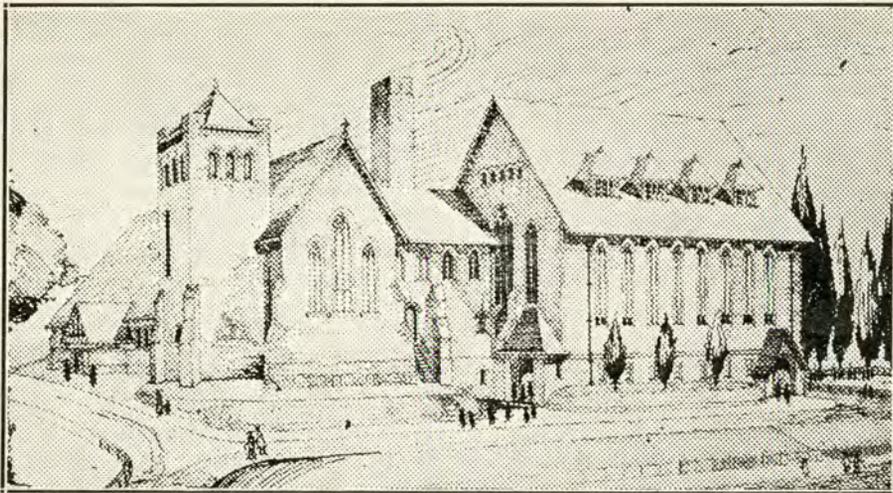


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HOLY COMMUNION—Every Sunday at 8 a.m.
1st and 3rd Sundays in each month at 11
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HOLY BAPTISM—Every Sunday at 4 p.m.

CHURCHING—After Baptism or by appoint-
ment.

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SUNDAY SCHOOL—Sunday at 3 p.m.

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St. John's Parish Monthly

Editor—THE RECTOR

Volume 17

JANUARY, 1939

No. 195

OUR QUESTIONS

By Archdeacon J. B. Fotheringham

"What is that to thee? Follow thou Me" (5 John 21 : 21).

A query rampant has been said to be the sign of our age. All kinds of questions are constantly being asked about the world in general and about ourselves in particular, about the church, about others. Especially at the beginning of the year we are asking questions about the future: what is going to happen? Now it is as common as it is human to ask questions, but not all questions are rightly or wisely asked. If our questions are asked out of sincere desire for knowledge, it is well, but many questions are not born of such honourable parentage, and this is especially true of questions about others. Some are honest, some idle and some irrelevant. Should questions be rebuked? Jesus rebuked Peter when he asked about John and He would do the same to some questions to-day.

By some questions we wrong ourselves: they beget worry, fear, over-anxiety and by continually saying, "What is going to happen?" we become obsessed with anticipation of disaster. By some questions we wrong others. What about so-and-so? There can be an insinuating nastiness in our asking and the accent is not that of honest interest in the person, but a gossipy suggestion of something being wrong. Kindness, let alone a Christian spirit, ought to forbid many such questions about those with whom we come into contact. Above all, we often wrong God Himself. After all, God alone knows the "outs" and "ins" of things: He alone can judge and is His not the power that controls and rules all things? Therefore Jesus would rebuke, in the name of God, questions merely over-anxious or irrelevant or insinuating.

But in spite of their wrongness our questions persist. 1. **What about the world in 1939?** There is a national foreboding abroad because of the difficulties of our times. But our times are not the only difficult ones. We are still within the sound of the Christmas bells and Jesus was born in shame in a stable. Within a week of his birth thousands of innocents just born were murdered. December 26th is the day of St. Stephen when a man called Saul, looked on as the first martyr, was stoned. December 27th is the day of the evangelist St. John, the apostle of love in a world of hate and he so preached love that Saul the prosecutor became Paul the Christian. Out of such a time came the advent of Christianity and two thousand years of wrong have not dimmed the glory of Him for whom there was no room in the inn: the years have been kinder because of His presence. Whatever happens God remains the steadfast hope of the world and He has not abrogated His throne to the dictation of force and of cruelty. The day demands a new vow of faith; a new service of loyalty.

2. **What about the Church?** Her most loyal son would hesitate to say that all is well with the

Church. The prevailing indifference, the devastating divisions, the multiplication of groups and of parties, the ignorant superstitions, the appalling insensitiveness to the needs of men—all these make us ask questions. When Jesus rebuked the questioner He did not condone or suggest folded hands in the face of need. He, on the contrary, said to Peter as He says to each church member: What is that to thee? Follow thou Me. If every individual in the church instead of continually carping about difficulties and asking irrelevant questions would get beyond the institution to its Head things would be changed. The only reason for the Church's existence as the final reason for service within it is the Christ Himself. If Christ loomed large enough as the vision of the individual, the pettiness of individuals—their idiosyncrasies and their failings could not be seen. The church depends in the ultimate for its life upon the loyalty of the individual member—not to an organization, but to its Master. So if the church and its members disappoint and worry, forget them in the presence of Him who makes all one.

3. **What about the future of ourselves and of our friends?** The future is mercifully hidden from us. In one sense 1939 will be the fruit of 1938 and of the past years, but in another sense all is unknown. We are asking: what is going to happen to John and Mary? What if sickness or disaster or death overtakes ourselves or those we love? And more than that: some of our questions about others should not be asked at all! Our generation specializes in personalities and our interest in others is sometimes not healthy nor charitable. Suppose instead of the question we substitute the affirmation that the Christ is with us. He Himself passed through life's worst sequences. He knew not where to lay His head, He was misrepresented by some and forsaken by others, He tasted death—there is not a step we have to take in 1939 which Jesus did not take. Follow thou Me! Enter into the fellowship of His sufferings, stand with Him when the grave is full and the heart empty, company with Him when others disgust us. What is it to thee that the world deride or mock? Follow thou Me!

Other masters may come and go: He only is to us God and the Lord of our life. To Him we know all we know or are able to understand. He is the divinely-human and divinely-human Son of Man—our source of all strength; our Redeemer from all sin; the final Judge of all we think and do. In Him is our hope of ultimate victory of entrance with everlasting life. Therefore, follow thou Him! (Notes of sermon preached in St. John's, January 1st, 1939).

Gossip is like mud thrown against a clean wall. It may not stick but leaves a mark.

It is a good thing to be rich and a good thing to be strong, but it is a better thing to be beloved of many friends.

PARISH ASSOCIATION

Our last meeting of the year, held on Monday, the 12th of December, was well attended. The conveners of the many various booths of the Bazaar held recently presented their final reports. The results were quite favourable, reflecting much credit upon all concerned. We would like at this time to express our appreciation to the congregation for their very kind support.

Prior to the elections which followed, next in the order of business, reports on the past year's work were read by the retiring executive members.

The Rector, Rev. Canon W. L. Baynes-Reed, conducted the Election of Officers for 1939. The following members were elected to office:—Hon. Pres.—Canon W. L. Baynes-Reed; Pres.—Mrs. Dengate; 1st Vice-Pres.—Mrs. Dodd; 2nd Vice-Pres.—Mrs. Turff; Rec. Sec.—Mrs. E. Thompson; Cor. Sec.—Mrs. Coultas; Treas.—Mrs. W. Thompson; Committee—Mrs. Liddiard, Mrs. Oetiker, Mrs. Pollard.

The members regret very much to hear of the illness of our beloved Canon, and it is the sincere wish of all that he will soon be restored to good health.

The following is a complete report of returns from the Bazaar:—

Check Room (Sidesmen's Association)	\$ 2.55
Mother's Society	50.00
Cosmetics (Mrs. Coultas)	59.90
Evening Branch W.A. (Mrs. Collins)	55.33
Choir (Mrs. Mould)	111.35
Ice Cream (Mrs. Pollard)	43.16
Fish Pond (Miss H. Clegg)	42.71
Home Cooking (Miss Down)	75.90
Fortune Telling (Mrs. Howden)	34.05
Doll Booth (Mrs. Warrington)	36.50
Women's Auxiliary (Mrs. Turff)	113.01
Ticket Money	36.95
A.Y.P.A. (Miss Wyatt)	74.20
Candies (Mrs. Liddiard)	93.30
Tickets for Coal Draw (Mr. M. Dunham)....	58.85
Bingo (Mr. Conner and Mr. Dengate)	9.43
Bowling (Mr. H. Spindloe and J. McAdam)	11.65
Group (Mrs. Atherton)	170.29
Tea Room (Mrs. Hutchings)	66.10
Blanket Club (Mrs. Hutchings)	101.00
Decorating (Mrs. Warrington)	6.36
Mrs. Stewart	5.00
Mr. Massey	25.00
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THE CHRISTMAS BASKETS

Dear Friends:

May we take this opportunity of expressing our sincere thanks to those who helped with our work at Christmas time.

First, our thanks are due all the parents who sent gifts of food with the children on White Gift Sunday. The response was most gratifying and the food brought on that occasion formed the basis of our baskets. Then many organizations, both within and outside the Parish, supplemented our larder with generous gifts and donations. The Brandon Bread Company gave us bread; a kind friend in the congregation supplied nearly fifty pounds of tea; the A.Y.P.A. Bible Class gave a cash donation of Twenty-five Dollars—as did also the girls of the Ecclesia Girls' Class, the Norway Class, the Beaches Class, and the Knights of St. John provided butter; from Mrs. Waddington's group came two dozen tea towels as surprise gifts for the mothers of families to whom our baskets went; Eileen Jameson and the Girl Guides made Santa Claus stockings; Lever Bros. sent us a quantity of soap; Beacom's Meat Market gave flour; the Norway Meat Market added packages of sausage; many friends sent gifts of money, and some sent home-made Christmas puddings; the Thirty-fifth Company Boy Scouts undertook to provide for five families.

When all the good things were assembled we had sufficient to give Christmas dinners to about five hundred persons, or over one hundred families. However, much is required besides the good things to eat. The food must be sorted, the hampers assembled and filled, and finally delivered. For the time and labour spent in this part of the work many thanks are due the young people and those friends who loaned their cars and their own services on Christmas Eve for the delivery of the hampers.

Finally, on many hampers were piled boxes and parcels of toys and clothing, the gift of friends. For these we again say "Thank you."

That the New Year may bring to all our members in St. John's happiness and peace is the earnest wish of your Deaconess,

M. SHOTTER.

THE CHURCH SCHOOL

On Thursday and Friday evenings, February 16th and 17th, at 8.30 o'clock, the pupils of the school will present their "NINETEEN THIRTY-NINE REVIEW," an evening of comedy, dancing and plays. Admission is for adults 25c, and for children 15c.

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MOTHERS' SOCIETY

The last month of the year found our Society with an increased membership. All our meetings were well attended, 56 members being present at our meeting on December 1st. Miss Shotter spoke to us of St. Andrew, the Disciple whose quiet work won souls for Christ.

On December 8th the address was taken from the 105th verse of the 119th Psalm: "Thy word is a lantern unto my feet, and a light unto my path."

December 15th was our last get-together for the year. A number of our members attended the 10.30 a.m. service and afterwards prepared the lunch which was served to 74 people at 1 p.m. This was followed by carol singing and a game and then an exchange of gifts. The Rector presented each member present with a card and spoke a few words. Mr. Langstone also gave a short message to the members. We decided at this, our last meeting for 1938, to give our donation of \$50 to the P.A. Bazaar; our donation of \$100 to the Church Wardens to be used as they think best; and to give \$2.50 toward the new kitchen equipment. We also gave the caretaker a Christmas gift of \$5.00.

During the year we have donated \$10.00 to the Deaconess House, and on Mother's Day Sunday we provided flowers for the altar. We had bought flowers for two members, Mrs. Lennox and Mrs. Maby, who have gone to rest and...

Miss A. Cox
St. John's Parish Monthly

Your subscription of \$1 for the Parish Monthly is now due.

Subscription expires with the *Dec 1938* issue.

All subscriptions are paid in advance.

Subscriptions may be placed on the Offertory Plate, or sent to M. Dunham, Cemetery Office, 256 Kingston Road.

...rimmed with silver stars and covered with blue and white flashing lights. In front, the four white baskets which held the gifts were soon filled to overflowing. The blue cut-out decorations of camels, wise men, palm trees and silver stars added to the beautiful effect.

The lovely story told by the Rev. J. Langstone, together with the carols, will be remembered by the little ones long after Christmas.

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1939 Headline News:
 Lions . . . Bears . . .
 Wolves . . . Hyenas . . .
 Coyotes . . . Beavers . . .
 . . . Leopards . . . Lynx . . .
 have been seen in the subterranean of the Parish Hall. We hasten to assure our readers there is no cause for alarm—that these are not carnivorous quadrupeds, but a genial company of lawn bowling bipeds who enjoy indoor bowling as a Winter recreation.

al Christmas Turkey Roll was well A. J. Thompson, the risible captain as, got the high single with a score Johnson (Beavers) nibbled off the single, scoring 282. The Hyenas y when their team-mate, Syd Altass, or the high 3 games. The Coyotes applause for Harvey Spindloe who second high 3. Alec Ross and Sam d for "three British cheers."

ecture Harvey became imbued with spirit, good feeling and benevo- mark the occasion gave each bowler his prize "gobbler," saying, in the Tim: "God bless us, every one." won the lucky draw.

The singing of the National Anthem brought the evening's activities to a close.

The Lawn Bowling Club Annual Banquet and presentation of prizes was the usual happy affair and was well attended. President J. McAdam occupied the chair and was supported by Sam Jameson acting as Secretary in the absence of B. A. Smith, and Mrs. Ellis of the ladies' section. The several toasts were given and responded to by Rev. Canon W. L. Baynes-Reed, D.S.O.; T. W.

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Turff, J. McAdam, Mrs. Ellis, W. Johnston, E. J. Thompson and Mrs. C. Caunter.

Those who took part in the presentation of trophies and prizes were: Rev. Canon Baynes-Reed, D.S.O., A. J. Thompson, T. W. Turff, L. Wilcox and Mel. Dunham. The recipients were as follows: Holman Rinks Trophy—J. McAdam, A. J. Thompson, F. Burton, J. White; runners-up—H. Mort, E. J. Thompson, A. Mort. Trebles—J. McAdam, T. Luxton, T. Kenderdine; runners-up—R. H. Smith, H. Bellisle, J. Ogilvie. Ames Trophy—H. Mort, Mrs. Marion C. Duff; runners-up—B. A. Smith, Mrs. Johnston, T. Luxton, G. Cockburn. Hospital Trophy—J. McAdam, A. Mort, H. S. Cooper, T. Chapman; runners-up—L. Wilcox, Mrs. Marion, W. Johnston. Doubles—C. Rumley, W. Johnston; runners-up—B. A. Smith, G. Frape. Singles—A. Graham; runner-up—W. Johnston. Nichol Shield Singles—W. Johnston; runner-up—J. McAdam.

Ladies' Section

Rinks—Mrs. Thew, Mrs. Conner, Miss N. Copleston, Mrs. Underhill (skip); runners-up—Mrs. Withycombe, Miss L. Thew, Mrs. Johnston, Miss A. Copleston (skip). Trebles—Mrs. Cooper, Mrs. Ellis, Mrs. Fenton (skip); runners-up—Mrs. Bell, Miss L. Thew, Mrs. Marion (skip). Doubles—Mrs. Withycombe, Mrs. Fenton (skip); runners-up—(2) Miss L. Thew, Mrs. Johnston (skip) (3) Mrs. Conover, Mrs. Marion (skip). Singles—Mrs. Conover; runner-up—Mrs. Fenton.

We miss our Rector's genial presence and wish him a speedy recovery.

ST. JOHN'S (NORWAY) CHOIR

During this last month we were fortunate in having some beautiful services, namely, the Confirmation Services and the Christmas Festival. The singing during this period was of a very high standard and the Choir were paid a very nice compliment by His Grace the Archbishop who presided at the Confirmation. He said that he was forcibly struck by the manner of our singing, and said that it appeared to him that the Choir was singing direct from the heart and thanked us for the assistance we had given him. As usual, the Christmas morning service was well attended, but the evening carol service was not so well attended. Those who were present must have enjoyed the carols as much as we did who were singing them.

On New Year's Eve those of us who were able attended the banquet which is given us annually by Mr. and Mrs. Mould. This year it was held at the Alexandra Palace Hotel. We partook of an excellent dinner and for the remainder of the

FORSEY PAGE & STEELE ARCHITECTS

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evening we played games. A most enjoyable evening was spent by all. As a small token of appreciation we presented Mrs. Mould with a bouquet. The honoured guests of the evening were the Archdeacon, Mr. Langstone, Mr. and Mrs. Whitehouse and Mr. and Mrs. Turff. We deeply regretted the absence of our Rector who by reason of his illness was unable to be there. We sincerely hope that he will be amongst us soon again.

On behalf of the Choir may we wish you all a very happy New Year.

A telegram was sent to the Rector from the Choir members attending the banquet, wishing him speedy recovery.

EVENING BRANCH W.A.

To all our friends and members we extend a very hearty wish for a Happy New Year, and a welcome to all who are interested in missionary work.

On December 14th we held our Christmas Party. This was a very special evening as we had great pleasure in making our President, Mrs. E. Thompson, a life member. The Canon made the presentation and a number of the ladies from the Afternoon Branch were our guests. Later in the evening Mr. Mould brought the Choir boys in and they entertained us with carols which were greatly enjoyed by the ladies. Afterwards refreshments were served.

We are pleased to hear that at the time of writing the Rector, who has been quite ill, is progressing nicely and we hope with all our hearts that he continues to do so and that he may be with us in the near future again.

PLEASE NOTE

A lady in the congregation gave Mr. Sid Peters a dollar for her subscription to the Parish Monthly. He wrote the name on a piece of paper and lost it. Will the subscriber please phone HO. 2965 or HO. 6113 so as I can send a receipt?

M. DUNHAM, Treasurer.

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Confidence: A Message for 1939

By the Bishop of Bath and Wells (The Right Rev. Francis Underhill, D.D.)

IT is right to begin a New Year with confidence, whatever the state of the world outside may be; for thus we are able to make a worthy contribution to the many problems and perplexities by which we are faced. And we who believe in the Catholic Church of CHRIST, world-wide, and spreading far beyond the confines of this visible world, should of all men be the most confident. Let us consider the situation.

The day of private judgement seems to have passed. Human thought goes through various phases as the generations succeed one another, and we have lately witnessed a severe period of individualism, when many, perhaps most, people in England who thought about the matter at all would only believe in things of which they had personal experience. They could not, they thought, reach valid conclusions in any other way. Now there are signs that the pendulum is swinging too far the other way. It is not our business to interfere with the modes of government that other nations prefer or have been forced to accept; let them decide, we say, for themselves. But it is very much our business to uphold human liberty here at home; to avoid the perils of selfish racialism, a controlled press, and regimented thinking. That, we say, is going too far.

Nevertheless, most men and women to-day are sharing in a broader, healthier movement of thought than pure private judgement. They believe that unity is strength and that in face of so many perils we must hold altogether. We may be fully convinced that our view of life and eternity is the true one, and that we are at least trying to act in accordance with the will of God. Yet we recognize that other people's convictions differ from ours, and we are readier than our grandfathers were to consider sympathetically these divergent ideas.

IN POLITICS

This is markedly so in political life. The old party divisions are passing, or have passed, away; we see that all serious statesmen, by whatever name they may call themselves, are set upon the same quest. They must all endeavour to restore peace at home and abroad; they must try to find employment for as many men and women as they can; they must see to it that at all sacrifice the people are properly clothed and fed and youth educated for the tasks of life. They may disagree as to the means by which these necessary duties are to be done; but they are at one as to the far more vital point that they must somehow be accomplished.



THE RIGHT REV.
FRANCIS UNDERHILL, D.D.

IN THE CHURCH

Now let us turn to the Church. Here the same kind of movement is clearly to be seen. If we take the Church to be "the whole company of Christian people dispersed throughout the world," we notice that the break-asunder spirit is rapidly disappearing and the longing for unity is strong almost everywhere. The motives which have led to this happy frame of mind are many and various. Perhaps fear as well as love enters into them. But let us not trouble too much about that; the outstanding fact is the desire for agreement in essentials, together with a

wide toleration about secondary matters, however important these may be.

Here is the opportunity for a further revival of the Catholic conception of the Church, which is greater than any of the parts into which it is at present divided. For there is a Catholic principle or idea, far wider than appears at present anywhere in fact, but which is all the time making way. Years ago I was at a conference of distinguished theologians from many parts of Europe and America, at which a learned don from one of our Universities began

a speech by proclaiming that he was "out to defend the individual soul from Trades Unions and Catholic Churches and things of that sort"! There spoke the older point of view; we are moving from that line of thought so far as the Church is concerned. The individual soul realizes more clearly than it did that it cannot stand alone; it needs the strong support of the corporate Body of CHRIST. In our faith and worship, as in so many other departments of life, "united we stand, divided we fall." Christian people see that to-day as their predecessors did not.

CONFIDENCE

These considerations should breed strong confidence in those of us who belong to CHRIST'S Church, as we face another year. Those members of the Church of England who rightly think of her in the first place as not merely a national body, but as a living part of the historic, world-wide Church, may have done with apology. Let us be strong in our belief that the Church is an international fellowship, with a corporate life, an ordained ministry, liturgical worship, and a sacramental system, for

these are the directions in which thoughtful minds are moving. Visible unity is not yet achieved, but the unity of the spirit moves quietly onwards everywhere. There is nothing new about all this; it is only one more instance of the way in which much that appears to be modern is really no more than a fresh manifestation of the ancient teaching of the Church.

But let us be as humble as we are confident. This is no doing of ours; it is merely that the HOLY SPIRIT is once again making known the will of our LORD as seen in the New Testament and the history of the Church. Yet it is encouraging to feel that we are not fighting a rearguard action, but, to change the metaphor, that we are on the top of the wave. All must be done in faithfulness to our LORD, seeking to see His will more clearly and to unite ours with His. Then, whatever may be the trials through which we must pass, we can face the New Year with boldness and confidence through our faith in Him.

From: Bath. & Wick:

Over the Teacups

THE year of OUR LORD 1939—What will it bring us? Even if in some ways the future seems gloomy there is much, very much, for which to be thankful; much which, if we will let it, will make us happy. So to all our readers, old friends and new, we can sincerely and hopefully wish a really HAPPY NEW YEAR.

And if in return you would like to make the Editor happy you can do so by letting us have a record number of entries for our Competitions. We are preparing some good ones, beginning next month. So look out for them.

Although Christmas Day is over, and the Christmas fare eaten and enjoyed, there are all sorts of festivities and parties to engage the time and ingenuity of housewives. Perhaps a few suggestions may prove useful.

Rabbit Cake.—Grease a rabbit jelly mould and then prepare the cake mixture. 6 oz. sugar, 7½ oz. butter (or margarine and butter mixed), 9 oz. flour, 1 teaspoonful baking powder, good pinch salt, 3 eggs. Beat the butter and sugar to a cream, add one egg and a little flour, beat well. Repeat with the second egg and more flour, then the third egg. Lastly, stir in the remaining flour, baking powder, and salt. Put the mixture into the mould and hollow out the middle as well as possible. (Any surplus cake mixture can be used up for small cakes.) Bake in a good oven for about one hour, or until firm when pressed. For those who have an oven with a thermometer, the temperature should be 380° F.

Then, to finish the cake, proceed as follows: ¼ lb. icing sugar, coffee essence, warm water, coloured coco-nut. When the cake is cold, cover with coffee icing, made by mixing the icing sugar to a coating stiffness with warm water, and colouring with coffee essence. Pour over the cake and allow to set. With a small paint brush, dipped in the coffee essence, paint the tail, eyes, whiskers, ears, and feet, brown.

Lift the cake on to a flat dish and sprinkle cocoa around and finally green coco-nut. This can be bought ready coloured, but is easily prepared by spreading coco-nut on a sheet of paper, sprinkling with green colouring, and stirring well until evenly coloured. Dry in a warm place. The approximate cost of this cake is 2s. 2d.



AN UNUSUAL PET

(Photograph by Mrs. H. Pym, New South Wales)

Next, here is a game, the title of which should appeal to the modern child. It is called *Traffic Game*.

One player is blindfolded and placed in the middle of the room, the others being at various distances from him and in different directions. One player acts as "Traffic Cop" and gives directions to the blind man, who has to name a player he wants to touch, not knowing in what part of the room that player is, and the traffic cop says: "Turn to your left and take three paces"; or "About face and take six paces"; or "Straight ahead two paces," and so on. The blind man follows the directions as well as he can, but often makes mistakes in turning in the proper direction and in the length of his steps. If he does not reach the right person after following the cop's directions, or if he bumps into some one else, he must stop there and ask to be piloted to some other person he must name. Often the person he asks for is on the other side of the room, and he has to make a number of attempts before he finally gets to some one he starts out to find. If the blind man reaches the desired person, that person must then become the blind man.

Here is another, and a quieter one—*Advertisements*. Take a selection of well-known advertisements from newspapers or magazines. Cut them out so that there are no names showing, and pin them round the room. The players must be provided with pencil and paper, and write down as many as possible

The Answer By Mark Moggridge

IT was a long way up from the basement to the attic in the shabby old London house; yet every evening, after getting home from her day's work, Jean Robinson toiled up five flights. She did not even wait to light her fire before she started off, clop, clop, with her lame leg and her awkward surgical shoe.

"Quite a little palace up here," she said to Mrs. Smith, who lived beneath the roof.

Mrs. Smith, languid and white after her illness, lay on the sofa and watched Jean rub the polished floor with a cloth.

"Oh, your spectacles are too rosy," she answered petulantly. "Though I'm sure I don't know what I should do without you," she went on. "Not another soul has been near me since I first went to bed."

"Well, that's what we were put in the world for, to help each other," replied Jean cheerfully.

Her thin face was drawn and tired, she had been scrubbing other people's houses since early morning. "Now I'll just pop the cocoa on and then it's good-night and God bless you," she went on. "Unless there's anything else I can do to make you comfortable."

"I do so hate the nights." The little woman's eyes filled with tears. "And those new people on the floor beneath keep the wireless going till midnight. I wish I was like you and didn't mind anything."

Jean turned round at the door, duster in hand. "Oh, I mind," she said. "But what I say is there's always worse somewhere, if you look for it. Now, you drink your cocoa, love, and think of happy days to come. I don't forget what you asked me—every night and every morning."

It was six weeks since Mrs. Smith, touched by the other woman's trusting faith, had asked her to pray that her son might get another job. He was working with Irons & Irons, the big engineering firm in the North. His wages were small and he was discontented, his mind set on a position which he knew would shortly be vacant in another firm.

A few days later Jean found Mrs. Smith in tears. "Read that," she cried, holding out a note scribbled faintly in pencil. "If that's what comes of all your praying I was right when I said it wouldn't do any good. Now he'll be laid up for weeks."

Bob Smith, hot-foot on the way to apply for the coveted job, had been knocked down by a car. He wrote from hospital, with a broken leg, smashed ribs, and spirits which were crushed by disappointment.

Jean shook her head and clicked her tongue in sympathy.

"You can't say that's for the best," cried Mrs. Smith. "Why, it may even lose him the job he's got."

The thought went through Jean's mind that it might indeed have been worse than that. She did not, however, tell Bob's mother that she should be thankful to have her son alive. Instead, she gave up some of her needed rest to cook a few delicacies to send to the hospital. Nor did she cease giving up her time each evening to helping the lonely little woman in the attic.

"But I'm well now," protested Mrs. Smith at last. "I really don't like to let you do it."

"Let or not let, here I am," responded Jean. "And what's the latest news of that boy of yours?"

"Well, it's a funny thing." Mrs. Smith pulled a letter from her pocket, with a sidelong, embarrassed look at her companion. "It makes me feel quite awkward to tell you, knowing how you prayed about it. First he gets run over and then this. Here it is.

'They have been wonderfully good, keeping the job'—no, not that bit. Here we are. Now listen: 'You remember, dear Mum, about that position I was after. Well, the firm has gone smash and the chap that got it instead of me is out again.' So there you are, Jean, it is a good thing your prayers weren't answered for once. It has put me off, I can tell you.'

Jean laughed. "You wait a bit," was all she said.

Another week or two went by. Mrs. Smith was getting stronger, though she still looked pale and worried. She no longer asked Jean for prayers, her nebulous faith in them had been destroyed by her son's accident. Jean, limping about her daily work, doing a good turn when it came across her path, and some that didn't, kept her own counsel.

Coming in one evening, with her halting step, she held out a large bunch of daffodils.

"There's a bit of spring for you. Why, you look like sunshine yourself, what's happened?"

Mrs. Smith was standing underneath the electric light, a letter in her hand.

"O Jean!" she exclaimed, "O Jean, just listen to this! I told you how good Bob's firm had been over his accident. Now he has gone back to find that there's a vacancy going at nearly double the money and they have offered it to him. He says he has a future now, if he sticks to it. 'Thank God I didn't get that other job,' he says. Look at it for yourself."

"Oh, how good God is!" cried Jean. "How good He is, love."

Mrs. Smith giggled happily. "Jean, you are queer! How can you say that when everything you prayed for went wrong?"

Jean buried her worn face in the daffodils, smiling to herself. "They went wrong, love, but it was only wrong *our* way. Our ways are not God's ways, you know. I often think we live in looking-glass world, all wrong way round. Then, if we pray about it, His answers come the right way up. I told you you'd get an answer, and here it is."



"O Jean, just listen to this!"

"Peaks of Silver and Rivers of Brocade"

By the Rev. A. W. Lee, Vice-Principal of the Theological College, Chemulpo

THUS the scenery of their northern provinces is described in one of the poetic tags which embellish the language of the people of Corea or Cho-son, "The Land of the Morning Calm," a free translation of two Chinese characters, the second of which is of doubtful meaning, but is probably associated in the Corean mind with the gorgeous sheen of some rich satin fabric. This country was annexed to the Japanese Empire in the year 1910, and it is by means of the railway which pierces those silvered mountains and skirts and bridges those brocaded streams that the armies of Japan now proceed to the North China front.

The globe-trotter, giving a side glance at Corea as he journeys from Japan by the overland route to China, at least has time to notice that it is a land of mountains; a land which the early



A COREAN VILLAGE (Exclusive News Agency)

French missionaries compared to the sea in a heavy gale. "Nine Hundred Miles of Streams and Mountains" as it is called in another saying of old Corea, more fanciful than accurate, for the peninsula is really six hundred miles long from north-east to south-west.

In this ancient country of the Far East, which boasts a civilization three thousand years old and supports a population of twenty-three millions, mostly engaged in rice farming but sharing in the industrialization of the Japanese Empire, a bishop, ten priests, and six sisters of the English Church are working with the ultimate aim of building a province of the Church.

A modern writer on Corea has alluded to "that slender band of whites who, by an amazing choice or a fantastic accident, have been marked out peculiar to live among the Top-Knots"—this last a reference to the customary style of male hair-dressing prevalent in Corea until recent times; but the missionaries of the English Church would protest that it is more than "choice" or "fantastic



BISHOP TROLLOPE AND THE FIRST ORDINANDS

accident" which has led them to work in this remote and fascinating country of top-hatted, top-knotted, and cotton clothed dwellers in houses with warm floors. In spite of small resources the work of the Mission continues to expand, chiefly in those provinces which contain the "peaks of silver" and the "rivers of brocade," but also with quiet progress in the longer established stations in other parts of the country. The patience of the Corean Mission is astonishing. It has been obliged to "let patience have her perfect work," and has wisely, we hope, combined the good points of Oriental "apathy" with those of Western "energy."

The first-fruits of eight years' work by Bishop Corfe, who founded the Mission in 1890, consisted of but two baptismal candidates, one of whom, Mark Kim, is now the senior priest on the Mission staff. A period of rapid extension under Bishop Turner and "one of strengthening stakes rather than of lengthening cords," to use the words of his successor, Bishop Mark Napier Trollope, has now been followed by one of further expansion under Bishop Cecil Cooper. The total number of practising Christians in 1937 reached the figure of about ten thousand, and there are eight hundred catechumens under instruction.



THE RIGHT REV. CECIL COOPER
Bishop in Corea
(Lafayette, Ltd.)

There can be no dispute that one of the causes of the progress in evangelization in Corea is to be found in the increase of the native priesthood and in the faithful labours of other Corean workers. Although the number of the foreign staff remains stationary, there are now sixteen Corean priests, five deacons, and three Japanese priests. Some of these men have served a long period of testing in the ranks of the catechists, the best possible training for the life of a Corean priest, with its many difficult problems.



STREET IN SEOUL (Exclusive News Agency)

Nor must the Korean women workers be forgotten. There arises in the mind of the writer a picture of old Nam Anna, now at rest, a burly figure in voluminous skirts and fur-edged winter cap, a faithful worker, typical of the band of women who tramp over the mountains and ford the streams in the scorching heat of summer and the bitter cold of winter. We may now rejoice that there is a Korean Sisterhood—the Society of the Holy Cross—with three professed sisters, round which the work for women will be more and more centred. The vigour with which a Korean woman wields her washing clubs and ironing sticks will thus be more perfectly harnessed to the cause of the Church.

The Mission has from the start tried to fulfil both sides of our LORD'S commission, the healing of the sick as well as the preaching of the kingdom of GOD. Those who are being trained to minister to the souls of the people of Korea in a disused hospital of the Mission at Chemulpo are constantly reminded of this double responsibility by the makeshift furniture of medicine cupboards and by the vacant wards which do duty for chapel and lecture rooms, but the actual hospital work is now confined to two hospitals in the country districts. "Confined" is hardly the right word when it is remembered that there were twelve thousand out-patients in one of these small hospitals last year.

"Over the hills there are still more hills," to quote once again a Korean saying. The wayfarer in Korea reaches the top of a pass only to find that there are still more mountains to cross before he reaches his journey's end. It is a parable of the work of the Church in Korea. The engineering feats of the Japanese have removed many a physical obstacle in that land of streams and mountains, but spiritual obstacles seem to multiply. We live in the days of fanatic nationalism in the East as well as in the West; and here can be seen a certain significance in the presence of those three



SEOUL CATHEDRAL

Japanese priests on the staff of the Korean Mission and in the work amongst the Japanese. It may be that Japanese, as well as Koreans, in the rarer atmosphere of "The Land of the Morning Calm," will learn that national aspirations need to be purified by membership in the One, Holy, Catholic, and Apostolic Church of the people of the whole world.

CHURCH OF ST. PETER AND ST. PAUL
KANGHWA

WAY-MARKS: Points for Church People

Teach me Thy Way, O Lord . . . I will thank Thee, O Lord my God

NOTES FOR 1939

There are four **Sundays** after Epiphany. Septuagesima, February 5; Ash Wednesday, February 22; Good Friday, April 7; Easter Day, April 9; Ascension Day, May 18; Whitsunday, May 28. There are twenty-five Sundays after Trinity. Advent Sunday falls on December 3, and Christmas Day is on Monday, December 25.

EMBER DAYS fall on March 1, 3, 4; May 31, June 2, 3; September 20, 22, 23; December 20, 22, 23.

ROGATION DAYS, May 15, 16, 17.

Commemorations may be regarded as historical notes and reminders of some great names among the earlier saints of the Church. The date, sometimes uncertain, is usually that of death. Universities and other Foundations recollect other names in their official "Bidding Prayers."

JANUARY, 1939

Date	THE GREATER FEASTS
1, S.	The Circumcision of our Lord.
	First after Christmas Day.
6, F.	THE EPIPHANY.
8, S.	First after Epiphany.
15, S.	Second after Epiphany.
22, S.	Third after Epiphany.
25, W.	Conversion of St. Paul.
29, S.	Fourth after Epiphany.

DAYS OF FASTING OR ABSTINENCE

Fridays, 13, 20, 27.

COMMEMORATIONS FOR JANUARY

Jan. 13, Hilary, Bp. of Poitiers, D., 368; 17, Antony of Egypt, Ab., 356; 19, Wulfstan, Bp. of Worcester, 1095; 20, Fabian, Bp. of Rome, M., 250; 21, Agnes, Roman V. & M., 304; 22, Vincent, Spanish Dn. & M., c. 304; 26, Polycarp, Bp. of Smyrna, M., c. 155; 27, John Chrysostom, Bp. of Constantinople, D., 407; 30, Charles I, K.M., where locally observed.

Set thee up way-marks: make thee guide-posts

Let us walk softly, friend;
For strange paths lie before us, all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend!
Let us walk straightly, friend;
Forget the crooked paths behind us now;
Press on with steeper purpose on our brow,
To better deeds, O friend.
Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope
Shall yet return, O friend.
Let us walk kindly, friend;
We cannot tell how long this life shall last,
How soon these precious years be overpast,
Let love walk with us, friend.
Let us walk quickly, friend;
Work with our might while lasts our little day,
And help some halting comrade on the way:
And may GOD guide us, friend!

Men of Yesterday

Recollections and Reflections

ALEXANDER NAIRNE

DR. Nairne had the artistic temperament. This is sometimes made the excuse for eccentricity. In him it meant that he lived by his power of perceiving beauty as an artist perceives it. And more than this, as he told us in the last article he contributed to THE SIGN, he knew that when a mind truly has its being in GOD it is best able to perceive beauty. "Seeing God," he wrote, "is the only way of seeing beauty."

* * *

In his later years a sympathetic caricaturist might have drawn Dr. Nairne as a mere line surmounted by an oval. The oval was a hat—with a suggestion of halo about it—crowning a head with birdlike eyes, and beneath it perhaps the very thinnest body in which an active man was ever seen at work. This is not surprising when we learn that a few brussels-sprouts or a lettuce, liberally sprinkled with cayenne pepper, served him for a substantial meal, and that a temperature which most people thought excessive was the one form of comfort he did not despise.

But the fragile body enshrined an indomitable spirit, a keen and delicate sword that seemed to shine through the scabbard. It is significant that, of outdoor pursuits, sailing on the open sea in a small boat attracted him most. And in his life's work, the search for beauty and the search for knowledge, he was equally adventurous. "It has been great fun writing this book," he remarked on completing *Every Man's Story of the Old Testament*. That was the spirit in which he lived and worked.

* * *

Yet the brilliant scholar had some puckish qualities that brought him nearer to the popular conception of the artist than he supposed. It was not only that he wore his learning very lightly indeed, and, as a friend acutely remarked, "concealed himself in candour." Nor that he was not in the ordinary sense "practical." For instance, in chapter meetings, while his colleagues were wrestling with financial problems, Nairne would be covering sheets of paper with sketches of mountains and lakes. But even in his own domain of scholarship he seemed to shrink from anything like a definite conclusion. Once when he was discussing a question of Biblical interpretation, and showing first that one and then the other of two opposite theories was the more probable, a friend interrupted impatiently, "Well, which is it?" "Must I say?" asked Nairne plaintively. Another time he was reading a paper to a society at Cambridge, and ended, "Now I will sit down

and let Dr. X hammer me." "But, Professor," protested X, "one can't hammer a cloud." No doubt he realized his own defects well enough. "I dally and dawdle and disappoint my friends," he wrote. The proofs of a book would be pulled to pieces to introduce what might seem to others a mere fancy, but to him was a matter of importance.

Or if he happened to read something that appealed to him it must go into whatever work engaged him at the time, however inappropriate it might be.

* * *

But if these things were defects they were the defects of very rare and gracious qualities. For a comparatively small matter, though he would humorously declare that he "liked things to be slipshod," he was no sloven, but neat, almost dapper, in his dress, always courteous and punctilious in his social duties. Generous he was, almost to a fault. When he was Professor at Cambridge and Canon of Windsor he made it a point of honour to give away the whole of the income of his canonry. Swift and subtle as were the movements of his own intellect, his pupils noticed that he was always respectful to any slower mind that thought for itself.

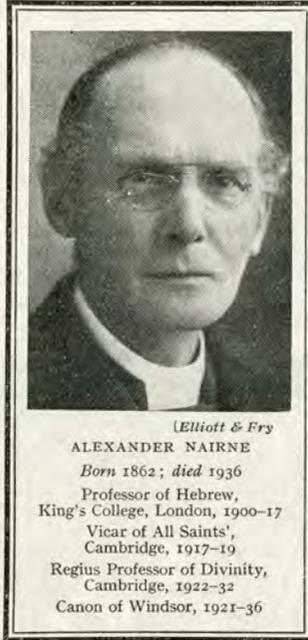
Above all there stand out in the memory his radiant charm, his unworldliness, his love-compelling sincerity and holiness of heart, and his ready sympathy with beauty and goodness even in the most unlikely people and places.

* * *

Perhaps we may come near to the innermost secret of the elusive scholar and lover of beauty in all God's handiwork, in a few sentences from the last chapter of *Every Man's Story of the Old Testament*.

"A good scholar does not only read and write. He muses. Retrospect is happiness to him. Some find a diary of the day's work helps them. But it needs a peculiar genius to keep a diary. Yet there is a kind of scholar's diary which might be very generally used. At the close of day, or end of week, or finishing of subject, think back, and let your musing run out into prayer or praise. Sift, select, prune. Then write down, with date, in tersest sentence, a collect which represents the lesson learned. . . .

"And now I bid Every Man farewell, fain to hope that the writing and reading of these pages may have made us friends. If the little book might but afford a few hours' innocent entertainment I would be nearly satisfied. Yet I cherish a larger ambition. I should rejoice if it contributed in however small a measure to the coming of the day when indeed every man in our kindly islands who speaks with Saxon or with Celtic tongue shall enjoy great literature and believe in God."



(Elliott & Fry

ALEXANDER NAIRNE

Born 1862; died 1936

Professor of Hebrew,
King's College, London, 1900-17

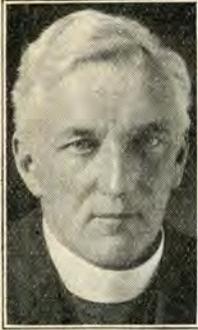
Vicar of All Saints',
Cambridge, 1917-19

Regius Professor of Divinity,
Cambridge, 1922-32

Canon of Windsor, 1921-36

Northern Lights ❁ I. DURHAM CATHEDRAL

By the Very Rev. C. A. Alington, D.D., Dean of Durham



DR. ALINGTON
(Lafayette, Ltd.)

IT would be ridiculous for a Dean of Durham to pretend to be impartial about his Cathedral. He is bound to regard it as the finest in the country, and is grateful to be allowed to try to justify his faith.

So far as its situation goes, he is on easy ground. It is difficult to conceive a finer site than that on which it stands; on a steep hill washed by the river on three sides, with the great Norman castle of the Prince Bishops standing just close enough to set off its mag-

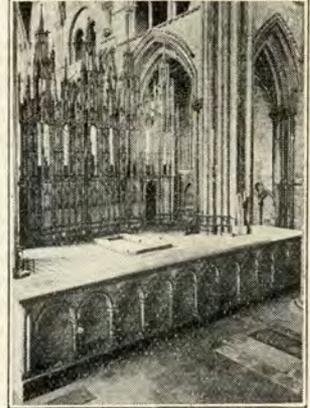
nificent proportions. The Normans had as good an eye for ground as they had for proportion in architecture.

And when we come to the building itself we can claim that these Normans never built a more characteristic specimen of their art. The tremendous pillars, which support the nave with their curious and almost unique patterns, are as fine examples of their kind as can be seen in Europe. Their builders had the same delight in massive strength which inspired the builders of Karnak. In New York Cathedral there are chapels for the several nations, and in the English chapel the Durham pillars have been chosen to represent our country. I think the compliment is well deserved.

You have to try to believe that the whole great Norman church was built in forty years, between

1093 and 1133. If that is so, and the documents seem to make it certain, it was the most astonishing feat of good and rapid building in the whole history of architecture.

When you come to Durham we shall next ask you to admire the Galilee Chapel, a Lady Chapel built "at the wrong end" some forty years later, for there you will see how these same Normans could relax from their severity and design something delicate and



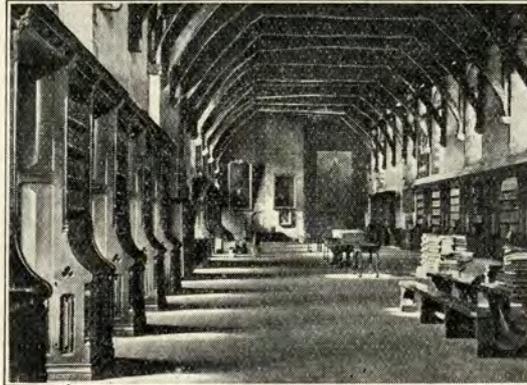
ST. CUTHBERT'S SHRINE
(John R. Edis)

graceful. The bones of the Venerable Bede lie there, but I am afraid that the story of their acquisition is not entirely creditable. Still, we need not feel too penitent for a theft which is more than nine centuries old.

At the beginning of the thirteenth century the Early English architects pulled down the old Norman apse, and built in its place one gigantic chapel with nine altars. We like to think that, though their work can be studied on a larger scale elsewhere, there is no finer single

example of the Early English style. The body of St. Cuthbert, in whose honour the Cathedral was built, rests in its old tomb with St. Oswald's head by his side, though nothing remains to tell of the glories of his shrine, except the grooves worn in the stone floor by the feet of kneeling worshippers.

If I had time to tell of our other glories, I should dilate on the treasure found in St. Cuthbert's shrine—his pectoral cross, his portable altar, and the beautiful stole placed there by the piety of an English queen a thousand years ago, or of the throne on which the Prince Bishops sat, a throne said to be higher than that of any other bishop, including the Pope himself! Or I should ask you to come into the great Dormitory, where the



THE LIBRARY (F. Frith & Co.)



THE NAVE (F. Frith & Co.)



ST. CUTHBERT'S CROSS
(John R. Edis)

sixty Benedictine monks used to sleep, which is now a library, containing a wonderful collection of books.



DURHAM CATHEDRAL
(John R. Edis)

I believe there is no other dean who, when he is admitted to office, takes his oath on a seventh-century copy of the Gospels. Our first bishop left us forty books, of which half are still there, and those who care to look at illuminated manuscripts can do so there to their heart's content.

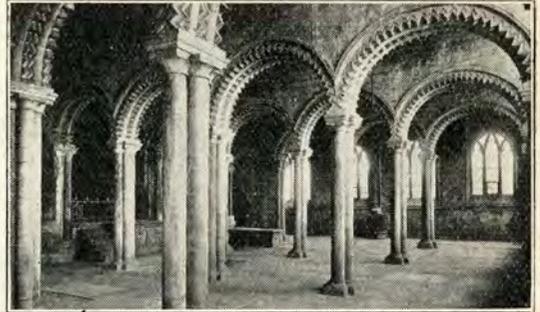
But it is not good for any one to boast too much, and I could tell

you a sad story of all that we have lost. The Reformation, besides destroying St. Cuthbert's shrine, removed the hundred figures of gold and alabaster which used to stand in the screen above the high altar, and the dean of that time and his wife, who was a relation of Calvin, seem to have urged on the work. After that our next enemies were the Scottish prisoners whom Cromwell kept in the Cathedral after Dunbar. They broke the tombs of the Nevilles, their ancient enemies, and tore down all the woodwork they could reach to make themselves fires.

It is sad to have to say that we suffered as much in more peaceful times. Wyatt, the architect who did so much harm throughout England, was allowed to work his will at Durham.

The Norman Chapter House was pulled down (to be built up again in memory of Bishop Lightfoot), and the Galilee was nearly removed to make a carriage drive for the Chapter. In the nineteenth century we had deans who really cared for the Cathedral, but their zeal was not always

according to knowledge. One of their ideas was that in a Norman cathedral everything should be Norman, so, with the best possible intentions, they removed as much as they could of that which the piety of later ages had added. Some of their errors are not irreparable, and the Friends of the Cathedral are doing good work in restoration, but it is to be hoped that Durham has learnt the sad lesson that even deans are not infallible.



THE GALILEE CHAPEL (John R. Edis)

Still, the nineteenth-century deans, and notably Dean Lake, did a very great deal to make the Cathedral once more a living place of worship, and any one who sees it thronged on Miners' Day, or at the big festivals of the Mothers' Union, will

realize that it is again serving the purpose for which it was built. We are doing our best to make it a real centre for the diocese. One of its many parishes is remembered there every day in prayer, and the crowds of visitors, from the diocese and beyond it, are beginning to realize that they are welcome, and that we do all we can to share our inheritance with them.

Should any of my readers find it possible to pay us a visit, I think I can promise that they will not be disappointed. There is much for them to see of which I have no time to tell, and I hope and think that they will find that in what I have written I have not been too much influenced by local patriotism. Even if I were, it is not a patriotism of which any Dean of Durham need be ashamed.

Pilgrims' Corner

January

DEPARTURE

Pilgrimage—a lovely word! I looked just now to see the dictionary definition. Read it through with me. It says, "a journey"—that's the word—"towards some holy place," and when we think about our goal we see the Saviour's face. And we hear His invitation, "Come!" Then gladly let us go. The way lies straight before us. Can't you see it all aglow with lovelight and with sunshine, while Adventure tugs our arm? We'll set out in life's dawning for we cannot come to harm.

What's that, the way is narrow—rough? And (yes)—the shades are there, but we have guide companions who go with us. One is Prayer. And her sweet sister, Patience, dressed in hood and gown of grey, with eager, young Endeavour, they will tread with us the Way.

me inquisitive or interfering when I say I want to hear all about it, and what you are thinking of doing next."

When Lilac answered her extreme agitation was very noticeable.

"Indeed, I'm only too glad, too grateful, that you want to hear my news." She hesitated, and her fair face flooded with very unusual colour. "I've been wanting dreadfully to come up and see you, only I couldn't pluck up courage to do it. I—you see—I simply daren't tell Mother the truth."

"Daren't tell Mother! That sounds serious. My dear girl, if you are in any difficulty, you may speak to me quite openly. Anything you say will be to me and me alone. It won't go further, I promise you." She paused a moment, and, as Lilac still hesitated, she added, "I was afraid there was something—"

Lilac looked up as if she had suddenly made her decision. "Please don't think me cheeky if I first make a—a condition. I mean, I feel as if you might think it impertinent, but I can't say a word unless you first give me a solemn promise not to tell—any one—anything. That's the reason I can't, I daren't, tell Mother. She's a perfect dear, but she's not always safe. She's apt to talk; and what I want to tell you mustn't be so much as whispered in Ferry-stead or anywhere else in the neighbourhood."

She leaned forward in her earnestness, holding out her clasped hands. "Oh, you will help me, won't you?"

Mrs. Beaufort felt alarm. She wondered what she was about to hear. But she saw that Lilac was in real distress of mind, and she had no hesitation in giving the promise she asked for.

"Confession is good for the soul. I hope, I do hope, it isn't a man, my dear."

Lilac once more flushed to the roots of her hair. "Yes, it is a man," said she desperately, "but not—not in the way you think. I mean, nobody has been making love to me," rather scornfully, "it's really more serious than that, or it seems so to me."

"Yes?" Mrs. Beaufort, though very apprehensive, yet drew a breath of real relief, for she sincerely liked the girl who sat there evidently carrying a load of misery.

"Oh, it's been so terrible, having to bear it all alone—not being able to say a word. But I feel as if you could help—anyway, it'll be such a comfort to have it out—to get rid of it," murmured Lilac. "First let me make this clear. I had no choice about leaving Eames & Fallow, I simply was forced to give in my notice because I know too much."

"Too much?"

"Yes. Because—oh, you do remember your promise not to say a word of this to a soul—because I understand book-keeping, and for months I have been terribly afraid that something was wrong. For a long time I thought I must be mistaken, because if it was wrong, it was very big, very serious, and also because only one person except me could be responsible for it, and that was Mr. Sheppey, the head cashier, the man who really runs the business."

"O Lilac! Are you sure of what you say?"

The girl was very white. "Yes. I wish I wasn't. I am quite sure. That's the dreadful part of it. And what's more, Sheppey knows that I know. I saw it in his eye. I pretended to be puzzled about some figures in the accounts, and he pretended to explain them to me. I listened to what he said, and when he had finished I said, 'Very well, sir. I will enter it like that.' For a minute he said nothing, only turned red, then he angrily cried out, 'What are you driving at?' I saw, then, all in a minute, what terrible danger I stood in. You see, if it wasn't him, then it was bound to be me; and who was going to take my word against his? So I said, looking as innocent as I could, 'I don't know what you mean, sir,' and he stared at me as if he would read right into my very thoughts. After a silence he said, 'I have thought for some time, Miss Hedges, that

you would be a very valuable clerk if you knew more about book-keeping than you do. Don't you think you would be wise to go elsewhere for a bit and learn—finish your training?' He looked at me and I looked at him. We never said a word, but I knew he knew I knew—if you understand, Mrs. Beaufort."

In deep distress Mrs. Beaufort nodded.

"Well, after that pause I smiled at him," said Lilac, "and I said, 'If I make up my mind to do that, would you give me a good reference, sir?' And he said, 'Why, of course, I'll give you a tip-top reference.'

"Then, I said, 'I think perhaps on the whole I ought to take your advice, sir.' So I handed in my week's notice and he jumped at it. But later in the day he came into the office where I was alone, and he said, 'I want to save your face, Miss Hedges. If you leave so suddenly it may look as

if I was dissatisfied. What I should like to do is to tell Mr. Fallow that you want to leave and ask him if I might offer you a rise. If he agrees, and I do offer you a rise, will you give me an undertaking to refuse it—to leave just the same? You understand, it's you I'm thinking of. I don't want you here. On the other hand, I wouldn't do anything that might injure your future career."

"Oh!" cried Mrs. Beaufort, in indignation, "but this is dreadful! Isn't it your duty to your employer to let him know the kind of man he is trusting?"

Lilac's clear eyes met hers steadily. "I have no remedy at all," she replied calmly. "Either way I should be ruined. There isn't one chance in ten that I should be believed against him; but supposing that tenth chance came off and they did believe me and that he was discharged and prosecuted—they would have to prosecute, it's a matter of hundreds of pounds—I should have made a bitter and most malicious enemy. I don't know what revenge he might take, but I know he would pay me out somehow. My only chance is to go away and wash my hands of the whole affair. Don't you see that, ma'am?"

(To be continued)



"Oh, you will help me, won't you?"

Church Life To-day

Some Points of
Current Interest

THE redecoration of **Marlborough House Chapel**, which was carried out last year, has restored the appearance of the interior as it was designed by Inigo Jones. It originally formed part of St. James's Palace and was known as "the Queen's Chapel at St. James's," being used as the private chapel of the Roman Catholic consorts of Charles I, Charles II, and James II. From 1700 until recent years the use of it was granted to various foreign congregations. In 1809 those parts of the Palace which formerly covered what is now Marlborough Gate were destroyed by fire and the Chapel was thus isolated.

The interior has been restored to its original appearance by the Office of Works under the personal supervision of Queen Mary, and now takes its rightful place as a masterpiece of English Renaissance architecture.



MARLBOROUGH HOUSE CHAPEL

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THE late **Very Rev. J. B. Haldane**, who died recently at the age of fifty-seven, was ordained in 1905, the year in which the Diocese of

Southwark was established, and spent the whole of his ministerial life in that diocese, the greater part of it as Rector of the Cathedral Church of St. Saviour. He was curate of St. John's, East Dulwich, from 1905 to 1914, when he was appointed curate-in-charge of St. John the Divine, Earlsfield. His long connection with the Cathedral began in 1919 when he became Rector of St. Saviour's



THE LATE PROVOST
OF SOUTHWARK
(Russell, London)

and also Canon and Precentor of Southwark. He assumed the title of Provost in 1937.

At the annual meeting of the Borneo Mission the **Rev. A. W. Stonton** told of the splendid results of recent work among the Sea Dyaks of North Borneo. He described the district in which he works as a jungle intersected by great rivers. The mission has a twenty-two acre compound, and on festivals the church is filled with Dyaks and Chinese, many of whom have travelled long distances. The schools are self-supporting and have not cost the Government or the mission a penny. Thanks to its motor-boat, the gift of the Parish of St. Mary's, Stafford, the mission is able to cover an area about four times as great as that covered ten years ago.

DURING the last few years no less than £253,000 has been given or promised to the Bishop of Chelmsford's **Appeal for Essex Churches and Schools**, and of this only about £4,000 is still outstanding. Since July, 1938, over £8,000 has been passed for payment in respect of six new churches and a Church School at Chelmsford. Meanwhile the demand for new churches goes on. The mission church of St. Francis, Barkingside, was dedicated recently, and steps are being taken to acquire the site for a new church at Chadwell Heath. An offer of a site for a permanent church on the new estate near Stifford has been received, and a commission has been appointed to deal with the matter.

A **HOSTEL for Jewish-Christian refugee students** from Austria has been opened in London by the East London Fund for the Jews. The

Eucharist was celebrated in Hebrew by Dr. Paul Levertoff, the well-known Jewish-Christian priest, who is to be Warden of the Hostel, and the Bishop of Stepney then dedicated it, praying for a blessing on the students and their teachers and supporters. It is hoped that the Hostel will



DR. PAUL LEVERTOFF
(Lafayette, Ltd.)

prove a centre of friendly understanding between Jews and Christians in London.

FOR the first time in the seventy-nine years of Anglican Church history in Japan a young Japanese layman has made his profession as a member of a Religious Order. He is Brother Mark Masashi Nuki, of Maji, in the Diocese of Kyushu. He was received into the Society of St. John the Evangelist by Father Spence Burton, S.S.J.E., Superior of the American Congregation of the Cowley Fathers, who has since been elected Coadjutor Bishop of Haiti. The Diocese of Haiti is in point of membership the largest mission jurisdiction under the American Church. The laity are entirely negroes, and so are all the clergy except the Bishop. It is probably the only French-speaking diocese in the Anglican Communion.

THE sudden death of **Sir George Middleton** deprives the Church of England of a devoted and loyal servant. Sir George began his career as a

telegraph messenger boy in the Post Office, where he speedily won promotion. He was a keen Trade Unionist, and in 1922 was elected Labour M.P. for Carlisle. In 1924 he was appointed Parliamentary Church Estates Commissioner, a post which he held again under the Labour Government of 1929, and he succeeded Sir Lewis Dibdin as First Church Estates Commissioner in the following year. During the last seven years of his life Sir George became prominent as an ecclesiastical administrator, giving his services ungrudgingly not only to the Ecclesiastical Commission and Queen Anne's Bounty but to the Church Assembly, of which he was a lay member. He was knighted in 1935.



THE LATE
SIR GEORGE MIDDLETON
(Lafayette, Ltd.)

A BEAUTIFUL tapestry has been lent to **Ely Cathedral** by Sir William Burrell. It is of the French Gothic school and dates from the early fifteenth century. The three panels represent the Annunciation, the Appearance of the Angels to the Shepherds, and the Nativity, in which our Lady appears in a jewelled halo. The tapestry is to be placed in a frame under the west tower against the blank wall which fills the arch of the ruined transept.

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So in order that we of **THE SIGN** may play our part we invite our readers on this page to send us any difficulties in which we may be able to help them. We shall do our best, and to all friends, old and new, we offer our sincere good wishes.

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The Press and Publications Board of the Church Assembly, 2 Little Smith Street, London, S.W.1, would send you some literature in answer to the allegation that the Church derives income from slum property.

Generally speaking, when such statements are made the best course is to ask for evidence of a definite case known to the person making the statement. If no such case can be brought forward it is clear that a mere general assertion

unsupported by evidence is of no value.

If a particular case is proved it should be brought to the notice of the Commissioners, who, we are informed, are always ready to apply whatever remedies are possible. But it is often found that such property is held on long leases, granted before the "slums" in question came into existence. In such cases the Commissioners are of course powerless to do anything until the leases fall in. When that happens

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WHILE WE HAVE TIME

While we have time let us do good unto all men

GAL. vi. 10

WE are but birds of passage, speeding fast
On wings of Time, in sunshine, storm, and showers,
Just once through life alone. In hurrying hours
Give us, dear LORD, Thy grace, ere Time is past,
To help our fellow men, whose lot is cast
Perchance in thorny ways. May all our powers
Be spent to strew their path with fragrant flowers
Of kindness and love. From first to last,
O King of Love, make Service our refrain:
And in our hearts the fire of love infuse.
Thy Royal Law as watchword let us choose,
For we shall never pass this way again.

Servitor

they will take steps to improve the property.

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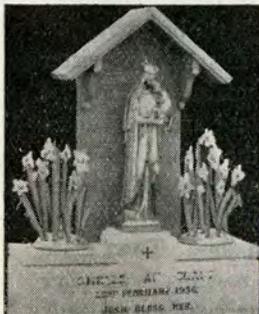
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The Patient in the middle was a Commercial Traveller and a Company's Secretary; married with two young children, and has been suffering from tremors in the hands and feet for the last eight years. He came to our Home two years ago.

The Patient on the right was manager of a Stationery business until Paralysis of the legs forced him to give up in 1922. Is 54 years of age and has now been a Patient in the Home for 3 years.

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P.188a

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Here's an appetising combination of two special favourites—steak and savoury stuffing. It makes a welcome change with very little extra work for the cook.

INGREDIENTS REQUIRED ARE: 1½ lb. of rump or flank steak, cut rather thin; 2 sliced tomatoes; ½ cup of minced onion; 1½ cups of breadcrumbs; 2 tablespoons each of butter and dripping; 2 teaspoons Bovril; salt and pepper to taste.

METHOD: Fry the onions and tomatoes in butter and add the breadcrumbs. Stir in the Bovril, dissolved in water enough to bind the mixture. Wipe the steak with a damp cloth and spread the stuffing evenly over the meat. Roll up, Swiss-roll fashion, and tie with string. Now heat the dripping in a frying pan and brown the roll in this. Then place it on a rack in a roasting pan, pour in the dripping, cover closely and cook for 1½ hours. Serve with pan-roasted potatoes, grilled tomatoes and a good gravy.

Bovril is the secret of the special tastiness of this delicious dish—just a little Bovril but it makes an enormous difference, not only to the flavour but to the nourishing value of what you eat. Bovril aids digestion and helps you to get full benefit from all your food.

KNIGHTS OF ST. JOHN

The Knights of St. John Bible Class is two years old on January 8th. The Class was founded by Hedley Pezzack and has grown from nine to thirty-one members. We meet every Sunday morning at 9 o'clock in the billiard room. All young men over fourteen years are invited to attend.

Our chief accomplishments are our weekly paper, "The View Finder;" a magazine library; and our Friday night meetings of the Public Speaking and Debating Club." We are still attempting to organize an orchestra.

On the first Sunday morning of each month the Class, in a body, makes its Corporate Communion at 8 o'clock, and on the third Sunday of each month we attend Church at 11 a.m.

Two new members have been added to our list of members, namely, Bruce Mahaffy and Harold Stoat.

SIDESMEN'S ASSOCIATION

On Monday evening, January 9th, we closed the books of our Association on a most successful year. All our members must look back to 1938 as a season of real progress amongst us. With the Ven. J. B. Fotheringham in the chair, the election of officers for 1939 was carried through with the following results:—

Hon. Pres.—The Rector; Hon. Vice-Pres.—The Ven. J. B. Fotheringham; Pres.—A. E. Eade; Vice-Pres.—W. Mumford; Sec.—H. Draper; Treas.—G. Armstrong; Exec. Com.—Messrs. Everson, Loveys, Perks and Sharp; Publicity—Mr. Hume; Chaplain—The Curate.

Several new objectives were set before the meeting and the incoming executive by the Arch-deacon as worthy of their efforts during the coming year. Of these more will be heard shortly. After expressions of appreciation from the retiring officers the meeting adjourned for refreshments.

THE ECCLESIA GIRLS' BIBLE CLASS

A successful year has been brought to a close and we all look forward to a season of new usefulness.

We had a most delightful Christmas party for a large number of little new Canadians who enjoyed every minute of the good time provided for them by the girls.

On Monday, January 30th, a play is to be produced by the Class: "The School of Mud Hollow," providing an evening's entertainment of fun, with the orchestra from the Eastern High School of Commerce. The tickets will be 25c for adults

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and 15c for children. We hope to make this a great success as it is the first venture of the Class in this respect, and to those who have seen the girls act in the Sunday School Concerts it should prove an incentive to be present. The whole play is under the leadership of Mrs. Saxon who would like all her many friends in the Church to support the girls in this further effort of goodwill.

A very Happy New Year to everyone is the hearty wish of the Ecclesia Girls.

SOME COMMON RELIGIOUS WORDS**IX.—HELL**

By Rev. Ebenezer Scott, M.A., B.D.

It may seem a grim paradox to call Hell a religious word; but the idea of hell, as the extreme consequence of sin, is dependent, like sin itself, on the religious outlook upon life.

All our Lord's language concerning the Last Things is obviously figurative. In adopting the term Gehenna—the original of the word Hell in our English version, insofar as it refers to the state or place of punishment for sin—He was only using a natural symbol, with which those whom He addressed were already familiar from Rabbinical and other later Jewish writings. Gehenna was a deep gorge outside Jerusalem, the receptacle of refuse and all unclean things, crawling with worms and emitting perpetual fire and smoke.

Cardinal Newman, in his "Apologia," tells us that he always believed in the doctrine of eternal punishment as delivered by our Lord Himself, though he "tried in various ways to make that truth less terrible to the reason." Another writer of last century, in somewhat less serious vein, confessed that, when at the Reformation the three states of the future—Heaven, Purgatory and Hell—were reduced to two, he was inclined to think that the wrong one was kept. Robert Louis Stevenson, reflecting on the fact that the worst men have their good qualities, says that "hell may have noble flames." Bishop Gore frankly admits that "actually everlasting torments is unthinkable."

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But the danger now is that, in the revolt against a material hell of unending torture, the word is losing all serious meaning whatever. As in the mediaeval Miracle Plays the devil degenerated into a comic character, his dominion is now sharing in the downfall of its prince. It is fatal to any great idea when it is turned into a jest.

Christ taught that the supreme evil was the loss of eternal life through sin. He therefore drove home with relentless force the eternal issues of our conduct and character in the present. Every sin unrepented and unrecalled is hardening the heart and demoralizing the will, and rendering our spirits more unfitted for the indwelling of God's Holy Spirit.

Eternal punishment need not be everlasting. Hell is a conception outside the regions both of space and time. Yet there is always the danger that sin may reach the stage at which, in the nature of things there can be no forgiveness, either in this world or in that which is to come.
—Church Messenger.

CHURCH ATTENDANCE

One of the ever-present problems in our parishes to a varying degree in different places, is how to get people to go to church. There are, everywhere, a number who, although nominally Christians, are frankly uninterested and never go to church unless it be very occasionally to attend a funeral or some special Service. But there are also many who are not indifferent to the church and its welfare and who yet are extremely slack about attendance at Sunday worship. There is hardly a parish in which the regular church-goers are a majority of those who profess to be members of the church.

The first step in meeting any problem is to try to understand it; and in this matter of church attendance the real reason why people do not go to church is in most cases not the excuses which they make perhaps to their clergyman or their family, but the fact that they are not sufficiently interested in what the church stands for. In other words, they do not care enough about God. Though they do not admit it to themselves, yet when it comes to the practical question of their religious duty or their own enjoyment, they choose the latter.

Now it may be objected that because a man does not go to church is no proof that he is indifferent to God. We often hear it said: "I can be just as good without going to church," or "I can worship God better amid the beauties of nature." Whatever elements of truth there may be in such arguments, they do seem to point to faulty con-

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ception of the duty and value of public worship, and the need of more definite teaching about the reason for going to church.

The first thing for which a Christian should attend public worship of the church is that he may give to God that acknowledgment of Him and His love. If, as is unquestionably the case, our Lord intended His followers to be united in a visible society upon earth, it is the duty of every member of that society to be present at the regular meetings held Sunday by Sunday in honour of their Lord and Master. To be a good Christian implies living a good life, but it involves also, membership in a visible society of which the very foundation is belief in God as He has made Himself known to me in Jesus Christ.

And that brings us to the second thing for which people go to church: for the sake of others. There is tremendous value in meeting together for a common object and in support of a common cause. No movement can live and grow without it. If the State wants to stamp out a dangerous doctrine, it forbids the holding of meetings by those who are seeking to spread it. Enthusiasm for Christ and all that Christ stands for is inevitably weakened where professing Christians are slack about attending Sunday worship. Each one who goes to church adds something to the strength of the influence of the Christian religion in the community. He helps to increase interest and enthusiasm for the Church and its work.

He himself, as well as others, gains by so doing; and that is the third thing to go to church for. Of course it is possible for a man to go to church and come away no better for it. But if that is the case, the fault is in himself. The singing may not be very good, and the sermon may not appeal to him, but no one can go and join in the worship of Almighty God without getting some good from it—some thought which will help him as he goes about his daily tasks, some influence which will strengthen and encourage him in face of difficulty and temptation. Whatever human feelings there may be in the conduct of divine worship, God is a rewarder of them that diligently seek Him.

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The one thing that makes the question of church-going so important is that it is one of the chief ways in which contact between the soul and God is kept and strengthened. God is everywhere; but in a special way, when we meet together in His House to worship Him, God reveals Himself to us and gives us of His Spirit. Nothing else than that can be the meaning of our Lord's words: "Where two or three are gathered together in My name, there am I in the midst of them." Church-going is lifted up on to a higher plane altogether when we realize that the presence of our Lord is promised to us there in a special way.

And that is true, above all, of the Holy Communion. That Service has always been held by the church in the highest esteem and reverence because it is the carrying out of the one definite act which Jesus Christ told His followers to do in memory of Him. In that memorial our thoughts go back to the Upper Room in Jerusalem nineteen hundred years ago, where our Lord ate the last Passover with His disciples and then went forth to die. The Saviour who died is never for Christians one who is dead and gone. He is the living Christ, their Lord and their God. Unless we are blind to all spiritual reality, in that Service of all others we must be conscious of His Presence. There, as in no other way, do we find communion and fellowship with God.

If only Christian people would think more of the real reason for going to church, and of the loss not only to themselves, but to Christ and His Church, when they stay away, there would be less readiness to make it simply a matter of inclination and to let almost anything serve as an excuse for their absence. There is need of a higher conception of the meaning and value of worship.
—Church Messenger.

A cheerful heart and a smiling face
Put sunshine in the darkest place.

Nobody wants to plant oaks—they seem so slow in growing. Plant some, anyway; others will benefit as you have.

WARDEN'S REPORT—DECEMBER, 1938

Receipts

8 a.m. Communion	\$ 8.09
Envelopes	255.05
Open	250.79
Missions	96.55
Parish Association	1513.00
Mothers' Society	100.00
Ladies' Lawn Bowling Club	10.00
Sunday School for Indian Children	120.00
Ecclesia Girls for Indian Child	15.00
Rents	135.00
Bowling	62.04
Alms Boxes	35.00
Allotment Appeal	23.21
Upper Canada Bible Society	5.15
Junior Congregation for Missions	5.00
Special Thanksgiving Offering	10.00

Total\$2643.88

Disbursements

Stipends and Salaries	\$444.99
Coal	96.72
Hydro and Gas	35.12
Telephone	13.10
To Synod on Allotment	398.56
Repairs and Supplies	67.11
Upper Canada Bible Society	5.15
Bowling	4.00
Alms Boxes for Flowers	4.00
Alms Boxes for Poor Fund	4.00

Total\$1072.75

Behold, I make all things new.—Rev. 21:5.
A timely kindness is a double good.
—George Dillwyn.
A long delay in kindness takes all the kindness away.
—Greek Anthology.

Personality

When I met Him I was looking down, and when I left Him I was looking up.
—A Yankee definition from Reader's Digest.

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Baptisms

December 4—Gail Florence Nellie Smith.
 December 11—Agnes Emmaline Scarlett, Edward James Wood Scarlett, Elizabeth June Scarlett, John Charles Lennan, Herbert John Dallimore, Leila May Stewart, Peggie Irene Medhurst, Cyril James Reid.
 December 18 — Norman Albert Ross Taylor, Sandra Jo-Anne Dunning, June Marie Ellis, Peter Vaughan Ellis.
 December 25—Susan Stella Coulter.
 Total Baptisms for year145
 Children—127. Adults—18

CONFIRMATION

The following received the apostolic rite of Confirmation at the hands of His Grace the Most Reverend D. T. Owen on Sunday evening, December 18th last.

Aggett, Harvey George; Aggett, Jack Gilmore; Allman, Marion Elizabeth.

Bell, Mary Alexandra McC; Bennett, Arthur Denton; Briggs, Joyce Winnifred.

Campbell, Donald Graham; Carr, John Allan; Chatterton, June Arabella; Crapper, Albert Frederick.

Dallimore, Herbert John; Dinsmore, Ethel Jean; Dunning, Eleanor.

Forge, Hugh McLeod.

Hale, Thomas Brian; Hamblin, Gwendolyne Helen; Hannaford, Gladys Lucy; Harding, Margaret Eleanor; Harris, Frank; Harris, Kathleen Rosine; Hume, Marion Joyce.

Ingram, Elinor Ruth.

Jackson, Muriel Edith; Jameson, Charles William.

Lyon, Marjorie; Lyonde, John Calvin.

Macdougall, Stuart Douglas; Maclean, Valerie Margaret; May, Patricia Florence; McDermott, Donaldson Percy; McDermott, Pauline Ruth; Medhurst, Peggy Irene.

Nelson, John Beard.

Ogg, Gordon Mason.

Parr, Cecil Henry; Phillips, Veronica Mary.

Reid, Cyril James; Reid, Earl Edmund; Robinson, Leila Beatrice.

Small, Claire Annabell; Stainsby, Peter; Stewart, Eileen Armstrong; Stewart, Leila May.

Tate, Corinne Mary; Tetley, George H.; Torrens, Arthur; Torrens, James; Townley, Harvey Ernest; Trethewey, Walter Webster.

Waldron, Gwen; Williamson, Muriel Bessie.

Total number Confirmed in year196

Marriages

December 8—James Albert Coucill and Vera Eleanor Lettau.
 December 12—Maurice Herbert Finbow and Kathleen Mavis Norris.
 December 28—Andre Francis Beaupre and Florence Margaret Hudson.
 Total Marriages for year122

Burials

Dec. 6—Beth Curtis39 years
 Dec. 8—Jervis Bradley67 years
 Dec. 12—Francis J. Robertson29 years
 Dec. 13—Maria Kirk82 years
 Dec. 16—Louise Goodman68 years
 Dec. 19—Horace James Haight73 years
 Dec. 19—Andrew Armstrong59 years
 Dec. 19—Alexander M. Stretton80 years
 Dec. 20—John McGinnis75 years
 Dec. 24—Marion Elizabeth England78 years
 Dec. 24—William Henry Foord77 years
 Dec. 26—Allan McDougall71 years
 Dec. 27—Dorothy Cason55 years
 Dec. 30—Isabella Trethewey46 years

Interments in Cemetery for month..... 88

Interments in Cemetery for year.....976

FLOWERS GIVEN FOR THE ALTAR

OCTOBER—Mrs. Fisher, Mrs. Kenderdine, Mrs. Collins, Mrs. Howden, Miss Bryant, Miss Perry, Mrs. Graham, Miss Varey, Ex-service Women.

NOVEMBER—Mrs. Godfrey, The Sidesmen, The A.Y.P.A., Mrs. Clay, Mrs. Kenderdine.

DECEMBER—Mr. F. Sargent, Mrs. Rogers, Mr. Dunham, Mr. Glands.

THE RECTOR

The news of the Canon's illness came with a shock to the whole congregation. Suffering as he had been from high blood pressure, he collapsed just after the arduous duties of the Christmas season. All our hearts go out to him in deep sympathy and our prayers for him will rise continually. He is progressing satisfactorily and desires to thank all for enquiries, for the prayers and good wishes.

Please direct enquiries to the Parish Hall, HO. 4560, and leave the Rectory in the quietness which is necessary for his recovery. Those responsible for carrying on the work of the Parish ask for a measure of double loyalty and faithful service during this emergency.

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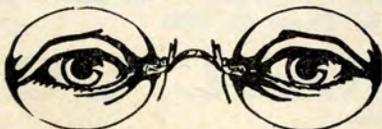
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