

DECEMBER 1951

Vol. 1. No. 12

BRADING~

SUNDAY SERVICES

Holy Communion 8
2nd Sunday 12.15
Mattins 11.15
Children's Service 3
Evensong 6.45

At Alverstone

1st Sun. 7
3rd Sun. 3.15

CLERGY

Archdeacon
E. J. K. Roberts

The Revd. D. H.
Street

The Revd. H. F. Shepherd
(Organist)

Price 2d

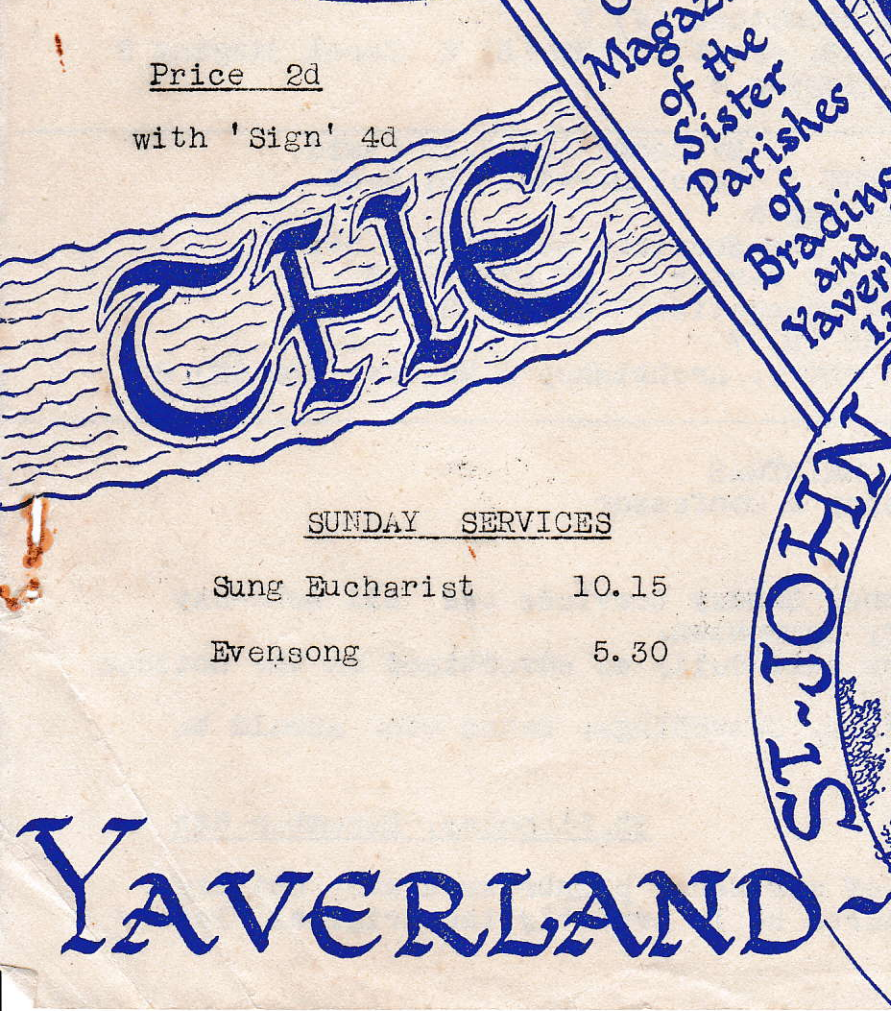
with 'Sign' 4d

The
Magazine
of the
Sister
Parishes
of
Brading
and
Yaverland
I.W.

SUNDAY SERVICES

Sung Eucharist 10.15
Evensong 5.30

YAVERLAND~



PARISH DIARY FOR DECEMBER 1951

2. S. 1st SUNDAY IN ADVENT Children's Service (B) 3
Evensong (A) 7
4. T. Clement of Alexandria, Doctor Yaverland P.C.C. (V) 7
5. W. HC (A) 10.15 Men's Meeting (V) 8 Speaker: Mr. J.G. Fardell
6. Th. Nicholas, Bishop
7. F. HC (B) 7
8. Sa. Conception of the Blessed Virgin Mary
-
9. S. 2nd SUNDAY IN ADVENT
10. M. Carol Rehearsal (Church Hall) 7
11. T. Brading School Plays (Town Hall) 2.30
Carol Rehearsal (Church Hall) 7
12. W. HC (Y) 8 Brading P.P.C. (V) 7
13. Th. HC (B) 10.15 Parish Fellowship (Church Hall) 7 to 9
14. F. HC (B) 7 Carol Rehearsal (Church Hall) 7
-
16. S. 3rd SUNDAY IN ADVENT (O Sapientia) HC (B) 12.15
Dedication of Hampton Weekes Memorial (B) 6.45
Evensong (A) 3.15
17. M. Ignatius, Bishop and Martyr
19. W. Ember Day Alverstone Carol Service 7.30
20. Th. Parish Fellowship Committee (V) 7
21. F. Ember Day St. THOMAS, Apostle HC (B) 7 Carol Singing 8
22. Sa. Ember Day Carol Singing 8
-
23. S. 4th SUNDAY IN ADVENT Evensong (B) 5.30 (said)
Carol Service (B) 6.45
24. M. Vigil Carol Singing 8
25. T. CHRISTMAS DAY For Services see Parish Notes
26. W. St. STEPHEN, the first Martyr HC (Y) 10.15
27. Th. St. JOHN, Apostle & Evangelist HC (B) 8
28. F. Innocents' Day HC (B) 7
29. Sa. St. Thomas of Canterbury, Archbishop & Martyr HC (B) 8
-
30. S. 1st SUNDAY AFTER CHRISTMAS
31. M. St. Sylvester, Bishop & Confessor

NOTES

1. The Diary shows additional Sunday Services and all week-day celebrations of the Holy Communion.
2. Mattins and Evensong are said daily as advertised on the notices in the Church porches.
3. Arrangements for Baptisms, Churchings, Banns etc. should be made with the Clergy.

SAINT OF THE MONTH

St. Nicholas, December 6th

St. Nicholas is the patron of mariners, pawnbrokers and children. Because of his love for children he is probably the original "Father

PARISH NOTES

THE BRIDGE is now a year old, and financially sound. The Editor undertook to bear the loss or pocket the profits. He has made a few shillings in the twelve months and is ready to carry on for another year.

Thanks is again due to the distributors without whose efforts nothing could have been accomplished.

CAROLS There will be a Carol Service at Brading at 6.45 on the Sunday before Christmas and at Yaverland on Sunday, January 13th.

It is also proposed to sing some carols in the Town during the week before Christmas, and a party is being formed to go out on December 21, 22 and 24 and sing well known carols in aid of the Church bells. Any who would care to join the party should parade for rehearsals in the Church Hall on December 10, 11, 14 and 17 at 7 o'clock.

CHRISTMAS SERVICES

Brading

Holy Communion 12 midnight

8

12.15

Mattins

11.15

Yaverland

7.30

10.15

HAMPTON WEEKES MEMORIAL. Bishop Kitching, the Archdeacon of Portsmouth has most kindly consented to dedicate the memorial tablet to Archdeacon Weekes on Sunday, December 16th at 6.45

The tablet, which is already in place, is a finely lettered slab of Portland Stone bearing the Inscription

CHRISTIAN WILLIAM

HAMPTON WEEKES

VICAR OF BRADING 1913 - 1948

ARCHDEACON OF THE ISLE OF WIGHT

BOTH CHURCH COUNCILS meet in December; Yaverland on December 4th and Brading on December 12th.

THE SCHOOL PLAYS will be performed in the Town Hall on December 11th at 2.30. Acting plays an important part in education and makes great demands on the patience of the teachers. But the results are always worth all the effort and they are greatly

SAINT OF THE MONTH (continued from opposite page.)

Christmas". We mustn't let the children in their joy and excitement, forget that Christmas is a religious festival which speaks of the coming of a Saviour as well as the filling of a stocking.

appreciated by the whole audience.

THE PARISH FELLOWSHIP spent a delightful evening when Miss Black came to talk about music. Her talk was illustrated by singers and musicians, and even the audience was encouraged to take an active part, with gusto and enjoyment.

Brading's two best products at the moment are music and football. And as both demand team work and consideration for and co-operation with other people, both deserve encouragement and support.

Music has one advantage over football. The modern football crowd seems unable to appreciate good football unless it is played by the home team.

An audience at a concert or competitive festival appreciates good music whoever is playing.

AT A CONFERENCE recently arranged by the Bishop for Country Clergy, some dozen and a half Country parsons met to pray and talk and think and listen. In many ways it was cheering to know how similar the problems of Church life are in every Country parish.

Certain facts emerged. The value of week-day Services and the opportunity they offer to parishioners to accept a challenge to demonstrate their Christian faith during the week;

The need to relieve the parson of much more of the "service of tables" in parish work and life;

The responsibility resting upon Church Councillors for real evangelistic work in the parish.

The importance and value of visiting in the parish - And perhaps above all, the need for people to pray for their parson and for him to pray for and with them.

JUMBLE SALE We are very grateful indeed to Mrs Stent and her helpers who raised the splendid and encouraging sum of £112. Thank you all very much.

THIS IS THE TIME when the trees and hedges go to sleep and the countryside is still. But God decorates the landscape with His birds who in these wintry mornings and at night cry out His praises from the twigs and branches. The beauty of winter sights and sounds!

THE INFANT JESUS, born into a hard world, a weak and tiny Saviour, teaches us that the final victory never lies with the powerful and mighty but with the meek and lowly.

PONTIFEX.

THE SIGN

Not ashamed to confess the faith of Christ crucified

No. 564

DECEMBER, 1951

Vol. XLVII

WHAT CHRISTMAS MEANS

By the Bishop of Gloucester

WE are approaching once more the day upon which we commemorate the most tremendous event in human history, an event by the side of which all the great happenings of the past pale into insignificance—the coming into the world on Christmas night of the little Child Who was the Son of God. His Incarnation is the foundation upon which the whole world-wide movement which we call Christianity has been built up. 'Christianity is Christ' and to be a Christian is to believe in Jesus Christ. We profess our belief in Him almost every time we go to church, but how often do we stop to ask ourselves what we mean when we repeat the familiar words? We ought to be constantly on our guard against the use of religious words and phrases which we have not thought out and thereby made our own.

What do we mean by belief in Jesus Christ? Belief in Him is like a cord with three strands wound tightly round one another and holding fast together. There are, in other words, three facts which as Christians we believe about Him, and we must hold all three firmly together, not concentrating on one to the neglect of the others, but giving to each its proper place.

The Humanity of Christ

We must believe first in His real humanity. That must be our starting-place, as it was the starting-place of the first Christians. They knew Him first as a man living amongst men, and so must we. We must grasp the fact that nearly 2,000 years ago there actually lived in the world in which we are living now one Jesus, that He is as real as any figure in history. This is not easy for us to-day. The pictures we see of Him in stained-glass windows in our churches, the hymns we

sing about Him, the prayers we offer in His Name, all make it difficult for us to see Him as a real man. He seems so utterly different from the rest of humanity, so utterly unlike any one we can conceive as having lived our



Reece Winstone

FROM A FIFTEENTH-CENTURY WINDOW

human life. We do not deny the fact of His Incarnation, but we cannot easily grasp it as a fact.

We must first, then, set our imagination to work and, studying the Gospel story, try to form a picture of His earthly life—His boyhood at Nazareth, where He grew up as a boy amongst the other boys of that little town—the long years He spent as a carpenter mending the ploughs and making the furniture for His fellow townsmen—the three years of His

ministry during which with a little company of young men He moved about among the villages of Galilee, and sometimes paid visits to the city of Jerusalem, telling the people about God and preaching the Gospel of the kingdom. We must watch the growing opposition of the powers of the day, which ended in a trumped up charge of treason against the Roman emperor and His execution on the Cross. That is the first strand of our belief in Christ: belief in His real humanity.

The Divinity of Christ

The second strand is belief in His divinity. Though He was true man, He was at the same time infinitely more than man. He was the eternal Son of God Who came into the world directly from God Himself, to reveal in His own Person the nature and likeness of God; to show us by His teaching and example what God would have us be; and to restore mankind to that fellowship with God which sin had broken and destroyed. He Himself claimed equality with God. 'I and My Father are one,' He said. 'He that hath seen Me hath seen the Father.' Those nearest to Him came to recognize His deity. 'Thou art the Christ of God' was the answer of Peter to his Master's question. The common people felt that He was utterly different from themselves and from other religious leaders. 'This man speaketh with authority and not as the scribes' was the verdict they passed upon Him. 'He hath done all things well,' a judgement which could never have been passed on any ordinary man. And multitudes all down the ages have endorsed what He claimed for Himself and what His contemporaries saw in Him.

Praise to the Holiest in the height,
And in the depth be praise;
In all His words most wonderful,
Most sure in all His ways.

And, because He was divine, death had no power to hold Him. On the

(Continued on page 90)

ANNALS OF THE CAROL

By E. R. Yarham

NEVER was carol-singing more popular than now. Few customs are older.

There is little doubt that our Christian carols have followed naturally on from the ancient pagan songs which were accompanied by round-dancing.

The oldest English record of musical harmony is a carol, and in the Bodleian Library, Oxford, is preserved the oldest printed record of musical harmony. It is the last leaf of a collection of carols produced by Wynkyn de Worde in 1521. All the rest has perished, but this single leaf contains the famous 'Carrol bryngying in the boar's head,' still to be heard each Yuletide at Queen's College, Oxford.

Christmasse Carrolles

Wynkyn de Worde had been apprenticed to William Caxton, and at the end of his collection he printed this quaint conclusion: 'Thus endeth the Christmasse Carrolles, newly imprinted at London, in fletestrete, at the sygne of the sonne, by wynkyn de worde. The yere of our Lord M.D.XXI.'

Originally carols appear to have been written for many seasons and occasions, not solely for Christmas, for, as has been said, they were nothing but happy songs, perhaps accompanied by dancing. The so-called 'mystery plays' of the Middle

Ages, which were often staged in the churches, had great influence upon the carols. They were sung between the various acts, and gradually the name became monopolized by songs of the Nativity owing to the influence of the old mystery plays, many of which had to do with Christmas. A good many carols were specially written for singing in association with the plays, and a great many of the tunes were adapted from folk-songs.

A National Habit

By the time of the Tudors, carol-singing had become a national habit, and the carols were sung not only in the churches, but in the taverns, farm houses, and homes of the peasants.

There were also regular wassail songs sung in the great houses, when the wassail bowl was brought into the dining hall. Later on, the wassail bowl was carried round to the houses of the gentry and accompanied with wassail songs, the bearers expecting a gratuity.

We know the ballad is one of the very oldest forms of verse we have, and thus it is not surprising to find that many old carols are like the ballad in that they tell a story. The noted Boar's Head carol, previously mentioned, is such a one, for it commemorates the escape of a student from the attack of a wild boar by stuffing a volume of Aristotle down

its throat. Another is the carol of the Three Wise Men, and a more modern one, founded, however, on a very ancient legend, is that of Good King Wenceslas.

Delightful Legends

Some of these old carols also preserved delightful legends. A well-known example is the Cherry Tree carol, which tells how Joseph and Mary were walking in a garden, and because Joseph was unable to reach the cherries, the branches bowed down for Mary to pick the fruit. It is only to be expected that some of the most beautiful and tenderest of our carols have been written round the motherhood of Mary, and among them are those beginning, 'Lullay, lullay, lytel child,' and 'Lullay my liking, my dear son, my sweeting.'

In Elizabeth's time we read of the children going round and singing the old carol, 'I saw three ships come sailing by.' But the 'waits' or 'waights' are believed to have originated with the watchmen of the fourteenth and fifteenth centuries, who were employed by the City Fathers or private people to keep watch on their properties.

During the Commonwealth the singing of carols was forbidden, but with the Restoration they became popular once more, and many of the best-known carols in our hymn books began to be written then. But not until the end of last century were the old mediaeval carols once more sung by our church choirs.

WHAT CHRISTMAS MEANS (from page 89)

third day He rose from the grave, and after a short further space upon earth returned to the unseen world from which He had come forth, and where He now lives and reigns.

Personal Belief

And so we come to the third strand in the cord of our faith in Him: personal belief in Christ as Lord and Master of our lives. There is no value or virtue in believing anything if the belief does not touch our lives. We all believe in scores of things which have no influence upon our lives at all. They may be true enough, but we are neither the better nor the worse because we believe them. I believe that far across the seas there is a land

called India; I believe that 150 years ago there lived a great French general named Napoleon. But my belief in the existence of India and of Napoleon make no difference to the kind of man I am and the kind of things I do. My belief in them has no virtue and no value in it. Similarly there is little virtue and little value in believing that Jesus lived on earth 2,000 years ago and lives in heaven now, if the belief does not affect our life and conduct. It is personal devotion to Christ that counts; accepting Him as Lord and Master of our lives; offering Him our worship because He is the Son of God; offering Him our obedience and our service because He is our King; offering Him, above all, our love

because He first loved us and gave Himself upon the Cross for us.

When on Christmas Day we salute once more the Child of Bethlehem, let us put to ourselves the question He put to the men of His own days on earth, 'What think ye of Christ?' What do we mean when we repeat the words, 'I believe in Jesus Christ, His only Son, our Lord'? Is that merely a conventional formula which we repeat because it is an article of the Christian faith, or is it the expression of a personal relationship to Jesus Christ, the foundation of our whole life and character, the background of everything we think and say and do? Finally, a personal question: How does His Incarnation affect your daily life?

Christmas Eve!

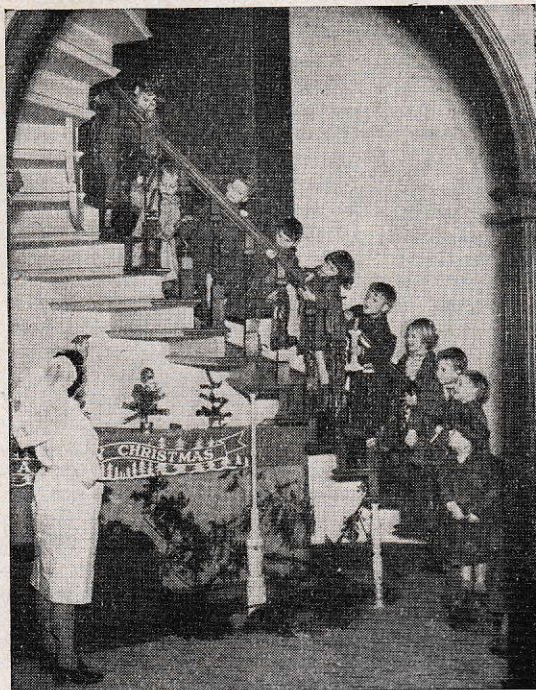


Photo Press

ON Christmas Eve excitement runs high. Many children in the care of the Church of England Children's Society, like these, will be made happy by toys entered for our Christmas Toy Competition.

It's Not My Fault

THE two trumpeters, in knee-breeches and cocked hats, waited in the churchyard. A verger in black gown stood in the porch. Two policemen kept back a little crowd which had gathered.

After a while, preceded by clergy, an inspector of police, and sundry other people in the regalia of the law, an impressive figure emerged from the parish church, got into a car—gathering up his scarlet robes to do so—and, followed by his curious retinue, drove off into the traffic of the town.

Some one in the crowd asked, 'Who's that?' The answer came: 'The judge.'

It was so: one of His Majesty's judges, arrived for the assizes, had been to church, according to ancient custom, before passing on to give judgement in court.

Judgement. It is a word not much heard these days. Yet it speaks of a fact at the heart of our Christian

faith: that our Lord Jesus Christ will come again, and that His purpose will be judgement. If we have forgotten that, then the Advent Collect is one of many things to remind us: 'When He shall come again in His glorious majesty to judge both the quick and the dead,' as the magnificent old words put it.

The judge of assizes went to church, as the judges do in every assize town, for definite purposes: to ask God's help in a hard task and to be reminded of how all judgements ultimately come from God.

For all our pleas, all our excuses for the things which we should have done and did not, for the things which we should not have done and did, will some day have to be made before God.

His court is the court of Everyman, the assizes at which all shall appear.

Now the use of the words 'court,' 'judgement,' 'plea,' and the like have 'put off' quite a number of people, especially in modern times. The objection is that they seem to represent a spiritual God in a crude and harsh manner. Few things have helped more to dim the Advent message of judgement to come than this.

TOPIC FOR THE MONTH

The truth, of course, is that the whole idea of divine judgement, together with the use of legal terminology to express it, is but a vivid way of putting across a tremendous truth about ourselves.

This truth is that we are each personally responsible for what we do and are. Many factors in modern life work against the realization of this. The feeling that 'they' do and decide everything for us — 'they' being government or local authority—grows as the powers of these impersonal bodies increase. Without the sense of personal responsibility, indeed, the ordinary citizen can become very

much of a chattel, unless he is careful.

But worst of all is the silly popular belief that in some way 'modern psychology' has proved that it is not ourselves who control our actions, for good or ill, but vague forces of background and environment. 'It's not me own fault, sir,' a youth subsequently sent to Borstal said to a magistrate, 'it's me sub-conscious self.'

In other words, 'It's not my fault' has become, for all sorts of reasons, one of the typical excuses of modern times when things go wrong.

But this we can be sure of: it will not be acceptable as a plea at God's assizes. Many other pleas will stand: folly, forgetfulness, a frank confession of our human sin. But 'It's not my fault,' never.

SIGNET.

THE KALENDAR

DECEMBER, 1951

- 2 S. First in Advent.
- 4 Tu. Clement of Alexandria, D., c. 210.
- 6 Th. Nicholas, B., 4th cent.
- 8 S. Conception of B.V.M.
- 9 S. Second in Advent.
- 11 Tu. [King's Accession.]
- 13 Th. Lucy, V.M., 303.
- 16 S. Third in Advent. O Sapientia.
- 17 M. Ignatius, B.M., c. 110.
- 21 F. St. Thomas, A.M.
- 23 S. Fourth in Advent.
- 25 Tu. Christmas Day.
- 26 W. St. Stephen, M.
- 27 Th. St. John, A.E.
- 28 F. Innocents' Day.
- 30 S. Sunday aft. Christmas.
- 31 M. Silvester, B., 335.

ST. NICHOLAS, BISHOP OF MYRA

Innumerable legends are told of St. Nicholas: among them is that illustrated on the following pages.

One of the few facts known about this kindly saint is that he was Bishop of Myra in the fourth century. He is chiefly remembered for his love of children, and at Christmas his name is heard everywhere—in the form of Santa Claus.

Days of fasting, or abstinence:

- Fridays 7, 14, 21, 28. Thursday, 20. Monday, 24. Ember Days 19, 21, and 22.

Make Your Own Guide-Book

A COMPETITION FOR BOYS AND GIRLS

By the Rev. A. J. Watts

The Altar

THIS month we are going to finish our Guide-Book to the Church with the most important piece of furniture in the whole building: the Altar. This may be made of stone (as in York Minster and St. Thomas', Exeter), or of wood. The table used by our Lord in the Upper Room was probably of wood; but later on Christians used as altars the stone slabs over the burying-places of those who had laid down their lives for Christ.

The Purpose of the Altar

Wherever we look in the Bible we find that the Altar is used for offering sacrifices. Look up Genesis viii. 20; xii. 7; xxii. 9; xxxv. 1; and many other instances. There are usually three main parts to a sacrifice. (1) A gift is offered to God; (2) God blesses the gift and makes it holy; (3) God

V

shares this holy gift with His people.

There has only ever been one perfect offering to God, the perfect offering of the perfect life of Jesus Christ which He made on the Cross. All the Old Testament sacrifices could do was to look forward to that one perfect sacrifice. In the Upper Room, on the night before He suffered, Jesus showed His disciples how they could continue to join in that Sacrifice.

Before writing about the Altar in your Guide-Book read the earliest account of the Holy Communion Service in 1 Corinthians xi. 23-26, and also St. Mark xiv. 22-24, and what Jesus Himself said about this service in St. John vi. 51-58.

The hymns beginning 'Once, only once, and once for all,' and 'And now, O Father, mindful of the love' help us to understand about what Jesus did for us.

Your Guide-Book is now almost finished. Draw a picture of the Altar in your church, and add a short description of its purpose. Since the summer holidays (how long ago they seem now) we have been all round the church. It may be that in your church

there is something of special interest we have not mentioned. If so, you should write a little about it.

The Christmas Crib

There is one thing which most of you will find in your church only at Christmas. This is the 'Crib,' showing Mary, Joseph, and the shepherds at the manger. (The Wise Men may be there too, although they didn't actually arrive until later.) This will make the last picture. The Crib will remain in church at least until the Epiphany on January 6th, and we will make that the date by which your Guide-Book should be securely tied in brown paper and posted to: The Editor, THE SIGN, 28 Margaret Street, London, W.1. There will be Book Tokens for 21s., 10s. 6d., and 5s. for prizes, so be sure to put your name and address inside the parcel.

Christmas Competition

We hope that many of you will send us your Guide-Books, but in case you missed the beginning of this competition, we offer additional prizes for the best coloured drawing of the Christmas Crib. The name and address, and age, of the competitor should be written on the back, and the drawing posted to The Editor not later than January 6th.

Names of the winners will be published as soon as possible.

A CHRISTMAS QUIZ

Do you know?

Which is correct in the following, (1), (2), or (3)?

i. Of our Christmas decorations the earliest used was (1) Christmas tree, (2) mistletoe, (3) holly.

ii. A rubric is (1) a precious stone, (2) a vestment, (3) an instruction to the priest conducting a service.

iii. The Articles of Religion are (1) a statement of beliefs, (2) articles used in a church, (3) a Church Act of Parliament.

iv. A Psalter is (1) a musical instrument, (2) a Jewish hymn book, (3) an old family Bible.

v. Twelfth Night is on (1) January 5th, (2) January 6th, (3) January 12th.

vi. The priest, when he has ended the Communion Service and cleansed the vessels, stays silent at the altar for a while. He (1) reads the Christmas Gospel, (2) says a prayer, (3) recites a *Te Deum*.

vii. The Prayer Book tells us that notices should be given out (1) at Morning Prayer, (2) at Evening Prayer, (3) at Holy Communion.

viii. The priest is instructed to ring the church bell before service. This instruction is found in (1) Ordination Service, (2) Introduction to the Prayer Book, (3) in the Ancient Canons.

ix. Christians are told in the Prayer Book that they may bear arms. You will find this in (1) the Gospels for the Day, (2) Confirmation Service, (3) 39 Articles.

(Answers on page 96)

From the Church's Calendar

NICHOLAS, KNOWN TO EVERYONE AS SANTA CLAUS, WAS A REAL PERSON. THE SPECIAL SAINT OF CHILDREN, HE LIVED IN THE 4TH CENTURY. MANY STORIES ARE TOLD OF HIS GENTLENESS AND KINDNESS

ONCE WHEN NICHOLAS WAS ARCHBISHOP OF MYRA THERE WAS A GREAT FAMINE IN THE COUNTRY



THE MERCHANT WHO OWNS THE SHIPS SEES A VISION OF NICHOLAS CALLING HIM



THE GRAIN SHIPS SAIL FOR MYRA



THE PENDRAGON ADVENTURE

A Serial Story by Tedden Tindall

THE STORY SO FAR

Thomasine Lovejoy inherited a fortune from her great uncle, and bought a house called Pendragon. Her companion, Sybil Deane, disappeared after meeting a man named Barton, who was suspected of kidnapping the young boy Kit, the ward of Dr. Trehearne, who lived near Pendragon.

After many efforts by her friends Monica and Erica Bruce, and their brother Rupert, to trace her, Sybil has at last sent a message to Thomasine announcing her return.

CHAPTER XXIII

FAITH IS JUSTIFIED

'SHE'S coming, I believe she's in that taxi,' Kit announced excitedly. Thomasine had felt inclined to keep the news of Sybil to herself, but when she considered the matter, she decided that Kit might as well have the pleasure of looking forward to her coming. For him the meeting would be sheer joy, without any of the questionings and uncertainties that must needs break into her own pleasure. And yet? Yes, her eagerness was scarcely less than the child's, although it expressed itself so differently. How should she meet Sybil after all that had happened? On her knees she tried to find the answer to that ques-

tion, and it came with convincing clarity.

'Give her a warm welcome and leave the rest to her. Whatever bad news she has to tell you, let her see that it cannot kill your friendship.' So, when the taxi pulled up and Sybil stepped out amid Kit's wild whoops of delight, Thomasine joined smilingly in his eager welcome.

'I am so glad to see you, my dear,' and she kissed her.

'It is jolly good to be home. What are you doing here, Kit?'

'I live at Pendragon now, but Uncle Richard comes every day to see me,' Kit announced proudly.

'I asked him to stay with me for a bit. Dr. Trehearne thought the change would be good for him. He was fretting for you and I felt so lonely that we have comforted each other,' Thomasine found herself explaining quite naturally. After a while Kit trotted away.

'You don't look as well as he does,' said Sybil.

'Oh, I am all right,' came the hurried answer. 'I have ordered tea to be brought in here. I thought it would be more cosy and I wanted you all to myself. Was it selfish of me?'

'You couldn't be selfish if you tried, Tommy. Now aren't you going to begin all your questions?'

Saint Nicholas of Myra

ST. NICHOLAS IN A DREAM SEES SHIPS LOADED WITH CORN IN A PORT OF SICILY



NICHOLAS PRAYS THAT THE SHIPS MAY COME TO MYRA



~ AND THE FAMINE ENDED



'There aren't any questions. I am only ready to hear anything you care to tell me. Take off your hat and coat, but don't go upstairs yet.'

Sybil did as she suggested, pulling out her pocket comb and tidying her hair, just by way of gaining time.

'Do you really mean that?' she asked after a pause.

Thomasine nodded.

'Then I will tell you one thing first. I am going to be married.' Thomasine caught her breath, but she said nothing. 'Rupert has won at last. Do you approve or am I still too young to know my own mind?'

'I—I am delighted. Then you have seen him?'

'Yes; I went up to York to ask him to help me get into hospital. It is really owing to him that I have come to see you to-day.'

'O Sybil, did you want any one else to persuade you to trust me?' It was her first word of reproach. Sybil coloured.

'It wasn't that exactly; but I realized how wrong I had been to involve you in my troubles, and I didn't think you could ever forgive me. But he told me what you had said to him and convinced me, what I ought to have known, just how wonderful you are. Besides, if I am to be his wife, any disgrace must fall on him, not on you, for the future.'

'Don't talk of disgrace,' Thomasine said firmly. 'I am sure you have done nothing wrong.'

'Yet Rupert said you were afraid I was Harry's wife.'

'Terribly afraid at one time. I said I would ask no questions, but now you have relieved my mind of that nightmare, tell me, if you care to, what that man is to you.'

'My brother,' and Sybil went on to repeat all that she had told Rupert. Thomasine listened intently and she made no comment until the story was finished. Then,

'We were foolish to misunderstand,' she said quietly.

'I couldn't face you after you had seen me with Harry in the lane and passed without a word. I felt you had a right to ask for an explanation and I didn't feel able to give it. I will tell you now it was only that night I realized that Kit was my nephew. The similarity of name had occurred to me, of course, but the boy bears no likeness to any of my family and I did not know that Harry had ever been married. He seemed to have his own means of finding out everything, and he tried to play on my feelings and convince me that he wanted to see his son out of fatherly affection. I knew him too well to believe that and I refused absolutely to betray my trust. I guessed he was in trouble and offered to send him what money I could.

That was all. I thought I had persuaded him to go away and that if I left Mullion he would not return. Foolishly, I never suspected his design to kidnap Kit, so your telegram was a shock to me. Then I guessed what had happened and started at once in pursuit.

'How could you know where to go?'

'I had had various addresses to which I had sent money at different times, and at last I got a clue at Bartley. It was a business to convince that Welsh farmer's wife, who I believe was not one of the gang, that it was right to hand the boy over to me, but I prevailed somehow.'

'Dr. Trehearne owes you a big debt of gratitude and I think he knows it.' 'He was really very nice to me when I brought Kit home.'

'You know we all scoured the countryside for you that night. How did you manage to disappear so quickly?'

'I had told the taximan to wait round the corner.'

Thomasine sighed involuntarily. 'We have all been through a good deal during the last few weeks; but I feel that nothing matters now I have got you back with me again.'

Sybil got up and knelt at Thomasine's side, burying her face in the older woman's lap.

'I am sorry I have brought so much trouble on you, Tommy,' came in smothered tones.

'We will forget it all now, dear.'

'There is something I want to say first, and I don't quite know how to put it.'

Thomasine waited in silence.

'You don't realize all you have done for me. You must know only too well the money you have spent and the happy home you have given me; but there's more than that.'

'What, dear?'

'You have made me want to try to be good—like you. You don't talk your religion much, but you live it every day.'

Thomasine could find no words to express the great thankfulness in her heart. She sat silent for a time, then she bent down and kissed the girl who crouched beside her.

'You will stay with me until you are married?' she said at last.

Sybil looked up, her eyes bright with tears.

'I don't see how I can. Rupert won't agree to a long engagement, and I simply must earn a bit of money.'

Thomasine hesitated, knowing Sybil's pride and independence. Slowly she asked, 'Will you give me one great pleasure?'

'What is it?'

'Will you be married from your home'—she stressed the word—'and

accept your trousseau from me as a wedding present?'

'O Tommy, how can I?'

At that moment she heard footsteps and scrambled to her feet just in time to be seated opposite Thomasine when the tea-tray made its appearance. As the door closed, Thomasine went on,

'It would be the best way to silence gossip and make things easier for me as well as for you.'

Sybil looked across with something

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Let morning kiss the garment-hem
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once lay.

Let night be crowded with stars
and light,
With taper and torch for them
Who brought a beauty to burning
hearts
In banner-bright Bethlehem.

Bring banners now forward beneath
the bells
Like a pageant of some great kings
Where angels light candles that
shine as stars
And a happy mother sings.

Pádraig O'Horan

of the old mischievous twinkle in her eyes.

'I want to say Yes so badly, that I expect I ought to say No. The things we most want to do are generally what we are told are the wrong ones.'

Thomasine laughed. Sybil always would keep her power of charming and teasing and provoking. 'I am answered. I should like you to be married in white as you are so young. How about bridesmaids?'

They lingered an unconscionable time over tea, and so Dr. Trehearne, coming to pay his usual evening visit to Kit, found them still sitting talking either side of the fire. Thomasine had told him of the telegram, so he was not surprised, but something in the atmosphere seemed to tell him that all was well. Sybil looked pleadingly at Thomasine when the first greetings were over.

'Will you tell him the news while I unpack? Is it cowardly of me to ask you?' she added in a whisper.

'I understand.'

So it was Thomasine who laid the last ghosts and made the final explanations. The doctor did not stay long that night. He left with very mixed

feelings. Would he lose this new happy intimacy with Thomasine now, or was this return of Sybil's before her marriage only an interlude after which he might discover a fuller, deeper happiness?

CHAPTER XXIV

THOMASINE'S FULFILMENT

IT was the evening of Sybil's wedding day. The sun had shone brightly through the chilliness of February, but now a little mist was creeping up and the few guests who lingered were glad to gather at the fireside. The bride and bridegroom had gone off for their honeymoon, both looking radiant with happiness. Kit, still in his pale blue satin suit, was tired and inclined to be tearful.

'I think the page ought to go away with the bride. I didn't want to be left behind,' he said in fretful tones.

'Bed is the best place for you, my boy. Come along; we must be getting home,' said the doctor.

'I like Pendragon best. Why can't we both come and live here?'

There was a general laugh, but the doctor promptly rolled Kit up in his big rug and carried him out to the car.

'May I look in to-morrow evening?' he asked Thomasine in an undertone.

'Do. I shall be feeling so lonely after having Sybil with me again all these weeks. I expect I shall end by borrowing Kit, if you will spare him to me for a little while.'

'We can talk about that to-morrow.'

The few local friends took their leave at the same time. Only Monica and Erica were left behind. They were sleeping the night.

'I think it all went off well,' Erica said. 'Rupert had a sort of "got her at last" expression on his face.'

'He was certainly the proud bridegroom,' Thomasine agreed, 'and I thought our Sybil looked prettier than ever.'

They both left by the early train next morning, and Thomasine wandered about, clearing up small personal belongings of Sybil's which had been left behind. She was genuinely happy in her friend's happiness, but now all the excitement was over she felt at a loose end. 'I must find more occupation,' she said to herself resolutely. 'That chapter of life is finished and there must be work for me to do.'

There was no doubt of Richard Trehearne's welcome when he looked in towards the end of the afternoon. Lately he had given up his one-time practice of a daily call. With Kit back home with him and Sybil to keep Thomasine company, there seemed no excuse for it.

(Continued on page 96)

"It's boo-ful, Mummy!"



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'Kit clamoured to come with me, but he was tired after all the excitement, so I left him at home.'

'Bring him with you to-morrow. Are you going to spare him to me for a little while?'

'If you want him, of course you can have him.'

'So much has happened in a few months that I feel stupidly tired, mentally rather than physically. I must face facts and decide what I am going to do before long.'

'It is very difficult for me to say what I think. I have an idea, but I don't like to propose it.'

'I wish you would. Is it—' a sudden thought struck her—'would you like me to look after Kit each day as regularly as Sybil did? I would gladly undertake that for a time.'

'I don't want a governess for Kit, I want a mother.' He spoke deliberately. 'What is more, I cannot pretend that I am thinking chiefly of the boy's happiness; but how can I say what I want so intensely when you are a wealthy woman and I am merely a general practitioner with just enough money of my own to make it possible to educate Kit and give him a start in life?'

Thomasine could not mistake his

meaning. Her usually pale face flushed with nervousness, yet she spoke deliberately, too, and in a steady voice.

'I do not consider money so all-important as many people seem to think it is. Companionship and sympathy matter much more.'

'You mean I may speak?'

'Please do.' The words were said in little more than a whisper.

Richard spoke earnestly.

'I have given you more of my confidence than any one else, man or woman, has ever had. You know how dearly I loved Kit's mother. I believed that her loss had ruined my life, but you have taught me differently. I need you, Thomasine, more than I can say, and I will try to be worthy of you and to make you happy if only you will trust yourself to me.'

Thomasine leaned towards him, her eyes shining. Twice she tried to speak, but the words would not come. He understood. His arms were round her in a minute, and as she returned his kiss, he had his answer.

* * *

Mercy Robinson and her husband were at breakfast.

'A letter from Miss Thomasine,'

she announced, as she drew the sheet of paper out of its envelope.

'Yes, my dear. How is she?'

'Benjamin, she is going to be married.'

'That is a surprise, but I am glad to hear it, if it is for her happiness,' the old man said.

Mercy was reading greedily. 'It's that Dr. Trehearne I saw when I was with her. It's not really a suitable match for a lady in her position, but I must say I didn't dislike him.' She went on reading, looking up at intervals to impart crumbs of information. 'She's not leaving her house, he and the little boy are coming to live there.' A pause, whilst Benjamin sipped his coffee. 'It's to be a very quiet wedding, but she would like me to be present. That's nice of her, isn't it?' Another pause, then the waiting Benjamin saw that his usually self-controlled wife was wiping her eyes quite openly.

'What is it, my dear?' he ventured to inquire.

'She—she—O Benjamin, I can hardly believe it, she says I have been like a mother to her and she wants me to give her away.'

The End

Query corner

ANSWERS TO OUR CORRESPONDENTS

3553. What is the symbolism of the gifts of gold, frankincense, and myrrh brought by the three Wise Men?

The gifts of the Wise Men have been described thus:

Gold for a King,

Incense for God, and

Myrrh for His holy anointing in death.

Others have seen gold as the symbol of the golden deeds of charity, frankincense as the symbol of prayer, 'Let my prayer be set forth in Thy sight as the incense,' and myrrh as the symbol of sorrow, especially sorrow for sin.

3554. What is the difference between Holy Communion, the Eucharist, and the Mass?

There is no difference. All are names given to the same holy rite. Eucharist, meaning 'thanksgiving,' indicates that here is the Church's highest act of thanksgiving. Like Eucharist, the word Mass emphasizes the sacrificial character of the Lord's Service. It is a pleading of the Sacrifice of Christ. When the service is called Holy Communion it has reference to the partaking of the Body and Blood of our Lord. In Communion the merits of our Lord's atonement are applied to the souls of the faithful.

3555. Why is Westminster Abbey not a cathedral?

This question puzzles many. Up to the year 1540, in the reign of Henry VIII, the Abbey was the church of a great Benedictine monastery. The monastery,

like many others, was destroyed at that time, but the church was preserved on account of its association with so many kings and queens of England.

A cathedral is the principal church of a diocese where a bishop has his *cathedra* or throne. St. Paul's is the Cathedral of London. In pre-reformation times, Westminster Abbey was excluded from the Diocese of London, and its abbots acknowledged the authority of the Pope only. It is still excluded from the diocese, its legal title now being 'The Collegiate Church of St. Peter in Westminster.'

3556. What is the origin of vestments, and what do the alb, stole, and girdle symbolize? Why are different colours used at various seasons?

The use of vestments at the Holy Eucharist goes back to the earliest days of the Church. They were developed from the Roman costume of the time, the alb being the common garment of philosophers and learned men. Its use was ascribed to heavenly beings as we find in Revelation vii. 9.

The girdle was worn with the alb for convenience and we find many references to it in the New Testament. The stole was originally a long narrow towel worn by deacons over one shoulder. It soon became a badge of office, the method of wearing it differentiating between priests and deacons. You will find useful notes on vestments in *The Vestments*, by C. O. Skilbeck (Mowbrays, 1s.).

ALL questions to QUERY CORNER, 28 Margaret Street, London, W.1, must be accompanied by a stamped addressed envelope, and will be answered by post. It is possible to publish only a small proportion of the questions received. Names will not be printed, but must be given in all cases. A payment of 10s. 6d. will be made each month for the question of most general interest to Church people, and of 5s. for each other question published.

The use of different colours for the different seasons was introduced in the Middle Ages. Originally the best frontals and vestments were used for feasts, and others for lesser days. The most widely used sequence is white for feasts of our Lord, red for the Holy Spirit and martyrs, blue or violet for penitential seasons, and green (the colour of nature) for the ordinary Sundays of the year. Many churches, for example Westminster Abbey, have different sequences of great antiquity.

CAMERA COMPETITION

THE first prize was awarded to Mr. Owen Latham for a picture of a procession, and the second to Miss M. Wight, who sent a photograph of a pilgrimage to St. David's.

Highly commended: Miss J. R. Forth, T. Graham, Miss Mary Harrison, Rev. C. T. Spurling.

ANSWERS TO QUIZ

Do you know?—i. (2), ii. (3), iii. (1), iv. (2), v. (1), vi. (1), vii. (3), viii. (2), ix. (3).