00 taken.

After this report we filed from the comfort of the Parish Hall into the crisp, cold air of outdoors and were very glad, after even the short walk across the churchyard, to find ourselves entering the warm interior of the old church. Rev. Mr. Bracken of St. David's gave the devotional address and selected as his subject verses 1-16 of the 20th chapter of St. Matthew: "The Parable of the Vineyard," which was the Gospel for Septuagesima Sunday. For 30 years he had, he said, preached at least one sermon on the Epistle or Gospel for the day, and he still thinks that the arrangement of those passages of scripture to fit the day could not be improved upon, nor the wisdom of the idea plumbed. The parable of the householder and the vineyard is a perfect preparation for Lent. Even Jesus fought his battles at long range and with preparation, so that when the crucial moment came he could face it with calmness of spirit. He fought the crucifixion in the Garden of Gethsemane. Just as our bodies need a Spring tonic, so do our spirits need the tonic of Lent. It is a period of rest and change—its readjustment of values is a refreshment to our souls. The parable is to test our faith in the ultimate wisdom of God's justice and in His sense of values—so different to our own. With us, life tends to slip into a rut and often after the heat of the day we allow ourselves the sense of self-pity and thus the disillusion of eventide when we feel that the "penny" for which we have been striving is not enough—that we have been unjustly treated. To us, the parable is economic insanity—but God does not bother with economics. His ways are not our ways. Perhaps, as early labourers we tired and felt only the day's heat instead of zeal for the Master's work. After all, the sense of frustration through the lack of work is more wearying to the spirit than the healthy tiredness of labour well done. The late labourers were only idle because "no man had hired them"—not through any wish of their own. God makes His own laws. Our reward will be according to the sincerity of our labours—not the amount—"without charity" we are "worth nothing." If we work with no thought of "self" we shall receive our just reward. We ask too often: "Lord, what shall I have?"—instead of trusting the goodness and fairness of the Master. Let us then be glad of the chance to work with God. Let us patiently labour, and, at the end of day we may receive the "penny"

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which we did not even expect or feel we had earned.

This brought us to the lunch hour, and for some of us at least, this was a somewhat hectic period. Trinity Hall is old, and not big—accommodations were limited and we were a large crowd. However, the longest lane has a turning, and to the accompaniment of much smothered mirth we finally sorted ourselves out and went our various ways—some of us to inspect Trinity Centres; others, including myself, to visit the tiny foreign church with its wistful, smiling young priest, who must have been dreadfully homesick for his own people and land here in this cold, ugly factory district, his church filled with crowds of strange females who did not speak his language, and of whose comments he understood not a word. The little interior was clean, and very bare—pathetically tawdry with its cheap pictures and curtains and attempted decorations; its half-burnt candles carefully hoarded and preserved. I did not stay long. I felt as though I were intruding, and a lump came in my throat when I realized the young foreigner's struggle to recreate in this new country and for the sake of his few fellow-worshippers—something of the atmosphere of the magnificent and richly decorated churches of his homeland.

After lunch, the afternoon session opened with a verse of The National Anthem and the members prayer, after which Mrs. Hill of the Living Message gave a very short report simply reminding the branches that there would be no more back-numbers available after the March issue. Mrs. Holmes announced that the appeal for the fur robe, made during the morning, had been met.

We then had the first of our two addresses by Rev. Taylor of Algoma, who was leaving for England and wished, before he left, to thank the W.A. for their help to him, and to tell us about his special work on Manitoulin Island which had been the establishing of an Anglican Mission and the building of what, from his description, must be the very marvelous Church of St. Francis of Assisi. He assured us that the W.A. do really live up to that clause in our members prayer in

which we ask God's help to "aid and encourage missionaries." After working in Saskatchewan for three years the Bishop of Algoma had mentioned to him a far-off district on Manitoulin Island called "Mindemoya" which, though settled for sixty years, had never had an Anglican service. The Algoma diocese had been cut off from Ontario and had therefore no funds, and the Bishop warned him that there would be no stipend, but he and his young wife, after praying and talking over the situation, decided that this was a distinct call to service, so set off on the adventure. He knew nothing of even the geographical position, so looked for it in the Atlas, found that page torn out and had to send to Eaton's 65c of his meagre funds for a new Atlas in order to find out where he was going. The W.A. paid for their fare to the Island and they arrived with one dollar between them—they even had to charge the \$3.50 fee which the mailman asked for taking them and their luggage to the village. At first, having no home, they lived with the owner of the planing mill. Rev. Taylor helped in the planing mill and his wife did the cooking in return for their board, but later a married daughter came to live with their landlord so they were forced to live in a one-roomed shack. The first church meeting was held in the school hall—165 attended but there was no collection. Later, when the Bishop arrived, 300 turned out and a small stipend of \$2.00 was sent, then it rose to \$5.00 and finally to \$25.00 a month. At that time there were only six confirmed Anglicans in the community, but the mission progressed so favourably that the Bishop sent \$265 to start a church. With this, three lots were secured and plans were made to build a log church. Then the plans were changed and a frame church was suggested, but the minister, remembering the old stone churches, built by hand so long ago in England, and noticing the great quantity of limestone in the district, prevailed upon the islanders to attempt something more ambitious—a stone church. A lady sympathizer in Chesterfield, England, sent a Canadian dollar bill to start the fund, and an account was opened with the Bank of Montreal.

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Groups of men were formed to quarry stone, to haul limestone and to dynamite the hill for material. The church plans were copied first from a Baptist Church in St. Catherines, but were altered for the approval of the Bishop by Rev. Taylor himself, and during the Winter, as the result of a campaign of "letter writing" to friends in England, Canada and the U.S.A., \$1600 was collected. The account of the building and furnishing of the church reads like a fairy tale. So many beautiful and historically interesting articles were acquired. One incident was very amusing, though annoying too: King George V sent a stone angel from the Houses of Parliament and when it arrived the station agent, having no idea of how to charge freight on a "second-hand angel," held it for six months until, in fact, he received an order from Ottawa to release it. The altar linen, embroidered in the reign of Queen Elizabeth, came from Salisbury Cathedral; the hangings from Kensington Palace Chapel; the dishes, each ornamented with a crest, were made in the Burslem Potteries at Staffordshire, England; the silver flatware to match also was sent from England; a beautiful pair of Louis XVI candlesticks were sent from the Cathedral in New Orleans, through Bishop Lea; the cross of gold alloy came from the Canadian Ornamental Brass Works in Toronto; Sir Edward Beatty sent the carpet; a Toronto firm the stove; and in answer to a letter from Rev. Taylor, Hon. R. B. Bennett sent \$100 to pay the freight on a stone from near Thomas Becket's tomb in Canterbury Cathedral. Altogether, it seems that a visit to this wonderful building would be well worth a trip to Man'toulin Island. Mr. Osler reminded us that in 1934 the extra cent a day had sent \$150 to help build the church—which gives us a small part in the pride of achievement, though the real credit is due, naturally, to the young clergyman who planned and carried it to success.

Our second address was given by Mrs. Bailey of Japan. She decried the services marking the 50th Anniversary of the founding of the church in Japan. She reminded us that, after all, compared to the age of the Christian Church in other parts of the world, the churches in the East are mere babies. We expect too much of them—we should not be disappointed when they slip back. Even we do that—and they have been surrounded all their lives by non-Christian influences. Just now they are being put to a tremendous test. Some will be weak, some will be strong, some may even be martyrs—they need our prayers and trust now, more than at any time, in their history. She gave us an interesting sketch of the Japanese Church from its founding in 1886 by American missionaries from China, until the coming of Dr. John Bachelor from England in 1869.

Finally the missions combined, and fifty years ago, in 1887, the first synod was held and the Jaapnese Church became self-governing with 600 members. In 1888 the Canadian Church was started, and today there are ten dioceses (three under native bishops) and over 250 clergy. The Anniversary Meetings were held in a large tent on the hospital grounds. Three thousand attended; there were many conferences, and all the meetings were in charge of the Japanese, and very successful. The Chinese Bishop arrived on the last day. The three-day celebration was a wonderful and inspiring memory for those from isolated districts to carry away with them.

Mrs. Robinson reminded us of the World Day of Prayer the following day, at which the collections go to send Christian literature to far lands.

Baptisms

- March 6—Phillip Ross Colley, Elizabeth Ann Schneider, Ernest Ross Evason.
 March 13—Dorothy Mae Davis.
 March 27—Carol Ann Mona Willman, Bruce Archibald Barnard.

Marriages

- March 3—Wilfred Ernest Waters and Edna May Martin.
 March 5—Emerson William Reynolds and Marion Isabel Rose King.
 March 5—Harold George Panes and Eleanor Ruth Preston.
 March 5—Arthur Bert Sanders Jr. and Olga Pitch.
 March 8—Reginald Stanley Rimmer and Violet Peirce.
 March 10—Victor Joseph Heaton and Edith Marguerite Baker.
 March 12—Edward Thomas Boyd and Ellen May Dyson.
 March 18—Frederick Grant Boyd and Kathleen Waywitka.
 March 28—Raymond Royce Rowling and Hazel Catherine Hills.

Burials

- March 2—Edith Ella Higginson39 years
 March 3—Jane Coates77 years
 March 5—Edward Maddocks58 years
 March 7—Violet Nina Peirce56 years
 March 8—Albert Francis Freeman80 years
 March 15—Alice Amelia Brown74 years
 March 15—Barbara Ann Davis7 months
 March 22—Maud Storcks52 years
 March 23—Florence Amelia Milner70 years
 March 24—Henry Shinalnicoff77 years
 March 26—John Ashdown Griggs43 years
 March 28—Charles Carter66 years
 March 31—Charles Pharoah17 years
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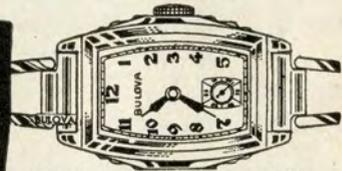
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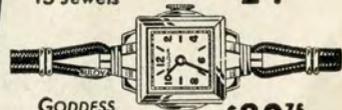
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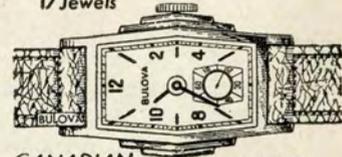
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