

Our Patron Saint - St. John the Evangelist

By the Rev. Roland F. Palmer, Superior S.S.J.E.

At the beginning of the first century there was a well-to-do fish merchant in Palestine named Zebedee. The fish business was a good one for fish formed with bread the staple diet of that day. Much of his fish was caught and cured in Galilee, some came from the ocean. It was sold not only in the many towns of Galilee but also in Jerusalem. In that city Zebedee had his fine town house across the street from the palace of the High Priest, who was the Primate of the Jewish Church. Zebedee's two boys, James and John, ran in and out of that palace and played with the high priest's children. The Jews had a very wise custom. Every boy must learn a trade no matter how wealthy his parents were. Saul of Tarsus was probably a wealthy tent manufacturer's son, but he had to go into the factory and learn the business from the goats' hair up. So it was with Zebedee's boys. They had to learn the fish business from the nets up even though they were, like Saul, Roman citizens. When John was put to death he died the death of a gentleman by the sword. Our dear Lord was not considered a gentleman, so he died on the gallows of the cross. The old time ship owners of Gloucester, Mass., who had their fine Boston town houses and sent their sons to Harvard, yet saw to it that they spent part of the year in Gloucester learning the business. Many of their boys made the trip in the fishing boats to the Banks of Newfoundland. James and John were like that. In Capernaum their father owned boats on the Sea of Galilee. He had hired servants to work them. He also had working partners not of his own social class, Simon and Andrew Johnson. It was a jolly experience for James and John to spend the summer in Galilee learning the fishing business. They grew to like sa'ty old Simon, and merry young Andrew his brother. They enjoyed the Galilean dialect that afterwards betrayed Simon. When Simon and Andrew suggested that they might go with them on a vacation into the wilderness they eagerly got their father's consent. Simon and Andrew had a religious and patriotic hobby. They were followers of the new Prophet, John the Baptist. It was in order to be with him that they went camping in the bush. Many young fellows were full of plans to restore the independence of their nation, and to get back to a closer loyalty to their national religion. They hoped John the Baptist might be a leader that would bring this about. It was while

they were with John the Baptist that they first met Jesus. John the Baptist saw him coming along the road on his way back from his fasting and temptation, and he pointed to him and said "Behold the Lamb of God that taketh away the sins of the world." He told Andrew and John, who happened to be with him at the time, not to bother with him any more, but to go after this other Prophet. The two young fellows took him at his word and ran down the road to catch up with Jesus. He turned round and said "What do you want?" They were taken aback for the moment and said "Where do you live, Sir?" Jesus smiled at their embarrassment and said "Come and see." They came and saw. Probably what they saw was that he did not live anywhere in particular, but that although the foxes had holes and the birds had nests he did not have even a bed to lie down on. It was four o'clock one afternoon that this happened and they stayed with him until it was about six. Next day they came back with their own brothers and friends. When they returned to Galilee they often wondered if they would ever see him again. They had been tremendously attracted by him. He was so simple-hearted, and merry and kindly. Fishing started up again, and they were very busy. Every night they spent on the lake casting their nets. Every morning they came home with the catch and sorted it out and mended the nets and saw that the fish got to the men who cured and salted it. It was very early one morning just about daybreak. Simon and Andrew were still making one more cast of the net before giving up. James and John had already stopped fishing and were helping the hired servants in their father's boats to clean and mend the nets before putting them away. Along the shore in the early morning mist came a man. He shouted out to them in his joking way "Come along with me and I'll make you fishers of men." Don't bother with the fish in that old lake. We'll fish for something better. To the amazement of their friends and probably of themselves when they thought of it afterwards, they took him at his word and left their good fishing business to follow him. He gathered others, until there was a band of twelve. James and John always took it for granted that they were the most important of the twelve. If they all sat down to rest they sat one on each side of Jesus. It was a bit of a shock to them that Jesus seemed to treat Peter as the

leader. On one occasion they got their poor old Mother to ask our Lord a silly question. They knew our Lord was very fond of the old lady, so they said "Mother you ask him if we can sit one on each side of him when he sets up his Kingdom." They thought he was going to have an earthly kingdom and that they would be his chief ministers of state. Little did they know that he was going to reign from a tree, and not from a throne. They were a fine pair of boys, James and John. They often amused our Lord with their forcefulness. They wanted him to perform a few good resounding miracles to convince people. They wanted him to call down fire from heaven to consume the villages of people who would not give them a meal as they went about. He loved people so much that he was always nicknaming them. Simon, who was so excitable, and always talking out of turn he nicknamed The Rock, the last thing Simon really was, and the thing he most wanted to be thought. He who was really like ginger beer blowing his cork out liked to think of himself as the good steady fellow. James and John soon earned nicknames. Jesus called them Sons of Thunder. Three years with Jesus made a great change in all of them. They did not know it, but they were catching something from him, and the epidemic was spreading from them to others. They were catching true religion. It only required something to jolt them right out of their rut for them to head for an entirely new goal. They were going to get that jolt in the Cross and Redemption. Jesus tried to prepare them for it. He told them that he had to suffer and die. That the leaders of the nation were going to betray him to death, and that he would rise again. It all meant nothing to them. "He's getting discouraged," they would say. "Don't talk about dying Master, you're a long way from dead yet." Peter was the chosen leader, and James and John were the natural leaders of the group, and so they were the ones that Jesus kept closest to himself. To strengthen their faith in Him, he let them see him raise the little girl, Jairus' daughter. He let them come with him up to the top of the snowclad Hermon mountains and see him transfigured. He came to depend on them for support in times of trouble. On the last dreadful night before his death, he took them with him into the garden to pray with him. Peter and James and John were still very

human. They had gone to sleep while he prayed on the mountain of Transfiguration, and they went to sleep again that night in the garden. When at last the soldiers came to arrest him, of the three, only John had the courage to go with him. He had always been specially beloved of our Lord. Not because Jesus would not have loved the others as much if they would have let him, but that John had the capacity for receiving love. He was very childlike now that he had got over being childish. He could go into the Palace of the high priest for he was a gentleman and a friend of the family. Poor old Peter was not a gentleman, and the best he could do was to spend the night in the servants' court. He only got that far because young John spoke up for him to the Porter. Of all the men disciples John was the only one that had the courage and devotion to follow to the foot of the cross, and publicly own his friendship to the discredited Messiah. Peter who had been so full of promises, and Thomas who had urged the others to come along and die with him, stood afar off. Jesus dying on the cross commended his poor Mother to the care of the one brave Apostle, young John. It was a suitable plan. John loved our Lord in such a way that he would never get weary if Mary wanted to talk about her Son. It meant a real sacrifice for John. That young Son of Thunder would have liked to do the adventurous things that Peter and Paul and James and Stephen did. He would have liked to have died for Christ too. But he had an elderly lady to look after. That is what the Son of Thunder came to. That was perhaps the secret of the Son of Thunder becoming the Apostle and Evangelist of Love. He went on a few missionary journeys nearby with Peter. He helped confirm the first non-jewish confirmation class at Samaria. He seems to have ended his days as the beloved Bishop of Ephesus. He had had his hardships too. Long years he was a prisoner on Patmos. It was probably then that he found the time for the writings that make up a large section of the New Testament. Some of the disciples were poor men and gave up their little all to follow Christ. Some of them gave their lives for Christ by a swift and painful death. Our patron saint gave up a life of assured comfort, and probably of wealth for a long life of privation and hard work all for the sake of Christ.

Our Catholic Heritage

By Rev. W. Lynden Smith, Dean of Residence,
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"The Church of England (in the strict sense) is that branch of the Holy Catholic and Apostolic Church which was founded in England when the English were gradually converted to Christianity between the years 597 and 686."—Halsbury's "Laws of England."

"Whosoever shall hereafter affirm, That the Church of England, by law established under the King's Majesty, is not a true (orthodox) and Apostolical Church, teaching and maintaining the doctrine of the Apostles: let him be excommunicate . . ."—Canon III of 1604.

"In brief, where the Scripture is silent, the Church is my Text; where that speaks, 'tis but my Comment; where there is a joynt silence of both, I borrow not the rules of my religion from Rome or Geneva, but the dictates of my own reason. It is an unjust scandal of our adversaries, and a gross error in ourselves, to compute the Nativity of our Religion from Henry the Eighth, who, though he rejected the Pope, refused not the faith of Rome, and effected no more than what his Predecessors desired and assayed in Ages past . . ."—Sir Thomas Browne "Religio Medici (1635)."

Behind the great family of Churches known as the "Anglican Communion" lies the older Church of England, the "Ecclesia Anglicana"; and behind the Church of England lies the Catholic and Apostolic Church of Christ, of which it is a part. That Church is called One, Holy, Catholic and Apostolic. One, because of its fundamental unity in Faith and Order, not because it is all under one system of earthly government. Holy, because it is the creation of God and the Body of Christ, not because it is a free association of good people. Catholic, because it holds the Faith in its wholeness, and within the fellowship of that Faith the distinctions of race, colour, language and class which separate man from man fade away. Apostolic because it continues steadfast in the Apostles' doctrine and communion.

When the Bishops at Lambeth in 1920 appealed for the re-union of Christendom on the basis of the Canonical Scriptures, the Catholic Creeds, the Gospel Sacraments, and the Apostolic Ministry, they were not putting forward any claim that was peculiarly "Anglican"—they were putting forward our great Catholic heritage which we already share with many Christians, and which we desire to share with all Christians. The Creeds proclaim the faith

of the Bible within the Church, which is "a witness and a keeper of Holy Writ." The Ministry preserves the unity and succession of sacramental worship within the Christian fellowship. No local or national group, however impressive, can take a place before the Catholic Church of Christ.

When a child is baptized according to the rite of the Book of Common Prayer, he is received into the congregation of Christ's flock; when a man is ordained, it is as a Deacon, a Priest, or a Bishop in the Church of God; when the Church is prayed for, it is the whole Church that is remembered before God — "Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the world," "for the good estate of the Catholic Church," "that we and all thy whole Church may obtain remission of our sins, and all other benefits of his Passion."

It was a hard-working parish priest, Charles Kingsley, who said that the Church had three special treasures and possessions — "the Bible, which proclaims man's liberty, Baptism his equality, and the Lord's Supper his brotherhood." Outside the Communion of the Church, the Bible soon ceases to mean the Word of God, and comes to mean (at the best) great literature, and (at the worst) a series of brain-twisting riddles. Outside the Church, Baptism soon ceases to mean the new birth into the Christian family, and comes to mean, first, a symbol of a religious experience, then a social convention, and finally is lost altogether. Outside the Community the Communion does not mean brotherhood, but just another pious service, to be kept or neglected as it suits the spiritual tastes of each little group of worshippers. It is not possible to keep broken fragments of the Catholic heritage: it is only within the whole heritage that each part has its place, its meaning, and its purpose.

Have Anglicans any ground for doubting that this full heritage has been preserved for them in that part of Christ's Holy Catholic Church to which they belong? Listen to these words from a Bishop of the Church of Ireland, imprisoned three times for his faith, words written nearly three hundred years ago:

"We have the Word of God, the Faith of the Apostles, the Creeds of the Primitive Church, the Articles of the four first General Councils, a holy liturgy, excellent prayers, perfect Sacraments, faith

and repentance, the Ten Commandments, and the sermons of Christ, and all the precepts and counsels of the Gospel. We teach the necessity of good works, and require and strictly exact the severity of a holy life. We live in obedience to God, and are ready to die for Him, and do so when He requires us so to do. We speak honourably of His most Holy Name. We worship Him at the mention of His Name. We confess His attributes. We love His servants. We pray for all men. We love all Christians, even our most erring brethren. We confess our sins to God

and to our brethren whom we have offended, and to God's ministers in cases of scandal or a troubled conscience. We communicate often. We are enjoined to receive the Holy Sacrament thrice every year at the least. Our priests absolve the penitent. Our Bishops ordain priests, and confirm baptized persons, and bless their people and intercede for them. And what could there be wanting to salvation?"

Reading this, the question that ought to be asked, is not whether we have a heritage worthy of us, but whether we are worthy of our heritage.

The Church of England

By the Rev. W. H. Snell, Diocese of Huron
An Historical Sketch

I like to think of the Holy Catholic Church as being like to a noble tree, ever growing and ever blessing the world with its fruits divine. Planted by Christ and sprung from Him in the fertile soil of God's chosen people in Palestine, it grew with marvellous power and rapidity until, by the end of the second century, its branches had spread for the healing of the nations to every part of the Roman Empire and beyond it. As one may look at a tree and say "This is a branch" but may not say of any single branch exclusive of all other branches "This is the tree," so the Church has many branches no one of which is exclusively the Church but all together in their various forms, in their divine life, which is Christ in them, in their unity and continuity with that organization which sprang from Him, are the one tree, the One, Holy, Catholic and Apostolic Church.

When and how the Church first spread to Great Britain is lost in the mists of antiquity. There are stories and legends that say that St. Paul himself visited the island and sowed the first seed. It is recorded that he visited "farthest islands of the West" which may mean Britain. There is a legend, also, that St. Joseph of Arimathea preached there the while his oaken staff, thrust into the ground, took root and grew and stands to-day, the sacred oak of Glastonbury. But this is legend. What we know is that there was a Church in Britain centuries before St. Augustine with his forty monks came thither from Rome in A.D. 597. Records show that three British bishops were present at the Council of Arles, A.D. 314 and that the

degrees of the Council of Nicaea, A.D. 325, promulgating our familiar Nicene Creed were signed by bishops brought together from all over the Empire among whom were bishops from Britain.

The accepted theory among Christ historians to-day is that the origin of the present Church of England was two-fold; the earlier stream, Eastern or Greek, the latter Western or Latin.

The Apostle St. John spent the closing years of his long life at Ephesus. One of his disciples was Polycarp, the martyred bishop of Smyrna. Irenaeus, a disciple of Polycarp, filled with missionary zeal, became the apostle of Christianity to Gaul. The Gauls were near neighbours to the Britons and carried across the Channel not only their merchandise but also their new-found Christian religion. Thus the Gospel came from the East by way of France to the ancient Britons. This accounts for the fact that their customs in ritual, the time for celebrating Easter Day, etc., approximated closely to those of the Eastern church.

But they were not to be left in peace. Hordes of Norsemen swept across the North Sea, defeated their armies and drove them westward into the fastness of Wales and Cornwall. Britain was again almost entirely heathen. It may not have shown the highest Christian charity, but it was natural that the Britons should make little effort to convert their conquerors. Nevertheless, the spirit of missions was not dead among them, for from this British church, went St. Patrick, the Apostle to

Ireland. The son of a deacon in the British church, he had been carried captive, while young to Ireland where he had served as a swineherd. He escaped and returned home but could not forget his captors and later returned to them with his message of Christ's love. So successful was he that a strong church grew up in Ireland.

Christians are always missionary, and so it came that, from the church of Ireland, St. Columba went forth and founded a monastery on the Island of Iona off the west coast of Scotland. From here he and his monks went out to evangelize the Scots. From Iona, too, King Oswald of Northumbria, who had become a Christian during his exile among the Scots, brought the saintly Aidan to re-establish Christianity in his kingdom. St. Aidan founded his monastery on Lindisfarne, or Holy Island, and through his labours and those of his saintly successors — Finan, Cuthbert, Cedd, Chad and the rest — the humble piety to Celtic Christianity spread through the north of England.

In the meantime a second stream was flowing into the Island from the South. In A.D. 597, Pope Gregory the Great sent St. Augustine with forty monks to evangelize the heathen Angles. Steadily, though with many setbacks, the Church spread from the Kingdom of Kent westward and northward until it met and mingled with that in the north.

Here a difficulty arose over minor differences, chief among which was the time of the Easter Festival. The Celtic custom, derived from the East, seems to have kept the Sunday nearest to the fourteenth day of the moon; the other, derived from Rome, the Sunday next after the full moon. So it sometimes happened that one party would be celebrating Easter while the others were just entering Holy Week. King Oswy, who himself followed the Eastern usage, called a council at Whitby in A.D. 630, at which a uniform custom should be established. The basis upon which the issue was decided is highly amusing to us, but the decision was a momentous one in the development of the Church of England. The Northern party was represented by the saintly humble Bishop Coleman; the Southern by Wilfrid, a young man, very aggressive and confident, and still in Deacons Orders. He had travelled much and had been impressed greatly by the dignity and splendour of the churches and ritual of other countries, especially of Rome. Although a Northumbrian himself, he returned home cordially despising his own humble native church. Bishop Coleman, at the request of the King, pointed out

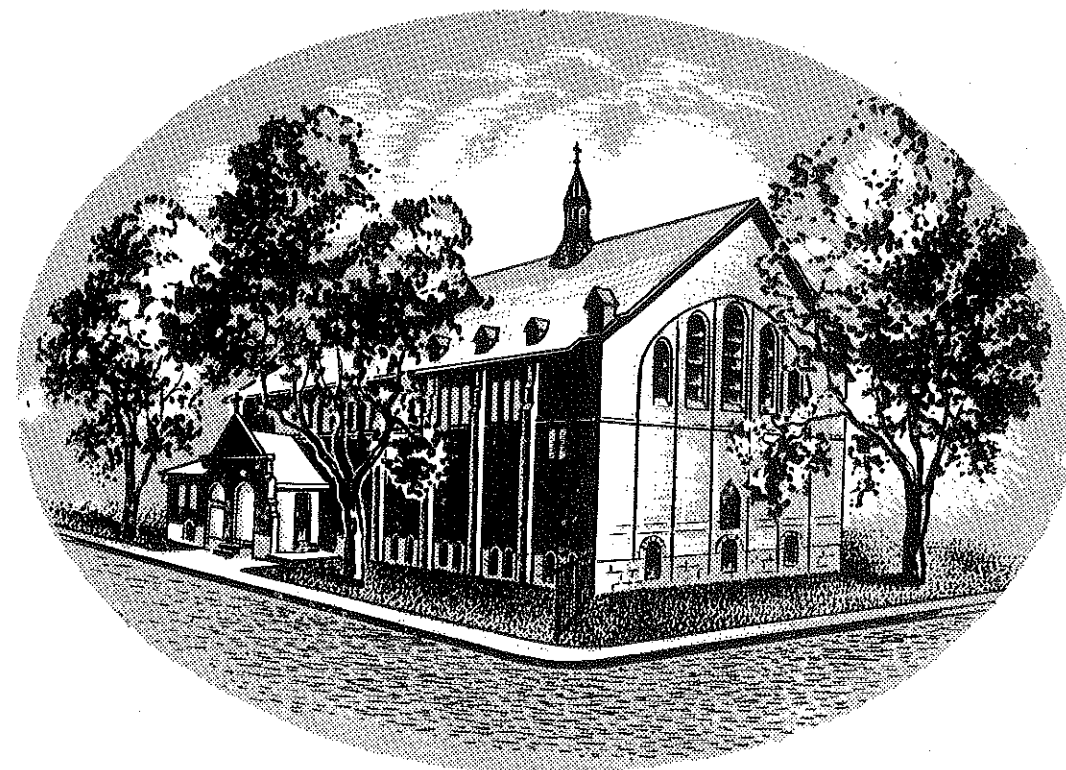
that they had received their tradition from St. Columba. In all probability he did not know that its ultimate origin was the Church in Ephesus and the Apostle St. John. Then the King called for the arguments for the closing custom. There was something amazing in the daring with which Wilfred challenged and patronized the venerable bishops of the North. He would not blame them for the errors; he rather pitied their ignorance. He had seen the great churches of Gaul and Africa and Rome. He demanded that the usages be those of the Bishop of Rome, the successor to St. Peter, and concluded by thundering forth the text, "Thou art Peter, and upon this rock will I build my Church, and to thee will I give the keys of the Kingdom of Heaven." The King asked Bishop Coleman whether it were true that the Lord had said these words to St. Peter. Coleman answered that it was. "Did he ever say the same to St. Columba?" asked the King. The astounded Bishop answered that he had not. "Then," said the King, "I will not go against the door-keeper of the Kingdom of Heaven, lest haply, when I present myself for admission, he should not unbar the door." And that is why we of the Church of England celebrate Easter Day on the first Sunday after the first full moon after the vernal equinox. But the decision carried much more important consequences, for that is why the Church of England, at the parting of the ways, chose to acknowledge the leadership of the Bishop of Rome — a leadership which gradually grew to Primacy and Sovereignty and which continued for a thousand years, until the Reformation.

But the Church of England was by no means a docile child. The history of Church and State is strewn with protests against its Island autonomy. The first clause of the Magna Charta was "This Church of England shall be free," and various acts of parliament were directed against the exercise of Papal authority in England.

Finally, with the invention of printing, the wider distribution of the Bible and the revival of learning, it was felt that many errors in teaching and practice had crept into the Church. On the Continent the reformation of these abuses led to the organization of new bodies of Christians holding the reformed beliefs. These separated from the old historic Church in the land, so that the Reformation became a Revolution. It was different in England. Here the Reformation was carried out by the Church itself. The leaders were the officers of the church, the Bishop and Clergy, many of whom continued in office throughout the whole

period. There was no change in the organization. The Church had simply compiled a new Prayer Book, cleansing her teaching and practice from what were considered errors and corruptions contrary to the teaching of the Divine Head. She also declared that the Bishop of Rome, the Pope, had no authority over the Church in England. She was no more a new and different Church when She had performed her doctrine than a man is a new and different man when he has washed his face or a company a new company when it has changed its president. It was and is still the same organization, the same living branch of the One Holy Catholic and Apostolic Church of Jesus Christ. Never before the Reformation was it called the Roman Catholic Church. That desig-

nation occurred first in England to describe that group of English Christians who, in 1660, at the command of the Pope, drew out from the Church of England and formed a separate and schismatic body. The life of the Church has always been the Spirit of Christ, which is the Spirit of Missions. Growth is the manifestation thereof. Branches of this great Church of England are found in all lands, whither her missionaries have gone preaching the Gospel. At each Lambeth Conference, Bishops of this Communion assemble from daughter churches in the United States, Canada, South Africa, Australia, New Zealand, China, Japan, India, Palestine and many other lands, where, through her, the Word is faithfully preached and the Sacraments duly administered.



VIEW OF CROWD OUTSIDE CHURCH, EASTER DAY, 1946

LORD GOD, Father of us all, who hast led us by Thy hand to the threshold of another anniversary, we lift our hearts in gratitude to Thee for Thy mercies of the past. And here, O our God, we dedicate ourselves anew to Thee and Thy service. Put into the heart of each one of us such a love toward Thee that we may love our neighbours as ourselves—a love that leaps the boundaries of race or color or speech—that knows no distinction of class, that reaches out a saving hand even unto the least of these our brethren. Fill our lives with the single motive of service—and use us, Lord,—use us for Thine own purposes just as Thou wilt and when and where, through Jesus Christ our Lord. Amen.

Freedom of the Press

What precisely is meant by that familiar phrase, 'freedom of the press'?

Fundamentally it is not a special privilege reserved for newspaper publishers. It is rather a phase of a much larger freedom—the freedom of all men to speak their minds openly and without fear. The press claims no right which should not belong to every citizen in a democracy, but freedom of the press is an all-important part of this larger freedom, because, under modern conditions, the press is the principal agency by which the ordinary man receives the information he needs to judge the actions of his rulers and make up his mind on public issues. Without newspapers, or with only gagged and blindfolded ones, he is in the dark, and helpless. An unfettered press is therefore one of the essential bulwarks of a democratic world.

If any proof be needed, it is provided by the record of the Fascist and Nazi dictatorships. Rigid control of all sources of public information, and especially of newspapers, was the corner-stone upon which those regimes were founded. Without it, they could never have held power. With it, they could do as they pleased, to the eventual ruin of their own peoples as well as much of the rest of the world.

This disastrous chapter of history should provide a warning against any attempt, by governments or by private interests, to restrict the essential freedom of the press. A free people must stand on guard not only against direct censorship, but also against more insidious encroachments. Nominal freedom is not enough. The only truly free press is one which can record the news faithfully and comment on it frankly, without fear of direct or indirect punishment. Neither the press nor the public is safe with anything less than this.

All liberty, of course, involves obligations. The obligation of a free press is to be truly free. It must be thorough, accurate and unbiased in its reporting, sincere and thoughtful in its editorials, and resistant to all outside pressure. It must be both cautious and bold—cautious until it knows all the facts, bold when it is sure of its ground. It must, above all, be inspired by devotion to the public welfare as its staff understands it.

Such a newspaper is worthy of the privileges which the English-speaking peoples have traditionally granted to their press. Such a newspaper is also the best guardian of the liberties of the people.

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1961 - Substantial additions and improvements to the Parish Hall were completed and dedicated. This year the parish rejoiced in the ordination of one of its sons to the Sacred Ministry. William Townson was ordered Deacon, May 21st and Priested later in the year. A War Memorial Book of Remembrance was dedicated November 12th. The Eucharists on the great festivals were highlighted by the use of vestments by the celebrant.

1962 - During this year of consolidation another son of the parish entered the Sacred Ministry in the person of Ronald Wickens. The Bursary Programme instituted by the Parish gave the congregation a special interest in the progress of its young divinity students.

1963 - This was the year of the thrilling Anglican Congress and the choir of St. John's was well represented in the Congress Choir in Toronto. The parish was honoured by the visit of Bishop McKie, the Assistant Bishop of Coventry, England. An Assistant Curate, the Reverend Horace Lambie was appointed to act during the illness of the Rector. The third of our divinity students, Elliott Sheppard, was ordained.

1964 - The extensive remodelling of the Parish Hall which had been completed seven years before was fully paid for and the parish was free of debt.

1965 - This was a quiet year of study groups and plans for the renewal of Christian Stewardship.

1966 - Women were added to the membership of the Parish Council. During Lent and the period in which we concentrated on Anglican World Mission the laity, both men and women, assisted in the mid-week Eucharists, reading the epistle and special prayers.

In July the parish was saddened to learn that continuing illness had forced Canon Bartlett to offer his resignation and that it had been accepted with great regret. Canon Bartlett's patience and courage in the face of great discomfort had become almost legendary and was a source of inspiration to all who knew him. The Bishop appointed the Reverend John H. McMullin to succeed.

*
* CHRONICALS OF OUR PARISH *
*
* CHURCH OF ST. JOHN THE EVANGELIST *
*
* HAMILTON *
*
* 1891 - 1966 *

1881 - Men of vision foresee rapid development of the city's south-west section. John Barr prepared a memorandum for Bishop Hamilton giving the number of Anglicans in the city and particularly in the region which eventually became our parish.

1889 - Episcopal permission granted, a building was secured near the corner of Herkimer and Dundurn Streets. Seven families formed the nucleus of this mission under the sponsorship of the Church of St. Mark.

1890 - The congregation had grown rapidly, and larger premises were found, still on Herkimer Street but just west of Locke Street. On March 24, 1890, the district of Kent and Pearl Streets was set apart as a parish under the patronage of St. John the Evangelist. The Reverend Charles LeV. Brine was inducted as first Rector on April 5, and with the assistance of two layreaders, Richard Jose and F.L. Whateley, carried on the services of the church.

1891 - The vision of 1881 became a reality on September 13, 1891 when the corner stone of our present church was laid by Bishop Hamilton. At this ceremony many clerical and civic dignitaries were present as well as a choir of one hundred persons. (Mayor McLennan remarked that it might be better if the three churches in the district at the time could unite to form one strong body - advanced thinking, perhaps, but one wonders whether the remark was considered tactful on that occasion!)

1892 - On February 22 the church was opened for worship. Its cost was \$10,000. and greater than budgeted for, but the men involved had faith and determination and were undaunted by the burden which they assumed.

1895 - A pipe organ was installed and the old Melodeon was retired from service. The wooden case of this instrument was made into footstools by a Mr. Billings and these were sold to raise funds. Chairs were used in the nave of the church, apparently to avoid any suggestion of paid pews. The rental of family pews was a common practice in the churches of that day.

1896 - After six years of faithful ministry the first rector resigned, It was in this year that a branch of the W.A. was formed.

1897 - The Reverend Samuel Daw began a ministry which continued for 23 years, broken only by service as a army chaplain for 3 years during the First World War. A much loved Parish Priest, Canon Daw, as he was later known, laboured mightily for the spiritual and temporal welfare of the parish.

1918 - The years following the war saw remarkable progress in the material affairs of the church. Pews and new chancel furnishings were acquired, the church was roofed with slate and a parish hall was purchased. This building, the former Hannah Street School, has served the parish well and has recently been enlarged and renovated.

1920 - Canon Daw resigned and was succeeded by the Reverend E.H.B. Taylor, one time assistant at Christ's Church Cathedral. The magnificent Altar and Reredos which graces our sanctuary was given by Canon Daw in memory of his two sons who had been killed in action in World War One. Bishop Clark dedicated it on December 16th.

1925 - The first midnight Eucharist was celebrated on Christmas Eve.

1927 - Present organ was installed and its predecessor sold to St. Matthew's Church, Hamilton, for \$6,50.00

1933 - Mr. Taylor resigned and Canon Daw's son, the Reverend W.H. Daw was named Priest in Charge.

1934 - The darkest period in the history of the parish commenced in the early part of 1934. A serious split in the congregation developed and the majority of the people left the church. With only forty families left the only organizations to remain active were the choir, the Sunday School and the Altar Guild.

Into this dismal situation the Reverend E. Arnold Brooks was inducted as Rector. By dint of hard and devoted work and strenuous visiting Mr. Brooks consolidated the parish and paved the way for a great period of advance which was to come. Mr. Ernest Crickmore returned as organist and choirmaster and a revitalized choir added much to the services. A branch of the A.Y.P.A. was formed.

1938 - The Reverend A.T.F. Holmes became rector and a period of tremendous advance began. Canon Holmes was a man who insisted on the laity playing an ever increasing role in the affairs of the church. The practice of personal involvement by all resulted in the development of organizations covering every facet of parish life. In this year the Girls' Choir commenced its ministry of music.

1939 - Canon Holmes made a strong appeal to men and it is noted that this resulted in tremendous activity with respect to the physical properties of the church. Improvements were made to the Parish Hall. Miss Olive Jose presented a fine lectern in memory of her parents.

During his ministry he was assisted by the Reverend George A. Robinson from 1946-1949 and the Reverend F. John Bartlett from 1949-1951.

1941 - The interior walls of the church were insulated and plastered thus making the practice of public worship more comfortable and reducing heating costs. Hardwood floors were laid in the chancel and new choir stalls were installed.

1943 - The present rectory was acquired and occupied by Canon A.T. F. Holmes and his family. The Guild of St. Andrew began its work among the sick and shut-in.

1945 - The basement of the church was renovated and separate classrooms provided for the Sunday School which was growing rapidly.

1950 - The Vestry approved the spending of some \$20,000. to proceed with the addition to the church which would provide a proper vestry, sacristy and offices as well as additional classroom space for the Sunday School in the basement.

1951 - Canon Holmes was succeeded by the Reverend John D. Gilmour. With the financial support of the congregation the addition was completed and dedicated in May 1951.

The church celebrated its Diamond Jubilee and at this time we became familiar with the A.B.C. Plan for Parish advance. While the day to day expenses of the church were taken care of sums of money were being allocated to improvements and to reduction of the burden of debt under which the church had laboured for so many years.

1955 - New lights were installed in the church and the Chapel of St. Michael and St. George was completed and dedicated.

1956 - This was a great year in the story of the parish. All our liabilities were eliminated and the church was consecrated. The Act of Consecration represented a great deal of faith on the part of the congregation. It meant that never again could the church property be used as security for borrowed funds. In the future every advance would require that the people would provide for almost immediate payment of any costs involved.

1959 - Padre Gilmour was transferred to the Church of St. Thomas and the Reverend F. John Bartlett (Padre John) began his ministry among us.