

all those who are not already members of the scheme? Full details may be had from either of the Churchwardens who will be glad to supply any information, but better still, a book of envelopes for 1949!

#### Lady Chapel.

The Lady Chapel Memorial Fund has now reached the total of some £325. We wish to say how gratifying it was to have had this fine response to an appeal for a fitting memorial to the late Rev. R. J. Hutton, who was for many years a faithful parish priest in this place. The actual work in connection with the Lady Chapel is well in hand and the date of its erection and dedication will be announced in due course. Will all subscribers to this fund please accept this as acknowledgement of their gifts?—they have been too numerous to acknowledge individually.

#### Wanted!

Wanted—men with voices, especially tenor voices, who are prepared to use them in the service of God through a ministry of song. Volunteers for the Church Choir should give in their names to the organist and choirmaster, Mr. Arthur Linfoot.

#### Annual Parochial Church Meeting.

*"In every parish there shall be held annually the Annual Parochial Church Meeting of all persons whose names are entered upon the Roll of the parish"*.—Rule, from the Representation of the Laity Measure.

The Vestry Meeting followed by the "Annual Meeting" will be held in the School on Tuesday, January 25th at 7.30 p.m. We hope that all of you will be present at that meeting when accounts are presented, elections to lay offices made and when the policy of your Parish Church is set forth. May we ask you again—will you, if you have not already done so, please sign the Electoral Roll? The Master of the Roll, Mr. Williams, will be pleased to assist you in this matter.

#### BAPTISMS.

Sept. 19—Paul Christopher Hibberd.

Oct. 24—Muriel Dronfield.

Nov. 28—Geoffrey George Bingley.

#### BURIALS.

Nov. 17—Isaac Henry Williams.

Nov. 24—Kate Julia Palmer.

#### ALTAR FLOWERS.

Jan. 2—Mrs. Moon.

Jan. 9—Mrs. George.

Jan. 16—Mrs. Bird.

Jan. 23—Mrs. Rowlinson.

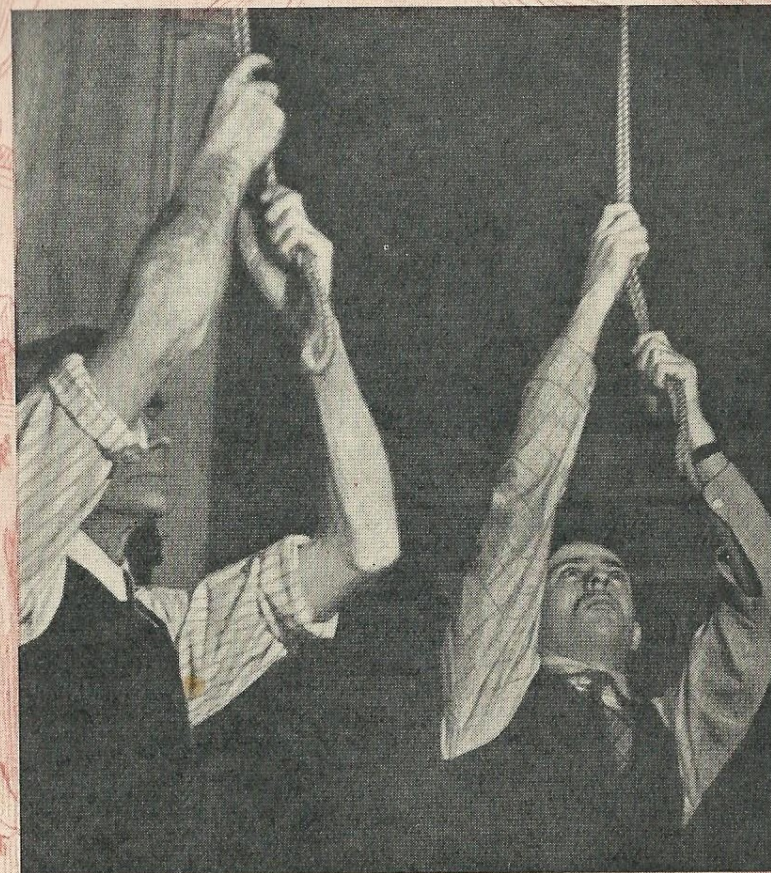
Jan. 30—Miss Unwin.

# Church News

No. 8.

JANUARY, 1949.

## All Saints' Parish Church, Totley.



MONTHLY — THREEPENCE.



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MONTHLY — THREEPENCE.

Vicar: THE REV. FREDERICK ADAMSON, A.R.C.,  
The Vicarage, Sunnyvale Road, Totley. Tel. 72322.  
Churchwardens: MR. H. T. CROWTHER,  
MR. E. COLEMAN.

Secretary, Parochial Church Council: MR. L. LEE,  
33, Main Avenue, Totley. Tel. 70233.

Organist and Choirmaster: MR. A. E. LINFOOT,  
202, Baslow Road. Tel. 71289.

Magazine Secretary: MR. M. M. HALLETT,  
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Sidesmen: MESSRS. ANDREW, COPESTAKE, CUILEY, FOULSTONE, FRANK,  
GREEN, HALLETT, HAYWOOD, KIRKMAN, LEE, LEVERLEY, LINDLEY,  
STACEY, THOMPSON, WARD, H. WILLIAMS.

#### SERVICES.

HOLY COMMUNION: SUNDAYS, 8 A.M.  
SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.  
MATINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).  
EVENSING: SUNDAYS, 6.30 P.M.  
SUNDAY SCHOOL: 2.30 P.M.

#### WEEK DAY SERVICES.

There are Celebrations of the Holy Communion on Saints'  
Days at 10 a.m., or, as announced in Church.

*All Notices of Baptisms, Banns, Marriages, or Funerals,  
should be given to the Vicar.*

#### CALENDAR FOR JANUARY.

Jan. 1—Circumcision of our Lord. 10 a.m. H.C.  
2—2nd Sunday after Christmas.  
6—Thursday, Epiphany of our Lord. 10 a.m. H.C.  
9—1st Sunday after Epiphany.  
16—2nd Sunday after Epiphany.  
23—3rd Sunday after Epiphany.  
25—Conversion of St. Paul. 10 a.m. H.C.  
30—4th Sunday after Epiphany.

TOTLEY VICARAGE,

December, 1948.

My dear Friends,

We must accustom ourselves to write a new date. Christmas 1948 is passed. The temporary release from work is over. The gladness and friendliness of it are gone and you and I are back in the workaday world once more, surveying the coming year with dubious eyes, not knowing what may confront us in the year that lies ahead. At Christmas we were celebrating the basic fact of our faith—that God became man, that He wore our flesh and trod our earth. The celebration expressed itself for a few days in the customary greetings and merriment, but it is now that

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ETC.

JANUARY

# MILESTONES

THE REV. CECIL RHODES.

A New Year Prayer.

Lord of the years that are past, and the years that are coming—through whose hand run the fleeting sands of the present, pardon us for the errors and sins of the days that are dead; help us in all our thinking and doing in the days that are to be.

Let us not remember, overmuch, the sorrows that have been. Lift up our hearts and our hopes to the dreams and ideals which are before us, that we may rise above the failures, meannesses and sins which do so often encompass our fall. Give us gladness in this New Year, leading us by Thy pity nearer Christ, comforting us when we grow weary, by Thy love, and saving us at last, through Thine unending mercy, for Jesus' sake.—Amen.

1948 has gone and the bells have welcomed in a New Year. But pause a moment on this threshold and look back—what stands out in your mind in the year that has just closed?

The thing we shall remember about 1948 will be, I think, some personal matter. Soon forgotten for most of us will be the past year's wrangling in U.N.O., the struggle over this and that in the British Parliament, the dramatic and unexpected re-election of President Truman. The thing which will remain will be some personal experience, for a year is little in the history of the world, but much in the life of a man.

These personal things are the milestones which measure our allotted span.

## A Milestone of Encouragement

The joy and happiness at the birth of a babe, a marriage, an engagement, a home set up, a position secured. Something which brought new hope, which gave to our lives a deeper and enriched purpose. A

milestone of encouragement. Thank God for it—that will make the blessing which is yours all the finer. And will you, as our Church rightly orders us, show forth your thankfulness, not only with lip, but in your life, by giving yourself more fully to God's service? Your milestone of encouragement will become a milestone of character development.

## A Milestone of Bitterness

The cutting edge of sorrow may have overtaken us. An unwanted and feared milestone which, when we have thought about it in the past, we have cast from us with a shiver. Now it is there—the milestone of 1948.

I read somewhere that political parties, whose bawling is ever before us, are necessary, but that they cannot help a single person in the deepest problems of life. That is not altogether a true statement, but what can they say when death comes, or dread suffering comes, or when a home threatens to go on the rocks, or when a boy or girl goes off the



# COMMENTARY

By THE REV. PAUL GLIDDON.

THE Hospital Nurse has been very much in the news of late, and a clear case has been made out for the improvement of her financial position. The situation had, indeed, become ridiculous when it could be shown that a ward maid was sometimes able to earn more than a ward sister. At the same time, this all-too-late interest in payment tends to obscure the essential quality of vocation; no amount of pounds, shillings and pence will purchase for a patient an assured supply of that devoted service which is the glory of nursing at its best. This special ministry of healing can only be effectively performed by people who really feel themselves called to serve God in the Person of His suffering children. It is an offering that the Christian should wish to make to humanity for the love of that Jesus Who, all human folly notwithstanding, Himself so loves the world.

ALTHOUGH the post of Chaplain to a hospital is no longer generally regarded by ecclesiastical authorities as a blessed refuge for parochial misfits, it cannot even yet be said to receive the attention its opportunities warrant. The Hospital Chaplain has a chance of commending the Gospel of Christ to people at present out of touch with the Church in a way seldom open to the ordinary parish priest, so much occupied in laboriously keeping going the parochial machinery. Yet the Matron of one of our great hospitals felt herself fully justified in complaining the other day that many Chaplains seem to understand very little of the work they are appointed to carry through. Whereas most of those employed in the larger hospitals are experts in

their own departments and have considerable knowledge of other departments as well, there are Chaplains who have no knowledge at all of the medical side of hospital work—which is excusable—and give the impression of being rather perplexed amateurs even in their own line of country, which is far less pardonable. If the Church cannot show herself able to provide men who know their job thoroughly, the privileges she still has may well be taken from her.

THERE is something to be said for prohibiting the use of copper coins in Church. Two generations ago a penny was what a charwoman would earn in half an hour; now she gets it in a couple of minutes, yet the penny remains a coin which can be placed in an alms bag or a church collecting box. It is true that nowadays peppermints and buttons seldom appear in the offertory bags, but this is no necessary sign of a more serious approach to the duty of alms-giving but perhaps due to personal points being required for peppermints and so many buttons costing over a penny. Although the price of cigarettes is ten times what it used to be, yet the public finds it possible to smoke more than ever before, but it often offers to God the cost of half a fag, a mark of gratitude for all good gifts around us. If the laity complain that the clergy are too old-fashioned, they might give to the assembly of undistinguished coins which the churchwardens count something of a new look by keeping it free of copper. "Silver and gold have I none" was never intended as an accurate description of the contents of an alms dish.

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## The Christian Action Movement

### What is it?

By THE REV. C. O. RHODES, M.A., Editor of "The Record."

OXFORD UNIVERSITY is supposed to be the home of lost causes. No statistics are ever likely to be compiled to show whether the majority of causes that have been espoused there have died or survived; but certain it is that many religious movements that originated there have lived to exert a profound influence both in Church and State. Methodism might be regarded as one example. Tractarianism and Anglo-Catholicism are others. The Rev. L. John Collins, Dean of Oriel College, and recently appointed to a Canonry of St. Paul's Cathedral, might be surprised to find the organisation he started among the dons and students of Oxford classed with these mighty manifestations of spiritual power. Whether it will ever deserve to be is for the future to decide. However, it set off with great aims.

During the last few years a change has been discernible among Christian thinkers and Church-folk generally. More and more they have realised that God is interested in other things besides our Sunday services and our private morals. These are the heart of religion; but a heart needs body and limbs if it is to beat to any purpose. All human activities should be touched with the love of Christ—culture, industrial relationships, social welfare, politics. It is a grand conception and Christian Action has come into existence to see that it is put into practice.

It began in response to the evil conditions that existed in many parts of the world after the war. There was considerable surprise at the

success of its first meetings in the Oxford Town Hall, and those who had taken part concluded that it was not enough to hold a few meetings to draw attention to particular needs; the work must be continued in discussion groups where the social and political situation could be studied and Christians could find out where best to apply their weight in the struggle against evil of all kinds. The first concern was with the refugee problem in Germany, and the movement gave what help it could to alleviate the misery of the homeless. The problem is a huge one and no voluntary organisation could solve it single-handed. Only governments could bring about a permanent solution. What voluntary organisations can do, however, is to point the way to governments both by their example of philanthropy and by bringing to bear the pressure of public opinion. This was done. It is important to add that Christian Action has not been the only religious organisation in this field. The World Council of Churches has been deeply interested, and the German churches themselves are doing a great deal through their *Hilfswerk*.

Subsequently the necessity of a united Europe became a live issue, and here, obviously, is a development of prime importance for religion. What kind of a place is this new Europe to be? Is it to be founded on secularist principles that will inevitably lead to the stultification of the individual and the serfdom of millions—principles as bad as those of Communism that the union is



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its real significance and its real influence must appear. We now have to bring the message of Christmas down to earth, the purpose of the Incarnation of the Son of God is to be worked out.

It is for us now to face the coming duties and trials, the ordinary business of living as the very sphere wherein God's Will is to be fulfilled. So let us bring our Christmas joy down to earth and face the coming days in the confidence that comes from the faith that God is still with us and only needs our help to bring about His Kingdom.

In the hope that God may grant you faith to guide you, courage to support you and His Spirit to cheer you, and that His blessing may rest upon you all throughout the coming year.

I am,

Yours sincerely,

FREDERICK ADAMSON.

## Christmas Bazaar.

The "Bazaar" was a great success. As a result, the sum of approximately £210 was raised for Church and School Funds. Our thanks to all who by their endeavours helped to make this "combined operation," not only financially successful, but also a pleasant social occasion.

## Cinema Travelogue.

On Friday, January 7th at 7.30 p.m., a colour travel film will be shown in the School. The film will be introduced and commented upon by Mr. C. J. Chislett, A.R.P.S. Tickets at a cost of a shilling will soon be available and may be had from any member of the Parochial Church Council. May we advise you, if you wish to see this film, to buy your ticket early and thus ensure your seat. This film has a great educational, as well as entertainment value, and Mr. Chislett is an acknowledged expert on his subject.

## Nativity Play

The Sunday School will present the Nativity Play "A Pilgrimage to Bethlehem" in the School on Saturday, January 8th at 2.45 p.m. We hope that all parents and friends of the children and all other interested persons will come along and support us on that day. Carols will be sung by members of the choir in between the scenes of the play and a collection will be made for Sunday School Funds and to defray certain necessary expenses.

## Freewill Offering.

The F.W.O. envelopes will soon be distributed. May we thank all present members of the scheme for their generous help in the past year and may we commend this habit of regular weekly giving as a dignified and proper method of contributing towards the work of the Church to

**Confirmation.**

The Confirmation Service this year will be held at Dore Parish Church in May. The Vicar would be glad to have the names of those from this parish who intend to offer themselves as candidates at this Confirmation.

**Bishop's Ten Years Plan.**

The above was conceived in order to raise the sum of £175,000 over a period of ten years in the diocese of Derby. That sum was apportioned between the parishes in the diocese and our share was £700. In the past three years we have so far contributed £187/9/10—you will see we have fallen short of a yearly average of £70. In this parish the money so far contributed has been supplied by a number of people who contribute regularly month by month by means of an envelope system entirely separate from the Freewill Offering Scheme, which latter scheme is purely for our domestic requirements. We would welcome new contributors to the Ten Year Plan and details of the scheme may be had from the Churchwardens or the Vicar on request.

We would bring to the notice of all members of the Parochial Church Council that on Wednesday, April 6th at 7.45 p.m. there is to be a joint meeting of the incumbents and Parochial Church Councils of the parishes of Dore, St. John's and Totley in St. John's Church Hall, Abbeydale, which will be addressed by Major-General Manners-Smith on the subject of the Ten Year Plan.

**Official Meetings.**

March 29—8 p.m., Meeting of P.C.C. in School,

**CHURCH COLLECTIONS.**

	Alms.	Church Ex.	Hospitals.
Jan. 16—	0 8 1	1 12 1	
Jan. 23—	0 8 3	2 8 6	
Jan. 30—	—	—	4 10 1
Feb. 6—	0 6 6	1 19 11	
Feb. 13—	0 4 0	2 10 9	

FREEWILL OFFERING: JANUARY, £23/1/0





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GREEN, HALLETT, HAYWOOD, KIRKMAN, LEE, LEVESLEY, LINDLEY,  
STACEY, THOMPSON, WARD, H. WILLIAMS.

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CALENDAR FOR MARCH.

March 2—Ash Wednesday, 7 a.m. H.C.; 9.15 a.m. Day  
School Service; 7.30 p.m. Lenten Service.

March 3—Thursday, 10 a.m. H.C.

March 6—1st Sunday in Lent.

March 9—Wednesday, 7.30 p.m. Lenten Service.

March 10—Thursday, 10 a.m. H.C.

March 13—2nd Sunday in Lent.

March 16—Wednesday, 7.30 p.m. Lenten Service.

March 17—Thursday, 10 a.m. H.C.

March 20—3rd Sunday in Lent.

11 a.m. Preacher: Rev. C. N. Howell,

Organising Secretary Church Missionary Society.

6.30 p.m. Dedication of Lady Chapel by The Lord  
Bishop of Derby.

March 23—Wednesday, 7.30 p.m. Lenten Service.

March 24—Thursday, (Eve of Lady Day), 10 a.m. H.C.

March 27—Mid-Lent Sunday.

March 30—Wednesday, 7.30 p.m. Lenten Service.

March 31—Thursday, 10 a.m. H.C.

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*Is not this photograph significant? A war-devastated temple; a crumbling faith and civilisation. What will replace it?*

*Canon H. A. Wittenbach, Far Eastern Secretary of C.M.S., discusses the underlying problems in China's bitter struggle.*

CHIANG KAI SHEK'S government has crumbled because he was unable to recruit a sufficient number of honest and efficient civil servants. Will the Communists be able to do so? China is so vast that the number of officials runs into millions and effective supervision from the centre is impossible.

Chiang's government has been widely criticised because it concentrated on developing industry and commerce and did little to help the peasants who number something like 75 per cent. of the population. But Chiang argued that China is over-populated and only the development of industries would provide employment for the surplus millions who now try to eke out a precarious living on poor land or have to rent land at

prices enhanced by the keen competition. Moreover, if China is to develop her communications, in the absence of heavy industries of her own, she has to import locomotives, motor cars, aeroplanes and fuel oil, and this can only be done by the development of commerce and of her export trade.

The Communists claim to be liberating the people of China from the yoke of the Central Government. Will they be able to solve the rural problems of China? And how will they finance their government, for even Communist deputies and officials will expect to be paid a living wage? And how will they deal with the problem of over-population?

But the question that is in many people's minds is what will happen to the Christian Church? A recent

churches — mostly those which were built in the previous great effort of church extension. Bus - loads of churchpeople went from all parts of the diocese to these new churches.

On the Thursday evening of the same week, congregations went in their thousands to the sites secured for churches in the new areas, and there set up a cross and held a service of witness at which the people living in the district were told of the Church's determination to provide them with buildings and workers.

#### Public Act of Witness.

This part of the Summer Campaign culminated in a great public act of witness in the Cathedral Square on the following Sunday afternoon. Ten thousand communicants in four great processions, each headed by cross-bearer and massed choirs, converged on the mother-church of the diocese. A short service in the open-air concluded with the words of the Chairman of the Forward Movement: "Are you willing to do all in your power to secure the beginning of Church life in the new areas of the diocese?" And the unrehearsed response of the great assembly came back: "We are willing." A momentous occasion indeed!

On four evenings during the following week, a gigantic pageant (having 450 performers and a choir of 100) of the life of the diocese, beginning with the early days of the Church in the Midlands, was presented in Birmingham Town Hall. Each performance was attended by two thousand people and many had to be turned away. All felt it a most moving experience, and the final procession of parochial representatives to the stage, each carrying a model of his parish church, will long be remembered.

#### The Next Step.

What of the next step? At the Cathedral Act of Witness the Church had affirmed its readiness to act, and to act at once, and so, on November 22nd—an appallingly foggy day—the representatives of the parishes once again assembled in the Cathedral. The fact that five hundred of them came when visibility in Birmingham was nowhere more than about ten yards was, perhaps, the most striking testimony which had yet been given to the new spirit of unity, determination and faith. The Chairman of the Forward Movement outlined our plans — minimum equipment in the matter of buildings for six great new areas to be provided this year, and for this purpose £30,000 to be raised by the members of the Church as far as possible by direct giving, by the end of June, 1949.

And so the Ten Year Forward Movement does indeed go forward.

I came away from Birmingham with a sense of deep thankfulness to God, and deep admiration for the conception and execution of the Forward Movement, and not less admiration for the Chairman (The Ven. Michael Parker) for Bishop Linton, superintending the evangelistic work and for the Secretary (The Rev. R. S. O. Stevens) for the tremendous burden they are carrying so splendidly. I came away also with one great fear—that the burden was too great. No diocese is so lacking in clergy. How can so few overtaxed clergy about one to every 6,000 of the population—carry through the task of bringing the Gospel, building churches and church life to the teeming thousands of this great industrial city? Birmingham deserves our prayers, and especially the prayer, "Pray ye the Lord of the harvest that He send more labourers into His harvest."

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**China.**—Negro missionaries are now working in China. Their arrival was reported with enthusiasm at a recent staff meeting of the National Christian Council, the body which co-ordinates all the activities of the various Churches in the country.

**California.**—California's population is rising at an astonishing rate—30 per cent. during the period 1940-46. This is ascribed to the new industrial development, the climate and Hollywood glamour. Serious problems are resulting for schools, hospitals and religious bodies, who are hard pressed for accommodation. In 1946, the Southern California Methodists had 8,000 baptisms, 5,000 more than in 1938. Six new churches have been built this year in Los Angeles alone. This city, incidentally, is also the home of some of America's most curious religious movements, including "Spiritual Mobilisation Inc.", which has been widely publicised.

**America.**—Unless year-end contributions to churches and charities take an unexpected spurt, said Manhattan's Golden Rule Foundation Jan. 3/49, U.S. giving in 1948 will stand at an alltime low—only 1 per cent. of the national income. During the depressed '30's, said the foundation (which bases its reports on income-tax deductions), contributions averaged about 5 per cent.

**Scholarships to America.**—There are now 62 European theological students in American and Canadian Theological Colleges, on scholarships sponsored by the World Council of Churches. Forty-three are in their first year and the rest, most of whom are Greeks, are senior students. The nationality of the newcomers is assorted — Czech, Finnish, French, German, Dutch, Hungarian and Norwegian. Scholarships were awarded to a larger number, but many could not obtain travel papers.

**"Christian Radio Station,"** which will transmit from Bamberg, Southern Germany, is to have Protestants and Roman Catholics equally represented on the directing board.

**Nuns run paper.**—Nuns and priests direct the production of the French Catholic daily paper *La Croix*, which has a 100,000 sale and runs through five editions. Some of the linotype operators and compositors are women. This paper, together with several weeklies, one of which has a half-million circulation, is published by *La Bonne Presse*. In addition to the production and sale of books, over 400 films have been made by this Paris house, the premises of which adjoin the houses of the Assumptionist priests and nuns who run the concern.

**France.**—The French Protestant Federation of Teachers recently held its second annual Congress at Glaz. 123 teachers from all over France attended. The aim of this federation is to provide a link between isolated Protestant village teachers, many of whom are far from a Reformed place of worship. For this purpose, it publishes a review, *Faith and Education*. The congress was followed by another at the same centre, which was attended by eighty Sunday School teachers and a number of delegates from Sweden, Belgium, Switzerland and Italy.

**Kagawa for India.**—The names of few Christian leaders abroad are better known than that of Dr. Toyohiko Kagawa of Japan. He has now been invited by the Madras Provincial Government to visit India to give his advice about setting up cottage industries among farmers, which are increasingly popular in Japan where farmers occupy enforced leisure in straw-weaving, wood-carving and other pursuits. The South India Church hopes that his visit may help them to gain a closer link with the United Church of Christ in Japan. Dr. Kagawa will become the second prominent Christian to advise a foreign government on technical matters this year, for the American Dr. Laubach has been called in by the Siamese Government to help with their literacy campaign. This is no new job for him—in 20 years he has taught people in 156 different languages to read, and altogether 250 million people have learned by his method.



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TOTLEY VICARAGE,  
February, 1949.

My dear Friends,

Soon we will enter upon Lent, the season which leads us gradually to Passiontide. There are, I know, many people who recognise no obligation whatever in respect of this season, but I would remind you that the New Testament teaches us that there are within every one of us two warring tendencies, the "spirit" and the "flesh". And the Christian Church ceaselessly tries to tell us that the only path of safety is to subordinate the "flesh", because, unless we do something concrete and definite in this direction, it will inevitably get the better of the "spirit".

That is why the Christian religion recommends Lent—it is not because it wishes to make life unpleasant for us, but simply because it wishes to help us to avoid being beaten by our instincts of self-indulgence. In a word—that we may have a fair chance to become the kind of people that God wants us to be.

Let us pray that this may be a Lent in which we see more deeply than we have ever seen before into the meaning of the Cross, and find power to get its message "across" to others; for there is no other cure for our broken world except in discovering afresh the way which that Cross sets forth in flaming colours.

Yours sincerely,

FREDERICK ADAMSON.

## Lenten Services.

May I draw your attention to the Services to be held in Lent as set forth in the Calendar for March? The Mid-week Services this year will be held on Wednesday evenings at 7.30 p.m., and the subject of the addresses will be based on the "Seven Last Words from the Cross". There will be a Celebration of the Holy Communion at 10 a.m. on every Thursday during Lent. On Sunday, March 20th at 11 a.m., the Preacher will be the Rev. C. N. Howell, Organising Secretary of C.M.S. I hope you will make a note of that date. On the Sunday evenings during Lent I hope to preach a course of sermons on some of the minor characters who were associated with our Lord in His Passion. May I, as a Lenten discipline, ask you to make a point of being present regularly at these Services as part of your personal preparation for Easter?

## Lady Chapel

The Lord Bishop of Derby has kindly consented to dedicate the Lady Chapel on Sunday, March 20th at 6.30 p.m. We anticipate a large congregation on this occasion and we strongly advise those who wish to attend this Service to come along to Church as early as they can.

"distributors," a noble band, who through winter snow or summer sun have delivered your copy throughout the year, then, to our "advertisers" for their esteemed patronage, and last, but by no means least, to our "printer" who under trying conditions oft of considerable provocation has continued to "deliver the goods".

The Editor asks all subscribers to continue their subscriptions and to "pay" their distributor for seven months in advance, that is, from June to December 1949. So please when you receive this copy would you hand over your 1/9, it would be such a help and will bring us tidily up to the end of the year.

### Whist Drive.

A Whist Drive will be held in the Church School on Friday, May 6th at 7.30 p.m. Tickets at 2/- each may be had from any member of the Ladies' Working Party or P.C.C. Proceeds are to help with the Garden Party we hope to hold on Saturday, June 25th.

### Thanks for the Jam-Jars!

The Headmaster, Mr. S. Mellor, would like to thank all those who contributed to the jam-jar collection last year and would remind you that the next collection will commence on May 16th. The proceeds are for the School Sports' Fund.

### Official Meetings

May 12—Archdeacon's Visitation, Chesterfield.

May 24—Diocesan Conference, Derby.

May 31—Parochial Church Council, 8 p.m. in School.

### BAPTISMS.

Nov. 28—Geoffrey George Bingley.

Dec. 12—Pauline Johnson.

Dec. 12—Alexander James Taylor.

Dec. 12—Sylvia Beatrice Taylor.

Dec. 12—Jenifer Denise Mosley.

Jan. 9—Robert John Siddall.

Jan. 9—David Prince.

### ALTAR FLOWERS.

May 8—Mrs. Sarson.

May 15—Mrs. Pearson.

May 22—Mrs. D. Tym.

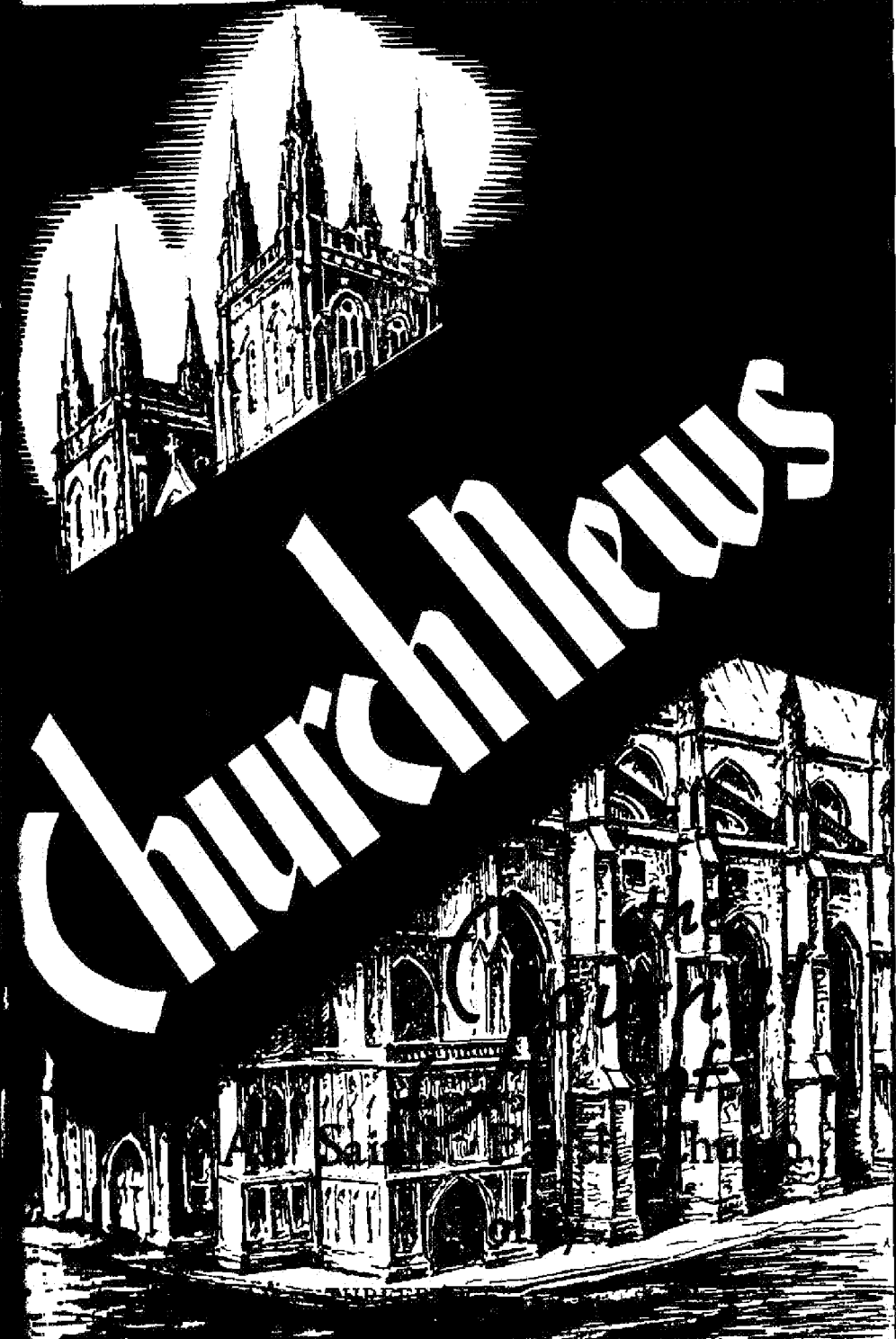
May 29—Mrs. Stansfield.

June 5—Mrs. Harris.

### CHURCH COLLECTIONS.

	Alms.	Church Ex.	Ten Yr. Plan
March 20—	12 6	0 16 2	6 12 5
March 27—	2 5	1 18 1	
April 3—	1 9	1 15 10	
April 10—	7 10	2 3 4	
April 24—	4 6	2 8 10	

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— SERVICES. —

HOLY COMMUNION: SUNDAYS, 8 A.M.  
SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.  
MATINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).  
EVENSING: SUNDAYS, 6.30 P.M.  
SUNDAY SCHOOL: 2.30 P.M.

WEEK DAY SERVICES.

There are Celebrations of the Holy Communion on Saints'  
Days at 10 a.m., or, as announced in Church.

*All Notices of Baptisms, Banns, Marriages, or Funerals,  
should be given to the Vicar.*

CALENDAR FOR MAY.

May 8—3rd Sunday after Easter.  
May 15—4th Sunday after Easter.  
May 22—Rogation Sunday.  
May 26—Thursday, ASCENSION DAY.  
9.15 a.m., Day School Service.  
10 a.m., Holy Communion.  
May 29—Sunday after Ascension Day.

TOTLEY VICARAGE,  
April, 1949.

My dear Friends.

After Easter we go forward to Ascension Day which latter festival naturally turns our minds to thoughts concerning the life beyond. Human language is obviously inadequate fully to express spiritual truths, and we can attempt to describe the life beyond only in terms of the material life we know. Hence the symbolic language in which heaven is pictured. Mr. C. S. Lewis has reminded us that "there is no need to be worried by facetious people who try to make the Christian hope of heaven ridiculous by saying they don't want "to spend eternity playing harps." The answer to such people is that if they cannot understand books written for grown-ups, they should not talk about them!

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# What is Wrong with the Church?

THE REV. H. A. BLAND, *Editor of "The Window."*

THE Church of England must be the most docilely apologetic body on earth. It is pursued by scolding voices which go on and on, both without and within. We are bidden to mourn our ancient sins as though they were the cause of the whole world's ills—and we duly hang our heads. We are told to scorn our ineffectiveness and spew at our lukewarmness—and we obediently go through the motions. We are summoned to answer for our half-empty churches (which are too big, anyway), and we shuffle our feet miserably. We are to despise our clergy, suspect our bishops and give up hope of the laity altogether because of the ignorance that is in them.

A certain amount of self-criticism is healthy and necessary. Dissatisfaction with what the Church is doing, when compared with God's purpose, is a gift of Grace that should be a spur to all-out effort for the conversion of men. But the sort of nagging which we have endured of recent years is not self-criticism at all, and serves neither God nor man.

It puts a discouragement upon the clergy, hindering their efforts to an extent that even they could only realise if it were suddenly lifted from their shoulders. It offers the laity a scapegoat in every parish and invites them to sit back until somebody else does something. Worst of all, it makes deadly ammunition for the real enemies of religion and hands it to them on bended knee.

Anything seems to be seized upon, even by churchpeople. A remark in an official statement will be kept in mind when the context is forgotten.

A good example of this was instanced in a report recently presented to the Church Assembly on action taken since the publication of "TOWARDS THE CONVERSION OF ENGLAND." It contained a reference to "the ignorance and lack of personal religious experience within the Churches." It also referred to the Church as "ill-equipped, untrained for the conflict, perplexed about strategy and lacking the necessary spiritual resources."

Churchpeople were depressed to observe these remarks emphasised by press and wireless to the complete exclusion of the rest of the report. This, to quote its own words, presented "a picture of the Church settling down with dogged determination to tackle courageously in difficult days the most formidable task with which it has been confronted since the Day of Pentecost"—a very different matter.

Why should the first two extracts be taken as typical of the Church instead of the other side of the coin? Those who speak officially should indeed be vigilant for our adversary the devil who walketh about seeking whom he may devour.

For the rest—the writers of scathing little books "for discussion" and the spouters at diocesan conferences—we have no use whatever. If they sincerely desire to improve matters, they should remember the paralysing effect of continual fault-finding. But we suspect that much of this stuff is written with a good deal of lip-smacking satisfaction. For those who are so keen to show



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— SERVICES. —

HOLY COMMUNION: SUNDAYS, 8 A.M.  
SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.  
MATINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).  
EVENSONG: SUNDAYS, 6.30 P.M.  
SUNDAY SCHOOL: 2.30 P.M.

WEEK DAY SERVICES.

There are Celebrations of the Holy Communion on Saints' Days at 10 a.m., or, as announced in Church.

*All Notices of Baptisms, Banns, Marriages, or Funerals, should be given to the Vicar.*

CALENDAR FOR MAY.

May 8—3rd Sunday after Easter.  
May 15—4th Sunday after Easter.  
May 22—Rogation Sunday.  
May 26—Thursday, ASCENSION DAY.  
9.15 a.m., Day School Service.  
10 a.m., Holy Communion.  
May 29—Sunday after Ascension Day.

TOTLEY VICARAGE,  
April, 1949.

My dear Friends,

After Easter we go forward to Ascension Day which latter festival naturally turns our minds to thoughts concerning the life beyond. Human language is obviously inadequate fully to express spiritual truths, and we can attempt to describe the life beyond only in terms of the material life we know. Hence the symbolic language in which heaven is pictured. Mr. C. S. Lewis has reminded us that "there is no need to be worried by facetious people who try to make the Christian hope of heaven ridiculous by saying they don't want 'to spend eternity playing harps.'" The answer to such people is that if they cannot understand books written for grown-ups, they should not talk about them!

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# What is Wrong with the Church?

THE REV. H. A. BLAND, *Editor of "The Window."*

THE Church of England must be the most docilely apologetic body on earth. It is pursued by scolding voices which go on and on, both without and within. We are bidden to mourn our ancient sins as though they were the cause of the whole world's ills—and we duly hang our heads. We are told to scorn our ineffectiveness and spew at our lukewarmness—and we obediently go through the motions. We are summoned to answer for our half-empty churches (which are too big, anyway), and we shuffle our feet miserably. We are to despise our clergy, suspect our bishops and give up hope of the laity altogether because of the ignorance that is in them.

A certain amount of self-criticism is healthy and necessary. Dissatisfaction with what the Church is doing, when compared with God's purpose, is a gift of Grace that should be a spur to all-out effort for the conversion of men. But the sort of nagging which we have endured of recent years is not self-criticism at all, and serves neither God nor man.

It puts a discouragement upon the clergy, hindering their efforts to an extent that even they could only realise if it were suddenly lifted from their shoulders. It offers the laity a scapegoat in every parish and invites them to sit back until somebody else does something. Worst of all, it makes deadly ammunition for the real enemies of religion and hands it to them on bended knee.

Anything seems to be seized upon, even by churchpeople. A remark in an official statement will be kept in mind when the context is forgotten.

A good example of this was instanced in a report recently presented to the Church Assembly on action taken since the publication of "TOWARDS THE CONVERSION OF ENGLAND." It contained a reference to "the ignorance and lack of personal religious experience within the Churches." It also referred to the Church as "ill-equipped, untrained for the conflict, perplexed about strategy and lacking the necessary spiritual resources."

Churchpeople were depressed to observe these remarks emphasised by press and wireless to the complete exclusion of the rest of the report. This, to quote its own words, presented "a picture of the Church settling down with dogged determination to tackle courageously in difficult days the most formidable task with which it has been confronted since the Day of Pentecost"—a very different matter.

Why should the first two extracts be taken as typical of the Church instead of the other side of the coin? Those who speak officially should indeed be vigilant for our adversary the devil who walketh about seeking whom he may devour.

For the rest—the writers of scathing little books "for discussion" and the spouters at diocesan conferences—we have no use whatever. If they sincerely desire to improve matters, they should remember the paralysing effect of continual fault-finding. But we suspect that much of this stuff is written with a good deal of lip-smacking satisfaction. For those who are so keen to show

# COMMENTARY

The Rev. PAUL GLIDDON

ALTHOUGH the Church of England owns Church House, Westminster, the National Assembly of the Church of England continues to meet in the Methodist Central Hall and, from a platform which belongs to Nonconformists, to uphold the Established Church. The meetings of the Assembly are usually of considerable educative value and, not infrequently—though not necessarily intentionally—of entertainment value as well. One can sit in the public galleries for an hour and, in the course of that time, perhaps hear both the archbishops speak and also two or three diocesan bishops, to say nothing of archdeacons and lesser stars in the ecclesiastical firmament. On the whole the speaking is of a high order, more sparkling and more to the point than in the other famous Westminster gathering just across the road. Doubtless the Assembly has its bores, but they seem to have been brought under considerable control. Among the prelates are speakers who are profound, or provocative, or prophetic, or platitudinous, or perky, a rare and refreshing mixture of types. But, even more astonishing than the variety of styles and outlooks exhibited at the rostrum, is the indifference shown by the public, which, of course, includes the general membership of the Church of England. Sometimes there may be a few score of men and women drifting in and out of the public galleries, but often there are only a dozen, sometimes fewer still. Thousands of people will queue for the privilege of spending 5/- for a ticket for some corner in a football ground, yet the galleries in the Church Assembly, though free and open to all, stand starkly empty.

WHILE the people of the parish would not take at all kindly to the proposal that they should themselves only be paid what they earned twenty or thirty years ago, they are reluctant to see any corresponding advance made in payments due to the incumbent. Even at a modestly arranged funeral the undertaker or the florist may send in bills of fifty pounds or over, but the officiating clergyman is supposed, in some churchyards and cemeteries to be sufficiently paid if he gets 7/6. Often for a wedding the church fires have to be lit lest bride

and bridesmaids should catch cold, while there is a deal of cleaning up afterwards, yet, for this, and for the services of the clergyman, because in years gone by it was customary to pay ten shillings, therefore, while the money may be splashed about in other directions, ten shillings is still regarded as the proper payment. It has not occurred yet to some of the clergy that they are almost bribing young couples to seek the blessing of the Church, because they are offering the considerable advantages which a church possesses for those who want to make a spectacle of their wedding and they are doing this at a lesser charge than that made by the local registrar's office.

FOR months before the control on paper was relaxed an agitation had been going on for this step to be taken on the ground that larger newspapers would give a fuller opportunity for the proper reporting of important news. The opportunity has now come, but it certainly does not seem to have been grasped with both hands, for the extra columns have often been filled with extra nonsense rather than with anything that can claim to be of real value. Silly photographs of people remarkable for nothing save their rather senseless sins and rubbish gleaned from the gutter now occupy more space than they could under restricted conditions. But the real charge against a considerable section of the popular press is not that it is vicious but vacuous, not evil but empty. But even this statement does not express the full weight of its failure, for the trouble about a section of the press is not that it leaves men's minds empty but that it inflates them with so much which has no spiritual or intellectual value. Sawdust dolls have gone out of fashion, but the deliberate manufacture of sawdust minds menaces every attempt at serious development. Men are not hungry for the Word of God because the words they read in the press and which assault their minds through the various amusement mechanisms have satiated their appetites without satisfying their souls. Small wonder that many believe the world has gone mad, for the mind is denied its proper nourishment and the soul is tricked into accepting something which can never sustain its eternal life.

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## Alcoholics Anonymous

"This is a very important article. The proof of the good work of 'Alcoholics Anonymous' is known to the Editor who would urge all Christian leaders to file this article for reference. You may be faced with such a person as I have been, and have felt powerless but for A. A."—Cecil Rhodes.

ALCOHOLICS Anonymous is in England. What is it, and how does it work?

In 1935, in America, two alcoholics met. One was a stockbroker and the other a doctor, and they had both drunk themselves to the bottom. They discovered that, together, each could keep the other sober, but that neither, alone, could stop drinking. At the end of a year they had been joined by three others. By 1939 they had helped about 100 alcoholics back to sobriety. So was A.A. born, and so it grew. To-day there are something like 90,000 active, sober members.

Nearly two years ago four men started a group in London. For months they struggled to get in touch with other alcoholics. A year ago the number had increased to nine—one of them a woman. To-day the London group numbers 100 members, men and women, and a group has started recently in Scotland.

How, then, does this thing work? It is quite simple. The requirements are:—

1. The alcoholic must admit his desperate situation and acknowledge that he needs help from outside.
2. He must adjust his personal relationships.
3. He must place his dependence upon a Higher Power; that is to say God, as he understands Him.
4. He must work with other alcoholics.

With regard to this question of a Higher Power. Surely each one of us must admit to, must believe in,

something. In an early A.A. pamphlet this appears: "For purposes of simplification, the word GOD is used . . . meaning whatever higher power you choose to accept. In the case of the agnostic, the atheist, or any unbeliever, it is only necessary that he recognise some power in the universe greater than he is. He is almost certain to admit that we live in an orderly world, a world where night invariably follows day, where spring follows winter, where corn ripens at a certain season, where the young are born on an invariable schedule, where the planets and other heavenly bodies maintain an orderly course. So it is only logical that there is some power behind such orderliness. Such an admission is all that is necessary."

The movement is based on the belief that the alcoholic cannot help himself—that he needs the help of God—as he understands him, and that, after that, the best person to help an alcoholic is another alcoholic. Only an alcoholic can squat on another alcoholic's chest for hours, with the proper combination of discipline and sympathy.

A well-known American doctor says: "My contact with Alcoholics Anonymous began some years ago, when a patient of mine, with whom I had been working for well over a year, came under the influence of this group. Within a relatively short space of time she stopped drinking. . . . At first, puzzled and a little indignant that my best efforts had failed while A.A. worked, I nevertheless kept



"THE FLYING ANGEL"

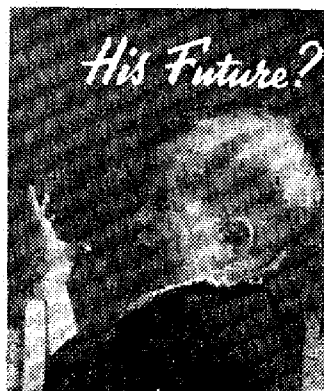
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All the scriptural imagery (harps, crowns, etc.) is, of course, a merely symbolical attempt to express the inexpressible. People who take these symbols literally might as well think that when Christ told us to be like doves, He meant that we were to lay eggs!

Hence the use of such words as "He ascended into heaven" to describe the fact at one moment Jesus was seen by mortal eyes and the next He had passed from human sight. But although He had left them the disciples were no longer depressed as they had been on Good Friday. They returned to Jerusalem from the Mount of Olives "with great joy", for they remembered Jesus' words: "In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you". Few utterances of Christ have been so eagerly welcomed as this. It is usually accepted as meaning that in the future heavenly life men live in varied conditions of happiness, determined according to their attainments of character and the good they have done on earth. To all who have been faithful there is a reward. The "many mansions" are separate abodes of the faithful according to each believer's deserts or needs.

This interpretation may be the better enforced by a modern parable. A lady dreamed that she was visiting heaven. She noticed that houses were being built in all directions. Coming upon a beautiful mansion, with noble rooms, and treasures everywhere she asked: "Who is this for?" "This" replied the builders "is for your gardener". "My gardener!" exclaimed the astonished lady. "He is a poor man, a dear, good man, quite content and always happy in the little cottage I have allowed him. How absurd! But what nice buildings these little houses are. They are just what is wanted for the poor. Look at that little house. Now that would just suit my gardener". "That is for you", said the builders. "For me! I have always lived in a palace. I cannot live in a place like that!" "We are very sorry", said the builders, "but you see, it is the best we can do with the materials you have sent up here".

Which, as someone said, "makes you think"—or, if it does not—it should!

Yours sincerely,

FREDERICK ADAMSON.

## Happy Birthday!

With the completion of this edition the Parish Magazine attains its first Birthday. The Editor accepts full responsibility for all its sins and shortcomings (largely as a result of lack of space) and craves your forbearance. He hopes that it may go from strength to strength acting as a link between members of the parish and their parish church and that, perhaps, it may even prove to be a means of evangelism. He wishes to acknowledge his debt first, to Mr. Hallett, an able Secretary and indefatigable fellow-worker, then, to the

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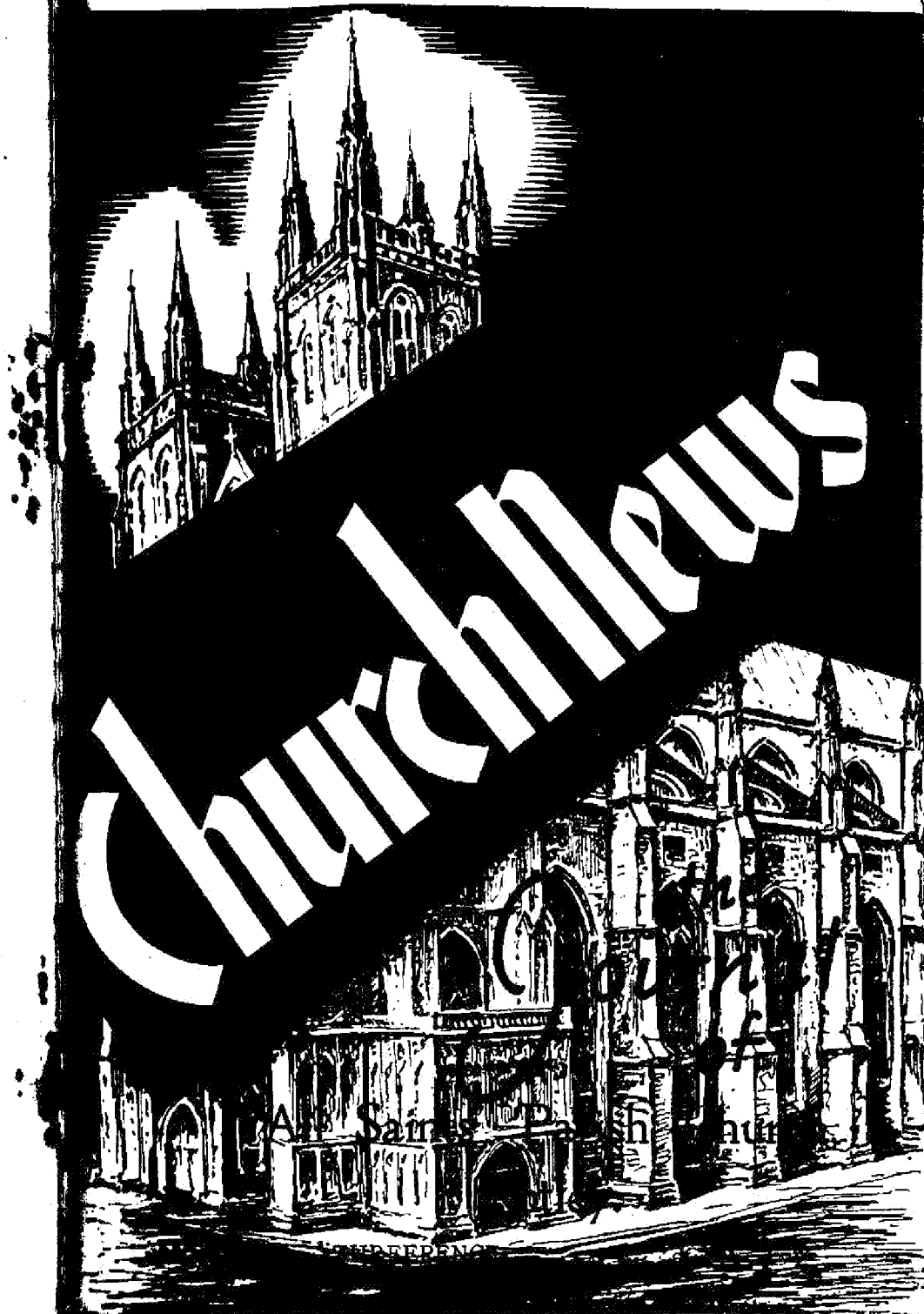
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## SERVICES.

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*All Notices of Baptisms, Banns, Marriages, or Funerals, should be given to the Vicar.*

## CALENDAR FOR JUNE.

June 5—WHITSUN DAY.  
8 a.m. H.C.; 11 a.m. Sung Eucharist.  
June 12—TRINITY SUNDAY.  
June 19—1st Sunday after Trinity.  
June 26—2nd Sunday after Trinity.  
June 29—Wednesday, St. Peter Apos: & Mar.  
10 a.m. H.C.

TOTLEY VICARAGE,

May, 1949.

My dear Friends.

On Whitsunday the Christian Church keeps high festival, for on this day, referred to in the Acts of the Apostles as the Day of Pentecost, the Holy Spirit came upon the Apostles and changed them from timid followers of Christ into men whom their opponents accused of "turning the world upside down". No one can read the Acts, especially the early chapters, without noting in the disciples a release from tension, a banishment of fears and a wonderful sense



of confidence in men who but a few weeks before were defeatist in attitude and woefully weak in witness. They knew their inadequacy. Their self-confidence had been shattered at Calvary when they failed Christ miserably. It was the consciousness of a power beyond themselves and at their disposal which enabled them to lift their heads and look one another in the face, and stand up to the very people who had crucified their Master and who knew all about their weakness. Only the certain knowledge that Christ was alive could have made this startling difference, this and the equally certain fact that they were conscious of a power which had taken possession of them. The point of the observance of Whitsuntide is that we give thanks for the coming of this Holy Power.

Much of the tension and strain of life is due to an inner sense of inadequacy. We secretly feel that we are not equal to the demands of life and this inward uneasiness makes us strain and strive. We waste energy which should be kept for the task in hand. We ourselves cannot supply the power to meet life. That is God's part. Our part is to draw upon His power through quiet dependence upon Him. This is the secret of relaxation, our realisation of the fact that we may draw upon the power of God's Holy Spirit. The disciples, we are told, went everywhere, "the Lord working with them". So He will work with and through us, if only we will allow Him to do so.

Yours sincerely,

FREDERICK ADAMSON.

#### **The Book of Common Prayer, 1549—1949.**

This year we commemorate the Quatercentenary of the Book of Common Prayer. Whitsunday, June 9th, 1549, was perhaps the most important date in the history of the Church of England for it saw the production of the First Prayer Book of Edward VI, when for the first time people heard the whole service of the Church in their own tongue.

Before this date the services of the Church had been read in Latin and were regarded as something done *for* the people and not *by* them. For most of the time the people were accustomed to say their own private prayers, while the priest got on with the service! Where is it a fundamental principal of the Prayer Book that worship of God is the united act of the whole Christian community. Some parts of the

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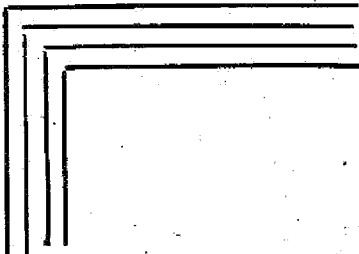
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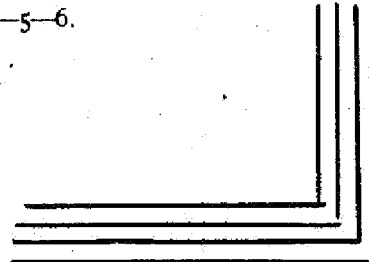
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# At Life's Milestones

THE REV. CECIL RHODES.

*The significance and value of some of the services in the Prayer Book and their relevance to the pattern of our lives.*

Whit-Sunday, 1949, is the 400th Birthday of the Prayer Book. An Act of Uniformity, passed on January 21st, 1549, ordered that the first English Book of Common Prayer should come into general use in Parish Churches on Whit-Sunday, 1549—which fell that year on June 9th. Sunday, June 19th, 1949, will be kept in every Parish Church as the day to mark the 4th Centenary.

**Y**OUR life and mine has a certain simple pattern—birth and babyhood, youth, full manhood or womanhood, middle age, old age. Each stage strikes a dominant chord: Birth—the joy of a new life; the beginning; Youth—the awakening to life in all its fullness and promise and temptation; Full Manhood and Womanhood, with its responsibilities and opportunities; Middle Age, with its frustrations and monotony; Old Age—the knowledge that the hour glass is running out, often accompanied by loneliness and illness.

Over against this framework of our lives what do men set? Has it ever struck you that outside the Christian Church, which most people still use even though they refuse to give her their loyalty, men have just nothing to put except high sounding words, sentimentality, vacuous remarks.

When a babe is born they murmur "good luck." When young people with life opening out with its temptations and hopes, with inner struggles and fears at their height, they exhort "do your best." When two persons fall in love and seek marriage they remark "jolly fine." When middle age brings its disappointments, often its boredom and apathy; when old age or suffering creep upon us, with death and the grave ahead, they mutter tritely either "let's hope you'll

soon turn the corner," or, if that does not fit, "I am sorry."

How poverty stricken and inadequate and childish is such skimmed-milk response to the great milestones of life. Do you see how impossibly naked life would be and is at its high points but for the Church and the book of the Church—the Book of Common Prayer? There is no responding framework *outside the Church* to answer to the framework of our lives. Small wonder that people, divorced from the life of the Church, find life frustrating and often see little point in life at all. G. B. Shaw well said, if I remember rightly, "Take away all the Churches and within 10 years people would clamour for Churches and fill them."

Life has this pattern, and it is the Church and the Book of the Church which has very wonderfully given a responding framework.

Here is a mother, full of joy and relief at the safe birth of her babe. How can she rightly express her happiness? Clap her hands and sing? The Prayer Book provides a simple service, "The Thanksgiving of Women after Childbirth," so that the mother by a definite act may give expression in the finest way to her experience.

Here is the mother with her babe—shall nothing happen at the begin-

## Brookland

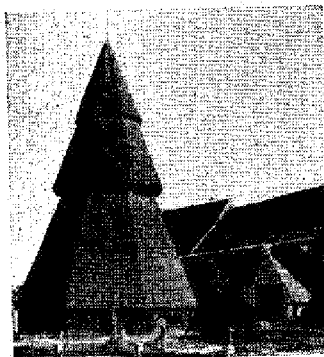
**B**ROOKLAND is one of the oddest and most attractive churches in Kent. It is dedicated to that great Saxon saint who became the first Archbishop of Canterbury, St. Augustine. The

earliest Rector is recorded in 1249, Master Bartholomew de Ferentino, a monk of great piety of St. Augustine's Abbey at Canterbury, but he knew neither Latin nor English.

Like most of the churches in Romney Marsh, St. Augustine's was built on an artificial mound to lift it above flood water level, but the land has gradually subsided and there is little trace of the mound to-day.

The most famous feature is the detached wooden belfry, for years a landmark on the Marsh with its three black tarred stages rather like three candle-snuffers one above the other. Many are the local legends to account for its standing quite apart from the church. One says it was twice erected above the church, and twice blew down, and after showing such affinity for the ground was allowed to remain there. Another even less credible story that the architect in drawing the plan did not use a large enough sheet of paper, and put the belfry in the forefront of his drawing, and to his consternation found the builders had erected it accordingly. The Middle Ages knew only master masons, architects were unheard of until centuries later.

The church is older than the belfry, so that when the latter was needed it would have been found impossible to build it at the west end, as any extension on the level would have struck water at once. Originally the bells were hung in an open campanile, later the ringers' stage was enclosed and, later still, the bells. The belfry is built entirely of timber and is octagonal in shape. In



## Church

ANNE ROPER, M.B.E.

1936 the black tarred shingles were renewed with Canadian cedar wood tiling. Inside are great haulks of timber, some re-used wrought house timbers, some nineteen inch timbers said to

have been collected from wreckage on the coast. There are five bells, but only one of pre-Reformation date.

Another feature of outstanding ecclesiological interest is the famous circular leaden font of Flemish craftsmanship of the twelfth century. This has an ornamental arcading, beneath the upper arches of which are the signs of the Zodiac, and beneath the lower the occupation of the months, pointing to the influence of the early calendars which were attached to Psalters. The Zodiac was usually placed at the top of the page and the month at the foot. Below the rim of this curious old font, dividing the cable and tooth moulding into three sections, are three small castings representing the Resurrection of Our Lord.

Some interesting fourteenth century glass may be seen in the north aisle, a brass of an early Tudor Vicar in Eucharistic vestments holding a chalice, in the sanctuary, a Jacobean altar tomb in the south aisle of a Mayor of New Romney who, as a Baron of the Cinque Ports, carried the canopy over King James the First at his coronation in 1603, and at the west end there is a set of scales, weights and measures of length and capacity, made for the Hundred, and believed to be the oldest set in existence, and certainly the only remaining set in a church in Kent. They were made by Vincents, of London-Bridge, in 1795, in accordance with the Act, and include a brass ell measure. Above the north door hang the Royal Arms of George II, dated 1739, "to bless the goings-out and the comings-in."

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## **The Holy Spirit**

THE REV. W. ERSKINE BLACKBURN.

*"Ye shall receive Power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto Me . . . unto the uttermost parts of the Earth." The last words of our Lord.*

**T**O-DAY let us think of the Holy Spirit of God. There is not space enough here to trace in the Bible the unfolding of God's dealing with man through the Holy Spirit. But lovers of the Word will recognise that a majestic advance in God's dealings with man took place when Christ appeared as the revealer of God and the redeemer of man, and particularly when the Spirit was released in pentecostal power to compensate for the bodily absence of Christ. The Spirit that strove with the patriarch; that spoke through the law-giver; that worked through priest and prophet; that expressed itself in Jesus Christ, was released for yet mightier work when the Lord triumphed over death and led captivity captive.

The mystery of the Trinity is even deeper than the mystery of life. But God, the Three in One, the One in Three, is the creator and sustainer of all life. As we accept life with all its mystery, so may we accept God in all the wonder of His fullness. Throughout the Bible we read of a Creator who is our Father, of the Son who is our Redeemer and of the Spirit who is our Enlightener. The point is not "Do we understand the mystery of the Trinity?" but, rather, "Does the Bible teach it?" Believers do not pretend to understand this Christian doctrine as they understand the making of a machine. But in reverent communion with God, when human reason is dazzled and bewildered, believers worship and adore

while faith is strengthened.

The personality of the Holy Spirit is emphasised in the New Testament, especially in the entrancing fourteenth, fifteenth and sixteenth chapters of the gospel according to Saint John. Wind and Breath, Fire and Oil, Dove and Seal, when used of the Holy Spirit, are but symbolic words revealing aspects of the masculine personality of the Holy Spirit. The Head of the Roman Church assumes the title, "Vicar of Christ on Earth," but the only heaven appointed "Vicar of Christ" is the Holy Spirit. Through the Holy Spirit believers are made conscious of the "Real Presence." "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth and He will glorify me." The apostolic benediction ends on the note of "the fellowship of the Holy Spirit." He is the Creator of Unity. He directs the activities of faithful men in the service of God. "Holy men of God spake as they were moved by the Holy Spirit." From Genesis to Revelation the Spirit is the guide and inspiration of God's chosen writers.

On an indexed file that I have long treasured some noble thoughts on the Holy Spirit are happily expressed by an unknown author. His words have the ring of the Christian mystic and show a discernment of spiritual truth that many of us would feign possess. Says our anonymous benefactor:

"Have you noticed how judiciously the Spirit selected His writers? Holy



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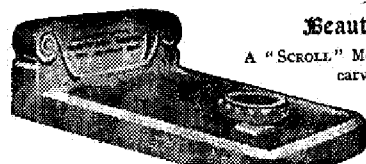
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service are said by the priest alone, some by the priest and people, but whether speaking or silent, they are all praying together—hence the title—the Book of *Common Prayer*.

That ideal has been characteristic of the Church of England ever since, that is why the Prayer Book has provided a basis of unity. Our Church has never demanded uniformity of *belief*, except in *essentials*. But it has still remained one Church because it is united in a common worship. Cranmer and his associates realised that it is by praying together that we learn to think and act together.

Our present Prayer Book is not that of 1549. It was revised in 1552, again in 1559 and again in 1662, which latter date is the date of the Prayer Book we use in our Parish Church. It is true of course that conditions and ways of thought today are not the same as they were in 1549 or even in 1662, for the Church is a living and growing body. But through all changes in detail, the basic principles of life and worship remain the same, and in a very real sense we are one body with those who first heard the Service in English 400 years ago.

### Garden Party.

By kind permission of Mr. and Mrs. R. Hargreaves a Garden Party will be held in the grounds of Totley Grove, on Saturday, June 25th and will be opened at 2.30 p.m. by Mrs. H. J. Rotherham Cecil of Dronfield. We are hoping for a fine day and a really good representation of the people of this parish. There will be various attractions including:-

**STALLS:**—Needlework, Home Produce and Pottery.

**GAMES:**—"Killing the Rat," "Fishing," "Darts," "Garden Golf," "Hoop-la!," "Acroplane game," etc., etc.

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### Personal.

We regret to have to record in our columns the death of Mr. Charles Porter after a long and extremely painful illness which he bore with considerable fortitude and great cheerfulness. He was well known to the older members of our congregation, especially for his association with the Church Choir. Possessed of a fine voice himself and a considerable knowledge of music, he was able to hand on this knowledge to the boys he took under his wing. Proof of his virtuosity lies in the fact that there are certain young men now in our parish who, to my knowledge, are accomplished players of the "tin-whistle" thanks to Mr. Porter's wisdom in tempering the vigours of a musical education with the ability to "make a noise"! To his wife and family we extend our sympathy in their unhappy bereavement.

### Official Meetings.

June 28th: Tuesday, 8 p.m., Meeting of the P.C.C. in School.

### BAPTISMS.

Jan. 23—Christine Eileen Mather.  
Feb. 27—John Bower.  
Mar. 27—Paul Christopher Batty.  
April 10—Stephen Llewellyn Smith.  
April 16—Steven Wagstaffe.  
May 8—Jane Barker.  
May 15—John Stephen Middleton.

### MARRIAGES.

March 26—Aaron Atherton and June Marsden.

### BURIALS.

May 2—Charles Porter.

### ALTAR FLOWERS.

June 5—Mrs. Harris.  
June 12—Miss Taylor.  
June 19—Mrs. Lee.  
June 26—Mrs. L. Ward.  
July 3—Miss Cole.

Would those responsible for a particular Sunday please accept the further responsibility of placing flowers upon the Altar of the Lady Chapel?

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## SERVICES.

HOLY COMMUNION: SUNDAYS, 8 A.M.  
SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.  
MATINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).  
EVENSONG: SUNDAYS, 6.30 P.M.  
SUNDAY SCHOOL: 2.30 P.M.

## WEEK DAY SERVICES.

There are Celebrations of the Holy Communion on Saints'  
Days at 10 a.m., or, as announced in Church.

*All Notices of Baptisms, Banns, Marriages, or Funerals  
should be given to the Vicar.*

## CALENDAR FOR JULY.

July 3—Trinity III.  
July 10—Trinity IV.  
July 17—Trinity V.  
July 22—St. Mary Magdalene.  
July 24—Trinity VI.  
July 25—St. James, Apos. & Mar.  
July 31—Trinity VII.

TOTLEY VICARAGE,

June, 1949.

My dear Friends,

This month I wish to say something about public worship. I realise that discussion about public worship is often barren, because those who argue are not agreed about the place of Church-going in the Christian life. It must be admitted that



a Christian will try to follow Christ's example, and it cannot be denied that His custom was to attend public worship each week. And the New Testament assumes that a Christian will be a member of the worshipping fellowship. People may please themselves whether they attend Church or not, but it is doubtful, to say the least, if a man who deliberately refuses to worship with others can claim the name "Christian" in the New Testament sense of the word.

There are people who never seem to feel the need for worship. Perhaps they manage to live clean, moral lives without it. Is not this enough then? Is it not a proof that they are good Christians? It proves nothing of the sort, for a good Jew and a good Mohammedan may lead an upright moral life, and they are not Christians. Why should people worship? What is the use of it? Life would be very empty if we only did things because they brought us a tangible reward. The best things of life—love and happiness and friends—have no assessable value. Similarly, worship is one of those things about which we ought not to ask, "What is the use of it?" Such a question is irrelevant. Some people say they do not go to Church because they do not feel the benefit of it. They "do not enjoy the service". In other words, they have not gained anything for themselves. But surely the fundamental purpose of worship is to glorify God, not to entertain man. Public worship is not primarily intended to make people better. We should go to Church to honour God, not to gain some benefit for ourselves.

In practice, however, public worship does make people better. A man must be strangely lacking in imagination if he is not moved to higher thoughts as he joins in the church's worship. If he gains no benefit, the fault is more likely to be in himself than in the service. Life has been compared with a three-legged stool—it is supported by body, mind, and soul. If a man neglects any one of the three he is trying to sit down on a stool one of whose legs is missing. The only balanced life will take account of the needs of the body, mind, and soul.

Is there any one of us who has not felt uplifted when we have been one of a crowd of worshippers? The atmosphere of united worship is very powerful. The mere fact of our going to Church may be an encouragement and a help to others,

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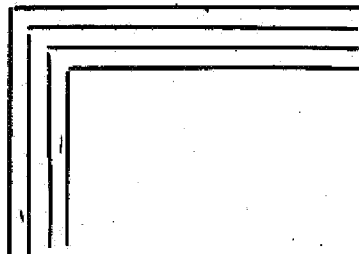
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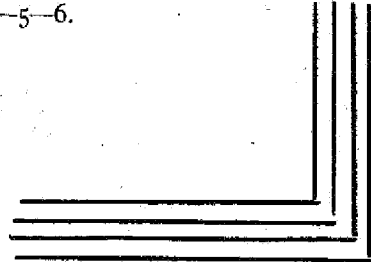
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## Jack and Jill

### — In Modern Life

*"Jack and Jill went up the hill, to fetch a pail of water,  
Jack fell down and broke his crown, and Jill came tumbling after."*

"A RATHER sad little nursery rhyme," we say. Is it simply a sad little nursery rhyme? Think again. Isn't the world full of Jacks and Jills striving "up the hill" to achieve something—and the hillside is strewn with those who have fallen down and broken their crowns and pulled somebody else down with them. Perhaps you are one of them?

We all begin to climb the hill of life full of energy and enthusiasm. We rush at it without taking stock whether we can reach our goal safely. We feel quite sure that however many other people come croppers we shall easily reach the top. You young people, have you really taken stock? Do you think you'll negotiate the hill on your own? Take it from me, you will not negotiate it, unless "Jesus doth me guide."

And those of us up the hill. Something happens, unforeseen and unexpected. If we have "hidden resources" within ourselves, we may weather it. And those who haven't hidden resources, down they come. Some end in nervous breakdowns; some end in divorce courts or judicial separations; some try and drown their failure in any distraction they can find; but most with broken crowns sit down at the bottom of the hill afraid to venture up again.

All of us sympathise with those who fall, or who are brought down by the sin and folly of another. But one ounce of help is worth a ton of sympathy. Do you ever read of Jesus offering sympathy? No. *He gave help.* That is why men and women flocked to Him. That is why men and

women still follow Him. *He did something.* *He does something.* The broken came, come to Him. What did, what does He do? Say, "I am sorry"? Ridiculous. *He restored them.* He can restore you and me and give us newness of life again.

**How does He do it?** When we come and kneel before Him in downright earnestness, *we become aware as we pray, that He cares for us, that God Himself cares for us.* "Ye are children of My Father." That gives us renewed strength. Secondly, *we become aware of why we have fallen.* We look into our own hearts and we know we have refused to walk with Him, as our guide and stay, up the hill. We realize now the folly of it and we promise Him never to walk without His guidance and His help again. And then we open our eyes and look out on life in a new way. We are no longer alone. He is with us, aye, within us. And we can face the hill afresh. So we get up from our knees and from our tears and fears and as we rise we hear His voice saying, "Go and sin no more, thy faith has saved thee." And we face life afresh knowing He has helped us and will help us in the days to come.

"Jesus, my Lord, my King, my All. I give my whole life to Thee. Make me willing for Thy life to take possession of my life." Whether you are just starting the hill; whether you are up the hill, whether you have fallen down, I know of no other answer to the story of the Jack and Jill of everyday life than that prayer. Have you prayed it? Do you pray it regularly?

## COMMENTARY: Paul Gliddon

FIVE thousand people attended a funeral one bitterly cold day in February, 1948, yet it is safe to say that most people in the South of England had never even heard the name of the Northern vicar to whom the people of Leeds paid such a tribute. The affairs of the Northern Province of the Church mean little to the Southerner. We are beginning to think in terms of our diocese, and even of our province, but the North has still little time for the South and the South is too indifferent to the affairs of the North. And so it could come about that the late Rev. P. D. Robins, known everywhere in the great city of Leeds as "Don Robins," or just "Don," and yet in the South be a person completely unknown. (See the article, "Don Robins.")

MATTERS of taste are among the thorniest issues a clergyman has to decide. He not only sometimes has submitted to him for inscription on grave stones the sort of excruciating verses local papers print as a memorial to people who, we may hope, never deserved such a fate; he also has to decide other matters equally delicate. For instance, "Mum" and "Dad" are the rather ugly monosyllables which, in many homes, have quite ousted the lovely words "mother" and "father," so that the parents are never thought of as "mother" or as "father." It therefore seems artificial to give them new and unfamiliar titles when they die; but, on the other hand, for a clergyman to assent to slang on the gravestones of his churchyard is an irresponsible exercise of his duties as a censor. If "Dad," why not "Pa"; if "Pa," why not "Pop"? If the clergy do not want to be parties to this sort of thing, they will have to run the risk of an immediate, if passing, unpopularity by insisting that only the King's English can be regarded as sufficiently dignified for a memorial, and only the best poetry or the finest prose thought of as in any way worthy for such a purpose.

THE shortage of clergy is continually deplored, yet there seem to be about 17,000 at work in this country, which works out at one clergyman for less than 3,000 inhabitants, or one for every 120 Anglicans who make their communion on Easter Day. If it were found that the

Communist Party had a corresponding number of paid, full-time agents, many Christians would be reduced almost to panic and assume that the triumph of Communism was at hand. It is hardly flattering, either to our clergy or to our Gospel, to assume that this number of Christian missionaries must be insufficient to withstand any imaginable attack. But what is extremely doubtful is whether these Christian forces are being used to the best advantage. There has been much talk of many of the clergy being square pegs in round holes; but it is also true that sometimes three pegs are driven into a hole needing only one, while at other times some particularly sharp peg is hopelessly blunted because someone has tried to drive it into a non-existent hole. Great leaders who find themselves faced by great forces do not raise despairing hands to heaven and pray for reinforcements. Though they may fully realise that they are outnumbered, they so skilfully deploy such resources as they have that final victory is assured. So should the Church act at this time.

SOMEONE who wished to make a favourable impression on Anna Neagle, the film star, was advised to imagine himself addressing the daughter of a bishop—advice which was certainly intended by the person who gave it to suggest that the "star" had a clear contempt for vulgarity and an obvious respect for honour and integrity. When it is remembered that hundreds of millions of people pay to see pictures of these "stars," watch their every movement and hang upon their words, it will be recognised what an enormous influence they have for good if, for good, they care to exercise their influence. It may sound fantastic that it should be so, but it is probably nevertheless true that Anna Neagle, and other screen and stage personalities can do more to uphold the reputation of this country than all our other leaders, political or ecclesiastical. Perhaps the Church, instead of making great, if not encouraging, efforts to produce its own films, might more wisely spend its energies in influencing those players and producers who exercise such great power with such great skill, and in seeing to it that their talents are rightly directed.

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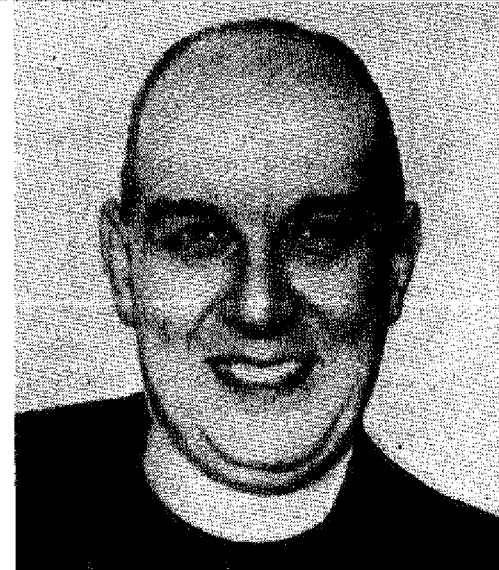
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# Don Robins

*A book just published entitled "But Who was Don Robins?" (James Clark, 7/6) is of very special interest to all readers of this magazine. For Don Robins was one of the original team who started "Church News" and the author of the book, Paul Gliddon, is the writer of the regular feature "Commentary."*

It was on a wintry day in early February, 1948, that the Rev. P. D. Robins, Vicar of St. George's, Leeds, died suddenly at the youthful age of 48. To his funeral on a bleak bitter day 3,000 people crowded the Church and a further 2,000 were content to stand outside in the biting wind, to pay their last tribute. At that service clergy and tramps rubbed shoulders, smart city men shared hymn books with navvies, German P.O.Ws. stood alongside former British P.O.Ws.

Who then, was Don Robins? When the first World War broke out he was but a schoolboy, but by Summer, 1917, he held a Commission in the Royal Flying Corps and for his services he received the Air Force Cross from King George V in 1919. After the War, he took up commercial flying, married and settled in Croydon. There he made the acquaintance of Pat McCormick (who later succeeded Dick Sheppard at St. Martin's - in - the - Fields). That acquaintanceship developed into a deep friendship and on to Don surrendering his lucrative pilot's job and training for the Church. Later he returned to Croydon to serve his first and only curacy under Canon E. S. Woods, now Bishop of Lichfield. From Croydon, Don Robins moved in 1930 to Leeds to become Vicar of St. George's, gaunt, grimed and in



financial difficulties — but it was just the Church for young Don Robins. In his first sermon there he said: "I pledge myself that, as far as in me lies, where the battle is hottest and the work hardest, there you will always find me." Not just fine words, but words he lived out to the utmost. Says the Bishop of Lichfield in a tribute specially written for the Book—"Don was incapable of doing things by halves. He went at all his tasks with every shred of every power, physical, mental, spiritual, which he possessed.

"That explains why and how, finding himself vicar of a large and very poor parish in Leeds, in a few years he made this parish a kind of northern St. Martin-in-the-Field. And to those people he gave all he had and for their sakes he just burnt himself out.

"Saints like himself and Dick Sheppard could not conceivably settle down to a routine life or live to a mellow and mature age. Rather like Joan of Arc, he 'went through life like a flame,' but he lit fires in many hearts that will never be extinguished."



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quite apart from any good we may think to gain for ourselves. But it will be said that some Church-goers do not seem to be any better thereby. Supposing we *could* estimate the influence of worship on the lives of others; is it right to judge a society, a church or a nation by its failures? Our prisons are full of bad British citizens, but we should resent the charge that Britons are therefore a lot of rogues! We judge a nation not by its failures, but by the great men and women it has produced. Similarly, the Church has produced many great saints and we may rightly infer that it is the Church's worship which has contributed not a little to their sanctity.

Cannot we worship God at home? Can those who ask such a question honestly say that they do worship God at home or in the open air? Of course we ought to worship God at home, and one's experience is that those who worship Him publicly also worship God privately. But private worship is no substitute for public worship. Both are necessary. The danger of private worship is that it becomes a matter of our mood. If we feel like it we worship; if we do not feel like it we don't. That is to put worship on the same level as an entertainment. A man cannot live a Christian life in isolation. Christianity can be fully practised only in fellowship; the man who says his religion is a private affair is deceiving himself. In other words, the Church is necessary; Christians would have had to organize a Church if our Lord Himself had not laid the foundations. Why have political parties? Because if we keep our views to ourselves and refuse to vote we do not count. But if we ally ourselves with others of like views and vote for the candidate who shares our views, then our views count for something. If we worship only privately and regard our religion as a matter between ourselves and God alone, we *may* have a religion, but it will *not* be the Christian religion!

Yours sincerely,

FREDERICK ADAMSON.

### Miscellany.

An old villager of ninety-two was accosted by a visitor. "I expect", said the visitor, "you have seen a great many changes in your time". "Aye", replied the old man, "and opposed every one of 'em".

"Drink", said the Irish preacher, "is the curse of the country. It makes ye quarrel with yer neighbours. It makes ye shoot at yer landlord, and it makes ye miss him!"

The solecism of refering to a clergyman as "The Reverend Smith"—or whatever his name may be—is one which dies hard. It ought of course, to be either "The Reverend J. Smith, or simply "Mr. Smith", or, if he has a title, "Archdeacon" or "Canon J. Smith". To speak of "The Reverend Smith" is as incorrect as it would be to say "Sir Cripps" or "Sir Beecham". Perhaps a little verse may make the point clear!

Call me "Brother" if you will,  
Call me "Padre" better still,  
Though plain "Mister" fills the bill,  
If that title lacketh thrill  
Even "Father" brings no chill.  
Pastor, Rector, Vicar, Friend,  
Titles almost without end  
Do not grate nor yet offend.  
But *how* that man my heart doth rend  
Who merely calls me "Reverend"!

#### MARRIAGES.

June 11—Dennis Arthur Hudson and Joan Wright.

#### ALTAR FLOWERS.

July 3—Miss Cole.  
July 10—Mrs. Coleman.  
July 17—Mrs. Mills.  
July 24—Mrs. Tinsdeall.  
July 31—Mrs. Maries.  
Aug. 7—Mrs. Freeman.

#### CHURCH COLLECTIONS.

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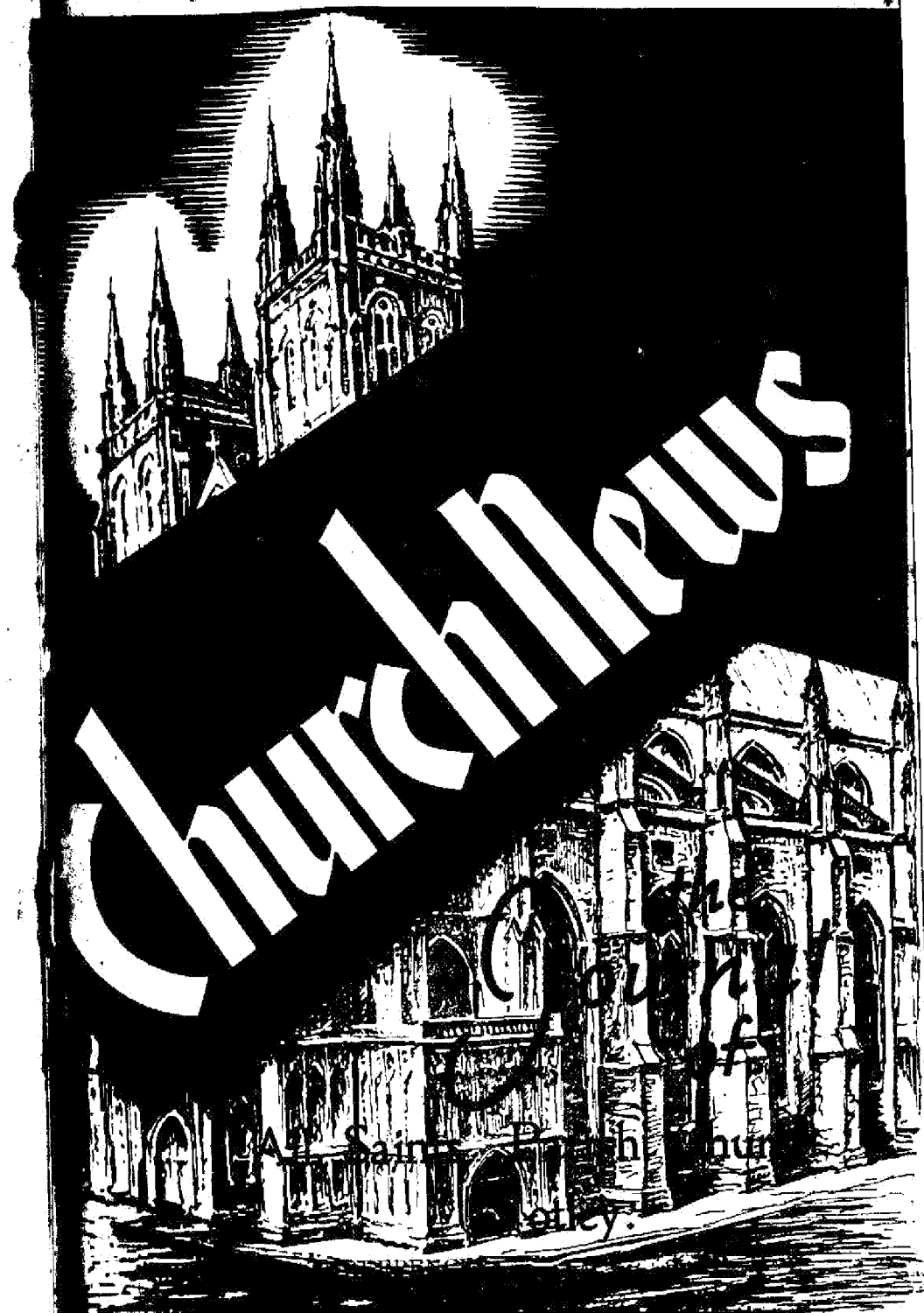
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HOLY COMMUNION: SUNDAYS, 8 A.M.  
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MATINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).  
EVENSING: SUNDAYS, 6.30 P.M.  
SUNDAY SCHOOL: 2.30 P.M.

## WEEK DAY SERVICES.

There are Celebrations of the Holy Communion on Saints' Days at 10 a.m., or, as announced in Church.

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## CALENDAR FOR AUGUST.

August 7—8th Sunday after Trinity.  
August 14—9th Sunday after Trinity.  
August 21—10th Sunday after Trinity.  
August 24—Wednesday, St. Bartholomew, Apos. & Mar.,  
10 a.m. Holy Communion.  
August 28—11th Sunday after Trinity.

TOTLEY VICARAGE,

July, 1949.

My dear Friends,

Each month has its distinctive characteristics and not least August. The first freshness of summer has passed, the longest day has come and gone, and slowly but surely the evenings begin to "draw in". The heat of summer days, tires us more easily in our work in factory or home,

and we long for a glimpse of the sea before the glory of summer has waned. The essentials of a holiday are rest and change, and the best holiday is not always the most expensive. Nowadays, opportunities of holiday making are greater than ever before and thanks to the facilities of travel more people go far afield than was formerly the case. This is all to the good. If we are to become good "mixers," travel is a great help, and we shall all be better for a wider knowledge of our fellows and their various customs.

As Churchmen we shall enjoy visiting other Churches, especially the historic and glorious Cathedrals of our land, and when we visit them we shall remember that they are primarily places of prayer and worship. We shall leave no house of God without a prayer and, if we are able, an offering. Visits to other Churches will teach us much and show us how things are done elsewhere. We shall find that we have something to teach and probably have more to learn from others. Needless to say, every Churchman and woman will regard attendance at public worship, even when on holiday, as an obligation. We must think of our example, as well as of our inclinations.

There is another point about holidays which often escapes the notice of church-goers. The Church's work must go on, and services must be held, holidays or no holidays. During July and August the collections fall off and often suffer severely from the absence on holiday of many of the regular congregation. Some of these do not allow the Church to suffer financially by their absence—they "make up" for the Sundays they are away by using their "Freewill Offering Envelopes" for those Sundays and handing them in on their return. If more would follow their example it would make a considerable difference to Church finance. Those who are able to have a holiday may like to make a thank-offering for their good-fortune.

In the hope that you may all return from your vacations refreshed in body, mind and spirit, the more ready to serve God and man.

I am,  
Yours sincerely,  
FREDERICK ADAMSON.

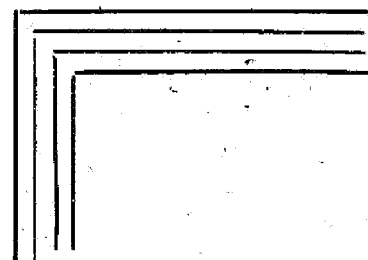
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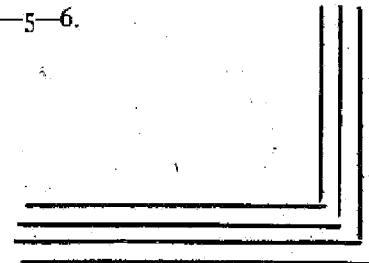
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# Facing the Future

The Rev. JOHN PRESTON

*It is hard to look ahead, yet vision and faith are the key to the future.*

**F**ORESIGHT used to be considered a golden characteristic. But to look ahead in these confused and uncertain days requires a vast fund of optimism.

Wiseacres alone can prophesy what lies ahead in the general uncertainty. Slumps, wars of nerves, population decline, and a host of problems confront us. H. G. Wells in his later years found that his courage quailed when he tried to probe the future. "Mankind at the End of It's Tether," is his private obituary notice to his ideal of scientific man conquering the golden age by means of invention, in which man should tap the mountains and draw forth gold. Instead, mankind tapped uranium, and fissured matter.

Faced with the vast impersonal forces of life today, the individual is tempted to give up the attempt to face with confidence the future. He feels himself a puny figure in the grip of great powers. It is not merely that even in free countries his life is restricted by a host of small regulations. That is tolerable if it serves the cause of his eventual freedom and well-being. Rather does he fear that the individual has little value or significance when compared with the needs of the State. It is the problem which the old philosopher Hobbes discussed in his book "Leviathan." Totalitarianism, the trend of today, is the expression of the complexity of politics in an industrialised world, where the individual has value only as a unit of production, for the welfare of the state. How desperately we need a voice to show that our efforts are of

value, and not that we are mere insects on a human ant-heap!

In the Bible, there is something of the same problem. Isaiah lived in a world which was dominated by vast Empires, and the individual was a pigny pitted against an inhuman colossus. The Assyrian Empire was powerful, ruthless and dominating. But none the less that great prophet boldly proclaimed that man with a grip on God, is able to count on the aid of God.

Few in those days cared for or saw the truth of many of the things which Isaiah spoke and wrote. The thing they saw was the might of Assyria. Today the profound words of Isaiah are read and pondered, while the ruins and burial chambers of that vast Empire which withered and died are of interest only to the curious probe of the archaeologist. For the prophet apprehended eternal principles, true then and true today.

"When the vision fails, the people perish." Not you notice, the supply of wheat, gold, manganese, copper, coal, or cedar. Not the items of production, in the thousand and one materials on which our complex world of tanks, test-tubes and ersatz products rests.

If Isaiah was right, then our thinking is out of focus. We should start to calculate our values in something less capable of material measurement. That means that we can't hold with Karl Marx that history is just the matter of the bank-balance, that all struggle and effort is to be traced to man's sole desire to get his well-being on the credit side of the ledger, that

## COMMENTARY: Paul Gliddon

OUR Nonconformist Home Secretary may have been ill advised when he expressed his distaste for a situation which compels domestic matters of the Church of England to be brought before a House of Commons of which so many members do not belong to the Established Church, and some who do belong do not find its claims press at all heavily upon them. Those who are interested in the politics of the State as well as of the Church cannot but recognise that, both in the case of Southern Ireland and in India, the separation which now exists might have been avoided had a more generous degree of economic and political liberty been granted earlier. Perhaps experience in one direction may be no guide to what is wise in the other; on the other hand, contemporary history bristles with instances of more than is really required having finally to be conceded because what was required was first refused. Ecclesiastical statesmanship does not consist in standardising the situation existing at the beginning of this century, but in securing for the Anglican Communion an honoured place at the end.

\* \* \* \*

THE Book of Common Prayer has come in for such a volume of praise during these last months that its urgent need for reform may well have been obscured. The brutal fact is that, for the great majority of people in this country the Prayer Book stands for extremely little. Much though there is to be said for the language of the Prayer Book, yet even when the services are clearly read—which is not always—the language is such that it makes hardly any intelligible impression on the ordinary, not very well educated, listener. He neither understands nor does he expect to understand, for his conviction is that what happens in Church is something that is not really meant to be understood. A situation has arisen when the passage of time has completely upset the attempts of the Fathers of the Prayer Book to produce prayers in what is still the vulgar tongue; it will be a thousand pities if our admiration for what the reformers produced four hundred years ago should delay for one moment every effort to fulfil the very object on which their hearts were set.

ONE of the objections brought against the Social Services is that they have deprived the benevolent members of the public of making those liberal gifts which have been an attractive feature of our national life. It may be well to remind the charitably minded that the Church which at one time carried out, as far as was within Her power, much work now taken over by the State, has herself become something of a poor relation; to-day so far from being the patron of others, it is the Church that stands in need of their assistance. One hears occasionally of parishes which have had a "windfall" because somebody has remembered them in their wills, and it comes as something of a shock to remember that there must have been a time when such occurrences were very far from rare, for it was largely through such gifts that the Cathedrals and Parish Churches were originally built, our clergy were endowed and our Universities made possible. When those who love their Parish Church are drawing up their wills, they might surely see to it that some provision is made for the Church, so that it may be adequately maintained and its work rightly continued. The Prayer Book, in the Service for the Visitation of the Sick, tells the Minister that, if the sick man "hath not before disposed of his goods" he must "then be admonished to make his Will..." and adds: "But men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health." It is certainly not a pleasant task to ask a sick man whether or not he has made his will, but those who have had some experience of the confusion, strains and misunderstandings which can arise through somebody omitting this duty must realise how necessary it may be to do so. The point upon which we would like to insist at present is that each one of us should take the trouble to make a will which does express in clear language what we really intend and that, in the drawing up of that will, something we possess should be entrusted to the Christian Church—the one organization we can be sure will be functioning years after our bodies have turned again to dust—so that the Church can forward on our behalf that work for Christ we have ourselves attempted.

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**T**HE ancient church of St. Lawrence the Martyr, Godmersham, stands, as the picture shows, on the banks of the little river with a boastful name: the Great Stour. It is situated in one of the most beautiful parts of a lovely valley, where the hills are clothed with woods, one of which, Purr Wood, opposite the church, still rejoices in the name it bore when Beornulph, the conquering King of the Mercians, gave Godmersham, in the year A.D. 824, to Wulfred, Archbishop of Canterbury. On the back of the charter which records the grant, are written the bounds of our parish, and they remain substantially the same to-day as they were eleven hundred years ago; thus the parish is older than England! The charter itself lies in the British Museum, a record for all to see.

On the hillside above the church are very prominent ridges which mark the limits of prehistoric cultivations, and here, no doubt lived tribesmen who opposed Julius Caesar in his abortive invasions of Britain in 55 and 54 B.C. In the churchyard the spade has turned up undoubted evidence of occupation in Roman times in the shape of pottery fragments.

Godmer, the Jutish thegn, was most probably here in the ninth century, and the banks of the river were probably part of his estate or *ham*. Near the church are the almost ruinous remains of the 13th century house in which the stewards of the estate lived for long centuries. In the early days they were servants of the great Benedictine house at Canterbury, now the Cathedral of Christ



Godmersham Church

Church, Canterbury.

We cannot doubt that there was a church here from pre-Conquest days, but the first mentions of it are in the Domesday Book and in the Domesday Monachorum (or Domesday of the Canterbury monks) just after the coming of William the Conqueror. To this period belongs the greater part of the present fabric of the building, including the Tower. To the east of the Tower is a lovely Norman apse with a domed roof. The stones of the window arches in the apse still bear the marks of the rough choppers with which the Norman masons trimmed the stone that had been brought from Caen, in Normandy. As if to prove that the whole fabric of the nave (which has a mediæval roof) is Norman, the western entrance, closed in the middle of the nineteenth century, has an attractive plate of masonry (Tympanum) with typical Norman ornament, and two of the original Norman windows are still to be seen



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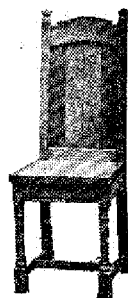


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We are pleased to announce that the following pupils from our Church School have gained "Scholarships" in the recent examinations and we would congratulate them, and those responsible for their preparation:—

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*Abbeyle Grammar School:*—Anne Finley, Patricia Hoyland, Carole Reynolds, Ann Walker, Valerie White,

*Nether Edge Grammar School:*—P. Browes, L. K. Lilley, P. H. Meggitt, F. Wren.

*Carfield Intermediate School:*—S. Kelleway, D. Phillips, J. G. Young, M. Roberts, Jean Harris, Helenor Jones.

*Greystones Intermediate School:*—V. Law.

### Sunday School.

As was the case last year, the Sunday School will be temporarily closed during the period roughly corresponding to the Day School holidays, i.e., after Sunday, July 24th, until Sunday, September 11th. Experience has taught that during this holiday period there is such considerable "coming and going" that it is well-nigh impossible to work the Sunday School as a unit.

### Garden Fete.

The Garden Fete held in the grounds of Totley Grove on Saturday, June 25th, was a really enjoyable occasion. The weather was kind to us in that it withheld the full force of its heat for the greater part of the afternoon and enabled us to move about freely without that stifling sensation which characterises the weather at the moment of going to press. We were all very grateful to Mrs. Rotheram-Cecil for the way in which she opened the fete, and to Mr. and Mrs. Hargreaves for their kindness in loaning us their garden for the day. Bouquets were presented to Mrs. Rotheram-Cecil and to Mrs. Hargreaves by Megan Davis and Marie Morgan.

We are grateful to all who helped to make the garden party a success, not forgetting the "back-room girls" who toiled in the nether-regions in order to provide us with a delightful tea!

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Ice Cream	.....	8	1	1
Darts	.....	1	5	9
Fishing	.....	3	0	0
Golf	.....	1	6	4
Killing the Rat	.....	1	6	0
Treasure Hunt	.....	1	4	0
Pony Rides	.....	1	6	1
Fancy Dress	.....	0	8	9
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SUNDAY SCHOOL: 2.30 P.M.

## WEEK DAY SERVICES.

There are Celebrations of the Holy Communion on Saints' Days at 10 a.m., or, as announced in Church.

*All Notices of Baptisms, Banns, Marriages, or Funerals, should be given to the Vicar.*

## CALENDAR FOR SEPTEMBER.

Sept. 4—Trinity XII.  
Sept. 11—Trinity XIII.  
Sept. 18—Trinity XIV.  
Sept. 21—Wednesday, St. Matthew, Ap., Evang. & M.  
10 a.m., Holy Communion.  
Sept. 25—Trinity XV.  
Sept. 29—Thursday, St. Michael and All Angels'.  
10 a.m., Holy Communion.

TOTLEY VICARAGE,

August, 1949.

My dear Friends,

There is one ailment which has afflicted mankind in all ages. It is the disease of the closed mind. It is conservatism in its negative and narrowest sense. But it is not to be identified with any political party. There are



die-hards in all political parties. Nor are they confined to political thought. There are die-hards everywhere—in commerce, in industry, in trade unionism, in education, in religion. And they are not all old in years.

The temper is something more than a symptom of old age. In every walk of life there are men, old in years, who are conspicuously free from the disease. There are others, middle-aged, and even young, who are obviously suffering from a closed mind. However, in criticizing this type of mind we must be on our guard against unfairness. There is a tendency to declare that another man's mind is closed because he does not agree with me, and to accuse him of being a reactionary because he does not want a particular change that I want.

In an age when "democracy" and "progress" are popular catchwords, it is amusing to notice how everyone claims to be a true democrat and a disciple of progress! The mere claim to be a democrat does not prove a man's right to the title. To assent that one is a progressive or a modernist, with the implication that one's opponent is a die-hard reactionary, begs the whole question and only stirs up prejudice. But after making due allowance for such wrong judgement, few would deny that the disease of the closed mind takes a steady toll of its victims. It is a real hindrance to the well-being of the world. We must try to understand its causes if we are to escape the disease and perchance prescribe for its prevention and possible cure.

The most fruitful cause of the disease is fear. The man who instinctively dislikes all changes is afraid of what is new and strange. We have all met the type of man who is disturbed and irritated by the mere suggestion of any departure from established order—his established order.

In Church circles we are accustomed to the man who is shocked by some ceremonial with which he is unfamiliar, or by the introduction into the service of something he has not heard before. It is new; he does not understand its significance; therefore it must be wrong. Even a new hymn tune arouses the wrath of the man with the closed mind. Why add any new tunes to the good old ones which he learned in his youth?

There are men who in their business have a modern outlook and are susceptible to new ideas, but in Church

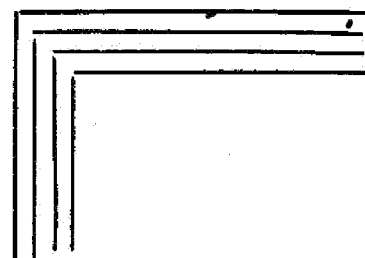
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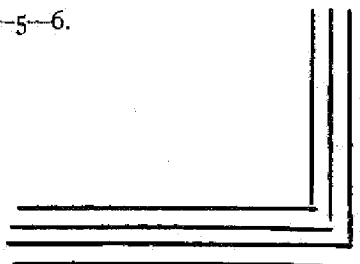
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## Thinking out our Work

*Many young people are at this time of the year taking up work. Many more are wondering whether they are in the right job. This article is written by a person with wide experience to try to help you.*

LET us get down to facts: The first thing we have to do with our work is to choose it—obvious, but often difficult. We feel that if God really has a plan for the world and for us, we shall be inspired to do this or that, and all difficulties will be swept from our path, and all we have to do is to follow our inspiration. That happens very occasionally, but not often. God just doesn't make it as easy as all that. What usually happens is that we show some aptitude at school; the Head asks us what we want to do when we leave; we have a vague idea that something on the lines of what we are good at would be pleasant, or we have no idea at all and say so. The next step is that the one with the ability is shown how to train it; the one with no marked ability has various possibilities presented to him, and whoever is responsible tries to make him decide between them. Finally something is fixed, and someone else begins his life's work.

### The Choosing of our Work.

But, you may ask, where does God come in over all this? It sounds so terribly ordinary. That I believe is the point which has to be realised. God intends us to use our wits in the choice of our work, and to be guided by our capabilities.

The life of a famous pianist or actor is probably pleasant, if you like the limelight, but the world would soon be impossible to live in if half its population felt moved to be actors or pianists. Someone has to do the less spectacular things, and the front row cannot have too many people in it, or it would cease to be the front row.

I believe that the choice of occupation must be made slowly; that we must be guided by both big and small considerations; that we must not expect visions and feelings over it, but be prepared to think for ourselves. We must not, however, ignore the chance event or remark—Livingstone went to Africa because of a lecture he had attended by chance, but we must scrutinize such experiences before following their lead.

### Is it Satisfying?

Having chosen our work we should be sure that it is satisfying to us; something we can do with some success; that it is absorbing and gives us something to bite on. Our work should be some sort of expression of our personality, and mercifully many good jobs are that. Where it is not, I believe we should think seriously as to whether we are in the right kind of job. Our Lord once said, "I am come that they might have life and that they might have it more abundantly." You can't have abundant life if you're doing something which you dislike from 9 a.m. onwards every day, and are only longing for time to release you.

There is, however, a warning which must be given here. We get out of our work just as much as we put into it, and having assured ourselves that we are in the right work, we must remember this. Isn't that exactly the same thing as: "Whosoever would save his life shall lose it, and whosoever would lose his life, the same shall save it"? That doesn't mean only being prepared to die, but being prepared to give up oneself in a good

# THE CHURCH IN CHINA

CHINA from of old has been divided into eighteen provinces, and the Dioceses of the Church are mostly spoken of in accordance with those names.

We are indebted to the S.P.C.K. for the following reports as to how things are faring for the Christian communities as the so-called Communist (or Northern) wave is overcoming and pressing down to the extreme South.

1. *Diocese of North China* (Chih-li and Shan-si). Bishop Scott states that he and his fellow-workers are all well, and that the church work has not been interfered with so far. There has evidently been great enthusiasm among young people for the new regime, and the reports are that religious freedom has been granted and observed. They feel that some way of living and working with the Communists must be thought out.

2. *Diocese of Honan*. The newly consecrated assistant Bishop Y. S. Chen reports that the work of the Church in Honan has not been seriously interrupted by the civil war.

3. *Diocese of Shantung*. The areas of Christian work have been much disturbed by the "ding dong" battles that have waged there (the ancient battlefield of China). The Cheloo Christian University in Tsinan Fu, is still carrying on, but recent reports show that things are getting more difficult. The Communists are taking more and more control of the University. Missionaries are not molested, but are increasingly ignored. Some of them feel that it is only a matter of time before they are told to get out. But they will stay till then.

4. *Diocese of Kiang-su* (Shanghai). Stations on both sides of the Yang-tse are now being occupied by the Northerners, and the conduct of the Red Army contrasts favourably with that of the retreating Nationalists. Church work is going on as usual, but the schools are having difficulties of various kinds, and the number of students has been reduced. In some areas the Communists insist that the school fees shall be settled by the school in conjunction with a student committee, and that those who cannot pay should still be admitted.

5. *Diocese of An-hwei*. The Church and Christian Hospital of An-king, the capital of this province has so far not been entered by the invading armies. There are six missionaries of the American Episcopal Church there, and it is likely to become rather an isolated spot. Things are normal, and with difficulty money is being sent through to them. The inflation continues its wild spiral. The more recent exchange has soared from four "gold yuan" per Pound Sterling to 200,000.

The increasingly deplorable corruption of the Southern or "Nationalist" government and the more sturdy thoroughness of the power working down from the North gives hope that the Christian Church will not only be tolerated but given spiritual liberty by the new regime when established. Although China is one country, the prevailing ascendancy for many centuries has been with the North, the more virile section of the huge population.

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## THE MISSION TO LONDON

The Bishop of London's Review.

WE are frequently asked whether it is yet possible to form any kind of estimate of the success of the Mission to London. The question does not admit of an easy answer. We know in general terms of course that the Mission was a very great success in respect of the number of people who were interested and attracted by it. We know, too, that we were fortunate enough to have caught the attention of many people who hitherto had been apathetic or mildly antagonistic.

We cannot at the moment give precise statistical information. However, we are trying to assess as far as we possibly can the effect of the Mission. A somewhat elaborate questionnaire has been sent round both to the Missioners and to incumbents. On the information thus obtained we shall base our plans for the future. Later there will be a conference at which the results will be carefully examined, and the lines of future effort will be carefully laid down.

### Our United Strength

Already it is possible to point to some lessons we have learnt. We have certainly felt afresh our unity in the undertaking of a great enterprise. The importance of our aim made us all determined to take our part, and in doing so we have found a new fellowship with each other and a new joy in our mutual co-operation. We have also realised our united strength. Even the secular Press, which has been most kind to us throughout, has recognised that London has not been so stirred within living memory, and that this should have been done by the old news of the Gospel has taken them all by surprise. If the result was secured through long preparation and adequate publicity, then that in itself is a lesson in Evangelistic method which we must be grateful to have learnt.

### Effective Help of the Laity

Another revelation has been the effectiveness of lay assistance. The burden of house-to-house visiting, which



*The Bishop of London*

was the foundation of all our preparation, fell inevitably upon the shoulders of the faithful laity. There had been some tentative efforts of this kind before, but this time with the impetus of the whole Mission behind it, and with a real determination to make the plan succeed, the laity have carried through this quite essential piece of work with a devotion and effectiveness that is beyond all praise. I cannot help feeling that this is a pointer to a method which must be frequently employed in the future and indeed become a normal part of our ordinary parochial life.

### Parochial Boundaries Transcended

I think, too, we have learnt the possibility of transcending our parochial boundaries. No one, I hope, would wish to destroy the parish as a unit of English Church life, but we have not in the past given each other anything like the help we should. This is the first occasion within my experience when parishes have freely and gladly co-operated together for an Evangelistic purpose. I admit that I was very doubtful about the chances of our so-called "centres." Without a revolution in our customary attitude I thought that they might very well find themselves left to the sole support of the parish in which they were each one situated. In point of fact, however, my gloomy prognostications were proved



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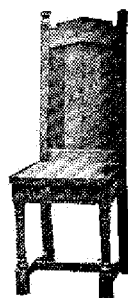
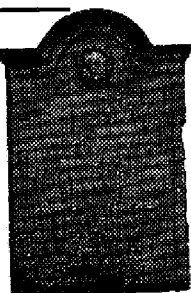
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matters have a tightly closed mind. Perhaps it is that to this type of man religion is only a sedative. He does not want to think; this would demand an effort which he is unwilling to make. Moreover, to think might result in the changing of some long-held opinion. This is something he dare not contemplate. Of this type of man Pope wrote:

"Habit with him was all the test of truth,

It must be right—I've done it from my youth".

He is afraid not only of the unknown, but also of his fellow men. Foreigners and foreign customs, even his fellow-countrymen from other parts of the country, who speak with a different accent irritate him.

Frequently we read of negotiations which cannot possibly succeed because there are people on either side who are afraid of the other. The die-hard is dominated by fear. He likes to call it "caution" and he speaks of the "thin end of the wedge". The truth is that he is ignorant, and afraid of what he does not know and of the man who is a stranger to him.

Let us pray that those who occupy seats in the councils of the Church and Nation will be men and women of open mind and therefore susceptible to new ideas and capable of discerning the signs of the times.

Let us bring out of our vast treasure-house things both new and old.

Yours sincerely,

FREDERICK ADAMSON.

### Silver Jubilee.

At All Saints' tide this year, our Parish Church will be 25 years old. We hope to mark the occasion with special services to be held on Sunday, November 6th. Also, we hope that, as a special thank-offering for the work of the Church in this place we will be able to re-furnish the high altar with new curtains and a new altar frontal. Perhaps those of you who wish to associate yourselves with this object, might care to send a subscription either to the churchwardens or to the Vicar. It is hoped that we will be able to arrange social events, such as Whist Drives and Dances in order to mark the Church's twenty-fifth birthday. Details will be announced in subsequent editions of this magazine.



### Dates to Remember.

Sept. 27th—Meeting of P.C.C. in school at 8 p.m.

Oct. 2nd—HARVEST FESTIVAL.

Nov. 6th—JUBILEE SERVICES.

### Scholarship Successes.

Omitted or wrongly reported in our last issue:

*Carfield Secondary Modern School*:—S. Kelleway, D. Phillips, J. G. Young, M. Roberts, Jean Harris, Helenor Jones.

*Greystones Secondary Modern School*:—Brenda Taylor.

### BAPTISMS.

July 16th—Nicholas David Oliver Williams.

### MARRIAGES.

August 6th—Frank Arthur Crane and Dorothy May Thompson.

### BURIALS.

August 19th—Charles Thomas Atkinson.

### ALTAR FLOWERS.

September 4th—Mrs. Stacey.

11th—Miss Heard.

18th—Mrs. Seals.

25th—Mrs. Henderson.

October 2nd—Mrs. Lake.

Those kind enough to place flowers upon the altars are asked *not* to place more than *two* vases of flowers upon each altar. Flowers may be placed in vases on chancel step.

### CHURCH COLLECTIONS.

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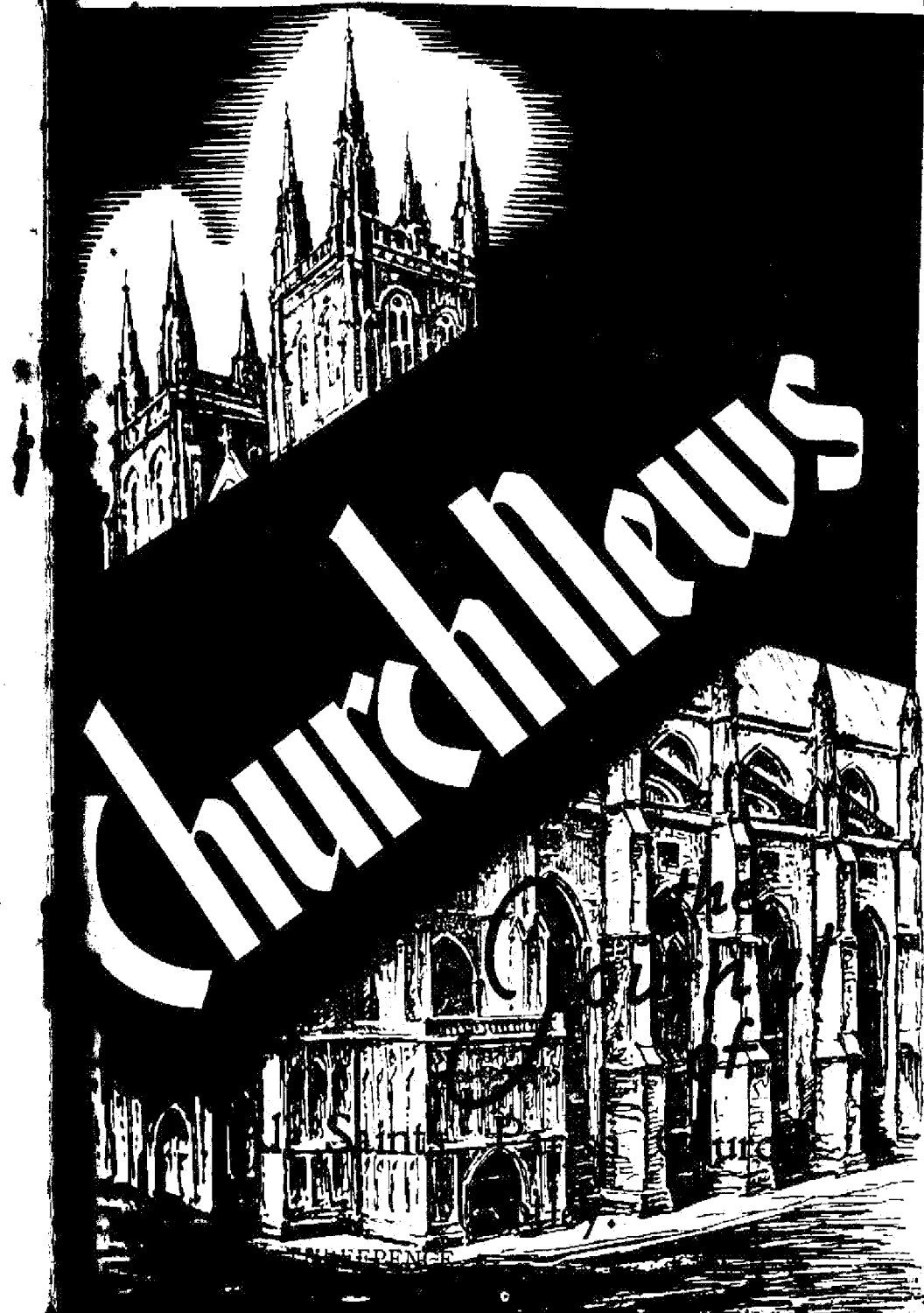
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## SERVICES.

HOLY COMMUNION: SUNDAYS, 8 A.M.  
SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.  
MATTINGS: SUNDAYS, 11 A.M. (EXCEPT FIRST).  
EVENSONG: SUNDAYS, 6.30 P.M.  
SUNDAY SCHOOL: 2.30 P.M.

## WEEK DAY SERVICES.

There are Celebrations of the Holy Communion on Saints'  
Days at 10 a.m., or, as announced in Church.

*All Notices of Baptisms, Banns, Marriages, or Funerals,  
should be given to the Vicar.*

## CALENDAR FOR OCTOBER.

Oct. 2nd—HARVEST FESTIVAL.  
8 a.m. Holy Communion.  
11 a.m. Mattins, Preacher, The Vicar.  
2-30 p.m. Children's Gift Service.  
6-30 p.m. Evensong, Preacher, Canon H. C.  
Foster, (Vicar St. John's, Ranmoor.)

Oct. 9th—Trinity xvii.

Oct. 16th—Trinity xviii.

Oct. 18th—Tuesday St. Luke, Evangelist.  
10 a.m., Holy Communion.

Oct. 23rd—Trinity xix.

Oct. 30th—Trinity xx

Nov. 1st—All Saints' Day.  
7 a.m., Holy Communion.  
10 a.m., Holy Communion.

TOTLEY VICARAGE,

September, 1949.

My dear Friends,

In an age when comparatively few people think they have time to read anything but "tabloid news", and when the vast majority demand that their newspaper shall present the most complicated problems in brief and interesting paragraphs, it is to be expected that slogans and "stereos" will serve many people for argument. We are all tempted to substitute words for ideas, to settle things by giving them labels. It is so much easier to beg the question with a clever phrase, to dispose of it by applying a question-begging epithet. So we get a whole group of words today which are used simply to arouse prejudice. To call a thing "ecclesiastical" is to condemn it. To describe it as "orthodox" is to imply that it is untrue. To decry "organisation" is a convenient way of saving yourself trouble. To talk of "bowing and scraping" (no one seems to know exactly how you "scrape") settles the whole question of ceremonial and its use or misuse. Such clap-trap use of expressions is a bowing before what Bacon called the "idols of the market-place."

Writers in the Press (especially in these days of serious shortage of newsprint) must be brief, with the result that brevity and attempted simplification often distort the real facts of the situation. The newspapers and other popular literature are full of "stereos", or fixed patterns, which are constantly being repeated, either after they have ceased to apply or in a measure which makes them misleading. For example, Hollywood is habitually depicted as a town of adventure and divorces, Chicago as a den of gangsters, the Churches as "empty" and the Church as having "failed". These myths, which are the expression of mental laziness on the part of both writers and readers, encourage unbalanced and unfair judgements, and they are often responsible for a great deal of ill-feeling and misunderstanding.

Great harm has been done to the Church's work by the parrot-like repetition of such stereotypes as the "failure of the Church". The Bishop of London (at present on a visit to America including Hollywood!) has written an introduction to "*Has the Church Failed*" (Odhams Press, Ltd., 6/6), a book of articles by several prominent Church leaders and independent laymen. Dr. Wand points out that the question does not admit a plain "yes" or "no" answer. Before the question can be discussed intelligently we must make sure

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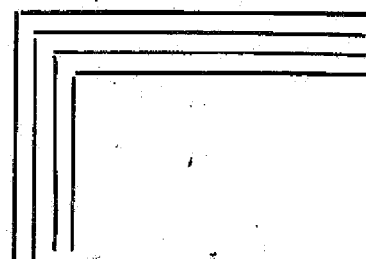
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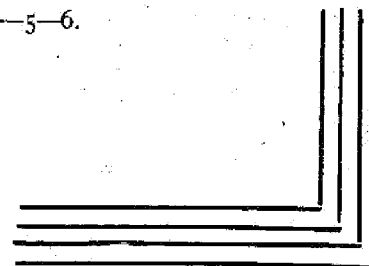
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# LOYALTY. THE REV. CECIL RHODES.

I WAS a very raw curate, just ordained to my first curacy and having my first talk with my vicar. He said, "There is only one thing I ask of you, be loyal to me. Whatever happens, I shall be loyal to you." At the time, it seemed a very simple and easy request. How hard it proved in practice.

Be loyal. The dictionary says it means: True, faithful to duty, faithful in allegiance. Enthusiastically devoted. The loyalist remains loyal in time of disaffection. Could there be a finer call?

**Loyal—the first letter—L.** Be loyal to the Lord. That was the first command of Jesus. "Thou shalt love the Lord thy God with all thy heart, mind, soul, strength." Baden Powell, the great founder of Scouting knew it and put as the first Scout law, "I promise on my honour to do my duty to God."

William Booth used\* to define it thus: (1) Take time to be holy with daily Bible reading and prayer; (2) Support the Church of your Faith, mingle with others; (3) Cultivate the presence of God. He wants to enter your life and will as far as you let Him.

Said Hans Frank (one of the German leaders, condemned at Nuremberg): "We turned from God and we were doomed. It was not technical hitches and shortages alone which lost us the war. God above all pronounced judgment on Hitler and his system. Hitler's way was the denial of God and Christ." Loyalty to the Lord.

**Loyal—the second letter—O.** Be loyal to others. Loyal to your home and family. Loyal to your friends. Loyal to any and every organisation

you belong to. Loyal to others. Never let them down. We are for ever hearing of people standing up for their Rights—a clear sign of our present disease of selfishness. Some years ago H. G. Wells sponsored a "Charter of the Rights of Man." Gandhi with far clearer insight sent this cable to Wells: "You have begun at the wrong end. I suggest the right way—begin with a charter of the duties of man and I promise that the right will follow as summer follows spring." Study "What is my duty toward my neighbour?" in the Church Catechism in the Prayer Book.

**Loyal—the third letter—Y.** Be loyal to yourself. And in this order Loyal to God, Loyal to Others, Loyal to Yourself. Don't let yourself down by thought, word or deed. And yet—how we do let ourselves down in every imaginable way. We are disloyal to the best we know; we are disloyal to the voice of conscience. We are disloyal to our noble heritage and traditions. The late and good King George V had six maxims. They were contained on a card which hung beside his desk—

Teach me to be obedient to the rules of the game.

Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other.

Teach me neither to offer nor to receive cheap praise.

If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence.

Teach me to win if I may, but if I may not win, above all teach me to be a good loser.

Teach me neither to cry for the moon, nor over spilt milk.

As a great Christian Leader saw it:—

## COMMENTARY: Paul Gliddon

IN the Church of England, Baptisms are on the increase but Confirmations are going down. There are those who find in this growing number of Baptisms evidence of increased parental care; but what parish priest can deny that the much more reliable evidence of such care is shown in the bringing of children to be confirmed rather than in bringing them to be baptized, for the latter is often made something of a social occasion, whereas Confirmation is a clearer sign of a serious desire to witness to the things of Christ.

ALTHOUGH signs are not wanting that there is an increased interest in religion, there are still far too many other signs that a considerable number of those who would be counted members of the Anglican Communion have little idea that such membership carries with it any responsibility to the Church or any duty in the matter of public worship. Sunday by Sunday in some parishes a score of people undertake on behalf of various small children to renounce the devil and all his works, and to believe all the articles of the Christian Faith, and they accept without demur an order to see that children are later brought to the bishop to be confirmed by him. Yet they make no effort in any of these directions, are sometimes not even themselves baptized—let alone confirmed—and so far from seeing a child is brought to Confirmation, frequently even oppose any such step. The Archbishop of York has, very rightly, been suggesting that some great campaign might be launched for a return to a belief in truth and honesty in public and private dealings, lamenting that the Englishman's word is no longer his bond. But has not the Christian ministry a certain responsibility for seeing that pledges given in Church are both understood and respected? Honesty is unlikely to be found in the market place and the counting house if it is not insisted upon in the House of God, and it is not enough to be grieved at the regular and routine disregard of promises made in Church unless some steps are taken to remedy a grave scandal. It is unfair to expect individual and isolated parish priests to move in the matter, for they will be attacked as narrow-minded and their actions unfavourably compared

with neighbouring clergymen who, for the sake of peace, do nothing about it. It is for the Bishops to re-state the conditions under which children are to be baptized and the qualifications which god-parents must be required to possess. The Sacrament of Baptism stands in the same class as the Eucharist itself as being undoubtedly founded by Our Blessed Lord; there is no valid reason why the Font should be less honoured than the Altar, nor one Sacrament more carefully protected against sacrilege than the other.

A FEW years ago the public was continually being urged to give more thought to the problem of youth; now it has occurred to someone that the closing stages of life bring problems no less acute than those of earlier years. The solution of these problems may be even more difficult because young people like to be led, while old folk have often their own very strong ideas as to what is good for them, and these differ greatly from those outlined by the experts. The aged do not desire to be escorted to some efficient institution where there is everything that they need and little that they like. They may wish to be as free of responsibility as children, but they resent being treated as children, though they sometimes resemble some that have been badly spoiled. As the average age of the inhabitants of this country is climbing rapidly, it is quite possible that any reforms brought about will be unable to keep pace with the growth of the problem. The old people themselves might make things easier if they could be persuaded to share their homes with one another, and thus reduce their individual expenses and also make available homes for young couples who are either waiting to be married or else feel that they cannot raise a family while sharing a home with others. Probably any attempt to advance such a swift, though only partial, easing of the problem would founder on what the uncharitable might describe as "the obstinacy" and the charitably minded would call "the laudable independence" of the old folks themselves. Certainly at present a surprising percentage of cottage property is occupied by some old person living alone, and that does seem a wastage which should be remedied.

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Dr. Arnold Toynbee, the famed historian, whose wide and scholarly grasp of history is internationally recognised, declared at a recent Conference held in New York that the repudiation of the authority of religion in international relations was the main reason why international affairs had gone wrong. "If, with the help of religion, mankind now succeeds in getting international relations under control," stated Dr. Toynbee, "I believe that economics and politics will cease to be the absorbing interests of mankind, and that religion will become man's paramount interest as in the past."

**Niemöller's Church Re-opened**

The Jesus-Christ Church in the Berlin suburb of Dahlem, where, during the years of the Church struggle, Dr. Martin Niemöller and his colleague of the Confessing Church, the late Pastor F. Miller, preached the Gospel without compromise and, despite surveillance by the Gestapo, warned crowded congregations against the dangers of Nazi ideology, has been reopened for public worship.

E. P. S., Geneva.

**United Voice**

U.S. Protestantism has never yet spoken with a single journalistic voice, but for years many Church leaders have dreamed of a newspaper for all Protestants. Recently 150 Protestant churchmen met in Kansas City to do something about it. During three days of deliberation, they announced plans to buy the small, inter-denominational *Protestant Voice* (circ. 29,500), and turn it into a weekly newspaper. The new paper will have a 30-man board of directors, selected from 300 representatives of denominations, religious agencies and geographical areas. It will cost an estimated \$2,000,000 (£500,000), though publication will start after \$650,000 (£162,500) is secured. Main offices will probably be in New York City, where its backers hope by next January to bring out a "national paper that looks like a newspaper and reads like one" and is "as universal in its interests as Christ's Church."

Time.

**Russia**

It is reported that the Greek Orthodox Church intends to print an edition of the Bible at the Government printing works in Moscow, and that the American Bible Society has offered the plates from which an edition of Russian Bibles was printed in America. The "All Union Council of Evangelical Churches—Baptists" is also arranging to print the Scriptures in the Russian language.

**World Dominion.**

**Let the People Read**

A triple jubilee in literary work is a notable event. The United Society for Christian Literature is this year celebrating the triple jubilee of the old Religious Tract Society, founded in 1799, with which have since been united the Christian Literature Society for India and Africa (founded 1858), and the Christian Literature Society for China (founded 1887).

In this connection a most attractively produced book,\* with fascinating illustrations, has been written by the Rev. Gordon Hewitt, who is Religious Editor of the U.S.C.L. The book is a plain tale of an attempt by a small group of men to supply the main reading matter of the masses in this and other lands. It is the story of three societies, separate in origin, but now united and seeking support for a world-wide campaign to supply millions of new readers with Christian literature.

"The founders of the R.T.S.," says Mr. Hewitt, "saw Britain growing literate without the Word of Truth which alone could make that new facility a blessing and not a curse. They did what they could in the power of the Spirit, and it proved enough for their generation and a generation after them. Now half the world stands where Britain stood then, learning to read, terribly open to corruption, but ready to receive the Word of Truth if it is given. . . . The Society knows what must be done. . . . It summons others to help. . . . In the obedience of faith it thrusts forward."

\* *Let the People Read*, by Gordon Hewitt. With drawings by Richard Kennedy. Published by the United Society for Christian Literature, 4, Bouverie Street, London, E.C.4. Price 2/6.

## EACH ONE BRING THREE

"Each one bring three"—that is the call of the hour. You are asked to interest three new friends in the work of the C.M.S.—to find three more willing helpers who will share the great tasks which lie ahead. With them you can form an Action Group—to pray, to study, and to increase support of the C.M.S. in your parish.



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that we understand its terms. By the Church is not meant the Clergy, and yet it is in terms of the Clergy alone that many people judge the success or failure of the Church. When we go on to ask what is the task of the Church, the answer is not easy. It may be said: "Surely the task of the Church is to convert the world?" But the Church cannot convert anybody. It may evangelize; it cannot convert. Only God can do that. Then, again, what is meant by success or failure? Success in this connection is not something that can be estimated by numbers. It may be that there are some empty chairs because the Church has been too candid and faithful in delivering its message on the moral issues of the time.

As the Bishop of London says—"on the whole, the Church has stood out against divorce and re-marriage. But the world thinks itself entitled to easy divorce and has the effrontery to complain when the Church refuses a re-marriage during the lifetime of the original partner. Are we going to say that the Church has failed because some such divorced person's pew is empty? Is it not possible that the failure is on the part of the individual? We have no justification whatever for thinking that faithfulness in proclaiming God's word will necessarily mean bigger congregations."

We have no certain revelation whether the Church can ever succeed within the system of space and time. "When the Son of Man cometh, shall He find faith on earth?" All we can be assured of is the final victory, whether that is in time or eternity. In fact, we do not know whether God Himself intends to "succeed" until that last and final hour. So great is His love for men and so much does He value the freedom of their personality that He may be content under the terms of His own self-limitation to be like the British Army, which loses every battle except the last.

And when cogitating on the "success" or "failure" of the Church it may be as well to remember—

When you see a Church that's empty,  
Though its doors are open wide  
It is not the Church that's dying,  
It's the people who have died.

Yours sincerely,

FREDERICK ADAMSON.

### Harvest Festival.

We wish to draw your attention to our Harvest Festival which will be held on Sunday, October 2nd. Gifts of flowers, fruit, vegetables etc. will be welcomed on Saturday, October 1st, and may be placed at the back of the Church. We would also be grateful for help with the work of decoration which will begin on Saturday, October 1st, at approximately 2-30 p.m. At the Children's Gift Service to be held on Sunday, October 2nd, at 2-30 p.m. we are asking the Children (as last year) to bring along their own private contributions to the "Harvest" and these will be received by the Vicar at the beginning of the Service.

This joyful season of Harvest is a signal call to so many summer wanderers from the fold "back to church", for the days when "winter sweeps the naked plain" are nigh. It is a good thing to give thanks unto God—good in itself—good in the glory it gives to God, and good for us too. For, though there are many happy people who are not thankful, there are no thankful people who are not happy.

### Official Meetings.

Oct. 25th—Tuesday, Meeting of P.C.C. in school at 8 p.m.

### BAPTISMS.

Sept. 4th—Hilary Vyohne Gardner.  
Sept. 4th—Pamela Mary Harris.  
Sept. 4th—Sally Anne Tasker.

### MARRIAGES.

Aug. 27th—Alan Walton and Mary King.

### ALTAR FLOWERS

Oct. 2nd—Mrs. Lake.  
Oct. 9th—Mrs. Johnson.  
Oct. 16th—Mrs. Levesley.  
Oct. 23rd—Mrs. Haywood.  
Oct. 30th—Mrs. L Tym.  
Nov. 6th—Mrs. Knight.

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## SERVICES.

HOLY COMMUNION: SUNDAYS, 8 A.M.  
SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.  
MATINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).  
EVENSONG: SUNDAYS, 6.30 P.M.  
SUNDAY SCHOOL: 2.30 P.M.

## WEEK DAY SERVICES.

There are Celebrations of the Holy Communion on Saints'  
Days at 10 a.m., or, as announced in Church.

*All Notices of Baptisms, Banns, Marriages, or Funerals,  
should be given to the Vicar.*

## CALENDAR AND PROGRAMME

### FOR OCTOBER—NOVEMBER.

Oct. 28—Friday, 7.30 p.m., Dance in Totley School.

Oct. 30—Trinity xx.

Nov. 1—All Saints' Day. 7 a.m. Holy Communion;  
10 a.m. Holy Communion.

Nov. 4—Friday, 7.30 p.m., Whist Drive in Totley School.

Nov. 6—Patronal Festival (Silver Jubilee) and Remembrance  
Sunday. 8 a.m. H.C.; 11 a.m. Matins, followed  
by Service at War Memorial;  
2.30 p.m. Children's Service;  
6.30 p.m. Festal Evensong.

Nov. 13 Trinity xxii.

Nov. 20—Trinity xxvii.

Nov. 27—Advent Sunday.

TOTLEY VICARAGE,

October, 1949.

My dear Friends,

As I write I have before me a copy of "The London Gazette", dated October 17th, 1922. In it there is a statement to the effect that on October 13th, 1922, His late Majesty King George V. was pleased to ratify by an Order in Council, a scheme to constitute Totley as a separate ecclesiastical parish. This was the first of many steps leading to the Consecration of our Parish Church by the then Lord Bishop of Southwell on November 15th, 1924.

Behind the bare bones of the statements contained in the official documents there lies the story of the hopes, aspirations and solid hard work of a number of devoted persons who, having the welfare of the Church at heart, by sheer determination made a dream into a reality which confronts us as we prepare to celebrate, on Sunday, November 6th, the Silver Jubilee of the Consecration of our Parish Church. All honour and gratitude to them!

Perhaps, you and I may look back together over those 25 years—let us try and pick out from original documents and newspaper cuttings some of the high lights in this saga of achievement.

We learn from an appeal issued in September, 1922, in the names of Mr. A. J. Foulstone and Mr. B. Newbould, to all the Churches in the Archdeaconry of Chesterfield that the existing financial position was as follows: "Building Fund—from the Will of Ebenezer Hall, £2,905; Gift from Mr. and Mrs. W. A. Milner, £2,000; Value of site (given by Mr. Milner) £300, Total, £5,205. Endowment Fund—from Will of Ebenezer Hall, £1,455; Local Efforts, £1,200; Derbyshire Church Extension Society, £200, Total, £2,885. Grand Total, £8,060. Another £1,000 in the form of 20,000 shillings was appealed for—subsequently it was found that that was an under estimate, the total sum necessary being in the region of £10,500.

Next, let us look into an account of the cutting of the first sod on Whit Monday, May 21st, contained in an account by the "Sheffield Independent" of May 22nd—"The first sod on the site where the new Totley Church is to be built was cut yesterday afternoon, by Mr. A. J. Foulstone, who has

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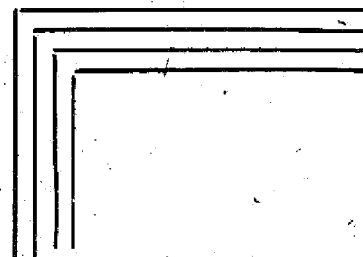
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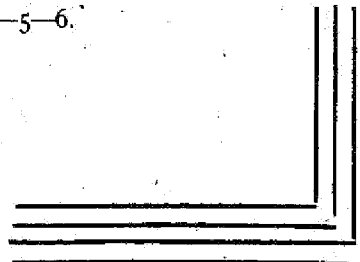
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## Improving the Parish Magazine

*The Parish Magazine should be the best possible production we can make it. The Rev. J. W. Griffiths makes some useful comments and suggestions.*

THE authority of the written word is immense. In parish magazines the Church of England has an impressive opportunity to bring its message into the homes of all parishioners, whether they are worshippers or not. The fact is realised by the majority of clergy who take pains in the preparation of their journals.

But it must be admitted that parish magazines, as a whole, have not kept pace with the best standards of secular journalism. Usually they conform to a common type. The Gothic heading, photograph of the church, and list of services, are indicative of the average parish production.

When the local editor analyses his circulation a surprising fact may be revealed. Frequently the magazine circulates more widely among outsiders than within the loyal congregation. A magazine with a circulation of 500, for example, may sell 150 copies to families of church attachment, and 350 copies to "outsiders."

Each copy sold may be read by at least four people, so that 350 copies represents something like 1,400 readers. What is their reaction? Will they put it on one side with the comment, "A typical parish magazine!" or is there any way in which the magazine might be so presented as to awaken a greater interest in the Church and its worship?

In the first place, attention should be paid to the cover. It is from the cover that the casual reader receives his first impression.

A plain simple cover with the name of the journal and date of publication, will often attract more attention than the normal production. A cover of

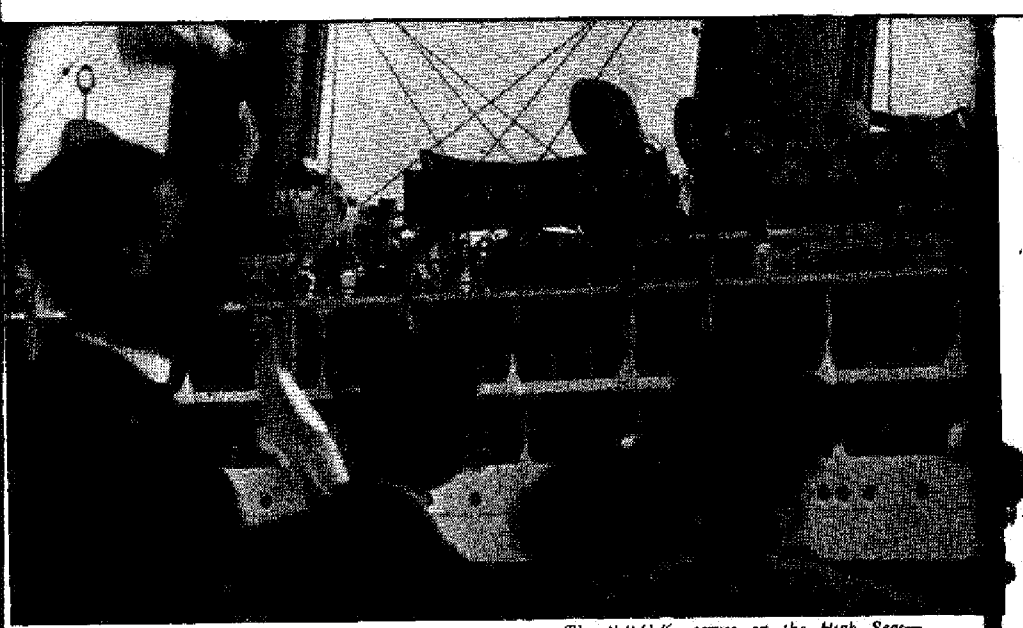
suitably tinted paper often arouses interest. Moreover there is nothing sacred about the title "Parish Magazine". "Review", "News", or "Bulletin" may be found more effective.

Dare I suggest that an Editorial or Leader might well take the place of the usual "Vicar's Letter"? In writing this the editor will bear in mind the large number of people outside the Church for whom he caters. The mere fact that they subscribe to the magazine indicates their goodwill. They want to know what the Church has to say in these difficult days. They will be more interested in a straightforward message than in a report upon the parish jumble sale.

On special occasions a letter from the vicar may be needed. In these circumstances it will receive greater attention, because it is a departure from the normal practice.

Are the various rotas, free will offering acknowledgments, lists of collections and so on, really necessary in the magazine? They have a limited appeal, and a list of the duties of a dozen sidesmen could just as well be fixed to the notice-board or circulated among the members concerned.

Parish records of Baptisms, Weddings and Burials are in a different category. Frequently these records are the first thing to which the reader will turn. It might well be considered whether these records should not be introduced in some such manner as: "BAPTISMS: We welcome the following newly-admitted members of the Church:—" "MARRIAGES: We congratulate the following upon their marriage:—" "A children's birthday list is often



*The S.P.C.K. serves on the High Seas—  
through Port and Voyage Chaplains*

lain accompanies the ship to her destination and, where possible, the ship is met by a Chaplain. S.P.C.K. is doing its best to ensure that our Emigrant arrives in his new community to be welcomed by Church people. The scheme, however, often breaks down because we are not informed of those who are emigrating! Thus if you know of anyone going out, take the name, home address, ship and destination to one of your clergy—he will see that we get on with our part of the job!

Thirdly, the preparation and distribution of Prayer Books. One of the outstanding features of the Church of England is its use of a Prayer Book in the vernacular. Wherever our missionaries go they seek to translate the Book of Common Prayer into the tongue of the people. It then becomes in reality a "Book of Common Prayer." The part she has played in translation, printing and distribution entitles S.P.C.K. to call herself "The Prayer Book Society." This is a ceaseless task. Corrections in the written

form of a language often necessitate the complete revision of a book; destruction as was carried out by the Japanese, means a new start being made; in some cases a book is being prepared for the first time. The process is not cheap, no ordinary publisher would look at the job, for it would cost very much more than the returns would warrant. At this moment the Society is engaged in producing a new Prayer Book for the Church in Burma.

These are but a few snapshots. Nothing has been said about the teachers' Training College at Tottenham, nothing about the special appeals made to the Society by overseas bishops or missionary societies, nothing about the day to day work of the staff at S.P.C.K. House, nothing about "Double Aim" and the plans for an illustrated "quarterly," nothing about many, many other activities. But the Society in the name of Christ and of us, members of the Anglican Communion, goes on serving—"250 . . . Not Out"!

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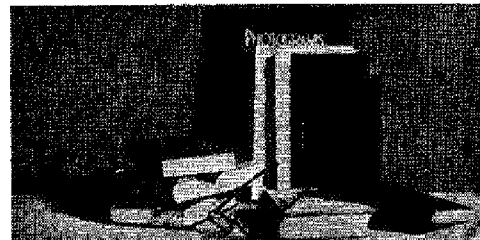
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—anon.



That is a good book which is opened with expectation and closed with profit.—Alcott.

## Books I am glad to have seen

By "PERSPICAX"

**A**MONG new books for church people the first place must obviously be given to Dr. S. C. Carpenter's "**Winnington-Ingram**" (Hodder and Stoughton, 21s.), a life-like portrait of the man who among all religious leaders of modern times was best known to and loved by English-speaking people all over the world. For it was characteristic of him that when, on completing twenty-five years as Bishop of London, he allowed himself a holiday, it took the form of a missionary tour round the world, during which he delivered more than five hundred sermons, lectures and addresses. No wonder Archbishop Davidson said that no-one since Wesley had preached the Gospel to so many people. In Dr. Carpenter's book we may read how he dealt with the day to day work of a bishop, with special "crises," such as Prayer Book Revision or ritual troubles, but its main interest for us all will be that it shows us one who from boyhood to old age was possessed above all else with the love of God and the love of men.

Detective stories are popular nowadays and Mr. Arthur Ogle's "**The Tragedy of the Lollards' Tower**" (Pen-in-Hand, Oxford, 21s.) may be commended to those who enjoy them when they deal with mysteries in real life: One morning in 1514 Hunne, a merchant tailor, was found hanging in the Bishop of London's

prison, where he had been confined on a charge of heresy. The usual question follows: was it suicide or murder? Suicide, said the bishop and his officers, but the citizens of London thought otherwise. The dead man was one of themselves, and they were convinced that he had been put out of the way because he had appealed to the King's courts against those of the Church. So they were delighted when a coroner's jury brought in a verdict of murder against the bishop's chancellor, causing the bishop himself to exclaim bitterly that the Londoners were such malicious heretics that they would condemn any clerk were he as innocent as Abel.

The sequel may be read in Mr. Ogle's book. For the student of history the moral of the whole story is to be found in the light it throws on the idyllic picture drawn by Cardinal Gasquet and others of the laity living in happy subjection to the clergy until they were stirred against them by Henry VIII for his private ends.

"**They Built on Rock**," by Diana Leatham (Celtic Art Society, Glasgow, 15s.) takes us to an earlier and more attractive age of Church history. It tells of the hermit saints who, in the fifth and following centuries played a large part in bringing the Gospel to the people of the British Isles. We can read how, living each in his little



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done so much work for the Anglican Church in the district. Before cutting the first sod Mr. Foulstone observed that he looked upon the occasion as one of his red-letter days".

And well he might, because it was very largely due to his devotion and energy that the "New Church" became a reality. Later, Mr. Milner "warmly eulogised the labours of the honorary lay-reader and his helpers" and now, 26 years after, we would endorse his judgment. At time of going to print Mr. Foulstone, now, by his own confession, "an old man", is far from well. May I be permitted to extend through these columns, our sincere wishes for his early recovery and our warmest thanks for his unmistakable contribution to the welfare of our parish, both in the past and until recent times.

The next cameo-comes from the edition of the "Star", dated Monday, June 4th, 1923; headed "Sequel to a 'Star' small Advertisement"—"There was a remarkable scene at Totley this morning—a scene which the oldest resident in the village has never previously witnessed. At six o'clock this morning men of the navy type, commenced to arrive in the village—from this hour until 10 o'clock more and still more of these workers came until between five and six hundred had invaded the quiet little Derbyshire village. This was the sequel to an advertisement— "Navvies and Labourers Wanted—Apply Foreman, New Church, Totley".

The firm only required ten or a dozen navvies at the outset, so that a great number of the applicants had to go away disappointed. Many of the men had walked all the way from Sheffield and had to do the return journey on foot. "They had no train money, and most of them looked as if they wanted employment, and moreover as if they could and would work if they were set on", said a tradesman who witnessed this remarkable scene". Well, there you are—a sad commentary perhaps on the state of unemployment in those days—but, I wonder, could those men have told Sir Stafford Cripps anything about what he calls "higher productivity"?!

Then, let us look at the account of the "Welcome" extended to Totley's first Vicar, on Thursday, March 20th, 1924, the late Rev. R. J. Hutton, M.A. "A welcome was accorded to the Rev. R. J. Hutton, and his wife, in Totley School, by the members of the Church Mission Council,



be on sale and may be had from any member of the P.C.C. So please come along and help us make this an enjoyable time. Then the following Friday, November 4th, at 7.30 p.m., a Whist Drive will be held in the School—tickets will again be on sale and we look forward to your attendance.

One of the members of the choir, Mr. Evans, has drawn a sketch of the Church and from it has had printed a picture in black and white. This has been mounted on a card together with the caption: All Saints' Parish Church, Totley, Silver Jubilee, 1924—1949. These will shortly be on sale and members of the congregation may care to purchase them at a moderate price as a souvenir. All expenses have been defrayed by Mr. Evans and proceeds are for Church funds.

#### ALTAR FLOWERS

Nov. 6—Mrs. Knight.

Nov. 13—Miss Harris.

Nov. 20—Mrs. Culley.

Nov. 27—Mr. Crowther.

Dec. 4—Mrs. Margerison.

#### BAPTISMS.

October 9—John Russell Green-Armytage.

October 9—Carol Elizabeth Truswell.

#### MARRIAGES.

October 8—Robert Cox and Audrey Helen Stansfield.

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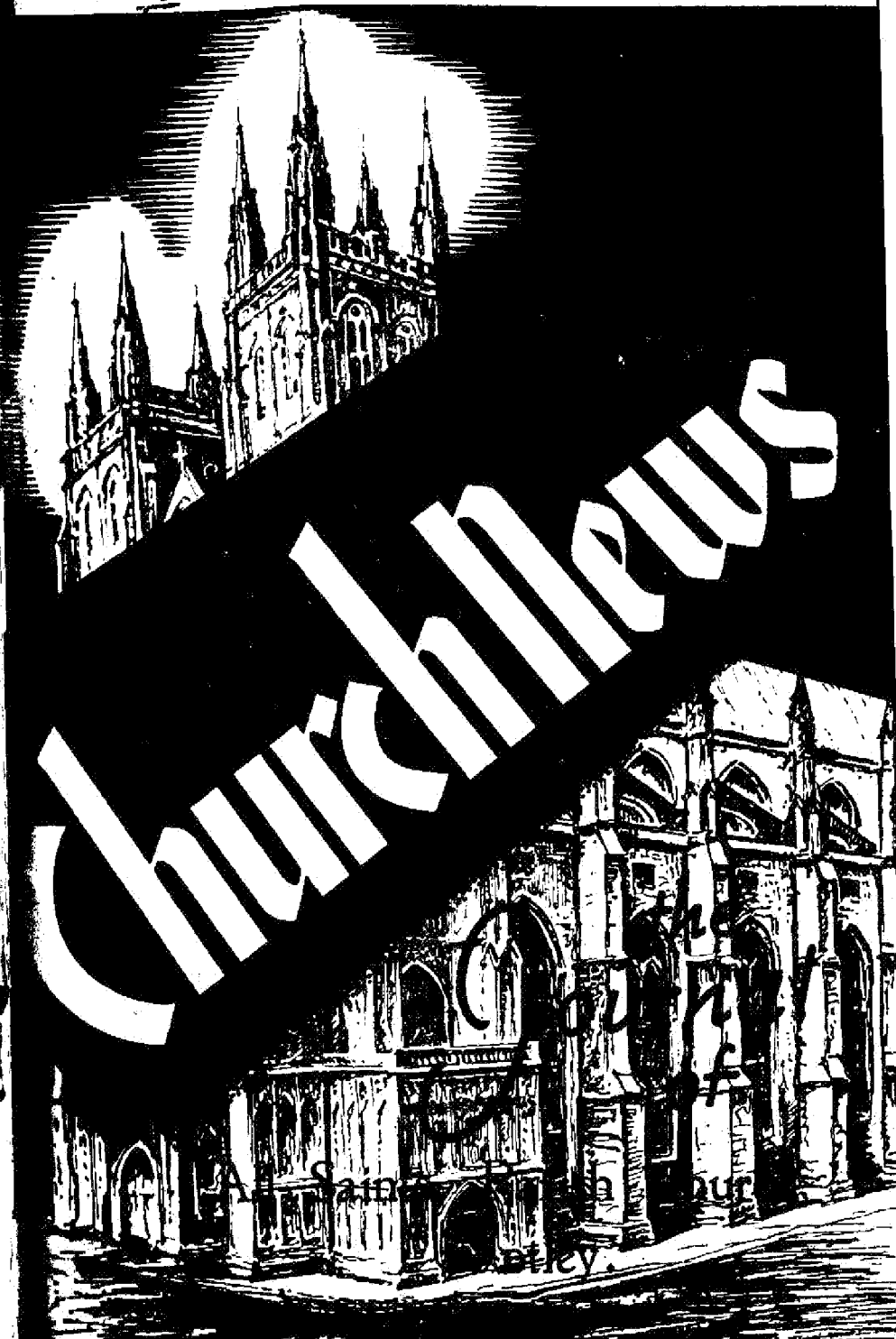
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EVENSING: SUNDAYS, 6.30 P.M.  
SUNDAY SCHOOL: 2.30 P.M.

## WEEK DAY SERVICES.

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*All Notices of Baptisms, Banns, Marriages, or Funerals, should be given to the Vicar.*

## CALENDAR FOR DECEMBER.

December 4th—Advent II.

December 11th—Advent III.

December 18th—Advent IV.

6-30 p.m. Service of the Nine Lessons with Carols.

December 21st—(Wed.) St. Thomas, Apos. and Mar.  
10 a.m. H.C.

December 25th—Christmas Day.

8 a.m. Holy Communion.

11 a.m. Sung Eucharist.

6-30 p.m. Evensong (said).

TOTLEY VICARAGE,

November, 1949.

My dear Friends,

The Christian religion is the result of a divine revelation. It is also a historical religion. It is because, at a particular time and place, God intervened in a remarkable way in human history that we are Christians to-day. His intervention was unique. God came down to earth and took upon Himself human flesh—He "was conceived by the Holy Ghost, born of the Virgin Mary". It happened at Bethlehem in Judea more than nineteen hundred years ago, in the days of Herod the King. No other explanation of the origin of Christianity is adequate. Its foundations are primarily historical, not imaginary or speculative.

But Christianity is very much alive after nineteen centuries—it brings forth from its treasure-house things new and old. To use and study the past in order to interpret the present is the way of wisdom; this is what every historian tries to do. At Christmas, therefore, we glance back at the scene in that little town of Bethlehem nearly two thousand years ago, when—

He came down to earth from heaven,  
Who is God and Lord of all,  
And His shelter was a stable,  
And His cradle was a stall;  
With the poor, and mean and lowly  
Lived on earth our Saviour Holy.

His coming profoundly changed the world. All that ever happened before His birth is marked "B.C."; all that has happened since belongs to the years "A.D.". Much is happening in the world to mock the Christmas message of peace and goodwill. Merely sentimental good cheer and outward jollification sound hollow. But if we have grasped the real meaning of this holy season we shall rejoice in spite of the news which the papers and the wireless bring us. For Christians there is better and more lasting news, that into the world has come its Saviour. Men sorely need His saving power and we must give Him first place in our lives. Let us beware of relegating Him, as happened at Bethlehem, to an outhouse of our lives. O come, let us adore Him!

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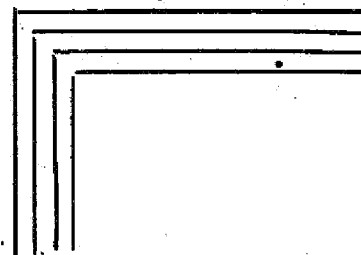
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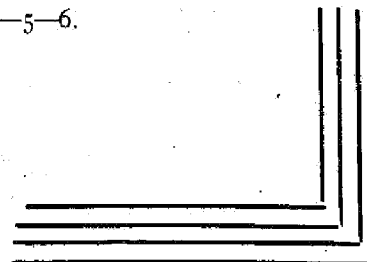
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# The Last Christmas—

—by ANONYMOUS

The contributor of this article writes: "I grow weary of exhorting. Why cannot people see the dire necessity of an utter dedication to the Christian Faith? So this is not an article but simply some of my thoughts as we approach Christmas, 1949—the Festival of Him Whose life and teaching we profess but will not follow."

## Christmas 1949.

I HAVE wondered whether there would be a Christmas, 1949. Certain it is that sooner or later Christmas Day will be celebrated for the last time, and at times it looks like being sooner.

For some reason quite beyond my comprehension "X" nation fears "Y" nation, or they both fear one another, or they both hate and fear one another, or is it that nearly every nation in the world feels a grievance about nearly every other nation. I am not quite sure which is what or what is which. But, no doubt, you understand it all. And you also understand that these enlightened people have what I see described as "absolute weapons," and they nurse them and develop them in this "Year of our Lord," 1949. As we approach the Festive Season, no doubt church choirs and the like are rehearsing their happy refrains—"Peace on Earth, Goodwill to all men"—or is it "towards men?" I never could remember.

Ah well, it's good to keep a warm spot in one's heart. To see the vision of peace on earth and all men to be of goodwill. It's been the dream and aim and prayer of Christian men and

women through the long ages. Many have tried to live it out in their own

"I am weary of your quarrels,  
Weary of your wars and blood-  
shed,  
Weary of your prayers for  
vengeance,  
Of your wranglings and dissen-  
sions.  
All your strength is in your union,  
All your danger is in discord,  
Therefore be at peace hence-  
forward,  
And as brothers live together."  
From *Hiawatha*.

lives, in their own homes, in family and business relationships. Many have tried to speak about it and preach it and win others to see what they had seen and found in the Babe of Bethlehem—a new life of honesty and integ-

rity, a life of purpose and service and self-forgetfulness, a life changed, re-focused. But the cause of Jesus Christ has been losing ground in Europe for the last 35 years. I think of Germany and Austria and Russia. And here in England many a good church congregation freeze at the thought of making the Faith a good export when it means finding men and money to forward the cause overseas. The irony of the situation—never has the world needed the full Faith as to-day; never has the Church been so smashed by ruthless wars, while so many are content to be nominal members, unwilling or unable to evangelise themselves and unwilling to finance and help those who can.

If I may wander from the point a little. I remember when I was a boy preachers used to talk of the folly of man and the judgment of God: "As in the days of Noah, so shall it be in the days of the Son of Man." That used to worry me lest something

and will be here on Tuesday. You'll think it an odd thing for me to say, but I am hoping fervently that the poor old woman dies before he comes."

"Why?" we asked.

"Because," went on the vicar, "she thinks he is a boy of nineteen, and when a middle-aged man arrives with grey hair and a dried-up face she will not understand. Nothing will make her believe that it is her son . . . because she is back in 1919. If she dies before he comes she will die happily, looking forward to meeting him, and I think Mrs. Satterthwaite has earned a happy ending."

When the vicar had gone my wife put on her hat and we set out to visit Mrs. Satterthwaite. Though she had worked for us for nearly twenty years we had never been to her home before, and we were rather shocked to find that it was in a dirty, shabby street, evidently marked down for demolition, for no attempt had been made to repair the many bombed and burnt-out houses. Mrs. Satterthwaite's house was notable for a snow-white step and a highly-polished brass knocker. Evidently the middle-aged daughter who opened the door to us inherited her mother's passion for cleanliness.

"Mother is a little better to-day," she said, "and it cannot do her any harm to see you, and she'll be glad of the grapes. Of all the people she's worked for over the years you're the only ones that have bothered to come."

It seemed very queer to see Mrs. Satterthwaite in bed, and without a broom or duster in her hands. Her head was propped up against a very white pillow, and her face looked yellow and terribly wrinkled, but her eyes were bright and serene. She thanked us for the grapes, though she seemed not to know who we were, and

then she started talking about her son, who was coming home to see her. She proudly showed us the photograph of him in a silver frame that stood on the little bedside table. He was a handsome young fellow with a wide, cheerful smile, and I winced as I wondered what thirty years would have done to his youth and his brightness. I could not help agreeing with the vicar that it would be well if she should die before he arrived.

"It seems a pity to bring him back when he has only been gone six months," said Mrs. Satterthwaite, "but I know he'd like to be with me at the end. We were always very fond of one another . . ."

We talked for some time in the inane way that one always talks to sick people, and then we left her, knowing that we would never see her again on earth. As we passed out into the winter sunlight I prayed hard that she would die before her son came home. I thought of her long honourable life of decent labour, of jobs always well done, and wanted her to have a happy ending.

We turned the corner and a young man cannoned into us. Somehow his face seemed familiar. It was the boy in the picture! That same tall young figure and the jolly face with the wide smile and the mop of brown, curly hair. He looked about nineteen or twenty.

He apologised for the collision and then hurried on, and we watched him knock at Mrs. Satterthwaite's door, and then pass inside. We learned later that the old lady died in his arms ten minutes after he entered her room. The daughter had warned him not to try to explain that he was her grandson and not her son, and that he had come in place of his father because the older man was taken ill at the last moment.

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**Christmas Services**

In all parts of the country it is clear that the Midnight Communion grows in popularity. And though some clergy and Bishops are not in favour of it yet it is obviously meeting a need. Certainly, parents with young children find it more convenient than early Christmas morning, when to get away quietly to church is extremely difficult. To me, as a parish priest, and as one who formerly was very much against it, I have found this Midnight Communion quite moving. After the rush of preparation throughout Christmas Eve, to come quietly, even if

John Calcott Horsley, R.A., one of the many Victorian painters and illustrators, designed the first Christmas card. It was commissioned by Sir Henry Cole, who was a personal friend of the Prince Consort. It was about the size of an ordinary postcard and consisted of three scenes framed by a kind of trellis-work. The side pictures showed the feeding and clothing of the poor, the centre the family Christmas dinner, the two traditional accompaniments of Christmas, good works and good fare. Three years later Sir Henry Cole had a thousand copies of this card reproduced by lithography and



**At This Holy Season**



tired, to a reverent service, with the singing of the Christmas hymns, is to my mind so reminiscent of that night in the Inn. The turmoil that must have been there; and then the quietness after the birth of the Holy Babe; the turning of thoughts to God; the Angel songs. Perhaps this year you will go to a Midnight Communion and see whether its wonder grips you.

**The Virgin Birth**

Apropos of the recent controversies about the Virgin birth, is the following from the pen of Miss Rebecca West:—

"Ecclesiastics who talk about the Virgin birth are as absurd as persons would be who, having been visited by the wisest man in the world, stopped repeating his wisdom to an audience longing to hear it, and wrangled whether he had travelled to their house by a bus or a tramcar."

Well, what do you think?

**Christmas Cards**

These have appeared in the shops once again. The custom of sending Christmas cards is about a century old. The greeting "A Merry Christmas and a Happy New Year" first appeared in 1843 when

coloured by hand. No more cards were published until 1862, after which they became rapidly more and more popular. This was because they had become inexpensive owing to mass production. The sending of cards received further encouragement in 1870 when the halfpenny card post was introduced.

**Pagan Christmas Cards**

Christian Christmas cards have nearly disappeared altogether. A glance through an expensive catalogue revealed not a single one with any reference to Bethlehem. They were all the usuals; snow-bound villages, Olde Englishe Innes and the rest, but, while there were plenty of sentimental verses and good wishes, there was no hint whatever of the religious significance of the Feast.

Churchpeople should take a firm line about this. Insist on sending a Christian card this year. It is a form of silent witness that should not be allowed to lapse. Most people are shy of seeming to preach to their non-churchgoing friends, but a *real* Christmas card would be a tactful reminder that no one could resent. If you have any difficulty in obtaining them locally, any of the Church publishers will supply them in all qualities. And any clergyman will be able to put you in touch.

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behold His glory Whose birthday you shall celebrate with  
joy.*

Yours sincerely,

FREDERICK ADAMSON.

### Christmas Services.

I would draw your attention to the Christmastide Services enumerated in the "Calendar". You will notice there are two celebrations of the Holy Communion on Christmas Day. On Christmas Night (being a Sunday) there will be Evensong, this will be said, simply, without hymns, for I think on such a night the Choir and Organist may very well be given a holiday! I shall be in Church to say Evensong at 6-30 p.m. and I shall welcome the presence of any of you at that Service.

The Service of the Nine Lessons with Carols will be held on the Sunday before Christmas, December 18th, at 6-30 p.m., and we look for a really full Church on this occasion.

May I remind you that Christmas is one of the festivals when every Christian is *expected* to be present at the altar?

### Christmas Tree.

It is hoped that once again during the Christmas period a decorated and illuminated Christmas Tree will stand in our Church. You will recall that in the past two years the Christmas Tree has been instrumental in raising over £70 for the Blind Babies' Fund. As was the case last year, cards will be hung from the Tree bearing the names of those whose generous gifts will help to make Christmas a happier time for those children who lack the blessed gift of sight those for whom there was not and never can be, an end to the "black-out". So please, of your charity, remember these children in your prayers and be as generous as you possibly can, and hand your gifts to the Vicar.

### Sunday School

The Christmas Party this year will be held on Saturday, December 17th, in the school. The Teachers would be grateful if parents would help us as in years past, with those little "extras", such as jellies and blancmanges—so dear to the heart of every child and things which make all the difference!

### Remembrance Sunday.

We were glad to have with us on Remembrance Sunday, the Companions of the Fellowship of the Services, both in Church, and at the War Memorial. We hope to make this Service an annual event and we look forward to a long and happy association between the Companions and the Parish Church.

### Personal.

On All Souls Day, November 2nd, Mrs. Alice Tym was laid to rest, after a long and trying illness. With her passing there is removed from our midst another "old" member of our congregation. To her family in their bereavement we extend our deepest sympathy.

### Official Meetings.

December 2nd—Friday, R.D. Conference, St. John's Hall, 7.30 p.m.

December 20th—Tuesday, Meeting of the Parochial Church Council in School at 8 p.m.

### Dore and Totley Orchestra

The above organisation is desirous of recruiting new members especially in wood wind department. Practices are held every Tuesday at 7.45 p.m. at St. John's Hall, Abbeydale. Those intending to join should contact Madame Scaife, 52, The Grove, Totley.

### ALTAR FLOWERS

Dec. 4—Mrs. Margerison.  
Dec. 11—Mrs. Adamson.  
Dec. 18—Mrs. Williams.  
Dec. 25—Ladies' Working Party.  
Jan. 1—Mrs. Moon.

### BURIALS.

Nov. 2—Alice Tym.

### CHURCH COLLECTIONS.

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