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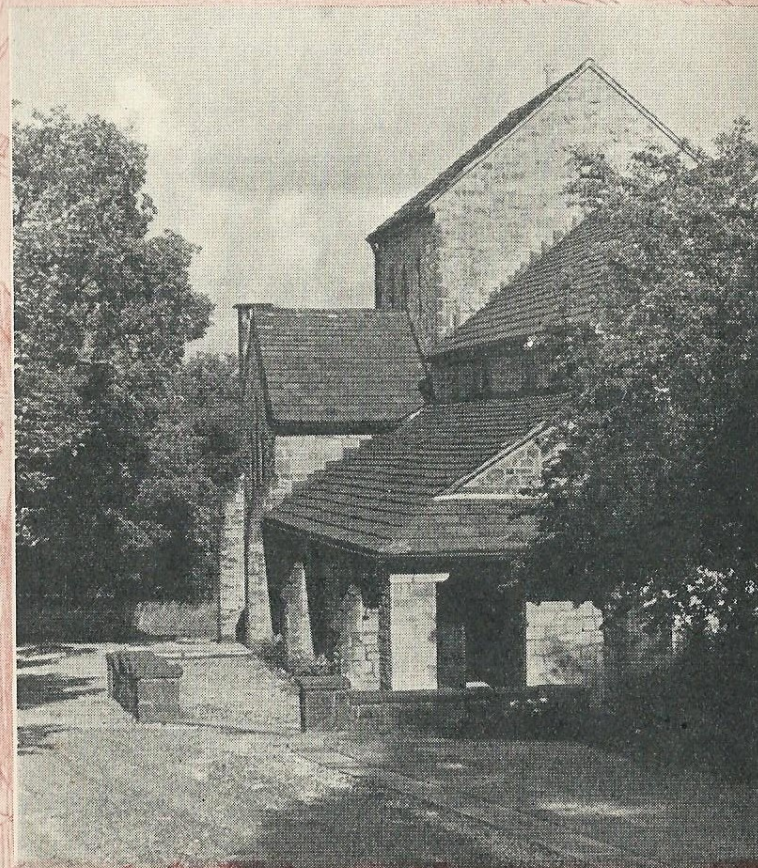
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Church News

The Journal of

ALL SAINTS' PARISH CHURCH
TOTLEY



All Saints', Totley

No 20.

JANUARY, 1950.

MONTHLY

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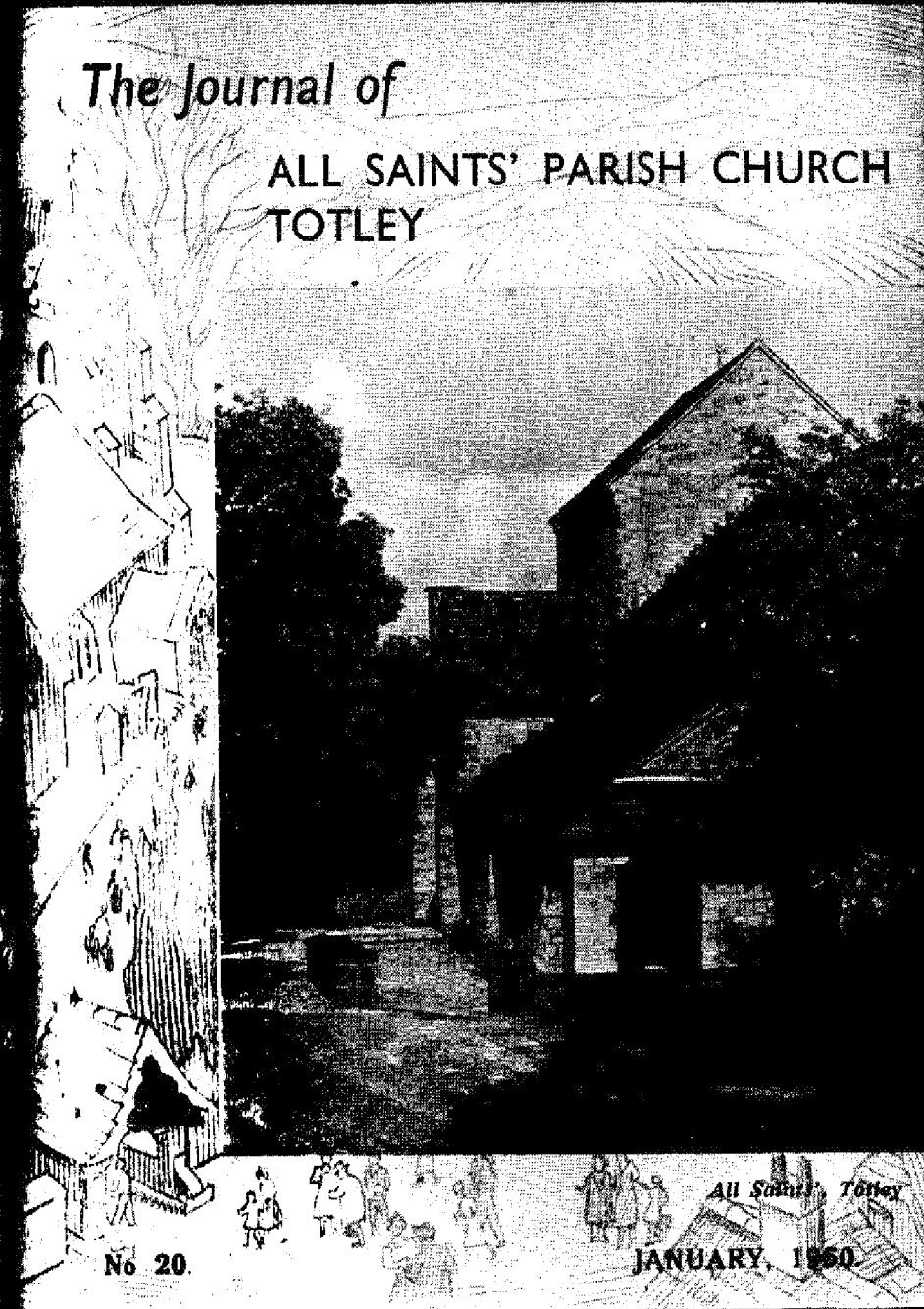
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No 20.

JANUARY, 1960

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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 JANUARY.

Jan. 1—Circumcision of our Lord. "New Year's Day".
8 a.m., H.C.; 11 a.m. Sung Eucharist;
2.30 p.m. Children's Service; 6.30 p.m. Evensong.
Jan. 6—Friday, Epiphany of our Lord. H.C. 10 a.m.
Jan. 8—Epiphany I.
Jan. 15—Epiphany II.
Jan. 22—Epiphany III.
Jan. 25—Wednesday, Conversion of St. Paul. H.C. 10 a.m.
Jan. 29—Epiphany IV.

TOTLEY VICARAGE,
December, 1949.

My dear Friends,

Christianity is a living and therefore changing thing. We speak, quite rightly, of "the faith once delivered", and there is a sense in which it may be said that the Christian religion never changes. Truth remains. But it must be related to changing conditions; it requires re-interpreting.

in every age. Especially in a time of upheaval the Christian religion must take new forms and learn a new language. The Christian should be like a man who "brings out of his treasure things new and old". History never *quite* repeats itself. Each generation has its own problem. Like the Israelites, we "have not passed this way heretofore". But the past is useful. It provides us with knowledge and experience which, rightly used, will enable us to interpret the present. To attempt to ignore the past is folly. We are like the traveller asking the way to Ballybrophy who received the answer—"Sure, an' if its Ballybrophy you want this is not the place to start from"! It might be easier to plan a new world if we could ignore the past. But soon we will be at the beginning of a new year, and we cannot go back. We must go forward from where we are. If only we could turn back the years how differently we would have acted. What mistakes we would have avoided. Of all sad words of tongue or pen, the saddest are these, "It might have been". But if the past cannot be changed it can be redeemed. Let us thank God for that and ask forgiveness for our sins and failures and resolve to go forward with Him as our guide.

Faith and hope are Christian virtues. What do we believe and what can we hope for. It is only those who have definite beliefs and who know what is their hope for the world and for themselves who are likely to make much contribution to the setting up of a new and better world. Two world wars in twenty-five years are some excuse for thinking that whatever comes out of the past is suspect, if not a proved failure. But we shall never set things right by making an abrupt break with the past. It would be foolish to try to create an entirely new society or new religion. We might as well try to make an oak tree. Ours is a country with long traditions round which the life of the nation is entwined, and the English Church is a great institution to which the country owes more than it realises. Some people would scrap all the old values and traditions. They are loud in their condemnation of the past. Christopher Dawson says of such people: "They have lost faith in the ship's officers and so they are willing to entrust the navigation to people who believe in wrecks as a principle or make a business of piracy".

It is easy to criticize or condemn. But merely destructive criticism leads nowhere. What the world needs is constructive thought and work. Yes, *work*, and the same stirring resolve that has triumphed over seemingly insuperable obstacles and that won us the war. If only professing

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HE MAKES ALL THINGS NEW

by S. M. SHOEMAKER, Rector of Calvary Church, New York.

A New-Year's-Day broadcast.

WE all want to make 1950 a better year than 1949, for ourselves and for the world. We can best do that, I think, if we will turn to Christ, remembering one of His promises, "Behold, I make all things new." That is, He takes the old familiar things—the things we already know and do, the things that become customary and threadbare unless some new reality comes into them—and makes them new. He brings fresh reality and spirit into them.

The first thing He makes new is *our own hearts*. Some of us who have lived with ourselves for four or five decades grow discouraged with our compromise and drabness and mediocrity, and we accept ourselves as we are. If we bring those same old personalities to Him, He tones them up, gives us a whole new zest in living, a new reason for it. The daily job takes on romance when we see in it a chance to serve Him and witness for Him.

The little cross we carry is different when we remember His big Cross. The dullness of self-centred living gives way to the romance of Christ-centred living. When you pray, something comes over from Him to you that is like a drink of cold water on a hot day, and it revives your spirits.

The second thing He makes new is *our relationships*. Most of us accept other human beings as they are, and sometimes try to use them for our own ends. But when Christ comes into those relationships, He fills us with creative love. We learn how to forgive those we thought we could never

forgive, and reach out in unselfish service to everyone we meet.

People Look Different

The familiar faces at home are different when, for instance, we start having family prayers, and the household takes on a manifestly increased cheerfulness and good temper. The people down at the office look different when we see that the business is not just a livelihood to us, but a chance to reach those whom we meet day by day with Christian faith. Homes and businesses are different when we let Christ in to "make all things new."

The third thing He makes new is *our outlook on life and the world*. How often do we Christians add to the confused and negative talk we hear about us, instead of having a constructive word to say! Materialistic philosophies train their people to turn conversations in their direction; why do not we Christians do it? Christ is at work in the lives of individuals, let us tell of some whom we know; and in situations, let us describe them to others. Most of mankind is discouraged. Bring your discouragement to Christ, and let Him turn it into faith. He makes all things new.

A fourth thing He makes new is *human character*. Two things have happened in recent years to our American character. We have begun to think you can get something for nothing in this world, and we have forgotten how to give without asking any return. The amount of money in this country that changes hands for what is called "good-will," but which is actually nothing but common bribery, is shocking. America can lose

COMMENTARY: Paul Gliddon

ALMOST everywhere in this country it is no longer customary for the majority of the people to go to church with any regularity. But those who do not go must share with those who do a real anxiety in the face of the situation which has been steadily developing. To put it quite bluntly, what are the chances of war being avoided for another twenty-five years? The answer surely is—that, as things are going, there is practically none. What are the chances of such weapons as the atomic bomb and other weapons even more ghastly not being used in that war, if and when it comes? Again, unless all the reports coming through are wildly distorted, the answer seems to be, practically none. To some of us it seems clear that the only sort of hope for the world lies in bringing about a change in the "unruly wills and affections of sinful men," and the only way to do that is a return to the religion of Jesus Christ and to a following of His example far more loyal than anything we have even thought of attempting. That is the answer of the Church people, or, at least, of many of them. But what is the answer of those who don't go to church? If they don't approve of our solution to the problem—frightfully difficult as that solution is—what do they believe? They cannot be content to shake their heads and watch the sands run out; nor can they, as thinking men and women, refuse to face the facts; nor yet, as decent men and women, simply say, "Since to-morrow we die, let us eat and drink and be merry." A thousand pities that Church people and some who never go to church don't get together right away now and square up to the situation together.

THERE are times when one wonders whether the old-fashioned folk of three generations ago who saw in science the enemy of the Christian Faith were so very mistaken. Popes and dictators may make fairly sweeping claims for themselves but, in practice, they are much less thorough-going than the back-room boys. A Pope may sign a concordat and allow to others their special spheres of influence, but there appears to be no matter whatever upon which some scientist is not quite willing to make his own final pronouncement. Science seems ready to decide when we are to be born, or if we are to be born at all and to provide us with an approved parentage. Those

about to marry are no longer really expected to consult their parents but their physician, and science will indicate when we have outstayed our welcome in this world and to arrange for our despatch. If we want to blow our neighbours to pieces it will provide the means; if we wish to heal their wounds, it is every bit as ready to help. In ancient days men wondered how they could flee from the presence of a God who could follow them both to sheol and the outermost part of heaven; modern science is no less ubiquitous and, if it hesitates about the journey heavenwards, it is only because it has dismissed heaven as an illusion of the ill-informed. "Thou shalt have none other gods but me," is a commandment which some of the prophets of scientific knowledge would hardly hesitate to pronounce, almost unaware that what seemed to them self-evident, would seem to others the final blasphemy.

AN enquiry which might usefully be instituted would be one into the reason why ordinarily sane people do seem to behave so very oddly the moment they get inside a church. In a private house they would never dream of sitting as far away as possible from their host, but, in church, they are careful to see that the greatest manageable distance separates them from the officiating minister and that he is thereby compelled to speak more loudly than necessary, while they are able to complain that they could not hear all he said. At home they will open the windows if they think the room is stuffy; they will close them if they feel a draught; in church they will sit in complaining misery and make no move to remedy their discomfort. At home they will shut the door after them and put back things they have taken down; in church they will leave the doors standing wide open while the hardly gained temperature of the building rapidly falls, while they will remove kneelers or take hymn books without ever thinking of putting them back again. At home they are not covered with confusion if somebody stands while they are sitting; in church they will feel hot and miserable if so awful a calamity should overtake them. That the Father's House is the House belonging to Someone who is a Father as well as Heavenly is the last thing one might gather from the behaviour of so many worshippers.

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WHERE CAN THE PARSON GO ON RETIREMENT?

THE housing problem of most elderly clergymen is an acute one. Many incumbents have to put off their retirement long after the day when they ought to give way to younger and more vigorous men because they have no other place in which to live. Inflated rents and high purchase prices, even when accommodation can be found, are beyond the means of most clergymen, who have to live on a very small income when in retirement. Few of the clergy nowadays have private means.

For many of the widows or other aged dependants of clergymen the situation is even worse. While the Pensions Board, the Diocesan Committees and the charitable societies endeavour between them to make up a widow's income to £150 a year if, as is so often the case, it is very much below this sum, there is little hope of an infirm aged widow of a clergyman obtaining suitable accommodation which she can afford out of her slender means as so augmented.

One of the early acts of the National Corporation for the Care of Old People was to grant a sum of £7,500 in support of the appeal which was launched by the Church of England Pensions Board in 1948 for homes for retired clergymen and their aged dependants. The grant was intended as an incentive to other people to support the appeal, and a "Week's Good Cause," broadcast by Canon W. H. Elliott on the B.B.C. in August, 1948, produced over £25,000, a post-war record!

Soon after the initial appeal, a clergyman's widow called at the office of the Pensions Board and offered a very substantial donation to enable the Pensions Board to purchase an hotel in Worthing, Sussex, which was then bought and opened in December, 1948, as the first of the Board's new homes. In it 22, out of a large number of applicants, have found peace and happiness. Two further Homes have been opened—one in Hindhead, Surrey, and a smaller one in Ash-



ANOTHER YEAR

of endeavour for needy children faces Dr. Barnardo's Homes. By your prayers and your gifts you can help to ensure that this Christian work of welfare will continue to be of service to the Nation's needy little ones. Please resolve to lend a hand as often as you can.

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Christians and Church members would serve their Lord and His Church as faithfully and energetically as they serve their earthly King and country in time of war, what a different and happier world this would become. There are too many excuses for not heeding the claims of Jesus in everyday life on the grounds that we are too busy or that Christianity is not "practical politics". Christianity never was "practical politics", as the world has come to understand them. But that is why Christianity is the hope of the world. Practical politics often land us in a mess!

As we move forward into a new year let us do so as workers together with (and not against) our fellow Christians. And above all, as workers together with God.

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

Yours sincerely,

FREDERICK ADAMSON.

Day School Nativity Play.

On Wednesday evening, December 14th, the scholars of the Church Day School entertained a large audience of parents and friends by their presentation of a scene from Charles Dickens and a Nativity Play of their own devising and production aptly named "And it came to pass". Aptly named, because, as the Headmaster explained—it came to pass entirely as a result of the initiative of the Senior scholars themselves—aided and abetted a little, we suspect, by the members of the staff! We should like to congratulate all concerned on a very satisfactory performance—singers, players, stage-hands and noises off! A special word of congratulation to a very forthright and sinister "Herod" and to the "Wise Man" who was the owner of the most extraordinary ginger whiskers we have ever beheld! Whiskers of such proportions and hue as were the envy of every beholder, such as would have done great credit to Frederick Barbarossa himself!

Seriously though, the staff and scholars are to be congratulated on giving us a good performance in circumstances of great difficulty. Productions of this kind, hampered by lack of space and facilities, only serve to emphasize our need of a school-hall incorporated in the school building and housing a permanent stage. So we must work for and look forward to the day when we shall be permitted to modernize and extend our school on the lines laid down in the Educa-

tion Act, 1944. And remembering the crowded scene in "The Cratchit's Kitchen"—may that day not be long delayed!

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, February 7th, 1950, 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 and open for discussion. May we remind you, if you have not already done so, to sign the Electoral Roll? Mr. Williams will be pleased to assist you in this matter.

Freewill Offering Scheme.

The F.W.O. envelopes are now being distributed for 1950. May we thank all present members of the scheme for their generous help in the past and may we commend the scheme to those not already subscribing in this way towards the finances of their Parish Church? The Vicar or the Churchwardens will be pleased to offer any explanations of the working of the scheme, and where required, to provide a book of envelopes for 1950!

For your 1950 Diary.

Jan. 20—Friday, 7.30 p.m., Whist Drive in the School.

Feb. 17—Friday, 7.30—11 p.m., Dance in School.

Please make a note of these—tickets will be on sale in due course and we will be pleased to see you.

Church Crockery.

At a recent meeting of the Parochial Church Council it was regretfully decided that in view of the diminishing stocks of crockery in their possession, it was no longer possible to lend crockery to any organisation for any purpose other than those having direct connection with the work of the Church itself. Hitherto it has been possible to loan crockery etc., for weddings, whist drives and so on, but now, alas! the P.C.C. regrets its inability to continue this service. Sorry!

ALTAR FLOWERS

Jan. 1—Mrs. Moon.
Jan. 8—Mrs. George.
Jan. 15—Mrs. Bird.
Jan. 22—Mrs. Rowlinson.
Jan. 29—Miss Unwin.
Feb. 5—Mrs. Atkinson.

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Organist and Choirmaster: MR. A. E. LINFOOT,
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GREEN, HALLETT, HAYWOOD, KIRKMAN, LEE, LEVESLEY, 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)
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 FEBRUARY.

Feb. 2—Thursday. Purification of B.V.M.: 10 a.m. H.C.
Feb. 5—Septuagesima Sunday.
Feb. 12—Sexagesima Sunday.
Feb. 19—Quinquagesima Sunday.
Feb. 22—ASH WEDNESDAY.
7 a.m. H.C.: 9-15 a.m. Day School Service;
7-30 p.m. Lenten Service.
Feb. 23—Thursday, 10 a.m. H.C.
Feb. 26—Lent I.

TOTLEY VICARAGE,
January, 1950.

My dear Friends,

With the announcement that the date of the General Election is to be February 23rd—speculation has come to an end. It was high time that this announcement should be made, the country was rather like a run-down clock, gradually coming to a standstill. We shall be asked to elect a new government and it is to be hoped that the election will take place without rancour and bitterness. He would be

a foolish man who would dismiss the importance of this General Election as a matter of small account—the result of it may well determine the path of this country for a generation to come. And yet, the christian will remember that, important as modern politics are, there is yet something of more ultimate importance—the dependance of the whole human family upon Almighty God.

There is a danger that in the prevailing excitement the Lenten Season which begins with Ash Wednesday, on February 22nd, may be forgotten and crowded out. The names of the Sundays in what is sometimes called the "Longer Lent" (Septuagesima, Sexagesima, Quinquagesima) remind us that we should now be looking forward to Easter. But first, we must make special preparation for it. We should probably never observe a season of spiritual discipline if the calendar and the church's rules did not force it upon our notice.

The observance of Lent has been universal in Christendom from ancient times. There is mention of it by Irenaeus as early as the year A.D. 180. Lent is a time for self-examination and penitence, for prayer and fasting. Fasting does not mean merely abstinence from food. In these days of rationing this is done for us! Self-denial may take many forms besides abstinence from meat. It may mean something less spent on ourselves or on pleasure, and what is saved may be given to some good cause—unlike the lady who used the fruits of her Lenten abstinence in order to purchase a new hat for Easter! Lent should mean more prayer, more worship. Let it be an extra communion, an extra Sunday service—in any case something that requires an effort. Although Lent is specially the time for the strengthening of the individual religious life, it should lead to a greater desire to win those who are outside our churches. The ideal Lent is that in which clergy and people get together and uplift each other spiritually. We all need some measure of encouragement, and regular attendance at the services during Lent will not only encourage other worshippers, but the clergy themselves.

Lent is no outworn tradition, nor is it a mere ecclesiastical invention. It satisfies the age-long desire of every earnest christian periodically to take stock of his religious life. St. Augustine well expressed the unspoken longing of every normal man and woman when he said: "Thou hast created us for Thyself, and our heart cannot be quieted till it may find repose in Thee".

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From the personal Diary of Edward Wilson, quoted in "The Faith of Edward Wilson of the Antarctic"—and reproduced by courtesy of the publishers, John Murray.

BEFORE beginning His ministry Christ spent forty days and nights in solitude, praying and fasting.

And although at the end of this He definitely withstood the three temptations, yet He required prayer and watching and fasting, over and over again, and continually throughout His ministry.

Can we expect to have by the light of nature what Christ took so much pains to possess? Can we hope to have the same power over temptation, or anything like the spiritual power that Christ had unless we pray continually and watch and fast as He did? . . .

Oh Jesu Christ, we call You our Example. Yet while You prepared Yourself for Your ministry by such fasting and exposure as must have brought You near the doors of death, how do we treat ourselves? All through life with the utmost care; if we sicken, we at once lie up; if we have pain, we make straight to relieve it; if we hunger at all, it is to eat the more as soon as possible; if we thirst, it is against our will; if our body were the eternal part of our nature we could not do more for it than we do.

Oh that in my heart I could change the treatment of my body and my soul.

Do I wash my soul and dress it and make it ready for the day when I get up as I do my body?

Do I look well to see that my soul is clean and fresh and bright to meet others when I go out in the morning?

Do I give my soul a good sound breakfast the very first thing, before I will put my hand to work of any kind?

Do I give my soul then some quiet and happy thought to dwell upon, at every interval in my morning's occupation, as I soothe my body with a pipe?

Do I at midday, without fail, attend to the hunger of my soul for heavenly food, and give it a good hour of meditation upon God?

Do I refresh it again at five o'clock lest it get weary before the time comes for a good two hours of prayer and meditation in the evening?

Do I give it a good solid dinner every evening and some quiet and happy thoughts again before I go to bed?

Or do I give my vile, mortal, dying body all this care and let my soul starve on a few short prayers when I get up and go to bed?

Yet my soul, however little care I give it, will pass on alive into Eternity, though it may be a thin, feeble, impoverished, starved remnant of what God gave me to start with.

While my body, let me strengthen it, and care for it and fatten it as I may, will die with all the comforts and enjoyments it has collected . . .

We cannot serve God and the flesh. We must cling to one or the other. We must despise one or the other.

Had Christ taken more care He might have lived on and taught for twenty years instead of two. Did Christ do foolishly?

Adult and juvenile reformatory work was another extension. But wider still were his interests, and right at the heart of Bethel is the headquarters of the Bethel Missionary Society, by which work has been started in Tanganyika modelled on Bethel-bei-Bielefeld. Attached to this missionary effort is a theological training school whose object was to prepare men for mission work at home and abroad.

By all this multiplicity of Christian action for those in need, Pastor Bodelschwingh created a strong point at the very heart of the Church's life. It was no accident that the centenary of the "Innere Mission" was celebrated at Bethel. It was my great privilege to be in Bethel on this occasion, when men and women gathered from all over Germany to thank God for the founding a hundred years ago of the organization which seeks to maintain an aggressive Christian witness in the heart of Germany itself. This "Innere Mission" has a threefold programme. It aims to support some 7,000 institutions scattered over Germany with a staff of some 75,000 men and women, the majority of them deacons and deaconesses. This ministry of "dia-koine" covers such work as hospitals, mental homes, homes for the disabled, the blind and incurable, orphanages, and supremely such places as Bethel. It also has a practical programme of evangelism with a special objective to try to reach particular professions and groups of people estranged from the Church, by informal methods of approach. In addition it aims to influence public and State opinion through the Press, literature, wireless and films.

One of the great bastions of this programme of aggressive evangelism is Bethel.

"City of God"

One incident from recent history may serve to show the power of Christian witness emanating from Bethel and explain the place it holds in the respect of the Church and people of Germany, to which I heard the Roman Catholic Archbishop of Paderborn pay eloquent testimony during the centenary celebrations.

During the war the order came to liquidate all the useless mouths at Bethel. To enforce this order Hitler's own doctor came to Bethel and interviewed Pastor Bodelschwingh, the son of the founder. The doctor told the Pastor that Germany could not afford to feed these useless mouths and that they must be "put away." The pastor replied that he would not allow it. "But," said the doctor, "I have the power, and if I say you must, you must." The Pastor categorically refused. The doctor tried argument. "Who are these people," he asked, "that you should make this difficulty?" "They have come here," said Pastor Bodelschwingh, "from all over Germany committed to my care by parents and friends. Do you imagine I would allow anyone to harm them?" "But," said the doctor, "you can easily write and tell their relations that they have died of an infectious disease." Pastor von Bodelschwingh quietly replied, "Doctor, you seem unaware of the fact that in this place we always speak the truth." The doctor went away baffled. Not one single patient was liquidated. Amongst these patients were men and women of Jewish race. None of these was surrendered to the authorities.

That is just one small illustration of what can happen when a "city of suffering" is also a "city of God." Bethel is one of the strong points in the Christian frontier in Germany to-day.

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Food for Thought

Missionaries are reaching about 1½ million people a year, but the heathen population is increasing at the rate of 25 million a year.—*M.A.F. Bulletin.*

On a conservative calculation, Bishop Stephen Neill, in his book "The Cross Over Asia," estimates the number of missionaries required to meet the opportunity in the East at 50,000. Bishop Neill reluctantly recognises the improbability of an annual intake of five thousand missionary recruits for the next ten years. But is the idea so fantastic after all? One of the worst sins of the Church is the parochialism of its thought and the niggling character of its subsequent planning.

If the Communists can think in these large terms, why not Christendom?

The Church Union Movement in the North of India

With the consummation of Church Union in the South, the Union movement in the North received a great impetus. The Round Table Conference in which the negotiating bodies are the Church of India, Burma and Ceylon, the Methodist Church (British and Australian Conference), the Methodist Church in Southern Asia, and the United Church of Northern India, has had a series of meetings since 1929. A Proposed Basis of Negotiation has been unanimously approved by the representatives of the negotiating Churches (with the exception of certain points which will be further considered). A Suggested Constitution has also been prepared. The documents declare: "The United Church will seek full communion and fellowship with the Church of South India, and will work for the consummation of the fuller union of a united Church for all India and Pakistan, in which the several parts of all the Churches will come together again."

—E.P.S., Geneva.

Student Ban

Capetown. — The National Union of South African Students has protested to Dr. T. E. Donges, Minister of the

Interior, against withholding of a passport from Miss Latitia Tsotsi, an African teacher from Bloemfontein, awarded a scholarship by India.—Reuter.

Natal Student Sponsored by Queen Mary

It will be remembered that in connection with the William Temple Memorial Appeal, Her Majesty Queen Mary expressed a desire to sponsor a student at William Temple College for a two-year course. Miss S. Maspero, a graduate in Social Science of Natal University, has been selected and taken up her residence at the College.



Miss S. Maspero

She is now undertaking a two years' course at the William Temple College which was opened in 1947. The College is a memorial to Archbishop William Temple. It offers courses in theology and sociology to women graduates. The college is situated in the old Rectory of Hawarden, near Chester.

Apart from her official duties, Miss Maspero was a prominent member of the Durban Anglican Youth Council and a member of the congregation of St. Paul's, Durban.

Film on St. Francis

Rome. — Ingrid Bergman will advise Roberto Rossellini, who starts work soon on a film of the life of St. Francis of Assisi.—A.P.

He who will live for others shall have great troubles, but they shall seem to him small. He who lives for himself shall have small troubles, but they shall seem to him great.—*Dr. Inge.*



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May I suggest that the following may be of use to you
in your daily prayers?

*Grant we beseech Thee, Almighty God, that by the
observance of this Lent we may advance in the knowledge of
the mystery of Christ, and show forth His mind in conduct
worthy of our calling, through Jesus Christ our Lord.*

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 February? The
Mid-week Services will be held on Wednesday evenings at
7.30 p.m., when a course of addresses will be given by myself.
There will be a Celebration of the Holy Communion at
10 a.m. on every Thursday morning during Lent. At
Evensong on Sunday, March 5th, the preacher will be the
Rev. A. V. Sellé, Vicar of St. Oswald's, Millhouses. The
names of further visiting preachers will be announced next
month. 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?

Confirmation.

The Confirmation will be held in St. John's Church,
Abbeydale, at 3 p.m. on Sunday, April 23rd. Names of
prospective candidates should be given to the Vicar as soon
as possible. Classes will commence on Monday, March
6th, at 6.30 p.m.

Christmas Tree.

The amount raised this year for the Blind Babies' Fund
was £27/10/0—a word of thanks now to those whom the
Vicar was unable to thank personally, and who contributed
towards this excellent total.

F.W.O. Scheme.

There are still a few members of the Freewill Offering
Scheme who have not yet received their envelopes for this
year—please look on the font at the back of the Church—
your envelopes may be there. We regret that we have no
record of the name of number 111—Would number 111 please
contact the Vicar?

Personal.

We wish to express our sympathy with the relatives of
Helen Fernie Andrew and John Wynn Sarjant, both of whom

met their deaths tragically at Christmas-time as a result of road accidents. It is only on occasions like these that we fully realise the terrible toll of life exacted on the roads of this country day by day. We ask you, of your charity, to remember the above in your prayers, at the same time, commending those who loved them to the care of God from whom alone comes that comfort which helps in time of dire sorrow and distress.

Official Meetings etc.

Feb. 7th—7-30 p.m. Vestry Meeting followed by Annual General Meeting.

Feb. 17th—7-30 p.m. to 11 p.m. Dance in School to the music of the Brooklyn Band. Tickets (inc. refreshments 2/6).

Feb. 28th—8 p.m. Meeting of P.C.C.

Jumble Sale.

A Jumble Sale will be held by the members of the Ladies' Working Party on February 25th, at 3 p.m. in the School. Admission 3d. Gifts of clothing etc. may be handed to any member of the L.W.P.

BAPTISMS.

Dec. 26—Colin Patric Metcalfe Brown.

Jan. 1—Clive Anthony Hassall.

Jan. 1—Roger Ellis Wass.

Jan. 15—Janice Brittain.

MARRIAGES.

Dec. 26 William Godbehere and Doreen Pitt.

BURIALS.

Dec. 22—Helen Fernie Andrew.

Dec. 31—John Wynn Sarjant.

ALTAR FLOWERS

Feb. 5—Mrs. Atkinson.

Feb. 12—Mrs. Jones and Miss Stewart.

Feb. 19—Mrs. Morgan.

Feb. 26—No Flowers during Lent.

CHURCH COLLECTIONS.

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Nov. 27—	3 0	1 14 10
Dec. 4—	2 3	1 11 11
Dec. 11—	4 9	2 4 4
Dec. 18—	5 0	2 17 4
Dec. 25—	—	5 0 3
Jan. 1—	7 6	2 16 3
Jan. 8—	0 9	2 3 0

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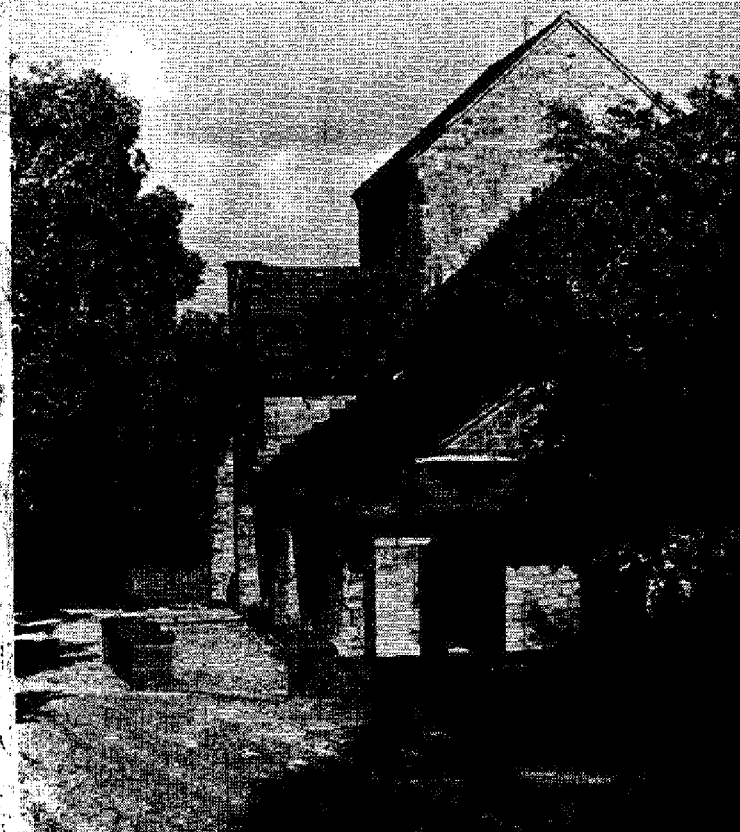
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ALL SAINTS' PARISH CHURCH
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No 23

All Saints, Totley

APRIL 1950

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CALENDAR FOR APRIL.

April 2—Palm Sunday.
11 a.m. Sung Eucharist,—Blessing and Distribution
of Palms.
April 5—Wednesday in Holy Week. 7.30 p.m., Lenten
Service.
April 6—Maundy Thursday. 10 a.m. Holy Communion.
April 7—Good Friday. 11 a.m., Litany & Ante-Communion.
7.30 p.m., "The Crucifixion" (Stainer).
April 9—Easter Day. 7 a.m. and 8 a.m., Holy Communion.
11 a.m., Sung Eucharist.
2.30 p.m., Children's Service.
6.30 p.m., Evensong.
April 16—Easter I.
April 23—Easter II.
3 p.m., Confirmation, St. John's, Abbeydale.
April 25—Tuesday, 10 a.m., Holy Communion.
April 30—Easter III.

TOTLEY VICARAGE,

March, 1950.

My dear Friends,

It will soon be Holy Week when we commemorate the fact that, God in the Person of Jesus Christ, stooped down to the lowest levels of human life that He might raise us up with Him and give us a second chance of being, by His Providence and Grace, what He would have us to be.

There were times in the life of Christ, when even in the eyes of those who loved Him best, He seemed a pathetic failure. He had set Himself defiantly against the world and its lusts—with the result that the world had set itself very bitterly against Him. He was a marked man, a hunted man, a man doomed, if He persisted in that challenge, to rejection, to persecution, to an end of pain and death. His disciples saw this and they did their best to dissuade Him, to turn Him back if they could from that hopeless battle of His *good* against the world's *evil* that began in Gethsemane and ended on the hill of Calvary. He for His part, seeing their fearfulness, tried to cheer them and to comfort them. "Be of good cheer—I have overcome the world". But when Good Friday came with its empty cross and the little group of frightened men gathered behind locked doors, it certainly looked as if Christ had been mistaken and deceived, as though evil most brutal had broken Him and flung Him aside. His life a tragedy. His ideals of faith and of fellowship and of service trampled rudely underfoot by powers that in their decisive overthrow proved far too strong for Him.

Now, if the Gospel story had ended there, it could have no hope and no promise for any of us. Indeed there might have been no Gospel story at all. A few Galilean peasants would have had painful memories of one who had loved them well and from whom they had hoped so much, but those memories would have died with them, and history might have had no more to say.

But, the Gospel story does not end with the Cross, this is not just another story of goodness and meekness trampled down and shattered by brutality and evil. Easter is the story of triumphant love—Christianity's "all" is staked upon the Resurrection of our Lord Jesus Christ—that is why Easter Day is the Church's day of triumph, a day of resounding Alleluias, a day, when in the words of St. Paul, "Death is swallowed up in victory".

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GOOD FRIDAY

MY God, my God look upon me; why hast thou forsaken me: and art so far from my health and from the words of my complaint?

O my God, I cry in the day-time, but thou hearest not: and in the night season also I take no rest.

And thou continuest holy: O thou that art enthroned upon the praises of Israel.

Our fathers hoped in thee: they trusted in thee and thou didst deliver them.

They called upon thee and were holpen: they put their trust in thee and were not confounded.

But as for me, I am a worm and no man: a very scorn of men and the outcast of the people.

All they that see me laugh me to scorn: they shoot out their lips and shake their heads, saying,

He trusted in God that he would deliver him: let him deliver him if he will have him.

Psalm 22.

Prayer

LORD JESUS CHRIST who didst for me endure the horror of deep darkness, teach me by the depth of Thine agony the vileness of my sin, and so bind me to Thyself in bonds of gratitude and love that I may be united with Thee in Thy perfect sacrifice, my Saviour, my Lord and my God.

Reflection—Then and Now

The Rev. R. H. Homan

HE wasn't one to turn and run away for anyone—which is just one of the reasons, and perhaps the least important, why they skewered Him up in the open before the gaze of men that distant Friday morning. What is more surprising and more telling is that His sense of purpose, and His determined love for the good in man were able to stand up even to this, and go down to death unconquered. It is that which has always spoken to men of God, that alone which makes Calvary a victory, the unshakeable, shameless, almost

blatant love of Jesus for His brother men, even for those who, casual in their daily task, nailed Him there for the world to deride and forget.

He had once said something about a man gaining the whole world and losing his own soul. Here was He seeming to lose the whole world, and yet His soul never blazed through so brightly.

What a shattering mass of heart-breaking circumstances He'd had to contend with; the very same that in our own day, in our own very midst, combine to destroy what is new and

Limassol, mainly a commercial town, has one of the most attractive settings, being backed by the central mountain massif. Its English residents have always formed a most united and friendly group around Saint Barnabas' Church. The district has a long connection with England, for on May 12th, 1191, King Richard Coeur de Lion was married to Princess Berengaria of Navarre at Limassol, where she was also crowned Queen of England. Later, another member of the English aristocracy, John Langstrother, was Commander of the nearby Colossi Castle.

After many miles of steep hills and hairpin bends the coastal road comes down to the coastal plain of Paphos. Runnels of water trickle by the roadside, here and there hedges grow and there are fields of onions. We are reminded that onions and vegetable seeds of all sorts, together with copper, wine, caroubs (locust beans), chrome, oranges and potatoes are among the principal exports of this island of variety.

Ktima, the modern part of Paphos,

occupies a limestone escarpment about a mile from Port Paphos, where the Apostles preached and where the Governor was converted, thus giving Cyprus the distinction of being the first country in the world to have a Christian ruler. Though a very small town, Paphos is quite a miniature metropolis with its modern buildings in Greek classical style. In every cottage garden nasturtiums and roses climb over Roman remains; hens perch on prostrate granite columns and plump, black pigs turn over the soil neglected by the world's archeologists.

As night begins to draw on, lights twinkle among the pine trees of Metaxas Square. The air blows freshly from the mountains. From the edge of a limestone bluff we can watch the sun set over the open Mediterranean, for this is the most westerly town in Cyprus. The sea turns to gold and then to leaden grey. The old Turkish castle and the few small boats in the diminutive harbour stand out against the lemon-yellow sky before merging into the dense blue of the night.

THE HOLIDAY OF THE YEAR—The Austrian Tyrol and Oberammergau

Undoubtedly the holiday for this year is the Austrian Tyrol, where lies some of the most magnificent scenery in Europe, and one country where the £1 sterling has not depreciated. And this is the year of the Passion Play at Oberammergau—the first presentation since the Tercentenary of 1934.

The Rev. Cecil Rhodes (Editor of *Church News*) has made arrangements to take three small parties, having the exclusive use of a small hotel in the Tyrol, each for a fortnight, including three days at Oberammergau, commencing July 22nd, August 2nd and August 12th. Cost: 30 guineas Third Class Travel, 36 guineas Second Class Travel. Address enquiries and bookings: Church News House Party, The Rev. Cecil Rhodes, St. Augustine's Vicarage, Edgbaston, Birmingham.

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The Blessed Second Best

By PAUL GLIDDON

IT is the stern fate of Judas Iscariot that the Evangelists find it difficult even so much as to mention his name without reminding us that this was the apostle who betrayed his Lord. They are quite able to give a list of the chosen Twelve without adding that, in the end, they all forsook Jesus and fled; the sons of Zebedee are not continually charged with wishing for some chief place in the coming Kingdom; there is no insistence when speaking of Thomas that this was the disciple who was doubtful of Christ's resurrection; while, though Peter so greatly heightened the horror of the betrayal by thrice denying that he had so much as known the beloved Master, they find no reason to harp on this tremendous failure. It is only upon the treachery of Judas that the New Testament writers relentlessly insist.

Yet, even if there had been no such betrayal, it is difficult to see how, in the circumstances which had arisen, the crucifixion would have been much delayed and, although the action of Judas had more dire consequences than St. Peter's, it is not easy to prove that its shame was any more profound. On the night that Christ was betrayed both apostles were weighed in the balance and both found wanting.

But the judgment which places Judas in a class apart is not really ill-founded, even if his remorse when he realised he had betrayed innocent blood may have been as great as that which Peter showed when the Lord turned and looked on him. But there was this decisive difference. When Judas realised the frightfulness of his fall, he decided that nothing remained for him save the final repudiation of

life summed up in the hangman's rope. Peter, on the other hand, realised that, notwithstanding his own most grievous fault, something still remained, unshaken and unspoiled.

Although Peter may not have imagined that, after such failure, he could ever again be trusted with the duties of an apostle, he saw something remained which he could do with his life. It was wonderful that anyone should have dreamed that a person like himself could ever really become a fisher of men; and even though that particular adventure seemed to have ended in nothing, all was not over, for he could at least still catch fish. Therefore, back to the boats from which, for those brief, glorious years, the Master had called him away.

It was to this Peter, once more at the familiar task, that the Risen Lord appeared. He did not come to Peter when the apostle was lamenting over having had to resume this inferior calling; he came to him when Peter's one regret seems to have been that the night's fishing had gone so badly. So far from reprimanding him for allowing himself to be forced back on his old trade, what Jesus did was to show him how to make a catch which would start the whole lakeside talking.

This divine benediction of what would appear to be even hardly second best is something Christians frequently experience, though they may not realise how characteristic it is of God's way of dealing with His children. Thus there cannot be many priests in the Church who would once have thought that the particular work they are now doing was quite the



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We who live in this twentieth century wonder how men could have been so blind, so stupid, as to have "crucified the Lord of Glory". But we of the twentieth century are in grave danger of crucifying our Lord afresh, oh!, not on a cross, with nails and a crown of thorns, but by a more subtle method—by the method of studied indifference.

The ancient prophet once asked the question "is it nothing to you all ye that pass by?" Christ still asks the same question—how shall we answer, and shall we show it is something to us by being present at the Altar on Easter Day?

In the hope that God may give you all this Eastertide the blessing of His peace.

I am,

Yours sincerely,

FREDERICK ADAMSON.

May Fair.

On Saturday, May 20th, a "May Fair" or Church bazaar will be held in the school. We are happy to announce that the Fair will be opened at 3 p.m., by Mrs. R. Hargreaves of Totley Grove. We hope you will come along and support us on this occasion and we ask that gifts for the various stalls etc. should be given to the appropriate persons listed below, or to the Magazine Distributors who call upon you monthly. A pound (lb.) of any commodity will be welcome on the Food Stall. The proceeds of the May Fair are for the Church School Rebuilding Fund.

List of Stalls.

FOOD AND "POUND" STALL:—Mesdames Kirkman, Lee and Stansfield.

NEEDLEWORK:—Mesdames Crowther, Chappelle, Humphrey and Whitehouse.

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"The Crucifixion".

The Choir are presenting "The Crucifixion" (Stainer) on Good Friday evening, at 7-30 p.m. The principals are:—

Mr. F. C. Garrett—Tenor.

Mr. C. Hayes Jones—Baritone.

A considerable amount of work has gone into the preparation for this event and we look to you to support the Choirmaster on this occasion by your presence.

Whist Drive.

The members of the Ladies' Working Party intend to hold a Whist Drive on Friday, April 28th, at 7-30 p.m., in the School. Tickets, price 2/- will be on sale shortly.

Official Meetings.

April 25—8 p.m., Meeting of P.C.C. in School.

BAPTISMS.

Feb. 19—Brenda May Smith.

Feb. 19—Andrew Francis Crookes.

Mar. 5—Carol Nora Crane.

MARRIAGES.

Feb. 18—Geoffrey Donald Cosford Doherty and Helen Margaret Jessop.

Feb. 18—George Shepherd and Catharine Jean Kirby.

ALTAR FLOWERS

April 9—Easter Day, members of the L.W.P.

April 16—Mrs. Kirkman.

April 23—Mrs. Humphrey.

April 30—Mesdames Copestake and Davis.

May 7—Mrs. Sarson.

On Easter Day the "Altar Flowers" will be provided by the Ladies' Working Party—however, gifts of flowers from any member of the congregation will be welcomed for the decoration of the Church. Flowers may be left at the back of the Church during the morning of Saturday, April 8th.

CHURCH COLLECTIONS.

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Feb. 26—	2 3	2 2 1
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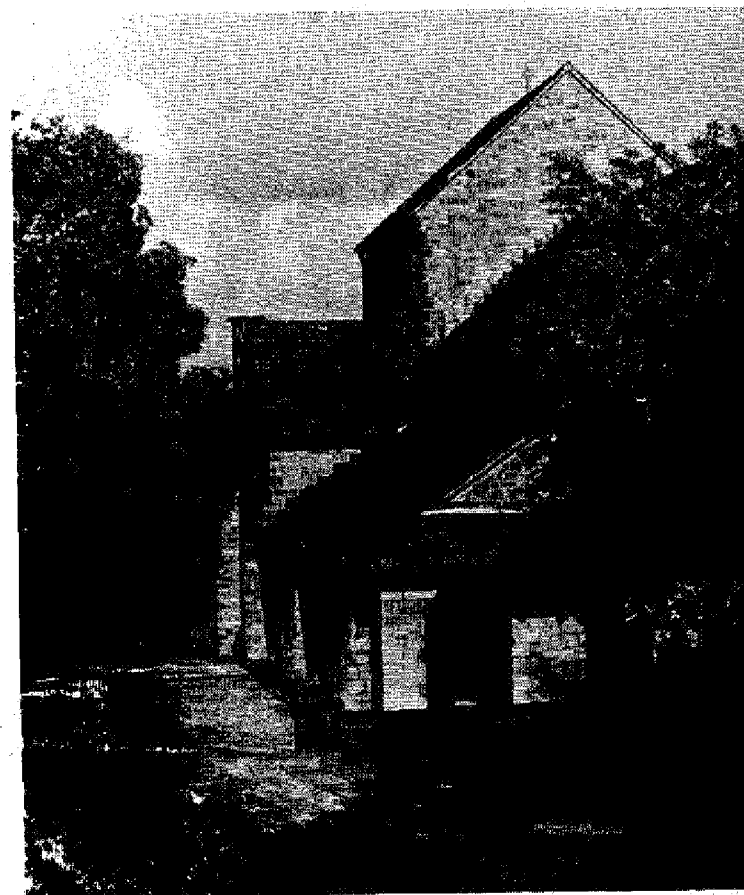
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TOTLEY



All Saints', Totley

No 24.

MAY, 1950.

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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 7—Easter IV.

May 14—Rogation Sunday.

May 18—Thursday, Ascension Day.

7 a.m., Holy Communion:

9.15 a.m., Day School Service:

10 a.m., Holy Communion.

May 20—May Fair.

May 21—Sunday after Ascension.

May 28—Whitsun Day.

TOTLEY VICARAGE,

April, 1950.

My dear Friends,

I write shortly after the Services held in our Parish Church during Holy Week and at Easter. Looking back, we have much for which to be grateful. The presentation of Stainer's "Crucifixion" on Good Friday evening was something which all who heard it, will long remember. Mr. Linfoot is to be congratulated on the finished product of his labours, whilst the singing of the choir, and that of the principals, Mr. Jones and Mr. Garrett, was of first rate quality. The number of Easter Communicants was the highest on record—but I feel bound to point out—the number was still far below that expected in a parish of this size.

So now we go forward to Ascension Day and Whitsun Day. And if I confine my remarks to the former festival it is only because I feel that its observance leaves much to be desired. Because it is not a general holiday, Ascension Day passes almost unknown to the man in the street. He would take more notice of it if professing Christians themselves observed the festival as the Church intends. It is meant to be kept in high honour—it stands in the same rank with Christmas, Easter and Whitsunday. It is perhaps of some advantage that Ascension Day is not specially marked in the civil calendar, if only to test the religious sense and the obligation of worship felt by Christian people. It may not be generally known that the law allows all parents who wish to do so, to withdraw their children from attendance at school on Ascension Day, that they may fulfil their religious obligations.

Of course, Ascension Day and its implications make difficulties for our imaginations, which is at best very limited, especially in matters concerned with heaven. Each year the Church leads us from the Manger to the Mount. And now

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MEMBER SHEFFIELD HIRE CAR ASSOCIATION.



*Hail, bounteous May, that doth inspire
Mirth, and youth, and warm desire;
Woods and groves are of thy dressing,
Hill and dale doth boast thy blessing,
Thus we salute thee with our early song,
And welcome thee, and wish thee long.*

—Milton.

COMMENTARY: Paul Gliddon

ONE of the saddest features of the long story of Christendom is its attitude towards the Holy Places, all situated in the birthplace of the Christian Faith, that birthplace to which the grown Faith has never returned as undisputed master. Superstition and simony and bloodshed have waged an unending struggle with profoundest love and deepest devotion, and the end is not yet. One of the latest proposals seems to invert the only arrangement in which hope of settlement really lies. It is now proposed that the Holy Places should be put under the control of the United Nations, and this is resisted by the Jews and ridiculed by the Gentiles. What should have been proposed was that the United Nations be put under the control of the Holy Places; that Washington and London, Moscow and Paris, should make their submission to Bethlehem, where we see the nature of divine almightiness; to Calvary, where is placarded the lengths to which unchanging love will go in its efforts to break through the unloving hearts of men.

THAT perfection which is so easy a characteristic of the "dear departed," and which a man's second wife expects to hear ascribed to his first, also often seems to be associated with the former vicar, whoever the former vicar may have been. The present man is always full of human failure and, in that, so unlike the man who was in the parish before him, who seems to have added to all known virtues others which belonged to himself alone. Although this situation is not without its exceptions, and cannot, therefore, claim to be law quite as universal as, say, the law of gravitation, it is at least sufficiently customary to make it manifest that the only parish a clergyman should work in is the one he has already left, where, very unlike the one in which he now labours, his praises are sung with such apparent sincerity. There was once an incumbent in an Oxfordshire parish who worked with unremitting skill and devotion, but was never able to live down the fact that his predecessor had had a lingering and most painful death, whereas he himself was in rude health. Finally he left the parish a defeated man, doubtless then to win for himself his own measure of hitherto denied gratitude.

THE stupidity of some of those who manage to get their views printed in the National Press is quite frightening. On successive days there was a letter which suggested that Tommy Trinder rightly earned more than the Prime Minister because he contributed more to the gaiety of the nation; while, on the following day, a learned professor complained that he had failed to persuade the bishops to press for the restoration of all the City churches, notwithstanding the "fact" that people worked in the City and only slept in the suburbs. If it is really sensible to pay people on the basis of their entertainment value, obviously light comedians should have much more than workers in heavy industries; while high court judges, sanitary engineers, and dental surgeons can hardly be expected to be paid at all. By the same standard, Winston Churchill should have been dismissed when he offered his countrymen, not laughter, but blood and sweat and tears. Nor does the professor make a more impressive showing in his crossing swords with the bishops. If the City of London is really the place where many people have a certain amount of time free for churchgoing, why is it that the entertainment industry, which lives on exploiting all free time, has put not one ordinary theatre, nor even, as far as one can recollect, a single cinema, within the confines of the City? Though the fact seems to have been kept from the professor, the bishops know well enough that the great majority of City workers spend less than fifty hours a week there, and that they are not just sleeping for the whole of the remaining 118 hours, nor even travelling to and from work. If the bishops and those working with them want to build more churches in the suburbs and not to restore all the City churches which were destroyed during the war, it is because they are more interested in the continuance of that work for which the churches were originally built than in the preservation of centres which have outlived their spiritual service. Apart from St. Paul's Cathedral and two or three other places of worship, the total number of those who attend divine service in the City of London could probably all be quite comfortably accommodated in just one of the larger of its churches.

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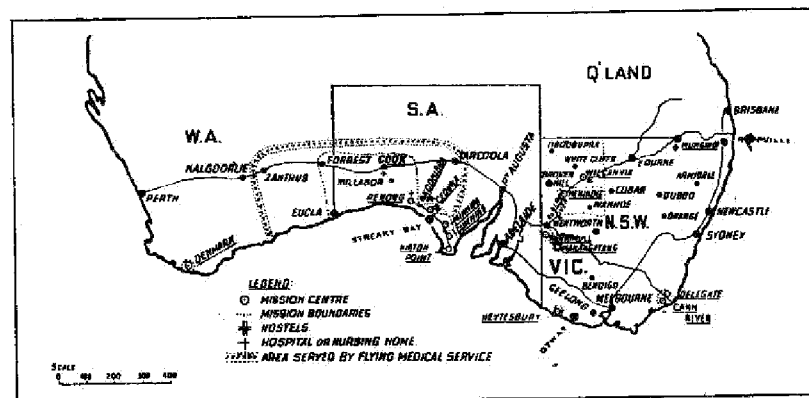
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OUTPOSTS



Map of the Bush Church Aid Centres

The Bush Padre

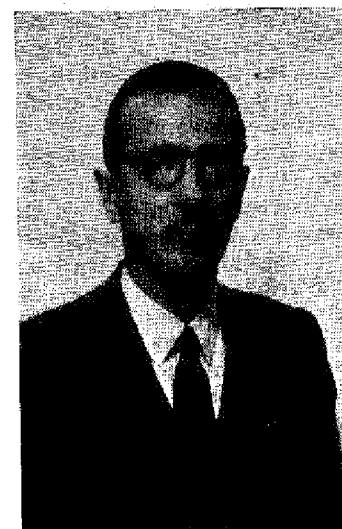
The Bush Church Aid Society was started on 19th May, 1919. Since then, under the leadership first of Bishop S. J. Kirkby, then by the Rev. Tom Jones—the writer of this article—it has served the Outbacks with increasing usefulness.

THE little tin shed felt like an oven, for though it was seven in the evening the temperature was 100 degrees—outside the tiny hall. On the hard wooden forms inside the unlined building twenty-three men and women sat sweltering though clad in light summer clothing. At one end of the room the padre stood clad in his robes and sweltered more than they all.

His right hand clutched a sodden handkerchief, long past the stage of coping with the streams of perspiration cascading down his face. He could feel the moisture spilling down his spine. His clothes felt as if they were glued to his body in an uncomfortable mass.

This was his fifth and final service for the day, and he had travelled 125 miles along corrugated, dry and dusty

tracks in order to conduct them. Each bump the old car took enveloped him in the dust that permeated every crevice of the ancient vehicle, and his clothes had become stiff with the fine, red grit. Now he was hot and exhausted.



The Rev. Tom Jones



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on Ascension Day we have come to the end of our journey, as it were. In this life we can go no farther. Like the disciples we are left gazing into the unseen. A cloud hides Jesus from our earthly sight. Always before us is a cloud. What they imagine lies beyond is a cause of fear to many people. There are others, the most pessimistic, who would have us believe that there is nothing beyond. But we Christians gaze into the cloud with faith. It must be so if we believe in a risen Lord and accept His promises, for Jesus said—"In My Father's house are many mansions . . . I go to prepare a place for you". We believe that He ever liveth, and that beyond the mystery which bounds life's scene, beyond the cloud, there is One Who lives and reigns, and the end is with Him, for He is Lord of all.

Yours sincerely,

FREDERICK ADAMSON.

May Fair.

One further reminder about the "May Fair" to be opened at 3 p.m. on Saturday, May 20th, by Mrs. R. Hargreaves. There will be a charge for admission of 3d. and the proceeds are for the School Rebuilding Fund.

Official Meetings.

May 3—Wednesday: Bishop's Visitation, Buxton.

May 9—Tuesday: Diocesan Conference, Derby.

May 30—Tuesday: P.C.C. in School. 8 p.m.

BAPTISMS.

March 19—Anthony David Seaby.

March 26—Christopher John Walton.

April 2—Julia Ann Wooffinden.

MARRIAGES.

April 8—Charles Harold Bray and Ada Valentine.

ALTAR FLOWERS

May 7—Mrs. Sarson.

May 14—Mrs. Pearson.

May 21—Mrs. D. Tym.

May 28—Mrs. Stansfield.

June 4—Mrs. Harris.

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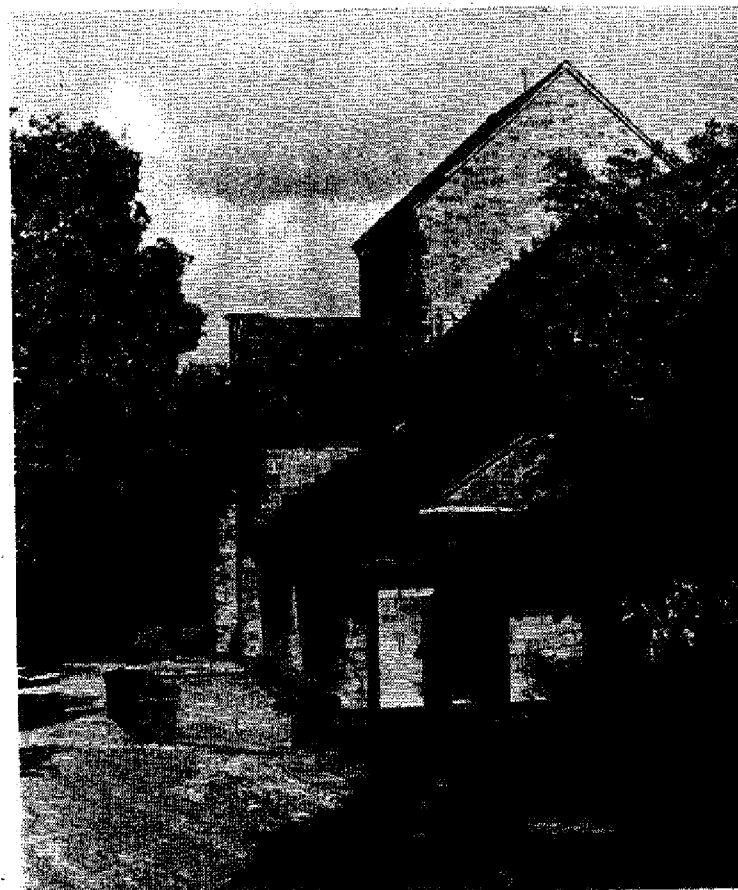
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Local Views.

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All Saints', Totley

No 25

JUNE, 1950.

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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.

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CALENDAR FOR JUNE.

June 4—Trinity Sunday.
June 11—Trinity I.
June 17—Saturday, Deanery Choir Festival.
3 p.m., Hope Parish Church.
June 18—Trinity II.
June 25—Trinity III.
June 29—Thursday, St. Peter, Apos. and Mar.
10 a.m., Holy Communion.

TOTLEY VICARAGE,

May, 1950.

My dear Friends,

I write this shortly before the "May Fair"—an attempt to raise much needed money for the reconstruction of our Church School. Those of us who are concerned, even in a minor capacity, with the raising of money for Church purposes, feel that many people are not sufficiently conscious of the need for fresh money in the Church. Indeed, there is a belief in some quarters that the Church of England is in possession of almost fabulous wealth and if only those responsible would put the Church's finances on a business-like footing all would be well. This is a complete fallacy, but unfortunately it is widespread and the result is that many turn a deaf ear to the Church's appeals for increased support.

What are the facts? It is impossible to arrive at an exact figure for the income of the Church of England. This is because the money comes from so many different sources. Much of it is voluntarily given and is therefore uncertain, and a large proportion comes from investments which fluctuate. A critic has estimated the Church's income to be £15,000,000 per annum. Assuming this figure to be approximately correct, what does it represent? It would barely pay for the carrying on of war for a single day. There are some 13,000 parishes and the Church possesses altogether nearly 20,000 separate centres of work in this country. If its total income were equally divided among these centres, each would receive about £700. Out of this sum the parochial and cathedral clergy would have to be paid, as well as organists, vergers, choirs and lay workers. In addition, the cathedrals, parish churches, and other church property would have to be maintained.

No one will seriously suggest that the Church's income should be equally divided among all the parishes, large and small, in town and country alike. True, there are some glaring cases of inequality of income among the parochial clergy. There are small country parishes with a large income and parishes perhaps ten times as large with perhaps a quarter of the income. The reason for this is that every living is a freehold and in law every parish is a separate entity. People can dispose of their money as they like and if Mr. A. decides to leave a large sum of money to endow the parish of X he may do so, although a neighbouring parish may be in much greater need of the money. The English law of property is very rigid and money given to one parish may not be taken away and given to another. Instead of regretting that Peter cannot be robbed to pay

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An analysis of Communism—and its challenge to us to-day

By Canon J. E. FISON, of Rochester Cathedral

MORE and more I feel the inescapable conviction that, if we are to understand the world situation in which we are living in 1950, we must realise that we are once more in a period of wars of religion. The intolerances and fanaticisms, the trials and purges, the police state and the instruments of torture that seem such a tragic aberration on the face of the contemporary scene—these are not new things. They are old, very old, as old as humanity itself. We thought we had outgrown them, but we find we are living in the midst of them, and to-day they have a devilish professional efficiency beside which their satanic predecessors appear almost in the light of bungling amateurs.

To-day too we are confronted with political schizophrenics—people sincerely in one half of their being living as normal friendly citizens of one land and in the other half equally sincerely working with a passionate and robot-like efficiency and devotion for the overthrow of everything we cherish most in the interests of a foreign political power. The case of Dr. Fuchs, the atomic scientist, illustrates the point. To most of us it is incomprehensible, but would it have been incomprehensible to the Elizabethans? Was it not just the same issue with which they were confronted—most of them felt the supporters of the old régime were really much more servants of a foreign continental power than followers of a spiritual faith.

And, further, what a light the struggles for national independence and national sovereignty four hundred years ago throw upon the clash between Tito and Stalin to-day! The

issue is the same: is my first loyalty, if I am a Yugoslav, to Yugoslavia as my nation or to the Kremlin as my ideological focus of gravity? For Stalin read the Pope: for the Kremlin read the Vatican; and for Marshal Tito read King Henry VIII! I do not want to press the parallels unfairly (history never exactly repeats itself), but I do want to suggest that there are parallels. And in this present parallel situation, is the best we in the democracies can do in 1950 no better than what our forefathers attempted and achieved in 1550? Is nationalism to-day in S.E. Asia the only thing we can offer as an alternative to Communism? I suggest that, if it is, then we have abdicated all right to spiritual leadership in our contemporary world.

The nationalism of independent sovereign states is a gross anachronism in 1950. It has landed Western Europe in a series of suicidal wars and its export to other parts of the world can hardly offer them any better prospects than we have enjoyed. And yet what better hope could the Colombo Conference hold out in the actual political situation to-day? I think none, unless it could courageously have admitted that guns and butter and economic aid and all the rest of it are by themselves no adequate security against the world-wide advance of a false faith.

There is only one such adequate security and that is a truer faith. Mankind cannot live in an ideological vacuum. He needs a god, and if he does not know the true God, he will manufacture his own god. It is indeed significant that the recantations of communism written by several

World's End

"The eternal radiance of death."—Francois Mauriac.

AT last through the heaped up clouds the sunlight broke. It fell upon the wet fields and gave them a beauty more startling than they knew even in the full glory of summer; it sought out the quiet house behind the thick laurels, the round lawn and the weedy drive—the house appropriately called World's End, as if the builder who had planted it there in that unemphatic countryside had been much in love with solitude. And because the sun was high, it caught an upper window and lingered for a moment upon the face of a man who, without any fuss, was leaving the world.

This sudden entry of light and life into a room that had seemed to reflect the green darkness of the exterior world had no effect upon the man who lay there, for he had reached the stage at which the world made no impact. He had done with it, and though his lips moved, those that were with him in the room knew that he asked for nothing that human hands, however loving, could supply. He might have been praying, or living again the scenes of a long and vigorous life—whispering perhaps the prayers and verses of childhood. They could not tell what words were borne on this faintest breath of life; they could only see the movement of the lips, and wonder what the closed eyes saw.

But what the old priest saw was a mystery beyond all telling. Perhaps he saw—for why should a man have to drown before the experiences of a lifetime swim before his eyes?—perhaps he saw the dreary wastes of

India, where the vultures hovered over worn-out animals that would soon be no more than a heap of bones glittering sharply under the unrelenting sun. Or he might have been once again in those dark hovels where to the over-burdened and emaciated children of God he had, without ceremony, brought the Bread of Life—hovels that had reminded him of Bethlehem more sharply than had all the elaborate Christmas cribs in all the glorious cathedrals of the West.

And yet, to those who watched, the face looked strangely young, as if its years were falling away with every moment of the world's retreat, leaving unimpaired the essential lines. So that when, at that moment, the passing clouds intervened and placed him again in the shadows, the watchers were left with an unexpected impression of youth, and they remembered that the really crucial experience of this man's life had come to him more than half a century ago. Was that what he saw, then?—the great throng of undergraduates hanging upon the impassioned words of a man raised up on a platform, words that had led him out to uncongenial places and the endurance of the long struggle.

It may well have been so, for when the fitful sunlight came again his friends saw that it rested full upon the old photograph on the wall—a picture of a laughing undergraduate wearing an old-fashioned straw hat at a dangerous angle. And looking down they saw that the whispering had ceased, and that their friend had entered into the eternal radiance of death.

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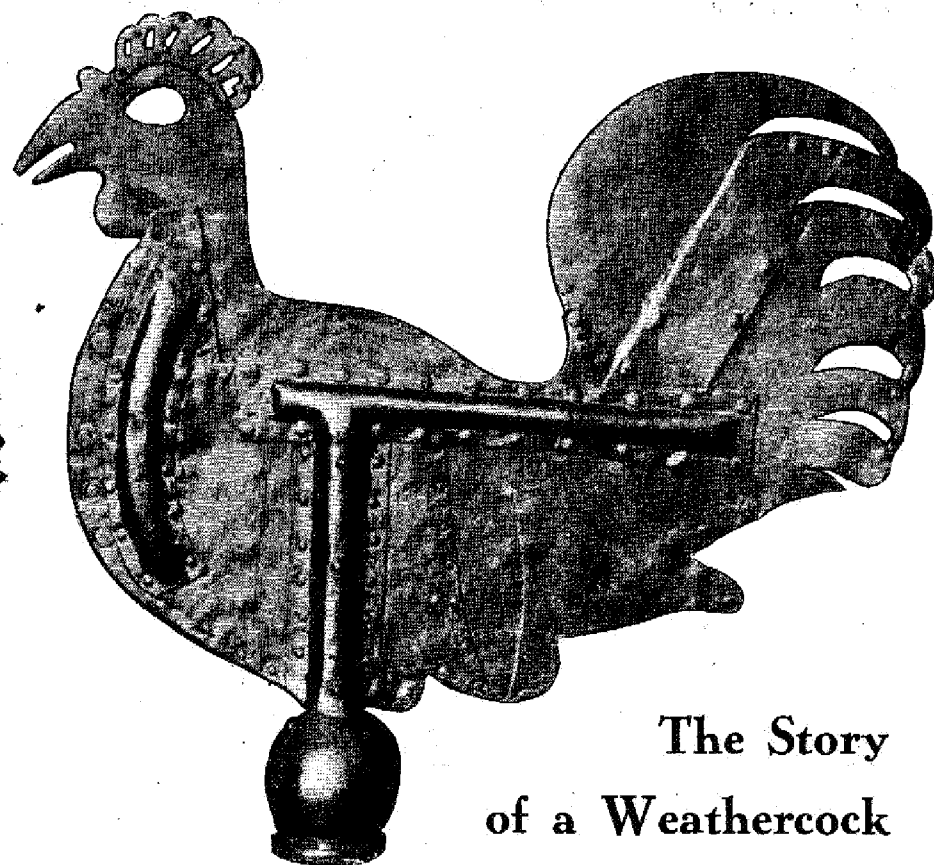
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The Story of a Weathercock

By E. C. LeGRICE, F.R.P.S.

MANY years ago an American Bishop was the guest of the Dean of Norwich of that day. Walking in the beautiful gardens of the Deanery with his host, he suddenly lifted up his eyes from the tower to the spire and saw the cockerel, catching the light of the sun, and reflecting its golden glory over the city.

He turned to the Dean and said: "To think that spire was pointing the way to heaven hundreds of years before we were even discovered."

To-day that same spire is undergoing reparation, having been reported struck by lightning in 1949. Steeple-jacks were called in to make a thorough examination of the fabric, and it was found necessary to repair the stone work and replace some of the iron bands which encircle the spire.

Because of this work of reparation, the opportunity was taken to remove the cockerel and, if necessary, repair and regild it—25 years having passed since it was last overhauled.

This has now been done, and the



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51, MARSTONE CRESCENT,

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Paul, Church people should aim at raising the income of the Church as a whole. Because, even should Peter be robbed, the benefit accruing to the many Pauls would be infinitesimal.

The Financial Commission appointed by the Church Assembly, and consisting of many eminent business men, reported that only five per cent of benefices are overpaid, twenty per cent are adequately paid, and *seventy-five per cent* are underpaid. However, a serious attempt is being made to deal with inequalities of income and other anomalies.

There is widespread ignorance of the resources of the Church Commissioners. Of the Commissioners' total income of between three and four million pounds a year, more than seventy-five per cent is already pledged and is held in trust for specific parishes and other purposes. In future, the amount of money available for distribution among some 13,000 parishes is not likely to exceed £350,000 per annum. The Commissioners formerly derived a large income from coal-mining royalties. The Nationalization of coal involved a loss of more than £100,000 a year.

The more carefully one studies Church Finance, the more one realizes how ill-founded are the charges often made against the Church's administration of its material resources. Nor is it sufficiently appreciated that in every parish the finances are under the control of the Parochial Church Council. Similarly, the diocesan finances are administered by an elected Finance Committee on which the laity are well represented and are usually in a majority. The Church Assembly Fund is, in its turn, controlled by eminent laymen who are members of the Church of England.

The Church requires money for its immediate needs which are both great and deserving. But spasmodic appeals which stir peoples' emotions do not go very deep and their effects do not last very long. We must find a motive for christian giving, a motive which the late Archbishop Lang described as "strong enough and with grip enough upon men to move their wills and make them independent of methods, appeals, remonstrances, and all the rest". The only sound basis of Church finance, and the christian method, is the giving systematically and as a religious duty according "as God hath prospered" us. When Church people have learned this duty there will be no problem of Church finance and the energies of both clergy and laity, which are too often expended on money raising, will be able to be concentrated on other work.

Yours sincerely,

FREDERICK ADAMSON.

Sunday School Teachers' Association.

An association has recently been formed for all Sunday School Teachers in the Rural Deanery of Eyam. The object of the association is to foster interest in the work of Sunday School Teaching and to help the members in their work by holding "training weeks" and rallies throughout the course of the year. The representative from our parish on the deanery committee is Mrs. Jones. The first rally will be held either at Bamford or Hathersage, on Saturday, June 3rd, at 3-30 p.m.

Sunday School Outing.

An outing to Scarborough has been arranged for Thursday, August 24th. The outing is for members of the Sunday School—the members of the infant department will be accompanied by their parents. Details of arrangements—time of starting etc. will be announced later.

Official Meetings.

June 27th—Tuesday. Meeting of P.C.C. in School, 8 p.m.

ALTAR FLOWERS

June 4—Mrs. Johnson.

June 11—Miss Taylor.

June 18—Mrs. Lee.

June 25—Mrs. L. Ward.

July 1 Miss Cole.

CHURCH COLLECTIONS.

	Alms.	Church Ex.
April 16—	6 6	2 16 10
April 23—	10 6	2 3 10
April 30—	11 2	1 15 0
May 7—	9 4	2 4 10
May 14—	12 6	2 18 10

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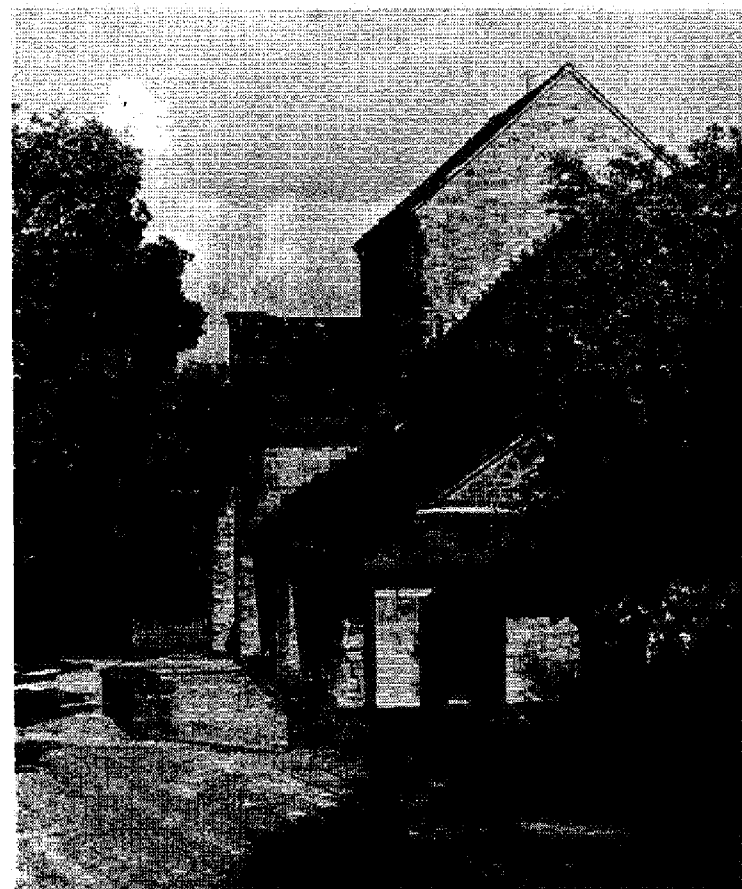
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Local Views.

Church News

The Journal of

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All Saints', Totley

No 26.

JULY, 1950.

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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 2—Trinity IV.
July 9—Trinity V.
July 16—Trinity VI.
July 23—Trinity VII.
July 30—Trinity VIII.

TOTLEY VICARAGE,
June, 1950.

My dear Friends,

Today the great majority of children are brought to Church to be baptized. It is a custom which shows the hold that Baptism has on the minds of English people. The question we must ask is this. What do the parents who bring the children mean by their action. Do they, being loyal and practising members of the Church themselves, really desire Baptism as a new spiritual birth for their children, and membership through Baptism of the family of the Church? Or are they blindly following an ancient custom, without understanding the privileges or duties involved, just for custom's sake? These are impor-

tant questions. On their right answer depend both the welfare of the child's soul and the health of the Church.

The welfare of the child's soul is clearly affected, because, if a child is given the grace of Baptism and is properly brought up by the parents to lead a sincere Christian life and to serve God all his days, he obviously receives a great spiritual blessing. But if after Baptism the parents do nothing for the child's spiritual life, break the promises which they solemnly make in Church for the child, and are in no way practising members of the Church, then they are doing a great dishonour to Baptism and the gift received, and hurting the child's soul by their own indifference or neglect.

The health of the Church as a society also suffers great harm. How can the Church do the work which it ought to do if day after day, year after year, an increasing number of new members are added who do not understand what the Christian religion means, do not obey the Church's rules, ignore its most elementary claims on their conduct, and live lives which, however respectable, have no particular connection with Christianity? What would be said of any ordinary organisation or society or trade union which allowed new members to join on such terms?

The influence and help of Christianity were never more needed than they are today. But unless the members of the Church take its rules seriously and accept their obligations, the influence of Christianity will steadily and rapidly decline, with most unhappy consequences for the nation. There are two conclusions to be drawn from these simple principles.

The first is this. The more that parents will bring their children to be baptized, with a real desire to teach them, to set them a good example, and to help them to live as members of the family of God, the better and happier will the children, the parents, the nation be. Let everything then be done by Church people everywhere to honour Baptism, strengthen the Christian home, and help parents to bring up their children as Christians.

There is a second conclusion on which in these days it is vital to act. The greatest care must be taken to avoid any insincere giving and receiving of Baptism. The inward and spiritual grace of Baptism is defined in the Prayer Book as "a death unto sin and a new birth unto righteousness". Baptism is given to those of riper years, on condition that they forsake sin and solemnly accept the Christian creed and the Christian rule of life. Babies are baptized only because their godparents stand surety for them that they will accept exactly the same conditions.

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St. Swithin's Day, if ye do rain,
for forty days it will remain;
St. Swithin's Day, and ye be fair,
for forty days 'twill rain nae mair.

ST. SWITHIN'S DAY July 15th



By the Rt. Rev. J. H. Linton, Assistant Bishop of Birmingham

ST. SWITHIN'S is not a Saint's Day that we connect with festivities! No one gets a holiday. Most people regard it with some fearsomeness. For if July 15th is wet, then, according to the old jingle, it will rain for forty days. And that just about covers even the "staggered" holidays for most of us! So maybe it is small wonder if those who believe the truth of the saying should regard the weather on St. Swithin's Day with some anxiety. The mischief of it is that then these good folk get down-hearted, and if it rains on July 15th they are sure there will be no fine weather for the whole of the holidays. And in consequence, not only the weather, but themselves, also become "unsettled"! Actually someone once looked up the records at Greenwich for a period of twelve years, and this is what he found: Sometimes when there was little or no rain on St. Swithin's Day there followed fifteen or sixteen rainy days. And on the other hand, when July 15th was a really wet day, there was a very low rainfall for the next forty days.

Who was St. Swithin?

St. Swithin was a Bishop of Winchester, who lived about 1,000 years ago. He was famed for building churches and bridges and had the reputation of being

a good and saintly man, and was long remembered for his humility and his kindness to the poor. He was the teacher of Ethelwulf, the father of King Alfred the Great, and when Ethelwulf became king he made Swithin Bishop of Winchester. Swithin died on 2nd July, 862, and before he died he asked that he should not be buried in the cathedral among all the great people of the past, but in some vile and unworthy place in the churchyard. One hundred years later, the monks of Winchester thought some greater honour was due to their Patron Saint and so they decided to remove his body to the cathedral. All preparations were made to do this with splendid ceremony on the 15th July 971. But on that day it began to rain so hard that the roads became rushing torrents; so the monks decided to put off the ceremony till the following day. But next day it was raining as hard as ever, and the next and the next. Finally it went on raining for so long that after forty days they decided to leave the good Bishop in peace where he had asked to be buried. Immediately, so the story goes, the rain ceased!

Weather and People

So what? It is true that we often have rain in July and August. If we



as for their experience and ability, comprise, with the pupils, a community group, pursuing a Christian family life under the leadership of the Principal. All keep in the closest touch with parents, who are encouraged to come and visit, and who form a Parents' Association.

The chief aim of the School may be summarised as the healthy and whole development of each of the pupils as responsible and independent persons rooted and grounded in the Christian Faith. Everything in the School works to this end. For this reason the life of the School community is enriched by having both sexes in children and adults. And the total number of pupils, ranging in age from six years to school leaving, is reasonably limited. Such a close knit school community fulfils the influence of the natural home. It affords, quite naturally, a proper sense of responsibility, together with a deep sense of security. It aims to evoke from each child a full and free employment of talent. It permits small classes and individual attention together with purposive corporate activity. The pupils thus derive an education which is well balanced and well proportioned.

A new School block, embodying the most modern principles, has been built to conform with the latest regulations of the Ministry of Education. The School, though independent, is inspected and has been granted provisional recognition by the Ministry. The pupils are prepared, if desired, for the Secondary

School Entrance Examination as well as for the Common Entrance Examination of the Public Schools. The educational approach, however, is distinctive. The various subjects of a rich curriculum are regarded as something greater than information to be digested. Rather are they means to developing a whole, active, Christian Family life, wherein special aptitudes are carefully watched and fostered. In the Senior Department the pupils are offered the opportunity of a practical and theoretical study of agriculture as a basic art and science. By such a realistic and practical approach to learning and living the pupils are stirred to experience and understand, rather than merely to listen and accept, and are helped to see life as a whole and to face it fearlessly.

UNCERTAIN YOUTH

"It seems fairly clear that among the matters youth are most interested in, and concerned about, religion *per se* is seldom included. The kind of thing young people think about most is success in terms of job, family living and economic security . . . Religion has almost ceased to provide a significant or lofty idea which gives life purpose and direction."

Almost three-quarters of the people questioned "do not feel that their individual lives are very important in the larger scheme of things . . . Few share deeply in the life of a group dedicated, and actively devoted, to the higher goals of mankind." Few possess a group purpose "such as the disciples had, or the members of a Communist cell possess . . ."—Quoted from the *American Youth Survey*, "Religious Beliefs of Youth."

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Problems

of To-day

Sweated Labour

By GEOFFREY PEACHEY

I WONDER if any young people of to-day learn Tom Hood's "Song of the Shirt"? When I was at school a study of poetry was essential, and one of the poems I learned then was that one. It inveighed against the cruel work of the poor seamstresses who made shirts at home for the manufacturers, and were paid at the rate of about three-farthings, out of which they had to find their own cotton and needles, for each shirt sewn throughout by hand. "Manufacturer" was a strictly literal term.

The poem appeared in *Punch* in 1843 and, according to published accounts, rang like a tocsin throughout the country, and led to legislation that improved the lot of the workers. Trades Unions since have greatly helped the working classes, and nobody now talks of "sweated labour."

Possibly you feel proud—perhaps even a bit puffed-up—that you live in a country in which sweated labour does not exist.

Well, if you do, snap out of it!

Underpaid labour still exists, and, what is more, does so right under your very nose. Still worse, you are aware of it—even if, possibly, only dimly—and, shame on shame, you profit by it week by week. None of the people so employed and underpaid belongs to a Union, so there is nobody to voice their claims. There are murmurs, from time to time, but the reports appear only in such sections of the press as you do not read, so nothing is done about it.

If we, ourselves, are not the prime cause of any scandal, we are content to let others take the blame. There is a delightful true "howler" quoted by Mr. Cecil Hunt. One boy was told to correct the following sentences: (a) The hen has three legs. (b) Who done it? He wrote: "The hen never done it. God done it."

The sweated labour to which I refer is that of the clergy. Few of them are adequately paid. Many of them, particularly assistant priests, but by no means confined to these latter, are paid considerably less than the scavenger, and not much more than the errand boy. To attain this dizzy height of financial reward, they have had to spend years at a University at the cost of several hundred pounds.

It is useless to stand and bleat that you are not responsible. You are. You are enjoying their ministrations; you call for them in time of sickness and adversity; they are supposed to be—out of their own pockets—the immediate relieving officers of any distress, and they are expected to keep body and soul together upon a miserly stipend. No wonder so many of them look shabby. It's a wonder they are able to be clothed at all.

Unless YOU take immediate steps to ameliorate their lot, your children will have no priests to baptise, marry or bury your grandchildren.

What do you give in the collection each week for the upkeep of your parish? (That hits where it hurts, doesn't it?) There are well-to-do people I wot of who think that a

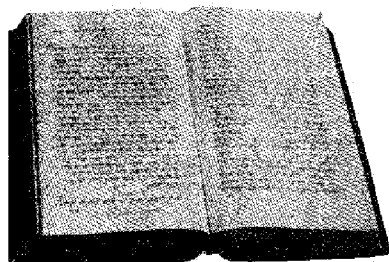


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the sea.
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through . . .

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16, LINCOLN'S INN FIELDS, LONDON, W.C.2

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And immediately after Baptism the godparents, as sureties, are directed by the Prayer Book to see that the child is properly brought up, is taken to Church, is taught the Creed, the Lord's Prayer, the Ten Commandments, the contents of the Catechism, and then is confirmed.

It is therefore essential that godparents should themselves be practising members of the Church and sincere christians, and should undertake, in co-operation with the parents, the duty of seeing that the children for whom they are sureties are taught the Christian religion, in the family of the Church, and brought up to lead a Christian life.

No right minded parents would take their child to a doctor whom they deemed incapable of doing the job required of him—is it therefore entirely unreasonable to ask that similar care should be exercised in choosing godparents upon whom devolves the task of caring for the spiritual well-being of their children?

Yours sincerely,

FREDERICK ADAMSON.

May Fair.

Below is a brief and conditional statement of the receipts and expenditure in connection with the May Fair. There are one or two small items of expenditure which cannot, at the moment, be included, in the statement. We were all very grateful to Mrs. Hargreaves for the manner in which she performed the opening ceremony—if one may say so, it was good to find an "opener" with more than a passing acquaintance with the object for which she was performing the opening! Mrs. Hargreaves was presented with a bouquet by Anne Stubbs, a member of the Sunday School.

	£	s.	d.
Produce Stall.	20	5	6
Needlework Stall.	27	10	8½
Pottery Stall.	11	17	3
Toilet Preparations.	11	0	1½
Teas.	12	8	11
Leatherwork Stall.	2	5	0
Bran Tub.	5	17	2
Competition (Cake).	1	0	6
Aeroplane.	3	3	0
Corks.		16	6
Toys.	2	3	0
Darts.		17	7
Ice Cream.	2	13	3
Hoop La.	1	10	6
Killing the Rat.		9	3

	£	s.	d.
Entrance Fees.	2	7	9
Donations.	22	16	0

	129	2	0
Expenditure.	1	14	0

Total. 127 8 0

Personal.

We regret to announce the death of Mrs. Ada Mary Rooke, whose association with our Parish Church extended over many years. Well-known to the older members of our congregation Mrs. Rooke's was one of those quiet, charming personalities which endeared her to all who knew her. We all feel genuine sorrow at her passing and wish to express our sympathy with her relatives.

Official Meetings.

The meetings of the Parochial Church Council will, in accordance with past practice, be suspended for the holiday months of July and August. Unless unforeseen circumstances should arise, the next meeting will be in September.

BAPTISMS.

May 28—Adrian Reynolds.

BURIALS.

May 27—Ada Mary Rooke.

ALTAR FLOWERS

July 2—Miss Cole.
 July 9—Mrs. Coleman.
 July 16—Mrs. Mills.
 July 23—Mrs. Tinsdeal.
 July 30—Mrs. Maries.
 Aug. 6—Mrs. Freeman.

CHURCH COLLECTIONS.

	S. School.	C.A.C.T.M.	Alms.	Church Expenses.
May 21—			3 6	1 18 11
May 28—	3	5	3	17 9
June 4—		2	4 4	
June 11—			5 3	2 3 3
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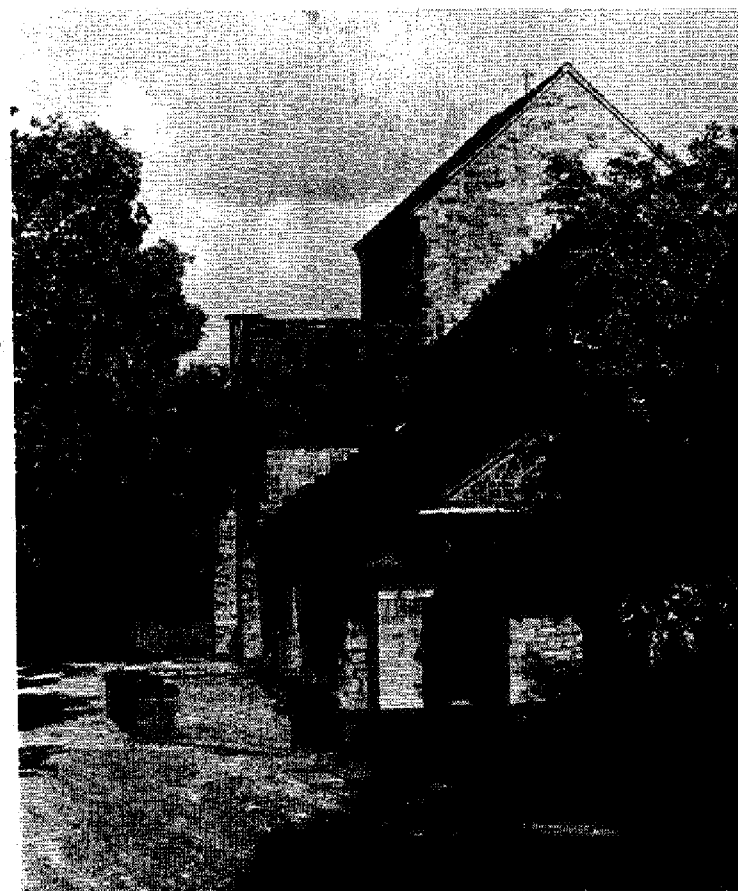
Birthday Cards.

Local Views.

Church News

The Journal of

ALL SAINTS' PARISH CHURCH
TOTLEY



All Saints', Totley

No 27.

AUGUST, 1950.

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

Magazine Secretary: MR. M. M. HALLETT,
6, Terrey Road, Totley. Tel. 73220.

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LINDLEY, STACEY, THOMPSON, WADSWORTH, WARD, WILLIAMS.

— 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 AUGUST.

August 6—Trinity IX. Transfiguration of our Lord.
August 13—Trinity X.
August 20—Trinity XI.
August 27—Trinity XII.

TOTLEY VICARAGE,
July, 1950.

My dear Friends,

On Tuesday, June 27th, there took place a joint-meeting of the Parochial Church Council and the Foundation Managers of the Church School. This meeting was addressed by the Rev. H. S. O'Neill, Director of Religious Education for the Diocese of Derby, the purpose being to decide whether or no this parish could or could not accept the financial responsibility of maintaining its present school with full "aided" status. As you may know, the Education Act of 1944 divided primary schools into three main groups—County Schools, owned and maintained by the Local Education Authorities; Controlled Schools, owned by the

Church, but with a certain measure of control handed over to the Local Education Authority in exchange for complete absolution from financial responsibility; and thirdly, Aided Schools, preserving a full measure of control in the hands of the Church as to religious training, but at the same time laying heavy financial responsibility upon the funds of the Church. From this brief and necessarily imperfect definition, you will see that only the "aided" school can be classed as what we have always vaguely called a "Church School". Some may well ask—"is it really necessary that the Church should expend money on the task of education when the State is able and willing to pay for it out of State funds"? The answer the individual will make to this question will largely depend on the value he places on the desirability or otherwise of the individual child receiving definite Church teaching. There is a common fallacy abroad that it is only the Church school that is old and out of date and overcrowded, whereas the truth is that many of the State-owned schools are in a much worse condition than many of the Church schools. Not a thousand miles from here there is a local grammar school where overcrowding is such that about ninety pupils receive their education in a corridor! Take the case of our own school. Originally built as the *only* school to serve a much smaller community than the present one—it has laboured under grave difficulties to provide a free education for the children of residents in this place for many generations. Through no fault of its own its available accommodation has been swamped by an ever-expanding population and as a result there have, from time to time, been periodic outbursts of grumbling from certain elements in this community. Small reward, as members of the Church feel, for a gallant and lone attempt, and at considerable cost to provide educational facilities, and for a very worthy record of academic achievement. The individual Church member would be the very last person to expect a medal for what he considers part of his Christian duty and obligation to the community, but he has a right surely to some measure of justice based upon a realistic interpretation of the conditions.

What has all this to do with the meeting held on June 27th? Just this. In the Education Act of 1944 a certain building standard for all schools was laid down and by a decision taken at that meeting, it was decided to face the financial responsibility involved in bringing our school up to that standard. Consequently, as soon as permission to begin building can be obtained, the Church School will be modernised and enlarged and in addition there will, we hope,

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Restore to me . . . Joy

By The Rev. CECIL RHODES

A BALLOON has burst for me—a fondly held and tenderly cared illusion . . . a popular and firmly held fallacy—holidays bring happiness. They don't!

They bring lots of things which we think are happiness—anything from delicious ice-cream to keep cool, to lying on a blazing-hot beach till one is half-roasted! Holidays can bring some valuable things—rest and change and a different sort of life for a short time. They can also bring an escape from reality; from what one really is. And, so far as I know, all that is to the good—providing we remember that this holiday, this change is not the answer to our deeper needs. It is the froth of life, never the substance. But people get the silly idea—if only this could last for ever I should be really happy. That is the illusion. Holidays and all such means to relaxation are excellent, but they are like sun-tan: they aren't even skin deep.

Happiness, the genuine article, is not found on the surface. It is something I have either got, or not got, down in my soul. It is an inner quality giving an outer radiance.

To achieve that inner quality is something we should all strive after. There is encouragement and hope in the fact that in spite of the world

in which we live many people are finding this immensely precious thing. How? They are discovering, as millions through all ages have found, that in putting their hopes and destiny into the hands of God and trusting Him for good or ill, it makes a supreme difference. No longer just drifting aimlessly about on the uncertain seas of life, they find they have now a chart and compass, and in Jesus Christ a pilot and guide, aye and more, the very Saviour of ourselves from our fears and frustrations.

Happiness is something every Christian should radiate. Turn to the New Testament and what do you find—it opens with joy in heaven over the birth of Jesus; it ends with a superb picture of a multitude which no man could number singing a psalm of praise. It has been well said that there is enough tragedy in the New Testament to make it the saddest book in the world—and yet no one can read it without realizing it is the gladdest book—it is tragedy turned into triumph—because men and women had found the joy no one, no event, could take away.

Have you "joy down in your heart"? If not, then pray God to "restore unto me the joy of Thy salvation." And may God in his mercy make each one of us a tonic better than any holiday.



LIVING ON OVERDRAFTS

THE extreme financial difficulties with which many clergymen have to contend to-day is stressed by the Bishop of Gloucester (Dr. C. S. Woodward) in his *Diocesan Gazette*. "I am frequently hearing of clergymen who have been compelled to borrow from friends or relations or to run an overdraft at the bank in order to carry on," he writes.

"It can truly be said that in the great majority of parsonages not a penny is being wasted, and yet in spite of this very many of the clergy literally cannot make ends meet, let alone put anything by for emergencies, or for holidays, or even for new clothes."

THE ENGLISH VICARAGE

THE debt which the Church owes to its married clergy was spoken of by the Archbishop of Canterbury when preaching in St. Paul's Cathedral at a special service of thanksgiving held in connexion with the centenary of the Friend of the Clergy Corporation.

"Among the clergy," Dr. Fisher said, "there must always be those who are called to the celibate life. But freedom for the clergy to marry is right in itself and is a precious right. It has conferred great benefit upon this Church and nation. A surprisingly high proportion of those who have won distinction in English history were children of the vicarage or the manse. In all walks of life the children of the clergy are found contributing to the general body of the laity a sound tradition of faithful Churchmanship and Christian witness."

CLERGY SHORTAGE

THE Church needs nearly 600 new clergymen a year to fill vacancies, but during the past ten years an average of only 300 newcomers have been ordained. Few young men can now afford the training, and increasing help must be given by congregations if men are to prepare for ordination.

WOODFORD'S GIFT

WOODFORD Parish Church, East London, which has "adopted" the bombed Church of St. Bartholomew's, East Ham, as its share of the Bishop's Appeal Fund, and has raised £2,800 of a promised £5,000 for this purpose, has now decided in addition to sponsor a candidate for Holy Orders at a theological college at an estimated cost of £250 per annum for two years. The intention is to adopt a candidate attached to some other diocese, so that the gift may be a completely disinterested one to the Church of the future. Rector of Woodford is the Rev. J. C. Wansey.

CHURCH COLLEGE TO REOPEN

LICHFIELD Theological College is to be reopened within the next 12 months. The Rev. C. A. C. Hann, chaplain at Christ's Hospital, has been appointed Principal, and will take up residence in September. Endeavours are now being made to get a staff together, while a few structural alterations will have to be made to the present building, which is situated in the Cathedral Close. The College was closed in 1944, principally owing to lack of candidates due to conscription during the war years.

ADVANCE AT WINCHESTER

THE Bishop of Winchester states that Churchpeople have increased both in numbers and influence in his diocese. "I am impressed by the increased number of adult men and women offering themselves for confirmation, and, whatever the trend elsewhere, there was a most remarkable increase last year in the total number of candidates."

"In 1947, there were 2,666 candidates presented and, in 1948, 3,095. But in 1949 there were 3,467; and this, in spite of the increased care now being taken everywhere to test the sincerity of candidates and the increased demands made upon them during their preparation."

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The Man

Who Laid Aside His Prejudice

By The Rev. L. E. H. STEPHENS-HODGE

IT happened in the very early days of Jesus' public ministry. He had only just begun to preach, and men were already attaching themselves to Him. Among them were two brothers from Bethsaida, Andrew and Peter. They influenced Philip, another Bethsaida man, and he in his turn brought in his friend Nathanael. Nathanael came, not from Bethsaida, but from Cana, nearly twenty miles to the west. Cana was less than ten miles from Nazareth, where Jesus had been brought up and where He had plied the trade of carpenter.

So Nathanael probably knew Nazareth pretty well. He may even have been in the shop where Jesus worked and talked to Him over the bench. If you had asked Nathanael what he thought of Nazareth, he would perhaps have said, "Well, it's not a bad place as places go, but it's not a patch on Cana." Everyone likes his own place best, and the folk who live in the next parish or the next parish but one are really rather a dreary lot! "I shouldn't care to live there!"

All the same, things weren't quite as they might be, even in Nathanael's own home-village. Unpleasant things were happening, even in Cana. There were plenty of people going about with furtive looks and downcast faces. There was the burden of the Roman occupation, the burden of taxation, both civil and religious, the burden of the Law and all the petti-fogging rules which the Pharisees kept piling

on men's shoulders; there were other burdens, too, and the men of Cana were not exempt from them. Everybody was getting very tired. They were looking for someone who would lead them out of their present discontents and give them new zest for living and new horizons. The old Scriptures had said that in a dark and difficult day a Deliverer would come from God and save them. Why couldn't He come now? The times were ripe.

Then Philip comes along one day with his stirring news. He says he has discovered the very thing that Nathanael and others are looking for. "We have found," he cries, "we have found Him, of Whom Moses in the Law, and the Prophets, did write." Nathanael's heart begins to beat

ST. BARTHOLOMEW'S
DAY—AUGUST 24th



St. Bartholomew was probably the apostle alluded to as Nathanael. He evangelised part of India, and was martyred by being flayed alive.

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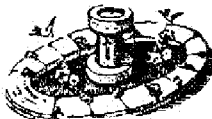
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be included a new school hall, which beside being of great advantage to the school will be available for use as a parish hall in the evenings. This will involve the parish in a yearly expenditure of £160—no small sum, but worth it to preserve the principal of "Church teaching for Church children". In theory, undenominational teaching may sound very "democratic," but in practice, undenominational teaching rarely, if ever, succeeds in attaching the individual to any form of worship. A vague knowledge that a certain David once threw a brick at a bloke called Goliath—heaven only knows why, does not constitute a very sound basis on which to build up the life of the soul! Surely, to be of any use—religion must be so taught that it will encourage and enable the child to take his place in, and practise his religion as, a member of a worshipping community. If religious teaching does not succeed in doing just that—then it is a complete waste of time.

There is being built at the present moment, a new school in this place. It is a State-owned school with no connection with the Church. It should prove of value in relieving the considerable problem of school accommodation and as such we welcome it—though many of us feel it has been built in the wrong place. However, for those who profess membership of the Church and for those who wish their children to be brought up in the faith which they themselves hold, the Church School is still the only one that can provide the necessary religious training in accordance with the doctrines of the Church of England.

Yours sincerely,

FREDERICK ADAMSON.

Scholarship Successes.

We extend our heartiest congratulations to the following pupils of Totley Church School on their successes in the recent scholarship examination:—

GIRLS' HIGH SCHOOL:—Valerie B. Green.

KING EDWARD VII. SCHOOL:—J. D. Andrew, N. Christer, J. G. Crookes, B. Horsfield, P. B. Schofield, R. P. Turton.

HIGH STORRS:—J. N. Beeton, D. J. Martin, T. Orton, Audrey C. Cauldwell, Ann Macdonald, Audrey C. J. Sandford, Patricia Simpson, Christine Waterfall.

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D. Wolstenholme.

Sunday School Trip.

The coach leaving for Scarborough on Thursday, August 24th, will leave the top of Main Avenue at 7.30 a.m. Those going on the Outing should be there in good time, bringing with them sandwiches for lunch. Tea will be provided free of charge to members of the Sunday School. Let us hope for a fine day!

Official Meetings.

There will be no meeting of the P.C.C. during the months of July and August. The next meeting is on Tuesday, September 26th at 8 p.m.

Ladies' Working Party.

Next Meeting—Vicarage, Tues., September 26th, 2.30.

BAPTISMS.

June 18—Mary Elizabeth Fullard.

July 9—Derek Michael Smith.

BURIALS.

July 1—Albert Truswell.

MARRIAGES.

June 17—William Ritchie Young and Patricia Eileen Gregg.

July 8—Edward Rollin and Betty Abbott.

ALTAR FLOWERS

August 6—Mrs. Freeman.

August 13 Mrs. Culley.

August 20—Mrs. South.

August 27—Mrs. Coates.

Sept. 3—Mrs. Stacey.

CHURCH COLLECTIONS.

	Alms.	Church Expenses.
June 18—	7 3	1 19 3
June 25—	6 8	1 18 11
July 2—	12 9	2 8 4
July 9—	8 3	2 10 0
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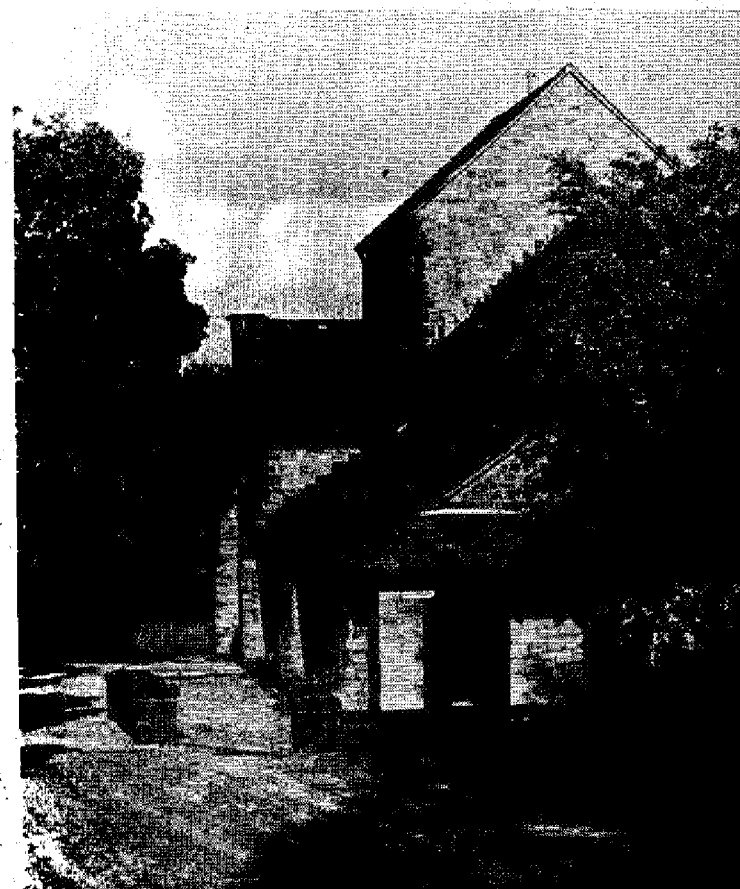
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The Journal of

ALL SAINTS' PARISH CHURCH
TOTLEY



No 28.

SEPTEMBER, 1950

All Saints, Totley

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— SERVICES. —

HOLY COMMUNION: SUNDAYS, 8 A.M.
SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.
MATTINS: 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 SEPTEMBER.

September 3—Trinity XIII.

September 10—Trinity XIV.

September 17—Trinity XV.

September 21—(Thurs.) Matthew, Apos. & Mar.
10 a.m. Holy Communion

September 24—Trinity XVI.

September 25—(Mon.) 2.30 p.m., People's Offering
Service—Chesterfield Parish Church.

October 1—Harvest Festival. (Details next month.)

TOTLEY VICARAGE,

August, 1950.

My dear Friends,

Despite the increasing secularization of modern life and the lax view of marriage prevailing in some quarters, a wedding in church is still preferred by the vast majority of people. Marriage in a register office is frowned upon by many people who would not describe themselves as religious, and a wedding ceremony in Church is still the fashion. For this we may be both glad and sorry. Glad that the blessing of the Church should be valued and because the coming to Church is usually a sign that people look upon marriage as more than a legal contract. Sorry because fashion and convention impel some couples to desire a wedding in Church when their whole attitude to religion and to Christian marriage should suggest marriage in a register office.

Of course, one wishes that all couples were married in Church, and this because they sincerely believe in Christian marriage and regard a religious ceremony as essential. But one cannot pretend that all who choose to be married in Church do so for purely religious reasons. In some cases the Church is chosen because it lends itself to a social splash in a manner which would be impossible in a register office. Those of us who are well accustomed to officiating at weddings can usually sense the atmosphere. Even if we do not know the couple it is soon evident if they are Church people. It is surprising how weddings differ. In a former parish when I was merely the "junior curate" and for that reason had most of the weddings pushed on to me, I have known two weddings follow each other within an hour. The one was markedly and primarily a religious rite, the other somehow failed to create the right atmosphere, yet at each I officiated and used exactly the same form of service.

Expensive outward display is sometimes out of all proportion to the support given to the Church either before or after the ceremony. Some of those who wish to be married in Church show little or no interest in their parish Church at other times, they make it merely a convenience. Indeed, had it been dependent upon the attendance and support of such people the Church would have been compelled to close its doors. And we have noticed that it is those who have least connection with the church who are frequently the most clamant in their demands and most fussy in their requests when arranging a wedding in church.

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Everyday Religion——

—— by ALVA ROBINS

I WONDER why it is that most people think that Religion is something they take out on Sunday morning—like best clothes—and put it on for one day only, then when night comes they gladly put it away and forget all about it for the rest of the week. There is something fundamentally wrong with this way of thinking, and the sooner we start to put it right the better; it is certain that there is something lacking in the way of life to-day, even the most optimistic person can see this.

What we need is a Way of Life; a code, if you like to put it that way, which we can follow day in and day out; something we can live up to, something that will bring out the best in us. Religion, or belief in God, call it what you will, is the only thing, big enough to give us this, and it is the only thing that is absolutely and utterly satisfying.

How stupid we are to go chasing after this and that! Seeking all the time for something that is already there within us only waiting to be recognised and cultivated. It is the natural law that whatever a man sows, that, and nothing but that, can he reap. Our minds are formed by the thoughts and ideas we take in. If we feed them only on the passing things we shall not develop stability of mind. How then can we assimilate the great things of life? Our minds will flit from one thing to another, never stopping to "read, learn, and inwardly digest."

Our bodies are formed and kept in

health by the food which we take in by eating, just as our minds are developed by the books we read, the words we hear or the things we see. If we see only a poor type of film or read only novels and magazines how then can we expect to grow mentally? So, too, our spirits must be fed with the right food or they will be stunted and deformed. If the spirit is the only part of us that goes on into the after-life, and I believe that nearly every one of us believes this, no matter how much we may deny it, why, oh why, do we neglect it so!

We require definite periods of spiritual feeding, just as we require the food which keeps our bodies healthy. Religion is not just a Sunday affair, it is a daily, hourly momentous concern which should be taken seriously, and lived out every minute of our lives. Somebody once said, "The one secret of life and development is not to devise and plan, but to fall in with the forces at work—to do every moment's duty aright"—this seems to me to be very sound advice. In all of us there is the impulse to do our best if we will but give it sway. We must listen to this impulse and it will surely lead us in the right direction.

Christ became human to show us the way; He revealed to us the great possibilities of the human life, and if we follow Him, however imperfectly, we shall find it is the one true way—and as we take it we shall find that our religion is not just a Sunday

although many in the sections under British rule were doing well in cattle farming. Shepherds, for example, were paid a scanty wage of 9s. a month. If the incorporation were to be permanent, it was likely that the Hereros would lose the last hope of the return of their lands.

Closely connected with this situation is the policy of "apartheid," adopted by the South African Government. Pursued to its logical conclusion by the South African Government, the scheme would deprive coloured peoples of their right to vote in Cape Province. It would stop African students mingling with white students at the universities. It would put obstacles in the way of Africans entering the medical profession, at a time when there is an increasing need of doctors to tend disease among the peoples of Africa. "Church News," organ for the Church of the Province of South Africa, commenting on the proposals in relation to the medical profession, stated in September, 1949: "These actions must appear to the outside world as deliberate attempts to create a feeling of frustration among native peoples. It is even less understandable when we are being warned on every hand of the growing menace of native disease due to malnutrition, ignorance and insufficient medical treatment," concluding, "such a policy is a crime against humanity."

At Lake Success, the facts presented by Scott represented the fruit of a struggle to present the kernel of the situation to world opinion, against much opposition. Arrested four times in South Africa for trespassing on "prohibited sites" reserved for coloured people, an attempt was made to deprive him of his passport, which he refused to surrender, although assured by an official that it was upon personal instructions that he was asked to surrender it. To reach Lake

Success, Scott embarked on a devious journey which involved him in travel by car, train and plane to reach Northern Rhodesia.

"Ravages which the past century has wrought have brought us to the turning point in Africa's history," claimed Scott as he presented his case. "The future of all Africa calls for a firm holding to their moral obligations by all civilised nations."

In his report, quoted by the "News Chronicle," he talked of natives in gold - mining shanty towns who searched rubbish dumps for the paraffin tins which they could use as shelters for their people. Down-at-heels farm labourers were paid from five shillings to a pound a week. "May the cynics blush for shame," said Scott. "The Tribes regard the United Nations as God's instrument of justice and freedom for their people."

Whether the bid which Scott has made to present the case of the Hereros to U.N.O. will result in definite action, it is hard to tell. Christians of many denominations will wish to know how the attempt to educate the African into Christian ways and beliefs can be reconciled with a social framework which is set to deprive the African in certain sections of the continent of any effective expression of his views, and the means to obtain an equitable answer. An inevitable contrast seems to be created between the idea of God as the West knows it, and the expression of this idea in justice.

The prayer of Chief Hosea, of the Hereros, who placed his case in the hands of Scott, runs: "Oh, Lord, help us who roam about. Help us who have been placed in Africa and have no home of our own. Give us back a dwelling place. God, all power is yours in heaven and earth. Amen."

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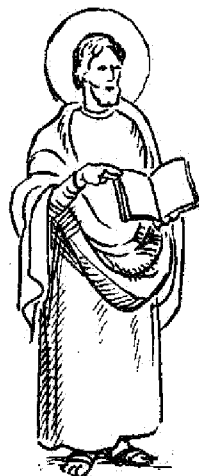
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ST. MATTHEW'S DAY
September 21

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him." St. Matthew 9, chap. 9.

The Significance of "Follow Me"

By The Rev. CECIL RHODES

THE modern reader of the Gospels may often wish that he could stop for a moment, ask a question, and receive an answer. A saying or an incident is recorded which he feels he would understand better if he knew what led up to it. But the evangelists did not write with this kind of natural curiosity in view. Abruptly, without introduction, they set down some word or action of our Lord; they let it tell its own story, adding little in the way of comment, and then pass on, with the slightest of connecting links, to the next point in the narrative.

The call of Matthew is an exact case in point. The story is as brief as it well could be. Jesus passes by and sees Matthew sitting at the place where tolls were paid; he says to Matthew, "Follow Me," and Matthew gets up and follows Him.

Why was it Jesus Christ never asked men to "believe in Me" when first He called them? Instead, we read, He said: "Come, follow Me"—and that applied to all the apostles, as well as to others whose calling by Jesus is recorded in the Gospels. Hereby a very important principle is involved. Jesus said, "Follow Me"

and—in being with Me, in listening to Me, in living with Me, you will discover whether My way of life rings true. Had they not, surely, very real doubts about Him, far greater than we can ever have? And with wisdom and humility He asked only "follow Me." Ultimately, were there ever finer converts?

Is it not time we learnt from Him in this matter? These are obviously days of doubt and misgiving. The answer is not to put a fence round the Faith and say: "This is the Faith, accept it." Nor is there a great deal to be said for the mental integrity of the person who swallows it like an aspirin. This second-hand, third-hand religion, what poor stuff it is. Nor do we ever get at the heart of Christ's religion in this way. Rather must we accept His leading—come, follow Me and you will know whether I am the truth, the way and the life. Dick Sheppard used to say: "If the Churches dared to be simple and ask nothing save that men should endeavour to follow Jesus Christ in incorruptness of living, there would soon be a revival in vital religion." I wonder if you who have doubts about the Faith have ever thought of being



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We repeat that we should like *every* couple to be married with a religious ceremony, but only when they regard a wedding in church as primarily a religious rite. To use the church only or chiefly because it is socially customary and because it lends itself better to a fashion display is grossly to abuse a great privilege, and to carry away a blessing which the church intends for its loyal sons and daughters and for those who are regular worshippers.

An idea of what is properly required of those who seek to be married in church is well illustrated by the rubric at the end of the Marriage Service. It runs: "It is convenient that the new-married persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage".

Yours sincerely,

FREDERICK ADAMSON.

Harvest Thanksgiving.

Our annual Harvest Thanksgiving Services will be held this year on Sunday, October 1st. As in former years we appeal to *all* members of the congregation and parish for gifts of flowers, fruit and vegetables etc. with which to decorate the church. The actual work of decoration will commence at 2 p.m. on Saturday, September 30th, and offers of help with this work will be sincerely welcomed. Gifts for the festival should be brought along to church at any time on Saturday morning, September 30th, and placed in the receptacles provided at the back of the church. There will be a special Gift Service for Children on October 1st. at 2-30 p.m., when the children are asked to bring along their own Harvest Gifts which will be received by the Vicar. Details of other services will be published at a later date.

Moral Welfare

The yearly "People's Offering" Services in connection with the work of moral welfare in the diocese of Derby will be held at two centres this year. The Bishop will be present at both Services and will receive gifts of money both personal and parochial at each centre. The Services will be held as follows:—

2-30 p.m., Monday, September 25th, Chesterfield Parish Church.

2-30 p.m., Friday, September 29th, The Cathedral, Derby. /

Totley School.

At present the Day School is being redecorated throughout and will be finished in time for the commencement of the Autumn Term. The exterior likewise, will be repainted in due course, and certain necessary repairs to the school wall and outside offices are to be taken in hand.

Sunday School.

The Sunday School will reassemble on Sunday, September 10th, after the holidays. May we appeal to all parents to help us by seeing that their children are present on that date?

Official Meetings.

September 26—Tuesday, Meeting of P.C.C., 8 p.m. in School.

BAPTISMS.

August 6—John Christopher Hunter.

August 20—David Murray Goodwin.

ALTAR FLOWERS

September 3—Mrs. Stacey.

September 10—Mrs. Heard.

September 17—Mrs. Seals.

September 24—Mrs. Henderson.

October 1—Mrs. Lake.

CHURCH COLLECTIONS.

	Alms.	Church Expenses.
July 23—	3 3	2 2 2
July 30—	7 0	2 17 10
Aug. 6—	10 3	1 15 10
Aug. 13—	9 6	1 19 9
Aug. 20—	7 9	2 0 10

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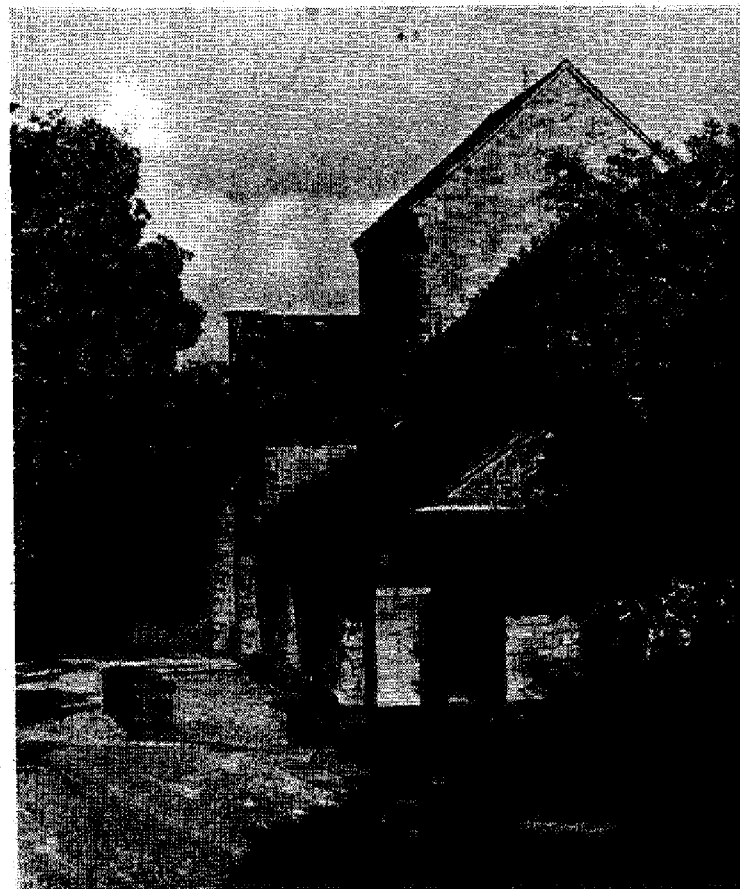
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The Journal of

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TOTLEY



All Saints', Totley

No 29.

OCTOBER, 1950.

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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 OCTOBER.

Oct. 1—TRINITY XVII.—HARVEST FESTIVAL.
11 a.m. Mattins. 2-30 p.m. Children's Gift Service.
6-30 p.m. Evensong. Preacher at all Services
the Vicar.
Oct. 8—TRINITY XVIII.
Oct. 15—TRINITY XIX. "Ten Year Plan Sunday."
Oct. 18—(Wednesday) St. Luke, Evangelist.
10 a.m. Holy Communion.
Oct. 22—TRINITY XX.
Oct. 29—TRINITY XXI.
Nov. 1—All Saints' Day. 7 a.m. Holy Communion.
10 a.m. Holy Communion.

TOTLEY VICARAGE,
September. 1950.

My dear Friends,

As I reminded you last month our Harvest Festival will be held on Sunday, October 1st, so, perhaps, a word about their origin would not be out of place now. Anyone who wished to write a comprehensive history of Harvest Festivals would have, in one sense, to go back to the very beginning of man's life as a tiller of the soil, when the natural impulse of the primitive worker, surveying the hardly won fruits of his year's toil, was to thank and propitiate whatever gods there were in his scheme of things. But the Harvest Festival, as observed in our churches today, dates from less than a hundred years ago. There are various claimants for the distinction of having introduced it. According to one account this belongs to an individual otherwise quite unknown to fame—a Mr. John Higgs, Vicar's Churchwarden in the Somerset parish of East Brent, who gave his Vicar, Archdeacon Denison, the idea of combining religious observances with the "harvest home" gatherings then customary in agricultural districts. Mr. Higgs' suggestion was adopted, and the first Harvest Festival at East Brent, in 1857, took the form of no fewer than five services and a "feast" to the entire population of the parish! The idea speedily "caught on" in other parishes in a less ambitious form, and today the "feast" is perhaps more satisfactorily represented by the vegetables, fruits and flowers, which, having served the purpose of church decoration, are distributed to the sick of the parish and assist the feeding difficulties in local charitable organisations.

Other authorities allege that the eccentric Cornish parson, "Hawker of Morwenstow" was first in the field, and that, three years before the East Brent experiment, he summoned his parishioners to attend their church on the first Sunday in October there to "receive in the bread of the new corn, that Blessed Sacrament, which was ordained to strengthen and refresh our souls". Whatever their origin, Harvest Festivals, much as we know them today, seem to have become general all over the country by the mid-sixties of last century. The reason for their continuing popularity is not far to seek, it seems a deeply-rooted instinct in man to say "thank-you" for the daily bread which sustains his life on the earth.

So often the "Harvest" is a signal to return to the summer wanderer from the fold of his Parish Church. I may say in passing—there has been considerable "wander-

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The Layman and the Church

GEORGE GOYDER

George Goyder is closely associated with the international paper industry, and is a leading layman in the Church of England. This important article is a digest from "World Dominion" August 1950.

THE Christian layman has for too long thought of his church-membership as an occupation or relaxation for an hour or two on Sunday. Events are enforcing the conviction that being a member of the Church is a whole-time job, and that the Church consists of ordinary men and women who, as followers of our Lord, must make their witness effective in the home, at work, and in all the everyday relations of life.

Experience is teaching us this truth because church-going as a social habit is fast disappearing in England. To-day, if the layman goes to church at all he goes from desire. In the long run the Church has perhaps more to gain than to lose by this social change. But in the short run the decline in church-going has brought with it a number of grave problems.

When parents no longer set an example of regular church-going to their children, how are children to be expected to learn the elementary facts of the Christian faith? The answer of the 1944 Education Act was to provide a compulsory service of worship daily for all children in State schools. This recognition by the State that a child has a need and a right to know and to praise his Maker is a step forward, but it is still a poor substitute for the teaching and example of professing Christian parents. The value of a corporate religious service for children conducted by a teacher who may not be a Christian and whose Christian knowledge may be defective, is, to say the least, dubious. *The fact that clergymen are barred from teaching in*

our State schools shows the muddled condition of our thinking on the subject. A Christian minister is not permitted to teach history or English in State schools, but an atheist or Communist may conduct a service of religious worship for his pupils!

The Home

This is a problem upon which the Christian layman needs to ponder, if his children are to grow up as Christians. The responsibility of the Christian parent to-day for seeing that his children receive the elements of religious instruction can hardly be over-stated. It is a problem which can no longer be shuffled off on to the clergy or the Sunday-school teacher, but one which deeply concerns the Christian family in its day-to-day relations. The social climate of the day has become secular, if not agnostic. If the Christian faith is to be kept alive it is the parents' duty to bring Christ into the home and to present the child with the essentials of the Christian faith.

The Clergy—and the Laity

The problem of maintaining the clergy is, if anything, still more difficult. Since 1938 the cost of living in England has risen by 84 per cent. In that period the average wage of male workers rose from £3 10s. to £7 a week; those of the Anglican clergy from £8 to £9 a week. Thus the real income of the workers has risen by 16 per cent. in a decade, while that of the clergy has fallen by 72 per cent. To-day our clergy can no longer live on their stipends. From now on the

COMMENTARY: Paul Gliddon

THOSE who are particularly concerned with the publicity work of the Church of England might take careful note of the remarkable thing that happened in connection with the life of the late Don Robins, for seventeen years Vicar of St. George's, Leeds (and an associate-Editor of *Church News*). Here was a man who only held one living in the Church, who died before he was fifty, whose name was practically unknown in the South of England, and who received no special marks of honour from the Anglican Communion. Yet his life was found to be of such general interest that the B.B.C. prepared an hour's programme dealing with it and broadcast it not only on the Midland Regional, but also twice on the Home Service. This broadcast was very largely concerned with the work Robins did in his own parish, and even included a considerable excerpt from one of his sermons; not at all the sort of thing that would normally be recognised as good publicity. The Church catches the interest of the general public when she does her ordinary work with the utter devotion to Jesus Christ which was characteristic of the man so many people remember as "Don."

THE publishers of *Picture Post* have lately produced a paper for boys which follows the very popular, if tiresome, practice of telling its story in comic strip, or, at least, in strip cartoon. This was hardly the sort of paper any publisher would normally send round to the clergy for their comments and support but the publishers of the "Eagle" are out on a rather unusual quest—the attempt to use a medium of expression which apparently appeals to boys as a way of presenting knowledge, not only scientific but also scriptural. When one remembers all the laborious dodges that Sunday School teachers have to get up to in imparting some knowledge of the Bible, and not always with remarkable success, it is certainly entertaining to think of boys spending their own money for the pleasure of poring over the story of Saul of Tarsus told in serial form by the method of brightly coloured strip cartoon.

THE children of this world have still plenty to teach Churchwardens and Parochial Church Councillors, although these are often intelligent and enterprising

in their own private business affairs. Thus, however badly things are going, no tradesman or caterer is willing to let a badly kept shop or an untidy tea room give the impression that bankruptcy is just round the corner. He will not regard cleanliness and order and a fresh coat of paint as extravagances but rather regard the absence of these things as a luxury he is far too poor to afford. Yet there are plenty of parish churches which give the impression that they are waiting, not for Pentecost but for the bailiffs. Visitors to villages almost always have a peep into the church; if it is musty and neglected, they hastily retreat into the fresher air outside, if it is clean and attractive, even though having little artistic or antiquarian interest, they will look at the place with some appreciation and not fail to make their contribution towards the cost of its upkeep. Dead flowers, cock-eyed pictures or notices, tattered hymn-books or torn carpets, dirt, cobwebs, these are expensive things to permit in a church, for they keep in the pockets money which would otherwise have found its way into the alms boxes.

A CLERGYMAN who had been inclined to be very critical of the whole system of private patronage was recently deeply impressed when he heard from one patron that she had come to London from a distant part of the country so that she might interview men who wanted to consider accepting the living in her gift. Later on the same clergyman found himself staying in the parish which rejoiced in so seemingly seriously-minded a patron. He found that, although she was literally ready to compass sea and land in order to get one clergyman for her parish, she was not in the least ready more than about twice a year to make the half mile journey between her house and the church to which she sentenced the vicar. What sort of hope can an ordinary country clergyman have of receiving the enthusiastic support if those to whom humble folk look for example make it quite clear that two visits a year to the parish church in their opinion discharges a Christian's duty to support public worship? It may be true to say that it is the privilege of patrons to patronise but they do so at their soul's peril when they start to patronise either Christ or His Church.

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by Bishop J. H. Linton



A ST. LUKE'S-TIDE CHALLENGE

Picture No. 1

The Problem of Suffering

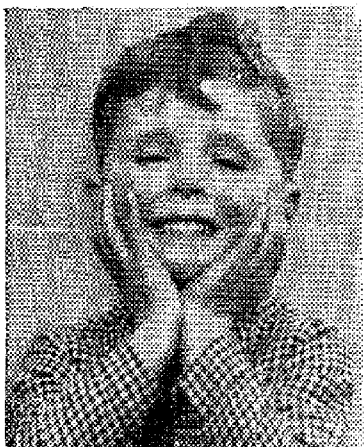
WHEN I was a missionary student, as part of my training I used to visit people in the back streets of North London. In one home was a widow, very poor, dying of a wasting disease, with a hacking cough. Yet she was radiantly happy in her faith, and knew the peace of God. One day her little son, Billy, came in and began to pipe out a hymn he had been singing in Sunday School: "There is a happy land." But, if he only knew, he was there raising in me the problem that every Christian social worker has to face. We in our comfortable homes, happy and well; down there in the city, in Birmingham or Bombay, physical pain and suffering and the sound of a hacking cough. In India and China the problem is multiplied. But—has the religion of Jesus anything to do with that hacking cough, that pain, poverty, suffering? Or is it only to produce people who meet in church and sing, "There is a happy land"? We say the Gospel is "good tidings." What would be good tidings to thousands of young wives in India, dying in childbirth? or to the thousands in all lands in the East who are needlessly blind, or wasting away with curable diseases, because there is no doctor to cure them?

Picture No. 2

"When Jesus was here upon Earth"

We see Him caring for the poor, the paralysed, the blind, the leper, and telling them that He had a message for them, straight from the heart of the Father God. "The Spirit of the Lord God is upon Me. The Lord hath anointed Me to preach the Gospel to the poor, to heal the broken hearted, to recover sight to the blind. His whole ministry showed that He regarded the healing of the body as being as integral part of His divine mission. You remember those well-loved words in Isaiah 53: "Surely He hath borne our griefs and carried our sorrows." But do you also remember the turn Jesus gave to these words when He quoted them: "Himself bare our sicknesses and carried our pains." That is, that somewhere in His Incarnation and in His redemptive work on the Cross, healing of the body was included as well as healing of the soul. His original commission was, "Heal the sick; preach the Gospel." The two were "joined together." And though we often forget it, pass it by and not notice it, we will not forget it any more; for when we next kneel at the Holy Sacrament we will hear those words, and then we will never again forget it:

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SHEFFIELD.

ing" going on in our own parish this summer! Perhaps these words of mine may act as a reminder, acting on the principle that "a wink is as good as a nod", because, to me, it always seems such a "let-down" when a Christian has to be chivvied into doing his duty towards God!

Yours sincerely,

FREDERICK ADAMSON.

"Plan Sunday".

As you will see from the Calendar, October 15th has been chosen as the Sunday when the Ten Year Plan is to be brought once again to the notice of the whole diocese of Derby. The aim of the "Plan" was to raise the sum of £175,000 over a period of ten years. Each parish in the diocese was allocated a target figure—our target was £700, to be paid in equal instalments of £70 per annum. So far we have fallen below this annual sum, our contribution averaging about £54 per year. We have a scheme, which must not be confused with our Freewill Offering Scheme for the needs of our own parish, whereby contributors to the Ten Year Plan are provided with a series of 12 envelopes in which to place their monthly contributions towards the total asked of us as a parish. We are grateful to those who over a period of years have been faithful in this matter, but we need *more* contributors. It will be obvious to all of you that the Church needs more and fresh money—past endowments, the result of the generosity of previous generations, are no longer adequate in this world of rising costs. The "Plan" was conceived to help bridge this ever increasing gap between "income" and "expenditure" and without fresh money the work of the Church will be crippled in the not so very distant future. The greatest need is for more personnel with which to staff the parishes, and it is unfortunately a fact that young men of the right type are not offering themselves in sufficient numbers. Parents are more and more reluctant to encourage their sons to enter a profession which provides so small a financial return as compared with other professions which demand no greater amount of training or specialised knowledge than that required by the Church. It is no use our holding up our hands in horror and saying "but surely one does not enter the Church for gain". This is not a question of "gain"—it is a question of the priest paying his way in a world where practically everyone has had an increment of salary except himself—his rations cost the same as yours!

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The Church, and some of us interpret this as a sign of grace, is not making the mistake which is being made in so many walks of life at the present time when standards are being lowered all round. The ordination candidate is subjected to a rigorous screening before ever being allowed to enter on a university career—a high standard of moral and intellectual attainment is demanded of him and all this for no hope of financial gain. It speaks highly for the spiritual integrity of those offering themselves for ordination—very often this offering of themselves is made in the face of very real parental objections, and while we can understand these parental misgivings, we cannot agree with them. If the work of the Church of Christ is to go on—men we must have and money must be found for their maintenance and payment. That is only one of the objects of the "Ten Year Plan"—there are several others. Should anyone be sufficiently interested the Vicar will gladly explain in more detail and will most certainly welcome offers of financial assistance towards the attainment of Totley's target figure of £700. The collections on October 15th will be given to the "Plan"—we hope for your presence and support on that occasion.

Official Meetings.

October 17—Tuesday, Diocesan Conference—Matlock.

October 31—Tuesday, P.C.C. Meeting in School, at 8 p.m.

BAPTISMS.

August 27—Susan Neal.

ALTAR FLOWERS

October 1—Mrs. Lake.

October 8—Mrs. Johnson.

October 15—Mrs. Levesley.

October 22—Mrs. Haywood.

October 29—Mrs. L. Tym.

November 5—Mrs. Kirkman.

CHURCH COLLECTIONS.

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Sept. 3—	7 9	1 17 3
Sept. 10—	1 4 0	2 11 1

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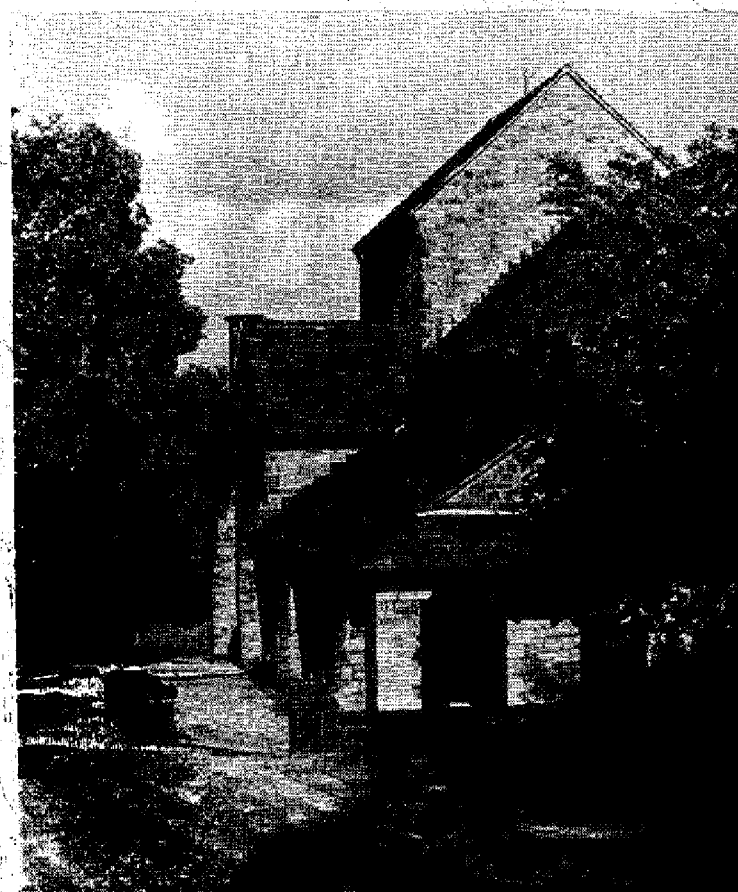
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ALL SAINTS' PARISH CHURCH
TOTLEY



No. 30.

All Saints, Totley
NOVEMBER, 1950

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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 NOVEMBER.

Nov. 1—All Saints' Day.
Holy Communion, 7 a.m. and 10 a.m.
Nov. 5—Patronal Festival. (Sunday within Octave of All S.S.)
Nov. 12—Remembrance Sunday.
11 a.m. Matins, followed by Service at the War Memorial.
Nov. 19—Trinity xxiv.
Nov. 26—Trinity xxv.
Dec. 3—Advent Sunday.

TOTLEY VICARAGE,
October, 1950.

My dear Friends,

From remote antiquity one day in seven has been set aside for special observance. Far back in history the Israelites were taught by God that if life was to be maintained

at its best there must be some part of it kept free from the hurry and bustle of ordinary days. Originally, the day set aside was the last day of the week, Saturday. It was called the "Sabbath", from a Hebrew word meaning "to rest", and the underlying purpose of the day was that, by abstention from work, people would have an opportunity of worshipping God. The Christian Sunday is free from the many restrictions and negations of the Jewish Sabbath, but the primary purpose of both days is the same, namely, a day especially appointed for the worship of God. The early Christians chose Sunday because that was the day on which Jesus rose from the dead. It was called "the Lord's Day", to distinguish it from the Sabbath. In the Acts of the Apostles we have clear evidence that the Christians always worshipped together on the first day of the week, following our Lord's example of weekly attendance at the public worship in the synagogue.

What has survived for so long, especially as its observance follows a divine command, is obviously important and cannot lightly be set aside. That Sunday observance has brought great benefits to our nation is acknowledged by those who know its history. Sunday observance has undergone many vicissitudes. Attempts have sometimes been made to abolish it altogether, as in France, and more recently in Russia. After the French Revolution one day in ten was set aside for purely secular observance and the religious observance of the day was legally abolished. The attempt failed miserably. In this country during the present century Sunday observance has rapidly declined. The two wars have been largely responsible for the secularization of the day. Heavy war-work during the week led naturally to a demand for amusement on a Sunday, and necessary work in which millions were engaged, on the day itself, dealt a severe blow at the religious observance of the day. Now it is being realised that once the thin end of the wedge is driven in the hole cannot be sealed again.

Actually, there is little of the negative and restrictive legislation of the Jewish Sabbath attaching to the Christian Sunday. Instead, emphasis is laid by the Christian Church on the positive duty of worship. As long as this duty is fulfilled it does not greatly matter how the day is spent, always provided that one's pleasures do not make it impossible for others to fulfil their religious duty. Every one realises there is a certain amount of work which must be done on a Sunday, but the aim of the Christian will be to reduce this work to a minimum. Alas! there are many people who have no conception of the loss which threatens them in the destruction of Sunday. Their only concern is with self and pleasure, and this at a time when the hours of work are being drastically reduced, and when there are

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Modern Pharisee

THERE are more Pharisees in England today than there were in Palestine when Christ told his short story of the two men who "went up to the Temple to pray." The only difference is that nowadays most Pharisees say their little piece about thanking God that they are "not as other men are" in any place *except* the house of God.

The usual formula is, "I don't go to Church, but I'm as good as those that do."

Mostly it isn't true, but even when it is, that person labels himself "Pharisee." He is satisfied with himself. And so even his virtues are smeared over with complacency.

The modern Pharisee doesn't "make long prayers at the street corners." He makes long speeches on platforms or up against the bar or standing on the hearthrug scorching his pants. But the theme is the same. Stripped of its disguise of mock-modesty, it says "If only everybody were like me, what a fine world this would be."

Pharisees aren't all "solid citizens." You find them in all walks of life. You'll even find a few in the Church, leftovers from the bad old days when Churchgoing was respectable, and "the thing to do." But the vast majority of them find it more comfortable outside, even though they would never think of "letting the cap fit" when Pharisees are spoken of.

The hall-mark of the Pharisee is

that it would never occur to him that he could be such a thing, and if he were asked to define the term he would probably apply it exclusively to a certain type of Churchgoer. Pressed for an example, he is likely to tell you of a regular worshipper who gets drunk on Saturdays (or sometimes it's Mondays).

It's time we got it clear that the Church isn't a sort of mutual admiration society for people who are "naturally good," but a gang of sinners who recognize their weaknesses and seek God's help in overcoming them. The whole human race is pretty unsatisfactory, and the Christians are the ones who are doing something about it, starting with me, not the other fellow.

We shall have to be a bit more aggressive if we're to penetrate the smugness of the Pharisee. When he parades his virtues before us it's no good approving them and trying to show that Christians have them too. We must attack them. We must say: "You poor deluded nincompoop, all this respectability of yours is simply concealing from you your need of God. For His sake, go and do something to make you despise yourself, because a harlot who knows she is wicked is nearer heaven than you are."

Many Christians won't like to say it, any more than the Pharisee will like to hear it. But after all, it's only what Christ himself said to precisely the same sort of people.—*The Anvil*.

grown to become the largest International Centre in the British Commonwealth, and a source of inspiration to young men and women in all parts of the world.

This great achievement had been accomplished by faith, dogged endurance, untiring energy. Driscoll commands the absolute loyalty and confidence of the students with the consequence that any strict code of rules has become unnecessary.

For years, Driscoll kept the cost of full board down to £2 5s., the lowest figure for accommodation anywhere in London. Today, the rising cost of living has forced it up to £3, yet, even so, all social activities remain free. The Club runs its own Football, Cricket, Hockey, Table Tennis and Billiard teams in which students of all races participate. Plays, film shows, lectures, dances, socials, demonstrations of ballet, fencing, Ju-jit-su—all play their part in promoting a rich social life. The Club has well-furnished lounges, studies and a television room, and pianos and radiograms in plenty. Everything is done for the comfort and recreation of the student, yet more important than this is the need to encourage the student to pass his exams. For this reason, all social activities are centralised in the Club Headquarters leaving the surrounding houses permanently quiet. Also Driscoll has planned that each student should have a single room.

An unusual feature of the Club is that students of different nationalities are mixed up as much as possible in the houses, unlike the Cite Universitaire of Paris where nationals are segregated into blocks. One-third of the population is English, one-third Commonwealth and Colonial, and one-third foreign. All are treated with absolute equality, paying the

same rent and having the same food and furniture. The Prince is no better off here than the scholarship student.

Having removed the students from the worst influences of London, Driscoll embarked on a policy of introducing the overseas students to the best in English life. At week-ends coach trips were organised to cultural and industrial centres in all parts of England including Oxford, Cambridge, Stratford-on-Avon, and Canterbury. Students have been down coal mines, through factories, round power stations, watched historic processions, visited theatres, and some have even been inside Buckingham Palace. After three years at Croydon, they very often return home with a far better knowledge of our island traditions and culture than many English people.

Whereas in the past many students returned home embittered with their experiences in London and determined to undermine all connections with Britain, today they go back as friends of this country, and Ambassadors, conscious that they must impart all the good which they have learned in Britain to their own people, the people whom they will one day rule.

So far, more than 12,000 students have passed through this Club in the past twelve years. Their contact with Britain is maintained through the Club Magazine, "The International News." Few of them will forget the inspiration and spiritual direction which they received in this Club in the formative years of their youth. All of them will be the friends of Britain for the rest of their lives. Wherever racial differences occur or intolerance and prejudice is found, these young men and women will use their influence to restrain the foolish and bring back sanity into the world.

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I Am a Democrat

By the Rev. C. O. RHODES,
Editor Church of England Newspaper.

ELECTIONS are in the air. The last is still the subject of discussion. Another is in the offing and nobody knows when it will come. Local government elections are constantly with us.

On my way to the polling booth I often wonder whether other people feel as I do: back a little straighter than usual, shoulders squared, chest out, chin up. Dictators may sneer and millionaires may smile; but on that occasion I am no longer just one of the crowd. I am somebody. I do not merely talk aimlessly and irresponsibly about the affairs of mankind: I act. I am not one of the governed: I am Imperial Caesar himself. More: during those few minutes I am the voice of the people, too. In other words, I am a democrat, and that is a fine thing to be.

Mussolini said: "When the cannon roars the voice of the nation is speaking." Nonsense! The mouth of the nation is a slot in a ballot box. The scraping of pencils making crosses on voting slips roars louder than any cannon and may some day even drown the H-Bomb itself. Many Mussolinis who would face a whole battery of guns without flinching turn pale at the thought of a free vote. Dictators make wars: democrats win them. So it has been up to the present at any rate.

Perhaps democracy ministers to the sinful vanity of the people. I would prefer to call it self-respect. A man or woman casting the vote is taking part in the control of his own destiny. Especially is this true when government exercises more and more power over private lives. A democrat is a

responsible person, an adult. He is nearer to what God intended him to be. God does not intend us to be children all our lives but to grow up and to exercise the capacities and talents He has given us.

That is one reason why the tendency to remove power from the local authorities to the central government in Whitehall is bad. Better let people make their own mistakes and learn by them than do everything correctly and automatically according to orders. Once at a committee meeting a manufacturer employing thousands of people said how he governed his business despotically, and how happy his employees were under his kindly rule. He provided them with all the welfare and sports facilities they could possibly want. I could not contain myself. "But you treat them like children," I said. Many splendid resolutions have recently been passed by international bodies dealing with the rights of man. There is one inalienable right that is never mentioned, however, and that is the right to be wrong. Even from the standpoint of efficiency it is better to be wrong sometimes with the possibility of being right sometimes than to be under a central authority which may be wrong all the time and which nobody can correct.

Democracy is under severe challenge nowadays, even in this country. Theologians themselves have been heard to whisper that the Church must not identify itself too closely with democracy for fear that when it goes down Christianity may go down with it. True enough, the Christian faith does not depend upon any poli-



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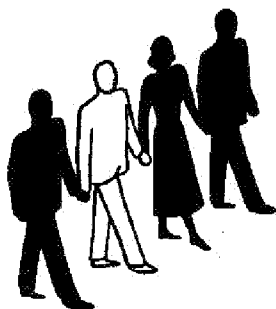
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more opportunities for holidays than ever before. To provide pleasure for such people, many thousands are now at work every Sunday. Under the specious plea of defending freedom, they do not realize that they are compromising their own ultimate freedom and that of countless other people. Apart from religious considerations the loss of Sunday will have serious effects on our social and economic life.

No Christian wants to deny any man lawful pleasure or proper freedom. Indeed, the world owes more to Christianity for whatever freedom it enjoys than to any other cause. The wish of many people to squeeze the last ounce of pleasure out of Sunday means that a day which was originally intended to be one of rest and worship is being exploited by all kinds of commercial interests and our national life is becoming increasingly secularized. Unless the rot is stopped the national character must inevitably suffer. Man possesses not only a body and a mind which need periodic rest and refreshment, he possesses a soul, and this also requires nourishing. The rhythm of life demands a weekly day for bodily rest as well as an opportunity for the contemplation of what, for want of a better term, we might call, "higher things", free from bustle and excitement. On this subject of Sunday observance we must take broad views and long views, thinking not only of our own personal interests but of the future of the nation. To Christians, in the New Testament sense of the word, there can be no doubt that the main purpose of Sunday is rest and worship. Some of us should do well to follow the example of Their Majesties, of whose visit to South Africa a prominent public man in the Union wrote: "We all feel it has done immense good, and not least by the way in which the Royal Family observed Good Friday and all the Sundays of their visit".

Yours sincerely,

FREDERICK ADAMSON.

Remembrance Sunday.

Sunday, November 12th, will be observed as Remembrance Sunday. At Mattins at 11 a.m. there will be present a number of the Companions of "The Fellowship" (F.O.S. Ltd.) Totley Mess (38), an association of ex-servicemen of both the late wars. The Companions will assemble outside the "Crossed Scythes" (headquarters) and be ready to move off to the Parish Church at 10-30 a.m. The nature of the Service will naturally be a remembrance and thanksgiving for all those who laid down their lives in the service of their country. We shall, as last year, proceed to the War-Memorial at Lane Head, after Mattins, where a wreath will

be laid by a "Companion" and a short Service will be held. I cordially invite all of you to be present in Church at that Service and then to accompany us in this public act of remembrance to the War-Memorial. The Procession will leave the Parish Church at approximately 12-10 p.m. and the Service at the Memorial will begin at 12-15 p.m. The Collection will be for the Earl Haig Fund.

Creswell Fund.

We were pleased to hand in, on your behalf, the sum of £14 for the Creswell Disaster Fund. Money, we are glad to hear, has rapidly been forthcoming from all quarters to help the relatives of the victims of the disaster, but at the recent Diocesan Conference the lay representative from the parish of Creswell put in a moving plea for further assistance from all Christian folk. Simply and sincerely he asked us for our prayers and surely those are something we shall not withhold.

Training College.

We are happy to welcome to our Parish Church, a number of the students and lecturers from the newly opened Totley Training College. They make a welcome addition to our regular congregation and I am sure you would wish us, through the medium of this magazine, to say that we hope their attendance at Church will prove the beginning of a long and happy association with the Parish Church of their temporary adoption.

Whist Drive.

We are hoping to arrange a Whist Drive on Friday, December 15th, so keep this date free and watch out for an announcement in our next edition.

Official Meetings.

November 28—Tuesday, 8 p.m., Meeting of the P.C.C.
December 1—Friday, Ruri-Decanal Conference, S. John's Hall, Abbeydale.

BAPTISMS.

September 17—Richard Neil Goodenough.
September 24—Gillian Mary Andrews.

ALTAR FLOWERS

November 5—Mrs. Kirkman.
November 12—Miss Harris.
November 19—Mrs. Culley.
November 26—Mr. Crowther.
December 3—Mrs. Mangerison.

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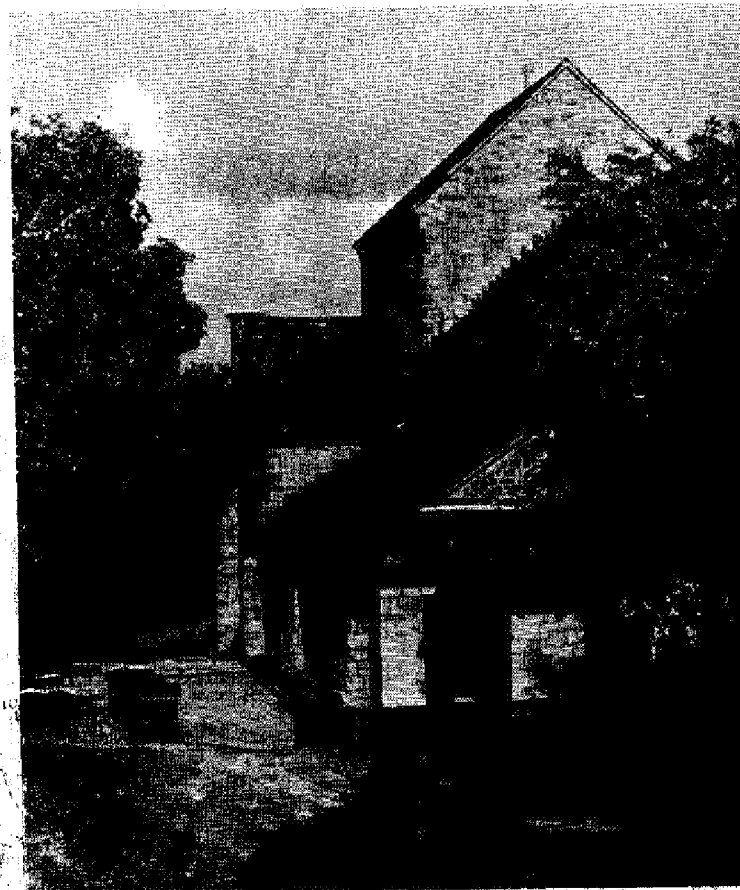
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Local Views.

Church News

The Journal of

ALL SAINTS' PARISH CHURCH
TOTLEY



No 31.

All Saints, Totley
DECEMBER, 1950

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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 DECEMBER.

December 3—Advent Sunday.

December 10—Advent II.

December 17—Advent III.

December 21—Thursday, St. Thomas.
10 a.m. Holy Communion.

December 24—Advent IV. Christmas Eve.
6.30 p.m. Service of the Nine Lessons with
Carols.

December 25—CHRISTMAS DAY.
8 a.m. Holy Communion.
11 a.m. Sung Eucharist.

December 31—1st Sunday after Christmas.

TOTLEY VICARAGE.

November, 1950.

My dear Friends,

In a democracy majorities rule. Every person has
equal rights with another. But because of this we must not
think that everyone's opinion is as good as another's.

Gallup polls and the like may be very misleading. If a vote were taken, it is almost certain that the majority would plump for "swing" music against Beethoven, or for some sensational head-lines in preference to a more reputable newspaper. Seventy-five to eighty per cent of the books borrowed from libraries are fiction. This does not prove that classical music or good literature has failed. It proves instead that the majority of people have much to learn about music and literature.

In the same way we must not mistake the result of questionnaires and investigations intended to ascertain what people think about religion or about church-going. Everything depends upon what these people know about religion. The person who thinks there is nothing to learn about religion thereby invalidates his own judgment on the subject.

It is an easy stage from the acceptance of the principle that the majority shall rule to the belief that the majority is always right. But history, and our own experience, should have taught us that wisdom and truth are not to be discerned by numbers alone. Two heads are not necessarily better than one; it depends upon the heads and what is in them! The multitude voted for a robber and rejected Christ, and they have done so many times since the first Holy Week.

The churches will, on the whole, be crowded at Christmastide as always at this season. It is one of those occasions when "all who profess and call themselves Christians" feel they must make a special effort to be present, for the festival has high significance. No one who has given real thought to the subject will deny that the Incarnation of Jesus Christ is an essential part of Christian belief. The vast majority of people in this country call themselves Christians. Nevertheless, only a minority will religiously observe Christmas. It is a strange form of Christianity which can neglect the worship of Christ on His birthday. When I say that only a minority will observe Christmas I do not mean that few people will have the day off, or that there will not be scenes of outward gaiety and rejoicing, with "special Christmas attractions" and "Xmas (what a word!) presents" in the shops. But this is not keeping Christmas as the Christian believes it should be kept. All the outward trappings are not to be confused with the real Christmas. Christmas is the season when we rejoice to hear again the story of Bethlehem.

If you say that miracles have never happened, you cannot keep Christmas, because Christmas is the commemoration of the greatest miracle of all. Unless God intervened in history some nineteen hundred years ago, Christmas is a hollow sham and the very existence of the Christian

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The Christmas Present

by HAZEL TAYLOR

A TRAIN was speeding through the night. It would arrive in Chicago on Christmas Eve and I would be with my husband, after two months in California. In October I had expected never to see him again.

For three years a situation existed which had made life together intolerable and I had finally run away from it. But running away had not made life any happier. A friend kept telling me that when I reached bottom there was no place to go but *up*. But where, oh where, was bottom?

Then there had come a morning when there was no doubt about it—this *was* bottom. Pride kept me from turning back and there seemed nothing ahead; I felt I simply could not go on living. There were enough sleeping-pills; when evening came I would take them all and no one would know until it was too late to bring me back to this tearing, searing suffering.

The day proved endless. As it dragged on, I knew the tortures of one condemned to die in a few hours—one whose sins were unconfessed, one too confused to be penitent.

Toward sunset I remembered a friend in the hotel telling me to go to the little church by the sea when it was quiet and empty. I went, and sat there alone, not knowing why. But sitting there in the twilight, looking at the beautiful stained-glass windows and at the pews where so many others had come for help, peace stole*into my heart and, miracle of miracles, I unexpectedly felt the very presence of God.

All of my life, there had been the sound of His pursuing footsteps, but

Reprinted from "The Evangel"

now at last I turned to look and His hand was outstretched, reaching for mine. I picked up a Prayer Book beside me and it opened, of itself, to the Ten Commandments. "Thou shalt not kill!" struck my eye. With tears streaming down my face I read them all and then I vowed to keep them all my life. There alone with God, I sang hymns of thanksgiving, for after three years of uncertainty and tragedy and finally the death sentence, there had come at the last moment reprieve and hope. Within I felt a calm I had never known before—a new certainty of some sort of future where God would be the guide.

During the next few days the rector of little "All Saints by the Sea" taught me many things about life as it should be lived. He explained confession, repentance, and restitution, and told me about listening to God's voice. He taught me about brotherly love and living one's life for others. And during this time I packed and prepared to return East.

It was war time. The train was very crowded and there was always an hour or longer wait in line for dinner. The last night, as the young war-bride who shared my section waited with me to get into the dining-car, I kept wishing that I might have some sign from God that my present step was the right one. After a time we got into conversation with the couple ahead of us, who were going home for Christmas after many years in the West. When this couple were called into the diner, they asked us to share their table.

When the meal was over and we were all preparing to pay for it, I

COMMENTARY: Paul Gliddon

THAT "The break in my heart is for you" is the sort of shocking sentimental slush which is apparently quite popular with our highly scientific generation. With cloying unction this sort of stuff is solemnly sung and the refrain taken up by angelic choirs similar to those that bring the more seriously intentioned American films to their too long postponed termination. Yet the people who revel in such things would regard religion and the singing of hymns as something they had quite outgrown. It is small wonder that students of comic strips and greyhound form should find the study of Holy Scripture little to their liking, but it is a cardinal error to think that this distaste is the result of intellectual maturity for, as St. Paul found out long ago, the power to believe in Christianity comes only when one has put away childish things. The frightening feature of the modern age is that skill in universal destruction has been attained just at a time when the infantile in man has staged a dramatic, or rather a tragic, "come back." Likewise someone has remarked on the fantastic fate which has given men the ability to address the world at the very moment that so few have any message worth delivering.

AMERICAN priests visiting this country have expressed astonishment at the appearance of an ordinary Church collection, that non-committal assembly of small coins. One priest in charge of an American parish with about 120 Easter Communicants explained that the parish had to raise the 3,500 dollars to pay its rector, in addition to meeting all other expenses. He said that such a moderately sized parish would not engage a verger or paid secretary—though a large parish would have both—and that those who attended the Church would not only be expected to contribute financially to its support but would also do many of the jobs about the Church and Church Hall—"the plant" as they would not hesitate to call it. Thus his own parish had the best hall in the town and this was profitably let for a large number of engagements, the catering for which would be voluntarily undertaken by the Church people so that the money paid might go into the Church funds without labour costs.

It seems a pity, with the gulf so dangerously widening between East and West, the Archbishops did not seize a little less formally the opportunity offered by the letter from Patriarchs behind the Iron Curtain. The communication sent back by the Archbishop of Canterbury may have been a very sufficient written answer, but was a written answer likely to be sufficient? To make a road through the Iron Curtain might well lead to its abolition—certainly would if the road were wide enough—and surely an invitation might have been sent to the Patriarchs to come over to this country and discuss more fully with the bishops here the matter they have raised. If the invitation had been refused no harm would have been done and it would have been made all the more clear with whom the fault lay. If the invitation had been accepted the Church might have done much to maintain its unity even in the face of national divisions and would have shown to the wide world that all are one in Christ Jesus.

A YOUNG country girl who was about to undertake special training as a Methodist Local Preacher was asked whether she had ever thought of entering the Church of England. In reply she asked what the Church of England would do with her if she did enter that communion, and the only reply that could honestly be given re-inforced her conviction that there was no place for her there. She lived on a small island and only had the education the local school could provide; yet she was a bright and fluent speaker and she felt a real call to serve God in the Ministry of the Word. Very difficult to see how, in the Church of England as we now know it, there could for her be any opportunity for the use of the talent she believed to be entrusted to her. Yet even more difficult to believe that, in dealing with those who have not the advantage of any special education, and more especially in dealing with women, the only advice the Church of England can ever hope to give to those who wish to exercise some form of regular and prophetic ministry is "Go elsewhere."

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Religious Films

by **Brian Hession, M.A.**
*Progressive Founder and Director of
Dawn Trust Films.*

A GREAT deal of nonsense is talked by people on the subject of religious films who know nothing of the particular issues of their production in the cinema today. Pious old ladies and highfalutin' young men talk grandly of the need for great religious films, and they imagine that these can be produced for nothing and shown in the public cinema or even by the churches. They quote a few examples of the odd good film which has emerged out of the hurly-burly of commercial film industry. Films cost a vast amount of money, and there is no-one in the world who will give the capital needed as he knows it will not come back. It is in the lap of the gods whether any will come back on any film, even if the producers have taken care that it contains a wide appeal to the lowest common multiple of man. The method of distribution throughout the world — money barriers — the deadlock between the production units and the distributors — all need such drastic changes if even the ordinary money-winning film is going to recoup its costs to the promoter.

It is a waste of time for reverend gentlemen to philosophize on what they would like to see in the public cinema. It is easy for my friend John Grierson to tell the church what it should do in the making of religious films, but he ignores the difficulties of finance, and where such a production should be shown. I wish there were more realists who would join hands with the practical pioneers who have done so much in this field. I do not suppose Grierson has ever been



The Rev. Brian Hession.

present during a modern film service within the sacred walls of a church and felt the tremendous drawing power of a modern Bible story film. I used to find that Bishops sat on the fence; but when one took them to see a film, and better still a Bible story film in action in a church, they became wholeheartedly in favour.

When you go to a cinema and know something about films and their making, you realise how many of them are amateurishly produced, badly lighted, self-consciously acted, dripping with sentiment and plainly bearing the trademark of "slap it on quick" to get some money back. I consider that some of the Rank group and Cathedral group of Religious films are far and away superior in technical quality to a great deal of the junk which the mass of humanity pays to see today.

Films.

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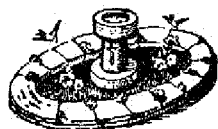
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51, MARSTONE CRESCENT,

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Church does not make sense. What would be quite impossible would be that one who was mere man (even the greatest of men) could start a movement which was to change the lives of millions during nearly two thousand years. This movement is continuing and, although still a minority movement, is gaining ground as the years pass.

The true joy of Christmas belongs to those, and only those, who see in Jesus Christ, God become man. To understand is, to be compelled to worship Him. So the Christian will respond to the age-long invitation: "O come, let us adore Him, Christ the Lord".

May the Holy Child bless you in your homes, filling your hearts with spiritual understanding, that so you may 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 set forth in the "Calendar". You will notice that on Sunday, December 24th, (Christmas Eve) at 6-30 p.m., the Service of the Nine Lessons with Carols will take the place of Evensong. We could hardly wish for a more appropriate occasion on which to sing our Carols and we look forward to a good congregation on that occasion. You will notice also that on Christmas Day there are two celebrations of the Holy Communion at 8 a.m. and 11 a.m.

Christmas Tree.

We hope that, as has been the custom during the past three years, a decorated and illuminated Christmas Tree will stand in the church. Over a period of three years the Christmas Tree has been instrumental in raising the sum of more than £100 for the Blind Babies' Fund; 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. Somewhere it stands written—"the people that walked in darkness have seen a great light" alas! these children will walk in physical darkness for the rest of their lives on earth, but will you help to lighten the burden of their darkness by being as generous as you can this Christmas and by handing your gifts to the Vicar?

Sunday School.

The Christmas Party will be held on Saturday, December 16th, in the School. The Teachers would be grateful if parents would help us, as they have in times past, with those little "extras" such as jellies and blancmanges, without which any party would be an automatic wash-out!

Freewill Offering.

It will soon be time to redistribute the F.W.O. envelopes for 1951. The Churchwardens would be glad to have the names of any new members of this scheme and we take this opportunity of acknowledging the steady financial help received as a result of this method of dignified giving to the maintenance of our Parish Church. We ask you to maintain your subscriptions and if possible to increase them—costs, as you know, are rising and we find it increasingly difficult to balance our financial budget out of existing income. So do what you can and then just a little more than you can!

Whist Drive.

A Whist Drive will be held in Totley School, on Friday, December 15th, at 7-30 p.m. Tickets are on sale, and cost 2/-, including refreshments.

Official Meetings.

Dec. 8—Friday, 7-30 p.m. Ruri-Decadal Conference, St. John's Hall, Abbeydale.

(Please note this has been moved from December 1st to December 8th.)

Dec. 19—Tuesday. Meeting of P.C.C. at 8 p.m. in School.

BAPTISMS.

Sept. 24—Gillian Mary Andrews.

Oct. 29—Mary Matthewson.

Nov. 5—Sally Barbara Eleonora Roberts.

BURIALS.

Oct. 30—Arthur Nicholson.

ALTAR FLOWERS

Dec. 3—Mrs. Margerison.

Dec. 10—Miss Lockwood.

Dec. 17—Mrs. Williams.

Dec. 24—Ladies' Working Party.

Dec. 31—Mrs. Moon.

Jan. 7—Mrs. George.

Our grateful thanks to all those who during the past year have provided altar flowers—this work, of real service to the Church, has been much appreciated by all of us.

CHURCH COLLECTIONS.

Alms.	Church Ex.	Ten yr. Plan.	Haig Fund
Oct. 15—15 4	—	2 16 3	
Oct. 22—11 5	2 9 0		
Oct. 29—3 0	3 2 4		
Nov. 5—14 3	3 19 10		
Nov. 12—0 0	1 11 10		5 5 0

Freewill Offering, October—£17/17/4.

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