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Church News

The Journal of

ALL SAINTS' PARISH CHURCH
TOTLEY



All Saints', Totley

No 32

JANUARY, 1951.

MONTHLY

THREEPENCE

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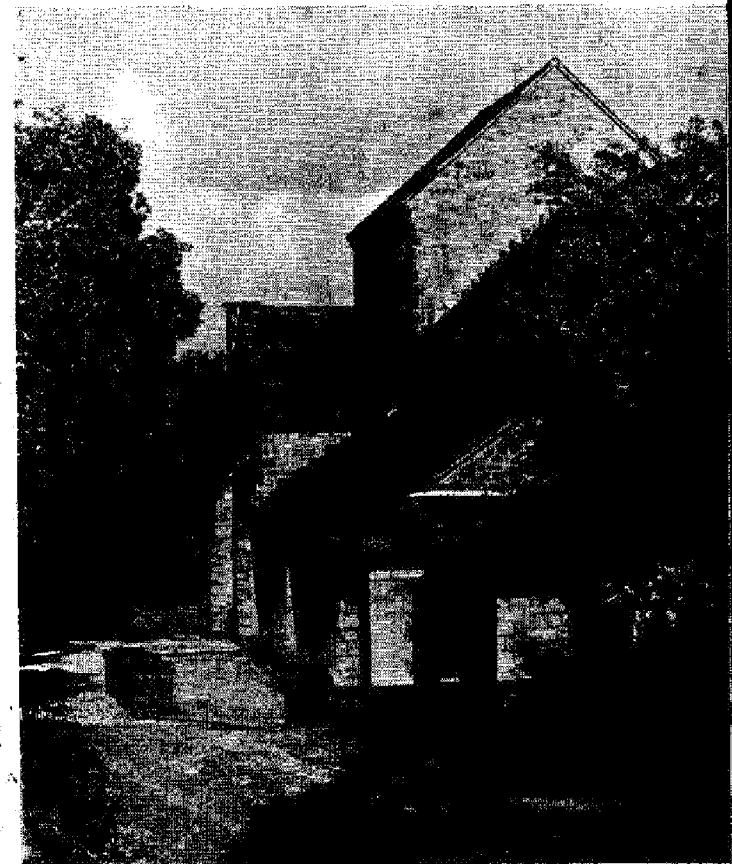
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TOTLEY



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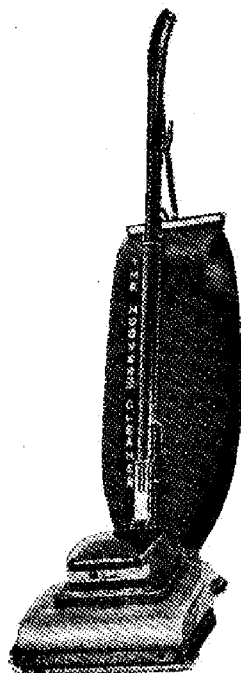
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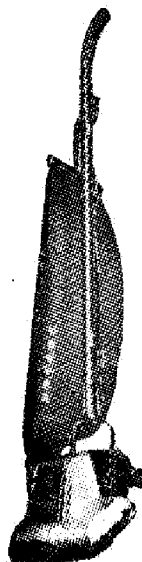
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Churchwardens: MR. H. T. CROWTHER,
MR. E. COLEMAN.

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

Organist and Choirmaster: MR. A. E. LANFOOT,
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Magazine Secretary: MR. M. M. HALLETT,
6, Terrey Road, Totley. Tel. 73220.

Sidesmen: MESSRS. ANDREW, COPESTAKE, CULLEY, FREEMAN, GEORGE
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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 JANUARY.

January 1—Circumcision of our Lord.
Holy Communion 10 a.m.
January 6—THE EPIPHANY OF OUR LORD.
January 7—1st Sunday after the Epiphany.
January 14—2nd Sunday after the Epiphany.
January 21—Septuagesima.
January 25—(Thurs.) Conversion of St. Paul.
Holy Communion 10 a.m.
January 28—Sexagesima.

TOTLEY VICARAGE,
December, 1950.

My dear Friends,

By the time these words appear in print we shall have entered upon another year—our Christmas dinner will be but a fragrant (I hope!) memory, and as far as one can tell, we shall all be rejoicing in our shillingsworth of meat per person, per week. The international situation looks far from bright and altogether I feel we do not bid farewell to 1950 under the best of all possible auspices! It would be a sorry state of affairs, however, if we lived too much in the past. When the Christian looks back, surely it should be in the spirit of J. H. Newman when he wrote:—

"So long Thy power hath blest me, sure it still will lead me on".

Natural and harmless as it may be to join hands and sing "Auld Lang Syne" while the balloons float down and the chimes announce the coming of a New Year, these outward signs of jollity are sometimes in marked contrast to the faith of the revellers. Most pathetic of all attempts to look hopefully into the future are the vague prognostications of those who claim to know what the stars foretell. The fact that there is such a ready sale for this kind of literature is proof of the widespread need of a living faith. "Let's be done with the past and forget it" is the cry of a man who thinks of life as a meaningless puzzle. Very different is the attitude to past and future of the man who has learned to trust God. Whatever joys and sorrows the past may have brought him he is conscious of a purpose throughout, and this he is anxious to learn. His religion links the past with the future and gives him inspiration to face the unknown, for he believes that "all things work together for good to them that love God!"

This is the Age of Power—of powerful means of communications, of awesome weapons of destruction and total warfare. By contrast, no representations of weakness could seem more apt than that of a new-born infant in his

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Where will you find it?

You who seek adventure

That makes of life a triumph brave and gay;
Is it the few who ever find it fully,
And they the noble knights of yesterday?
Or does it come to brave young souls who venture
High up in man-made mass of glittering 'planes
That dart and twist in cloud against the background
Of Heaven's blue, or low 'mid fitful, slashing rains?
Is that adventure, supreme and satisfying?
Or is it found on ocean's outflung shore,
In ship and submarine—in battle's bloody roar—
In caterpillared monster in search of lurking foe—
Or manning guns on cliff and fell,
As o'erhead the brooding baneful bombers go?
Is this adventure, supreme and satisfying,
Heroic valour in a world gone mad?
While that world reaps in bitter tears and sorrow
The harvest of that madness—silent—sad.

* * * *

What of adventure leading ever upward,
Up to the heights where God's Own Glories shine? . . .
Deep in the soul of man there burns the flaming passion
That longs to venture with the Christ Divine.
To go with Him to fight the force of evil,
The force that would enslave and choke men's mind.
On noblest service He would pledge us wholly
To dare our all for Him—adventure find
For truth and right—in simple common duties
That crowd upon us always day by day,
The meanest task performed just for the Master
Is glorified by Him along the way.
So if our hearts are set on brave adventure,
To be a Christian is the chief of all,
Abundant life is promised by the Master,
For life's supreme adventure is His call.
He beckons onward—we who follow humbly
Whate'er our way of life—adventurers all.
This is adventure—complete and satisfying,
To go with Him and answer to His call.

*Olive Walker and
Cecil Rhodes.*

Goodly Fellowship

A personal page from the Editor to you and from you to the Editor

MAY I send you my Christian greetings at the beginning of this year? To many readers this January copy will be the first time they have ever seen or read **CHURCH NEWS**. I would send you all a word of welcome and I hope you will enjoy reading it.

Many of our readers may be interested to know a little of the history of this inset. During the war a group of us got together to discuss the creating of an inset which would be different from other insets. We believed that a wonderful story of Christian endeavour and effort was being lived out before our very eyes, and yet few people were ever being informed about it, and we wanted to tell something of that story. But paper control prohibited the publication of any new magazines. The team, however, who were to produce it kept together and met from time to time. Alas, the war—what a toll it took! First one of the team was



Harold Burdekin

killed on active service; then another—the Rev. Don Robins—died through the over-strain of the war years; then another—the Rev. George Cragg, of C.M.S.—died from the same cause. Finally, Harold Burdekin, artist and author of many books and one of the most determined movers in the scheme, was killed at the very end of

the war by a V-bomb. So it looked as though all our planning must fail. The desire to produce it almost died within me. And yet the voices of those who had been in the scheme from the first seemed to say “Go forward.” And so in October, 1946, **CHURCH NEWS** was born. It has never been as good as it would have



The Rev. Cecil Rhodes—Editor.

been if they had still been here. But nevertheless, over the past four years we have tried to tell something of the grand story of our Church—a story full of faith and endeavour; of striving and achievement; of determination and grit at home and abroad. If an ever-increasing number of readers is any criterion of success, then in some measure we have succeeded. For to-day many tens of thousands are readers month by month of this inset.

* * * *

He that forgetteth himself, findeth Peace,
He that liveth for others, findeth Love,
He that is content with his lot, findeth Joy.
He that trusteth God, findeth Hope,
He that walketh humbly in the way of Jesus Christ findeth Light,
At Morning and at Eventide.

Affectionately,

THE EDITOR.

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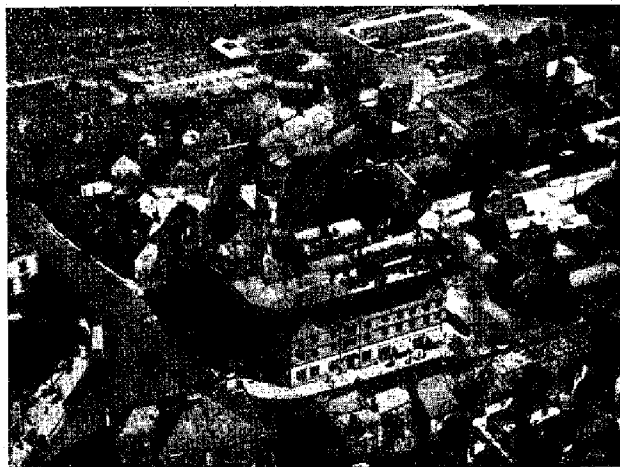
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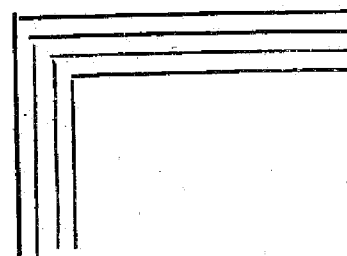
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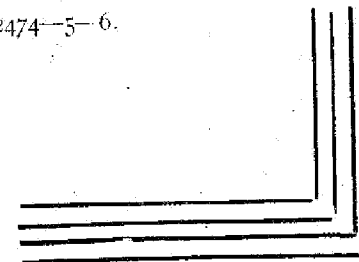


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The New 'Ancient and Modern'

By J. BLAIR-FISH

*This is the first of four articles on this
much-discussed new Church Hymn Book*

THE advent of a new hymnal is always a significant event; for a thorough-going revision of an existing hymnal only occurs once or twice in a generation of worshippers. It is close on half a century since the proprietors of Hymns Ancient and Modern attempted a complete revision and the last failed to secure approval. Since then several Supplements have been added to the 1889 Edition, but it has been obvious for a long time that a complete revision could alone bring the whole collection into line with present day needs. Much in the words, and still more in regard to the music that was acceptable at the end of the 19th century is unsuitable for present use; indeed, it is fairly safe to say that less than half of the 779 hymns in the last edition are in regular use to-day. Consequently, the omission of a hundred or more hymns is a gain rather than a loss—a few more might have been left out with advantage. What is new has in almost every case added distinction and value to the present collection.

In deciding to revise entirely instead of merely adding new hymns, the Proprietors have only done for the Anglican Church what has already been found necessary by the authorities of the Presbyterian Church and the Episcopal Church of America: and I think it can be claimed that the Revised Hymnal compares in every way favourably with these two fine collections, and with other Church of England hymnals. The task of revisers is never an easy one, for the more thoroughly they do their job, the more likely are they to be censured by those who "prefer the old" at any price and who are resentful when—regardless of lack of merit—favourite

hymns are jettisoned. Too often hymns are classed as "old" when as a matter of fact they are simply familiar ones; providing words and music with the approximate dates of composition enables the worshipper to know what is really old. Incidentally, when a hymn or tune has survived several centuries of use, its intrinsic merit can be taken for granted.

Another welcome feature is the reduction of "expression marks" to a minimum and their omission altogether from a great many hymns. Expression marks are generally unnecessary and often irritating. When every reference to sin, suffering, or death is marked for subdued, or pianissimo singing, the marking becomes ridiculous. Unfortunately, some organists meticulously follow the book, even when such exaggerated markings as the following are given:

- p. Christian, dost thou see them
On the holy ground?
- cr. How the troops of Midian
- dim. Prowl and howl around.
- ff. Christian, up and smite them. etc.

The present Ancient and Modern is full of these absurdities. Other well-known hymnals leave expression to the good sense of congregations, and it might have been better if the revisers of A. & M. had done the same. Nobody would dream of adding expression marks to the Canticles and Psalms (which perhaps need it more), so why have them for hymns?

Any review of a new collection of hymns must of course refer to the additions made for the enrichment of worship. The tunes to which both old and new are set are of still greater importance; for nothing is more likely to condemn a hymn than a tune which is difficult to sing, or is ill suited to the



Dear Venturers,

January! The start of another New Year! Let's take each letter of the word "January," and see what the month says.

"J"—surely Joy—for the year is new, and such lots of magic lies in anything "new." New things to do, new adventures, and new joy to accompany us on all those adventures.

"A" — what is our "Ambition"? May it be that we determine to be the best Venturers possible, working—trying to get new members, for every new Venturer benefits one of our needy little ones.

"N"—stands for "Neighbourliness"! Here we carry out our promise, "to help others of God's Family whenever possible." Everyone we meet is our neighbour—not only our friend next door. Don't forget that!

"U"—this letter says, "I want to be useful"! Fine! So do all Venturers, and letter "U" stands for "Usefulness." What joy there is in being useful—that means doing helpful things which go beyond our jobs—this links up with our Venturers' Promise, too.

"A"—means "Able." Perhaps we find our Venturing a difficult task, if we mean to do it well. It's hard sometimes to remember Who leads us in that Adventure. Can we realise that our Leader is the Lord Jesus Who is "able" to give the Call to our life's Supreme Adventure—thus *we* are able to be more than conquerors through Him.

"R"—for "Reliable." A reliable Venturer! How many have earned the right to be called reliable? It's a grand title!

"Y"—the first letter of January stands for JOY—the last for YOU. Joy for you! Yes! In love and service, in the "Ambition" "to give and not to count the cost"—in Neighbourliness, Usefulness and Reliability, knowing that not *we*, but *HE* is able to do more abundantly than we could ask. So a Joyful New Year, and may this year see a wonderful

growth of our Club in its service to His little ones.

Your friend and fellow Venturer,
PETER PIPER.

NEW MEMBER LIST

Miss Armorer Adeney, Angela Charsley, Miss Edmonds, Nathan O. Egerue, R. M. Hall, Ian Rex Hyland, Mr. G. Nicholes, Amos U. Okpara, Sheila Perryman, Mr. & Mrs. G. Sims, Miss F. Sims, Miss I. Sims, Mr. W. Smith, Mr. J. Thirlfall, and Mrs. F. Wicks.

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GUIDES Patricia Armitage, Cynthia Baldwin, Barbara Bolton, Brenda Moody;

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WELCOME

To Amos U. Okpara and Nathan O. Egerue, two friends of the Club who live in Nigeria.

CHIEF VENTURER

Miss A. M. Allen of 56 Grove Hill Road, Tunbridge Wells, Kent, who has found 20 new members for our Club. We give her a warm welcome as CHIEF VENTURER.

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3. Each member enrolling 10 new members becomes a Good Venturer.

Each member enrolling 20 new members becomes a Chief Venturer.

Each member enrolling 50 new members becomes a Great Chief Venturer. Each member enrolling 100 new members becomes a Supreme Venturer.

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mother's arms. No contrast could seem stronger than that between the Child of Bethlehem and the transformation which His coming was to effect in the world. From the day when Herod planned to kill Him, to the day when Pilate nailed Him to the Cross, His weakness was despised by His enemies. For the same reason His followers were scorned. When they and their creed came into conflict with the greatest empire which the world had ever seen, the destruction of Christianity and the end of the Church seemed certain. Yet that empire fell, as others have done. Christianity has survived. S. Paul was right: "The weakness of God is stronger than men". The fact of Christ grows in significance as materialistic forces increase in might and terribleness. The recollection of the crisis which Christianity has survived, even in recent years, should be the greatest remedy for present fears and deepening pessimism about the world situation. What does not and cannot happen is the final triumph of the powers of evil.

Each new year comes with possibilities of atonement for past wrongdoings, more faithful service in the present, and finer attainment in the future. With this assurance, and in the belief that Christianity is the only real hope of a troubled world, may I wish you all a truly happy New Year.

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.

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 General Meeting will be held in the School, on Tuesday, February 6th, 1951, at 7-30 p.m. We hope for a good attendance at that meeting when accounts are presented, elections to lay offices made and when matters of general parochial policy are discussed. 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.

For Your 1951 Diary.

Jan. 30—Tuesday. Meeting of Parochial Church Council in School, at 8 p.m.

Feb. 2—Friday. Whist Drive in School, at 7-30 p.m. Tickets at 2/- will be on sale in the New Year.

Feb. 6—Vestry Meeting followed by Annual General Meeting in School, at 7-30 p.m.

BAPTISMS.

Nov. 19—Janet Elaine Bradley.

Dec. 3—Christopher Harwood Kirby.

MARRIAGES.

Dec. 2—Kenneth Cooper and Dorothy Winifred Mather.

Dec. 2—Geoffrey Wilkinson and Muriel Sykes.

ALTAR FLOWERS

Jan. 7—Mrs. George.

Jan. 14—Mrs. Bird.

Jan. 21—Mrs. Rowlinson.

Jan. 28—Miss Unwin.

Feb. 4—Mrs. Atkinson.

CHURCH COLLECTIONS.

	Alms.	Church Ex.
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Nov. 26—	1 3	2 5 1
Dec. 3—	7 7	2 4 4
Dec. 10—	6 9	2 14 11

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Nothing contributes more to popularising a new hymn than the tune to which it is set. The best words may prove unacceptable without a good and suitable tune. In this respect the musical standard of the revised hymnal is far above that of its predecessor and we have been given no less than 110 new tunes, some of which have been specially written by present day composers, while in addition to many fine, ancient tunes, English composers of the rank of Parry, John Ireland, Holst and Martin Shaw are well represented. Be it noted, however, that in many instances while a new tune—or a new one as far as A. & M. is concerned—is set to a hymn, the more familiar old tune is frequently provided as an alternative.

Among the new composers it is of interest to mention R. H. Jesson, not only because he has provided a fine alternative tune to Barnby's for "When morning gilds the skies," but partly because he must be the youngest—he was born in 1929—of all the living composers represented.

The hymnal includes nine tunes by Sir Hubert Parry, the most welcome being *Repton*, the lovely melody for "Dear Lord, and father of mankind," which is now included. We also have his *Rustington* — a vigorous eight-line tune to "Through the night of doubt and sorrow," and of course, his setting of Blake's "Jerusalem." "My song is love unknown" is another addition with a tune by John Ireland. Holst is represented by "In the bleak mid winter" and his *Thaxted*, set to Sir Cecil Spring-Rice's well-known poem, "I vow to thee my country." One of the most charming additions is Arlington's "Lord of beauty, thine the splendour," with a tune by Basil Harwood, whose death two years ago is

such a loss to English Church Music. The tune has a pleasing lilt which goes well with the words. There is no example of Arlington's hymns in the previous hymnal, but the present one includes six and they are all fine. "Hills of the North" is another well-known added hymn with a Martin Shaw tune, while Shaw's *Toc H* tune goes with a Youth Service hymn, "Go forth with God." Any new tune is severely tested when it is offered in place of, or as an alternative to, some familiar one associated with a popular hymn. Shaw's tune for "O Valiant Hearts" is a case in point, but it lifts the words above the level of other better known tunes and, given a fair trial, is likely to replace them.

One might continue almost indefinitely referring to hymns which bring distinction to this revision. The following are a few of the new ones, in addition to those already mentioned, which one is glad to find included:—

Communion Hymns.

- 390 Let all mortal flesh keep silence.
- 393 Deck thyself, my soul, with gladness.
- 416 Wherefore O Father, we thy humble servants.

General and Seasons.

- 172 All creatures of our God and King.
- 182 Father hear the prayer we offer.
- 186 Firmly I believe and truly.
- 8 God of the morning (an additional Isaac Watts Hymn).
- 173 I praised the earth (Heber).
- 372 Immortal, Invisible, God only wise.
- 208 Immortal love, for ever full.
- 605 Jesus Christ from death hath risen.
- 495 Lord and Master, who has called us (for Teachers).
- 341 Lift up your hearts.
- 141 Love's redeeming work is done.
- 622 Praise O Sion, praise thy Master.
- 34 The duteous day now closeth.
- 52 The Lord will come, and not be slow (Milton).

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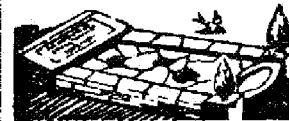
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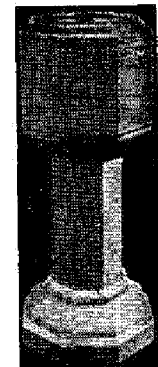
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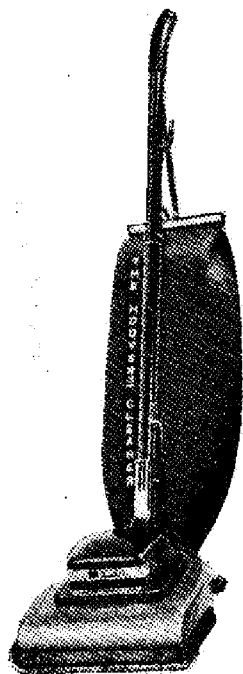
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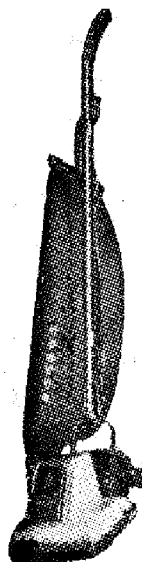
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MATINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).
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SUNDAY SCHOOL: 2.30 P.M.

WEEK DAY SERVICES.

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CALENDAR FOR FEBRUARY.

February 4—Quinquagesima Sunday.
February 6—Tuesday, Vestry Meeting followed by Annual
General Meeting in School, 7-30 p.m.
February 7—ASH WEDNESDAY.
7 a.m. Holy Communion.
9-13 a.m. Day School Service.
7-30 p.m. Lenten Service—Preacher: Rev. A.
V. Sellé.
February 8—Thursday, 10 a.m. Holy Communion.
February 11—LENT I.
February 14—Wednesday, 7-30 p.m. Lenten Service—
Preacher: Rev. A. V. Sellé.
February 15—Thursday, 10 a.m. Holy Communion.
February 18—LENT II.
February 21—Wednesday, 7-30 p.m. Lenten Service—
Rev. A. V. Sellé.

February 22—Thursday, 10 a.m. Holy Communion.
February 25—LENT III.
February 28—Wednesday, 7-30 p.m. Lenten Service—
Rev. A. V. Sellé.
March 1—Thursday, 10 a.m. Holy Communion.

TOTLEY VICARAGE,

January, 1951.

My dear Friends,

Long centuries ago the author of Ecclesiasticus wrote: "To everything there is a season and a time to every purpose under heaven . . . a time to weep and a time to laugh, a time to mourn and a time to dance." In many ways education has advanced, we know more than our fathers knew. But knowledge is not the same thing as wisdom, and whether we are wiser than our fathers is doubtful. Many customs have come down to us hallowed by the wisdom of the ages, and we may be quite sure that whether they appeal to us or not there is good reason for their observance. Lightly to dismiss these customs is unwise. The Church is an ancient foundation, and in the course of its long history it has accumulated much knowledge of human nature. Its rules and customs are the result of considerable experience of men's needs and failings.

One of the oldest Church rules is that of Lenten observance. The word "Lent" derives from an old English word meaning "spring", and it may be said that Lenten observance is a spring-cleaning of one's religious life. Of course, this may be done at any time, but we know that "any time" may mean "never". "There's a time for everything", and so the Church has fixed the forty days preceding Easter for special observance. Just as the athlete needs to go into training, when he denies himself many lawful pleasures, so the Christian goes into spiritual training in Lent and abstains from certain pleasures, not because they are wrong in themselves, but because every one ought to be able to control his habits and desires. To abstain from indulgence in some pleasurable habit, even for a short season, is difficult but to succeed is to show that we are masters of ourselves.

In the popular mind Lent is associated chiefly with abstinence from meat, but if it were only that there would be no need to write about it, because life at present is a continuous fast!

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Associate or Applaud?

By THE REV. CECIL RHODES

AT this season of the year all good Christians make a spiritual pilgrimage in mind and heart down to and beyond the River Jordan—there to think once again upon Jesus being baptized by John the Baptist and going beyond Jordan into the wilderness to face the temptation.

Is this story remote from our life and experience? I think not. Does not John's preaching speak to our condition to-day—"Do not think you are the chosen people of God. You are just ordinary people. But if you would be children of God, then repent—change your mental outlook; change your attitude towards life. Your ideas of God, of the meaning of life, of your own lives, are entirely the opposite of the truth. You think appearances and conventions are the things which matter. But the things which matter are righteousness and truth. And if you would understand God, then be rid of your pious, hollow platitudes and be dismayed that you neither know nor see the power or the hand of God.

"How you need to begin again! Your lives and your thinking are befogged with wrong living and wrong thinking. Cleanse your lives and your thinking and as an open act of cleansing, humiliation and dedication, come and openly wash in Jordan as Moses commanded you . . ."

And many came: the sincere; the emotional; the easily stirred; the earnest; the weak who must do what the rest were doing—and among them came Jesus.

What a decision to make in the

front of that crowd! The casual, the scandalmongers, the curious, the critical, the cynical—surely all were there . . . And Jesus identifies himself with John Baptist.

There is all the difference between associating oneself with a person—and listening and applauding that person. The world was full then, as it is to-day, of people who will listen and applaud, when others listen and applaud—and who will equally hiss and boo, when others hiss and boo.

And the world was equally short then, as it is to-day, of people who through thick and thin, through success and failure, will associate themselves with the cause of God and righteousness. True also, most of us never find God in any real sense because we simply applaud. God is only found by those who without reserve identify themselves with God in His Church.

Then it was, will you note, that there was a wonderful confirmation. Jesus responded to the call, and in responding there came that voice—"Thou art my beloved son, in thee I am well pleased."

How true it is that when we gladly obey the deep calling of God in our souls we hear also "in thee I am well pleased."

The call of John Baptist was in fact the call of God. So to-day the voice of God so often comes to us through the voice of some person—if we would but place ourselves in the place of hearing.

COMMENTARY: Paul Gliddon

A LAYMAN has suggested that what our national distresses demand of the Church is not more days of prayer but more praying on ordinary days, and that what the rank and file of the Church would welcome from those competent to provide it would be guidance in the offering of private prayer for national and international well-being. What is suggested is a sort of prayer card for the nation, or, at least, for that part of the nation which still accepts Christian standards and follows the Christian Faith. There may not be many holy and humble men about, or many may fall far short of the required standard, but there are millions who still say their prayers with some reverence and regularity, and it is by no means certain that this vast reservoir of power is being wisely directed, or whether there may not be other reserves of power so far unlinked with the main supply.

SINCE anxiety is held to be the enemy of good health, the clergy should of all men be the most physically fit. Other men go off their food, lose sleep, develop strange nervous tricks, and finally get rushed into hospital with duodenal ulcers, all because they live in a state of perpetual anxiety, wondering whether what they have done will be generally approved. To this question the clergyman knows the answer from the start. Whatever he does or does not do, he is gloriously sure to be wrong. If he visits his parish, then there is no getting away from him because he is always on the doorstep. If he does not, then they might all be dead for all he seems to care. If he is a friendly sort of person they wonder what he finds to be so pleased about, if he is not they wish he would not look so like an undertaker on duty. If he is an organiser and tries to raise money for his various ventures, then they think he would have been much better advised if he had chosen a commercial career, and they can't stand these clergy with whom it is money, money, money all the time. If he leaves all that side of church work to others, he is accused of not being practical and having his head in the clouds. If he cares what people think, he is a weathercock; if he does not, he is an obstinate stick-in-the-mud. Like

all generalisations, this summary of the situation is obviously one to which there are many most attractive exceptions, but there is sufficient truth in it to warn the too-disappointed priest from taking over-seriously the unfavourable comments he is certain to encounter.

THE famous lament "O Liberty, what crimes are committed in thy name!" might be uttered to-day with every bit as much force as during the French Revolution. Liberty and Peace are the twin goddesses all the world is now professing to serve, yet serving so strangely that everywhere peace is in jeopardy and liberty grows daily less. The fact is that peace can only be certainly assured through obedience to the Prince of Peace; that all nations refuse this essential obedience; and that the world is turning itself into an armaments factory all in the name of peace, but not of goodwill. This is the sort of folly which necessarily follows man's efforts to reach God's ends by other than God's means.

A CORRESPONDENT in *The Times* has called attention to the increasing number of people who add to the announcement of a death the words, "no flowers, by request." Such requests are reasonable enough, but they are up against not only tradition, but those particularly rigid traditions which surround funerals, and such traditions are reinforced by rather tough commercial interests. Expensive flowers may seem rather wasteful in the same way as the fearsome furnishings of funerals, but to refuse to send them may involve the charge of meanness or of indifference, and it needs considerable hardihood to face that. In such areas as East London it would be true to say that the esteem in which the bereaved family is believed to have held some member who has died is popularly measured by the probable cost of the coffin, the number of the horses or cars, and by the quantity and quality of the wreaths. Of course, fashions, even in funerals, do change gradually, and the example now being given of greater austerity where funerals are concerned by people who could not easily be charged with meanness will most certainly be of considerable influence.

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BOOKS I am glad to have seen

By PERSPICAX

WHEN in 1914 the secure world that we had known seemed to be breaking under our feet, Bishop Gore bade us look back to St. Augustine of Hippo and see how, with the whole world apparently falling into ruins about him, he calmly sat down to draw afresh the outlines of the City of God, the true home of those who are pilgrims in a troublous world. This is the theme of V. H. H. Green's ★"From St. Augustine to William Temple" (Latimer Press, 8s. 6d.). When His Church is in extreme peril God raises up a champion in its defence. In the twelfth century "the crisis of thought was met by Thomas Aquinas, that of action by Francis of Assisi." After the upheaval of the Reformation Ignatius Loyola restored the Roman Church, and Richard Hooker based the Church of England firmly on the appeal to reason and history. In the spiritual darkness of the eighteenth century John Wesley was a shining light. And in our own time William Temple strove "to bring the Church back into the life of the nation."

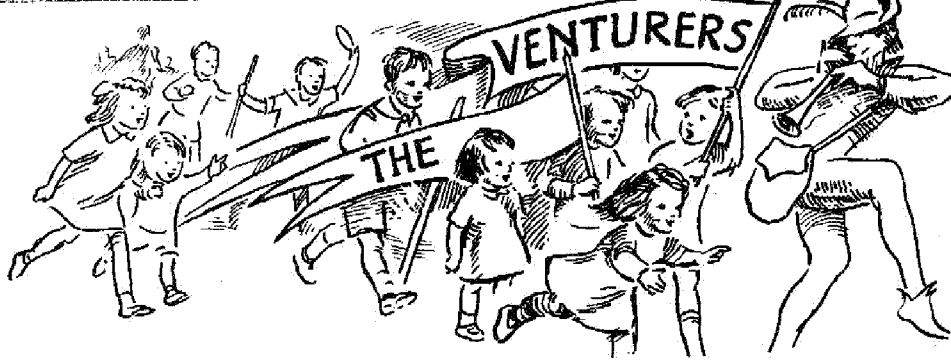
Mr. Green's sketches of these men and their work form an encouraging book. God never leaves Himself without witness. In the darkest hour He "puts forth His right hand recognizably," as Browning said. So let us thank Him and take courage.

Few will deny that at the present time the greatest danger lies in the spread of Communism. In ★"The

God That Failed" (Hamish Hamilton, 12s. 6d.) Mr. R. H. S. Crossman has induced half a dozen ex-Communists to tell why they embraced Communism and how they were disillusioned when they saw it at close quarters. The result is to reveal with terrible plainness the power of that anti-Christian creed to destroy the minds and souls of its adherents, and the book should be read by any who are tempted by its superficial attractions.

Why does a loving God allow pain? Most of us have at some time been troubled by this question. Among the many attempts to answer it I know none more suited to the ordinary reader than ★"Man's Pain And God's Goodness," by J. V. Langmead-Casserley (Mowbrays, 3s. 6d.). There are really, says the author, two quite distinct questions. How can a loving Father allow His children to be so afflicted? But also, How can I live as a Christian in a world in which I suffer myself and see so much suffering all round me?

Mr. Langmead-Casserley frankly admits that on earth no complete answer to the first question may be possible. But for us who have to live on earth the second is the important and practical one. And the Christian Faith alone can supply the answer to it. If the Christian cannot understand the mystery of pain he can triumphantly overcome it by following the example of his Master.



Dear Venturers,

When we reach February we begin to think of Spring! Already there are signs of its welcome coming. We are in the second month of the year, and as yet there are no long evenings when we can be enjoying the "out of doors." Does the time seem long? Surely not, for there is much to do.

The Scouts and Guides have a Law of Thrift. We know all about thrift, of course. It means carefulness of money, clothes, property, time and, I think, something more. What about the use of time, the little golden minutes we're given each day?

Everyone, rich or poor, has the same number given, and how valuable these minutes are few of us yet realise.

Have you come across the person who is so busy that he or she has no time to do anything for anybody? That person doesn't use time well.

It doesn't mean we must never have "time off" for recreation or sport. Far from it. But if we can honestly say at the end of each day that we've used our minutes to the best advantage, that in our work and play, our recreation and service, we have offered all to God for His acceptance, then we have been thrifty with our time.

So may we offer all our ventures and all our minutes that make up earth's time to our Heavenly Father.

Your friend and fellow Venturer,
PETER PIPER.

NEW MEMBER LIST

Jill Ancil, Carol Bolton, Mr. & Mrs. L. G. Davidson, Peter Michael Davidson, Angela Davies, Joan Fitzgerald, C. E. Guest, John Heasman, Angela Jefferies, Mr. E. A. P. Murphy, Mr. & Mrs. Osborne, Andrew Osborne, Janet Osborne, Mrs. Sandall.

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Gladys Fovarque.

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Margaret Harris.

HONOURS LIST

GREAT CHIEF VENTURER

MICHAEL FEAR, 3, Culverden Park, Tunbridge Wells, who has found 50 members for our Club. Michael is our first Great Chief, and thanks go to him for his work. He gained this honour some time ago, but by an error this paragraph did not go to the printers.

Please accept apologies, Michael—and how glad we shall be when you become a Supreme Venturer.

CHIEF VENTURER

MISS A. M. ALLEN, of 56, Grove Hill Road, Tunbridge Wells; MISS L. K. CARD, of "Fernlea," 56, Newlands Road, Tunbridge Wells; and MISS R. E. DUPOND, 58, Dynevor Road, Tunbridge Wells.

These three Venturers have each found 20 new Venturers, and warmest thanks are theirs for thus extending our membership.

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Lenten observance means "something more", as well as "something less". For most people it is the "something more" that matters where religion is concerned. Fasting is only one of the rules to be observed in Lent. Others are: self-examination, amendment of life, prayer, and almsgiving. Thus Lent is something positive rather than negative. In practice a well-observed Lent will mean more frequent public worship, in addition to more time spent in private prayer. Many of us live in a whirl of engagements, business, social, or purely pleasurable. Some are afraid of their own company; they must be entertained. The inner life of the spirit is starved.

The troubles of the present age are not only political and economic. They are also, and perhaps mainly, spiritual. There can be no solution of world problems which does not take account of spiritual values. We cannot expect statesmen to place the right emphasis on world issues unless they have the support of the masses whom they represent. Ultimately much depends upon the man in the street, the strength of his ideals, and the fairness of his beliefs. Right belief must precede right conduct. Self-examination will help to clarify our beliefs and will lead to lives of greater purpose.

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 (commencing Ash Wednesday) will be held on Wednesday evenings at 7-30 p.m., when a course of addresses will be given by the Rev. A. V. Sellé, Vicar of St. Oswald's, Millhouses. His subjects for the month of February will be:—

February 7—Ash Wednesday. Two Princesses.

February 14—Two Queens.

February 21—Two Wives.

February 28—Two "in-laws".

There will be a Celebration of the Holy Communion at 10 a.m. on every Thursday morning during Lent. May I, as a Lenten discipline, ask you to make a point of being present regularly at those Services as part of your personal preparation for Easter?

Christmas Tree.

The amount raised this year for the Blind Babies' Fund was £40/10/0—the most we have ever been able to send—grateful thanks to you all for your generosity.

Personal.

With the death of Mr. Arthur James Foulstone there has been removed from our midst one, who for many years, had cause to be regarded as a permanent feature of the parochial scene. His contribution to the welfare of this parish in the past is too well-known to need further comment here. We salute his memory and extend our sympathy to his relatives in their bereavement.

Official Meetings.

Feb. 6—7-30 p.m. Vestry Meeting followed by Annual General Meeting.

Feb. 27—8 p.m. Meeting of P.C.C.

MARRIAGES.

Jan. 13—Geoffrey Wildgoose and Rita Moon.

BURIALS.

Dec. 23—Martha Sarah Vere.

Jan. 16—Arthur James Foulstone.

ALTAR FLOWERS

Feb. 4—Mrs. Atkinson.

No Flowers required during Lent.

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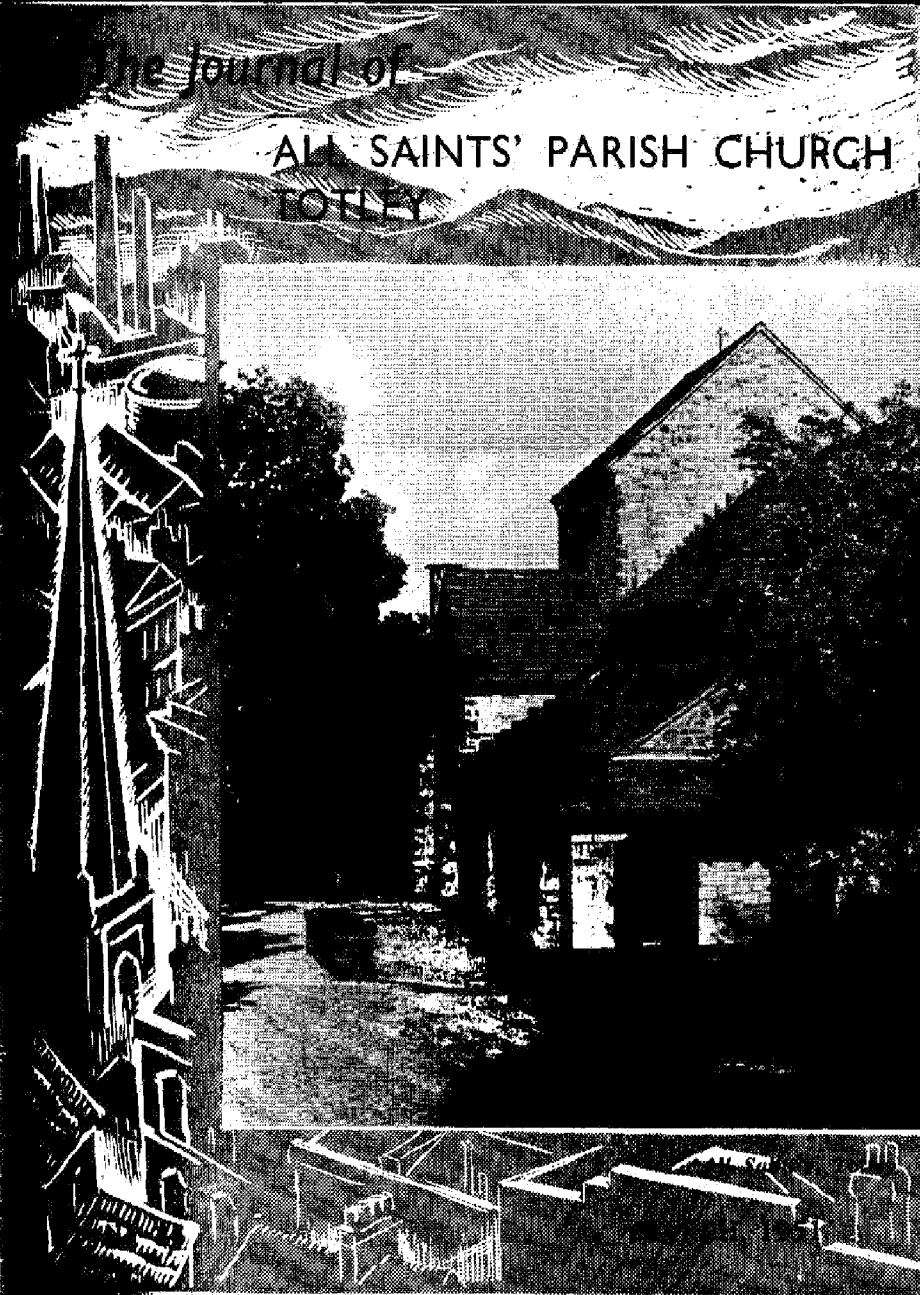
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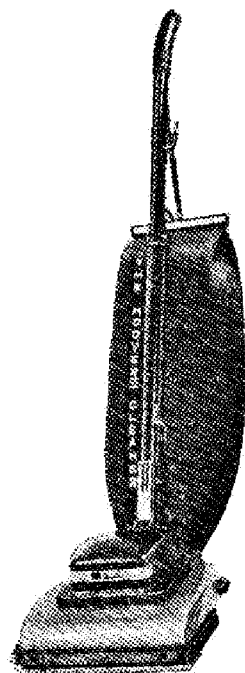
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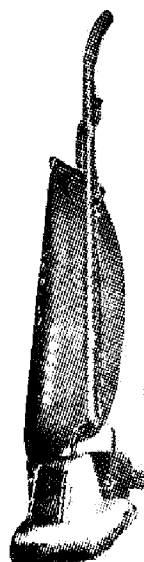
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### SERVICES.

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 MARCH.

March 4—Mid-Lent Sunday.  
March 7—Wednesday, 7-30 p.m., Lenten Service—Rev. A.  
V. Sellé. Subject: "Two Traitors".  
March 8—Thursday, 10 a.m. Holy Communion.  
March 11—PASSION SUNDAY.  
March 14—Wednesday, 7-30 p.m. Lenten Service.  
Subject: "Plebeian and Patrician".  
March 15—Thursday, 10 a.m. Holy Communion.  
March 18—PALM SUNDAY.  
11 a.m. Sung Eucharist—Blessing and Distri-  
bution of Palms.  
March 21—Wednesday, 7-30 p.m. Lenten Service.  
Subject: "The Woman of the Bible".  
March 22—Maundy Thursday, 10 a.m. Holy Communion.  
March 23—GOOD FRIDAY.  
11 a.m. Litany and Ante-Communion.  
7-30 p.m. "OLIVET TO CALVARY".  
(Maunder.)

March 25—EASTER DAY.

7 and 8 a.m. Holy Communion.

11 a.m. Sung Eucharist.

2-30 p.m. Children's Service.

6-30 p.m. Evensong.

TOTLEY VICARAGE,

February, 1951.

My dear Friends,

This month we shall observe Holy Week and Easter Day. From Palm Sunday until Easter Eve the Church contemplates the Passion of its Saviour and follows with closest attention each incident in the Gospels belonging to the last days of Christ's earthly life. It is fittingly named Holy Week. Those who attend the services of the Church will find themselves led step by step along the way of Sorrows and will be able to play some part in the great drama upon which the world can never ring down the curtain, try as it will.

In the Holy Week services, and especially on Good Friday, we shall find the quiet which best prepares the mind and heart to look upon the mystery of the Passion. Death and Resurrection of our Lord. It is a great pity I feel, that because Good Friday is for many of us who work in Sheffield, an ordinary working day—there is no point in arranging a "Three Hours Devotion"—I am sure that if circumstances permitted, there would be some who would be prepared to watch with their Saviour at least one hour! If only the world could, or would, grasp the significance of Good Friday what a difference it would make. Instead, the meaning of the day, for thousands of people, is but dimly recalled through such popular superstitions as "touching wood", or the dislike of beginning a voyage, or the fear of being married on a Friday. Of course, the Good Friday Cross is an unpleasant sign. No one inventing a new religion would have thought of putting in a cross. The fact that it is there, and that today it is regarded as an object of the deepest respect is one of the undesigned proofs of the truth of the Resurrection, and consequently of the Christian religion. But it may be that the associations which have gathered round it in modern life have tended to make many people forget the real significance of the cross. It is a far-cry from the roughly-shaped cross of Calvary to the richly-fashioned gold cross, worn as an object of adornment. It is easier to wear a cross than to bear one.

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## Electing Church Officers

THE REV. CECIL RHODES

*At this time of the year each parish church is holding its most important meeting of the year—the Annual Parochial Church Meeting together with the Easter Vestry. On the persons elected depends the life of the church for the next twelve months . . . so take heed whom you choose!*

**T**OO many people are of the opinion that all that happens within the parish church is the entire responsibility of the Vicar or Rector or Priest-in-charge. Certain it is that whatever may go amiss he usually has to take the blame for it! Undoubtedly, too, there are clergy who take—very unwisely—every task and every decision upon their own shoulders. But the intention and aim of the Church of England in the matter is entirely different. Every parish church throughout our land should be guided and helped forward in its week by week life through properly appointed church officers—the Church Wardens, the Church Council and the Sidesmen. Now all these Church officers are or should be elected at the Easter Vestry, and the Annual Parochial Church Meeting, commonly known as the A.P.C.M. It is not too much to say that the vitality—or alas, lack of it—in each church during the ensuing year will be affected by the attitude of mind and quality of persons who are given office. So all who have the right to nominate and to vote at the A.P.C.M. should take the utmost pains to see that the right persons are elected. By careful and courageous choosing the life of your church can be enhanced and enriched and inspired. By careless and stupid nominations the clergy can be shackled and frustrated and exhausted and your church's life stifled.

### Choosing the Right Persons

Who are the fit and proper persons? Certainly not the people who only

come to church when it suits them or when they feel like it. Certainly not those who always want to air their personal opinions but never want to do anything, or who are rattled if their advice is not accepted. Certainly not those who say condescendingly "Well, if you can't find anyone else to do it, I'll take it on"—and then, of course never do it properly. All these can usually be found in a congregation, and one gladly accepts them as part of the congregation, but they do not make good church officers. And until they have gained the grace of good churchmanship, the best thing for them personally and for the church as a whole is that they should not be given or accept office. Our aim should be to search out men and women who have gained the general respect and confidence of the congregation and clergy; who by their life and zeal for the church and for the Faith it preaches, are likely to help the church forward; people who are not only talkers but doers. And to my mind they should be persons who are broad-minded, optimistic, friendly and generous in their general attitude to life.

### The Church Wardens

The chief officers of the church are the Church Wardens. Sometimes the same men remain as Church Wardens for ten, fifteen or twenty years. Only in very exceptional cases ought this to be permitted—where they are men of outstanding leadership and character or where quite obviously any other appointment would prove disas-

## "Goodly Fellowship"

*A personal page from the Editor to you and from you to the Editor*

SOME letters which I receive give me a great deal of pleasure and make me feel that the labour producing "Church News" is very worth while. Three recent letters have brought me much happiness. Let me tell you of them. The first came from the Dean of one of our great and ancient Cathedrals, who wrote and asked permission to reprint "Heritage?" ("Church News," October, 1950). Of course it was quickly given. We are only too glad when articles find a further and wider use. The second letter came from an Organist in the south, who was so struck by Henry Vaughan's verse in the December number, "But stay! What light is that . . .", that he was most anxious to set it to music. The third letter came from the B.B.C. with a request to be put in touch with one of our writers, as they liked his work and felt he might make a useful contribution over the air. These are but three of many letters. I mentioned in a previous issue that "Evangel," an American magazine with an important circulation, quoted at length from an article in a previous number. I believe these things are significant. The parish magazine can come into its own and reach out to places undreamed of—if it is carefully and thoughtfully produced.

In this connection, I often get letters asking my advice about planning and arranging parish magazines.

8

A sample is often of far greater use than much advice. I have just carried through a complete revision of my own parish magazine and I should be glad to send a copy to clergy or magazine editors or anyone who is interested, on the receipt of a stamped addressed envelope, 6in. x 9in., and 4d. in stamps to cover the cost of the magazine.

\* \* \* \* \*

With the coming of spring and the Easter holidays, our minds will be turning to thoughts of summer holidays. During the past two summers I have found great joy in taking parties abroad. During the coming



*One of our Holiday Centres for 1951.*

summer we are running House Parties in Switzerland and in the Lake District. If you would care to have information, send word to: The Secretary, Church News House Parties, 4, Manor Road, Edgbaston, Birmingham. I know many have had a delightful holiday with us, and it is always a joy to me to meet and spend a holiday with readers of this magazine.

Affectionately,  
THE EDITOR.

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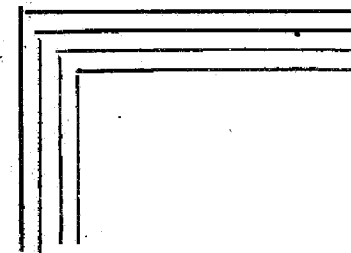
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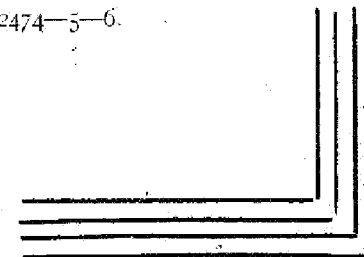


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### III. CHILDREN'S HYMNS.

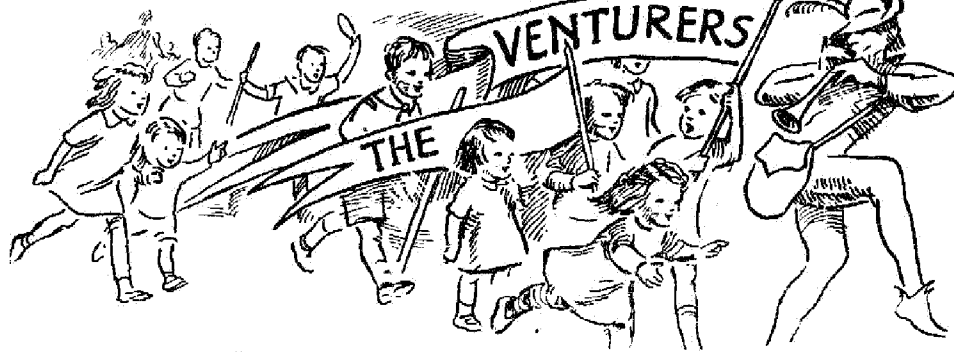
It need hardly be argued that hymns suitable for children should have high priority in any new hymnal; for what a child learns first is likely to be of life-long importance. We have fortunately reached a period when adults no longer try to put excessively pious — not to say priggish — sentiments into the mouths of juveniles: the sort of thing which the modern child will have none of — may even scoff at. But nevertheless there is still some room for improvement. I think we have yet to find hymn-writers who can produce as hymns for children the felicitous lines which we associate with Hilaire Belloc and A. P. Herbert in the field of light verse. Perhaps that is expecting too much. But when this has been said, it should still be acknowledged that the selection now provided is vastly better than what has gone before.

Some favourites have disappeared. It is a nice point whether No. 331, "We are but little children weak," might have been retained, with perhaps the omission of verses 2 and 3, which sound a bit unreal now; and (for the very young) one may regret the omission of No. 336, "Above the clear blue sky," chiefly because the tune has a delightful lilt which makes it very singable.

One difficulty which writers of

children's hymns have to face is the wide range of ages in the children concerned. What may be quite suitable for small children may be disdained by teen-agers—and at Sunday School assemblies children of all ages often worship together. The words are important, for children are quick to detect anything that seems artificial or "pi"; but the tunes are even more important and sometimes redeem the poverty of the words. A change of tune often makes a marked difference to the singing of a hymn. For instance, I have found that children will sing "Love divine, all loves excelling" with great gusto when it is set to the lively tune, *Daily, daily* (English Hymnal 568), which although not great as a tune, is very singable. The same children were almost lethargic in singing the words to the familiar tune by Stainer.

If it were possible, there is something to be said in favour of beginning with a singable tune and getting a competent writer to fit words to it. From this point of view it seems regrettable that the children's favourite, "Come sing with holy gladness" (No. 341), has been dropped overboard. The words smack of the Victorian era, but the tune, *Ellacombe* (now used for an Easter and St. Paul's Day hymns), is a loss to the children.



#### THIS MONTH'S MOTTO

"True friendship makes a chain around the world that can always be enlarged, and the more links it has the greater its strength."

Dear Venturers,

This is our Birthday Month, and a "New Year" for us! May it be a happy one for each of our members and members-to-be! We, as a Club, are three years old this month.

What have we made of those years that have slipped away so swiftly?

You will see in our page a Motto. Will you make it your own this month? You'll find details of a Competition elsewhere on this page. I hope you'll think out Mottoes and send them to me. I want one for each month of "our" year up to next March, and I'll try to write something about each one in my letters to you. I shall acknowledge your entries, and to the sender of each one published a prize will be sent during the month of publication.

It is our "New Year"—our Birthday, and a Good Resolution wouldn't come amiss. Let it be "Others first—ourselves last."

Your friend and fellow Venturer,  
**PETER PIPER.**

#### OUR COMPETITION

What you have to do!

1. Think out a suitable Motto for our Club of not more than 24 words. Write it clearly on a post card and send it to PETER PIPER, The Green, Pembury, Tunbridge Wells, Kent, by the 1st day of each month.
2. Add your name, address and Venturer's Number.
3. You may send an entry each month, or more than one if you wish. Each Motto will be acknowledged and if published, the sender will receive a prize.

#### A VENTURER GROUP

One of our Venturers, Mrs. M. St. John Mosse, of 12A, Clarence Gate Gardens, N.W.1, has formed a small Group who meet at regular intervals for Prayer and Bible Study. She would be glad to know of any Venturer or member-to-be who would care to join the Group. Please write to her direct.

#### OUR GRATEFUL THANKS

For gifts sent at Christmas from Mr. Harden, of Southborough, who donated 5/-.

From an anonymous member of our Scout Branch, 5/-.

From Mrs. St. John Mosse, who sent a cheque for 20/- for Christmas gifts for Dr. Barnardo's boys and girls.

#### NEW MEMBER LIST

Brenda Bartlett, Shirley N. Cubitt, Paul Donnelly, Mr. Gale, Anthony Gale, Felicity Gardner, Denise Heasman, Pat Knight, Peter Louth, Angela Mote, Anthony Mote, John T. Sharpe, Judith M. Spencer, Judith Mary Temple.

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Name.....

Address.....

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I wish my Enrolment Fee sent to:—The Children's Society, Dr. Barnardo's Homes, The Overseas Cot, and I promise to help other children whenever I can. (Please mark the cause you wish to support.)

2. You will receive a *Venturer's Badge*, a *Venturer's Card* and *Membership Number*. Then will you find others who will join? Send their names and addresses to Peter Piper, and qualify for the honours and ranks of the Club. Be sure to add your own name and membership number with each entry.

3. Each member enrolling 10 new members becomes a Good Venturer.

Each member enrolling 20 new members becomes a Chief Venturer.

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When Christ said: "He that taketh not his cross and followeth after Me is not worthy of Me", the disciples must have thought it a severe, if not terrifying demand. There are still some parts of the world where it requires courage to bear a cross.

On Palm Sunday the multitude shouted "Hosanna"! They felt they were on the winning side. Only five days later the shout went up "Crucify Him". It would be interesting to know how many of those who shouted Hosanna! cried also "Crucify"! More interesting still would it be to know what our own attitude would have been had we been in Jerusalem on that first Palm Sunday and Good Friday. That we shall never know, but we have a pretty good idea where we shall be this Good Friday and Easter Day, and if we are working on Good Friday, and therefore unable to spend an hour with the Saviour, one of the places we *ought* to be on Easter Day, is in Church, preferably early, giving thanks for the Easter victory!

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

I am,

Yours sincerely,

FREDERICK ADAMSON.

**'Olivet to Calvary'.**

The Choir are again presenting the above work by J. H. Maunder, at 7.30 p.m., on Good Friday evening. We hope that many of you will take the opportunity of being present on that occasion.

**Easter Offering**

The Churchwardens wish to draw your attention to the fact that the Collections on Easter Day will, in accordance with past custom, be given to the Vicar as part of his normal and taxable income! They wish to make it clear that Freewill Offering envelopes handed in on that day are not incorporated in the Vicar's "Easter Offering" but are devoted to their ordinary purpose, that is, Church finance.

**Easter Flowers.**

On Easter Day flowers for the High Altar will be provided by the Ladies' Working Party; those for the Lady Chapel by Mrs. Hutton. 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, March 24th.

#### **Personal.**

We regret to record the deaths of two more of our parishioners. In the case of Mr. Margerrison, his death was sudden and unexpected, he had worshipped with us but a few days before. We all miss him from his accustomed place in the choir and our sympathies and thoughts are with his wife upon whom the full weight of the blow has fallen.

Miss Hattersley on the other hand had been ill in hospital for some considerable time—we wish to express our sympathy with her relatives in their bereavement.

#### **Annual General Meeting.**

The above took place on February 6th. Mr. Crowther was asked by the Vicar to continue in office for a further year and Mr. Coleman was re-elected as People's Warden and Treasurer. The Balance Sheet showed a credit balance of £3/3/3 on the year's working, which gave some of us furiously to think. It shows how "near the bone" we are in this parish and perhaps it may inspire some to join our Freewill Offering Scheme!

#### **Forthcoming Events.**

April 14—Jumble Sale in School.

May 4—Whist Drive.

#### **Official Meetings.**

March 20—Tuesday, 8 p.m. P.C.C. in School.

#### **BURIALS.**

Jan. 23—William Arthur Margerrison.

Feb. 1—Mary Hattersley.

#### **CHURCH COLLECTIONS.**

|          | Alms. | Church Ex. |
|----------|-------|------------|
| Jan. 21— | 6 9   | 3 1 4      |
| Jan. 28— | 2 0   | 2 12 6     |
| Feb. 4—  | 4 1   |            |
| Feb. 11— | 3 9   | 2 13 3     |
| Feb. 18— | 4 9   | 1 17 5     |

Freewill Offering. December—£22/2/8,  
January—£21/7/0.

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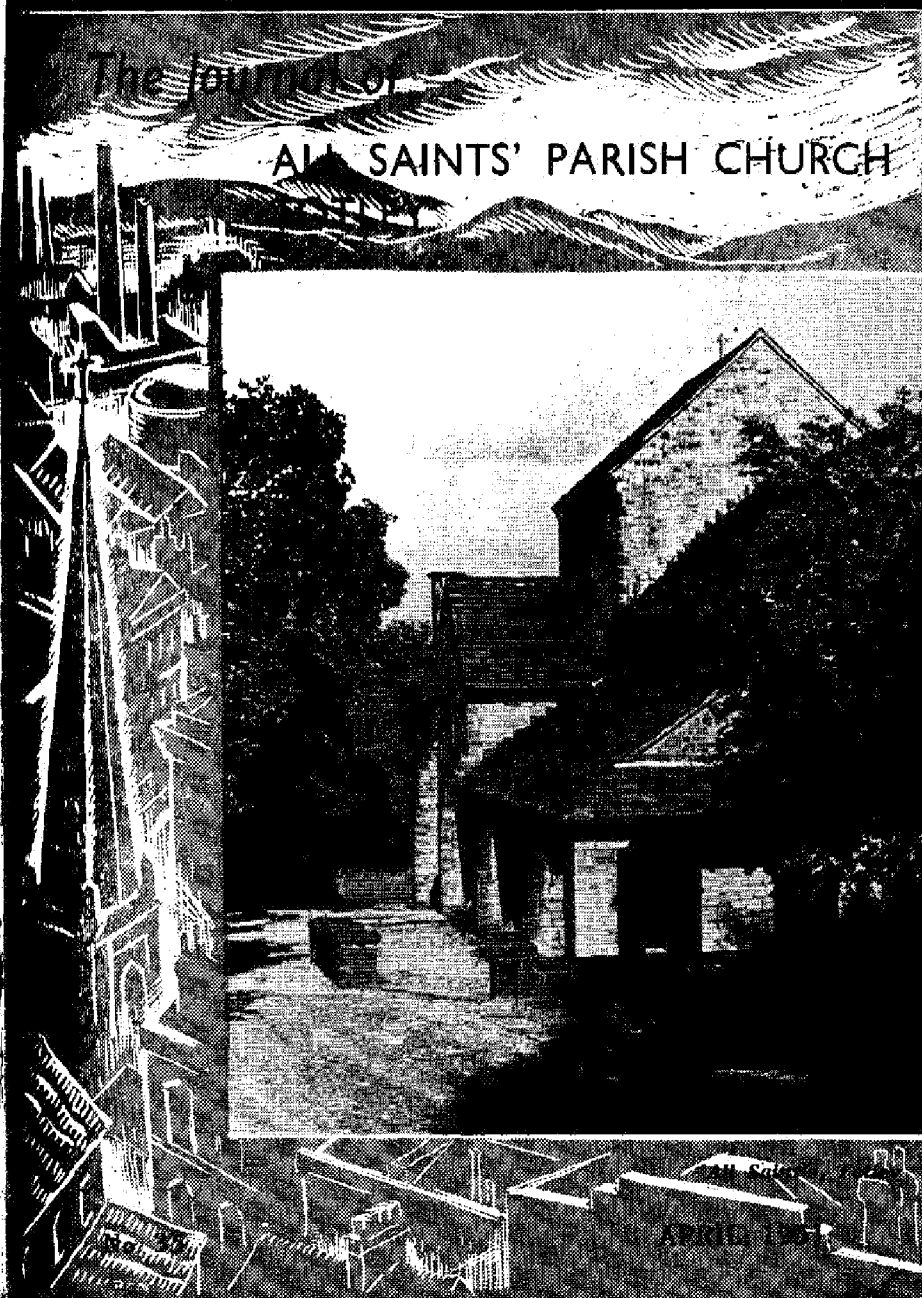
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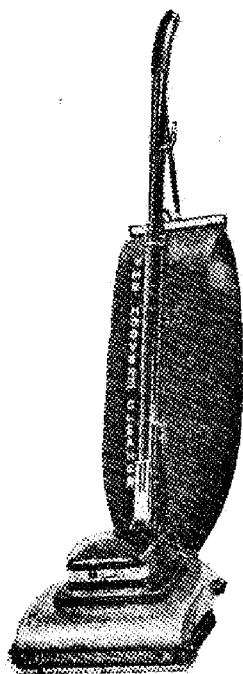
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MR. E. COLEMAN.

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

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

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

Sidesmen: MESSRS. ANDREW, COPESTAKE, CULLEY, FREEMAN, GEORGE
GREEN, HALLETT, HAYWOOD, INCHLEY, KIRKMAN, LEVESLEY,
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 APRIL.

April 1—Easter I.
April 8—Easter II.
April 15—Easter III.
April 22—Easter IV.
April 25—Wednesday, St. Mark, Evang. and Mar.
10 a.m. Holy Communion.
April 29—Rogation Sunday.

TOTLEY VICARAGE.

March, 1951.

My dear Friends,

By the time you receive this edition of the Magazine
Easter will be over for another year—we shall have sung

our "Alleluias", though we must not forget that we still live in the power which was generated by the Resurrection of our Lord.

It is at this time of the year that a young man's fancy is said to turn to thoughts of love! I know young men, whose fancy is more likely to turn to thoughts of a nice juicy steak or something after that fashion, while older men are eyeing with some apprehension the fast approaching "Budget Day". It was the poet Robert Bridges who wrote—"wanton with long delay the gay spring leaping cometh." But I like to recall this masterpiece of the English language:

"De Spring is Sprung, de grass is ris;

Ah wonder where dem bodies is?

De little boid is on de wing?

But dat's absoid—I'd always hoid

Dat de wing was on de boid".

Which is all a very far cry from the Easter Festival we have been celebrating so recently. "But", you say, "Easter is over for another year". However, I am not so certain about that. I am not prepared to admit that the message of Easter is only for one day or for one week-end. Such a stupendous event as the Resurrection of Jesus Christ cannot be so easily, so thoughtlessly dismissed. You remember the story of the two disciples on the road to Emmaus—two people who were returning home after the heartbreaking events of the first Good Friday? These people were literally "fed up and far from home". They had believed in Jesus—they had believed in His claims to be King and the last they had seen of Him was His dead body hanging on a cross. They were angry and disillusioned—because they considered they had been fooled. You remember how on that journey homeward they were joined by someone they thought was a stranger until suddenly they realised that it was Jesus, smiling at them, Jesus not dead and done with as they had thought—but very much alive.

You know, I think we are rather like those disciples. At the great festivals like Easter we are caught up in the religious fervour which is so much evident then. But, Easter over, we go back to the office, we start on the spring-cleaning, we wrestle with the fast disappearing meat ration and somehow Easter and the things for which it stands, seem very distant and very unreal, there is no revelation on the Emmaus road for us. It is just then, I think, we should train ourselves to the habit of Christ's companionship and

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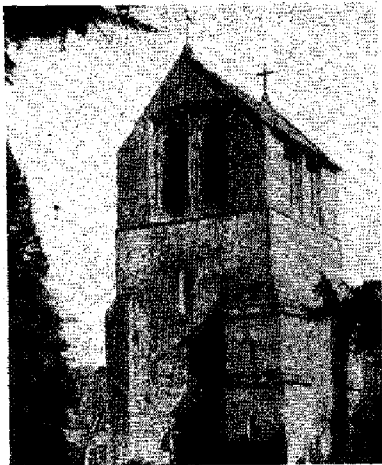
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*They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses;
His glory still gleams in their eyes.
Oh, those truants from home and from heaven,
They have made me more manly and mild,
And I know now how Jesus could liken
The kingdom of God to a child.*

—DICKENS.



4. North Cerney

entirely rebuilt, including the tower. The richness of the design belies the fact that this was ever an impoverished district, and incidentally many of our most beautiful parish churches are in the districts bordering on the Wash. The west front of the church is one of our richest Norman specimens, and I would venture to suggest that here at Rising we emulated the French, for we see in this tower a saddleback that was "intended to be decorative," something of a rarity in England. In France the saddleback tower was "adopted" as an ornamental feature, and such towers are as plentiful there as the pinnacled belfries are in England. They have many very lovely specimens, which I hope to present to readers in another article on the subject of saddlebacks; but neither those of England nor France should be confused with the so-called "Rhenish Saddleback," which is a different shape altogether.

This Church-going Business

Continued from page 6.

You're a bit taken aback trying to explain things; not quite up your street. But you suggest they come and sample for themselves. So next Sunday they try. Do you see, you've given them something—your example."

"Well, what if they do? And what if we do? It may send the collection up a bit, and fill one or two of the empty seats that remain. But that's about all. Possibly it cheers you a bit, too, Padre, to see us there, eh?"

"Yes, I was thinking about that; of course, it does. But what I really

had in mind was that if more people like you did it, and more, and more and more, then the Church would begin to count for something in the community. Do you see, any idea if it is to get across has to have an organisation behind it. You know that yourself, or you would never have joined the British Legion and the Young Conservatives—or was it the Labour Party? Not that numbers are everything, of course. But if more and more people became members it would have a better chance in the fight against selfishness, and that would go quite a long way towards making a better world. That's why we want you."

Summer Holidays, 1951. Your holiday this year can be so much happier if spent in congenial company. Why not try a House Party? The Editor has arranged three excellent Holiday centres at:

The Lake District.—Ambleside, where his party will have the exclusive use of Rydal Hall, a fine mansion in the heart of the Lake District, for the fortnight, July 21-August 4. Cost 11 guineas for the fortnight.

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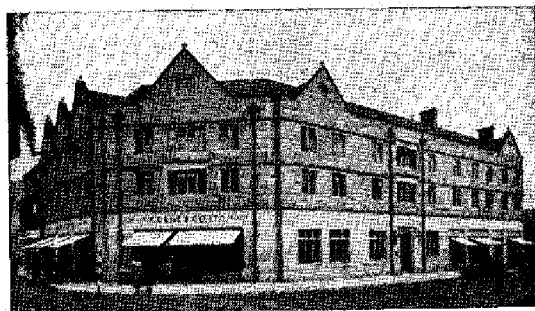
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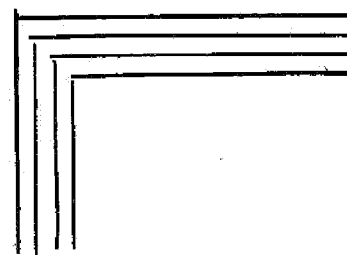
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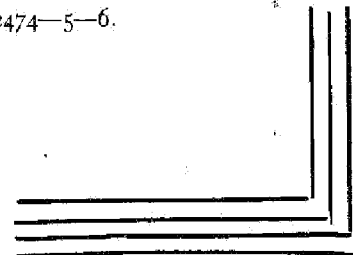
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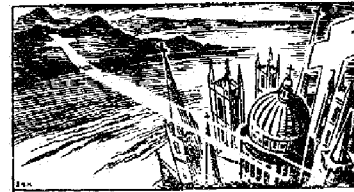
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Sweeter Charity

After a two-year survey of U.S. charity, the Russell Sage Foundation reported that:

The nation, as a whole, gives three times as many dollars to charity as it did in 1929; the very poor and the very rich are the most generous of all.

The average family of four with an income of \$5,004 last year gave \$98.69, or about 2 per cent. of its income, for charity. The same family spent \$111 for tobacco, \$218 for liquor, and paid \$376 in taxes.—*Time*.

France

According to statistics just published, there are 15,416 parishes in France without R.C. priests; though 14,418 of these parishes have less than three hundred inhabitants. In 1904 there were just over thirteen priests for ten thousand people; now there are less than ten. The number of ordinations is likely to fall again in the immediate future. Thirty-five per cent. of the clergy are over sixty and only between two per cent. and three per cent. of the total number are in retirement.

As in this country, conditions vary from diocese to diocese; in some it has been found necessary to unite as many as three or four small parishes under one priest.

Province of West Africa

The Archbishop of Canterbury has announced that this year it is hoped to create the Province of West Africa and that he himself hopes to visit

FAR and WIDE

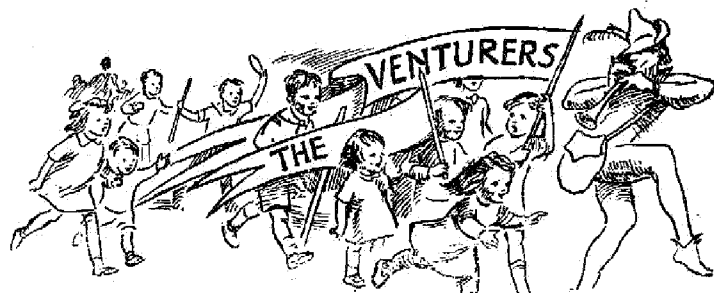
West Africa for the Inauguration. This is great news in the life of the Church in Africa.

There are six dioceses concerned: Sierra Leone, Lagos, and the Niger (the dioceses in which the C.M.S. is at work); the Dioceses of the Gambia and the Rio Pongas and of Accra (in which the S.P.G. takes a special interest), and the Diocese of Liberia which is part of the Episcopal Church of America. The first five are, of course, at present missionary dioceses looking to the Archbishop of Canterbury as Metropolitan; when the new Province is fully established the Archbishop will be relieved of this responsibility.

In the new Province the bishops will elect one from among themselves as Archbishop, and the new Synod, which will consist ultimately of a House of Bishops, a House of Clergy, and a House of Laity, will be responsible for the welfare of the Church and for its development.

Undoubtedly the creation of the Province will bring the dioceses much closer together; it will make it easier to care for each other in difficulty and to encourage one another in progress.

As it was in Sierra Leone that the life of the Church began—through the work of C.M.S. missionaries — the meeting of bishops to which the Archbishop will come will be held in Freetown; and it is very probable (and surely very appropriate?) that the Archbishop will set out on his visit on, or about, April 12th, the birthday of the C.M.S. — *Bishop Horstead, Sierra Leone.*



MOTTO FOR THE MONTH

"Many candles close together make a great shining."

Dear Venturers,

Long ago, Venturers determined to play the "Glad Game," and now I want you to imagine you hear a little child singing, the while you play the glad game. Listen! She's singing something most of you know: "Jesus bids us shine with a clear, pure light, like a little candle shining in the night." It's a little children's hymn, and says that we are bidden to shine, "You in your small corner, and I in mine."

What a thought for Venturers! Shining for Him! A candle in the darkness of the world's gloom. Perhaps candles seem tiny things in these days of brilliant electric light, and few can shine brilliantly. It's just beyond us, but what a power a small candle has in a dense darkness.

Think how great a light is spread by lots of candles all shining together. Each has a corner in God's world, a tiny place, and we think our little candle can't penetrate the dark very far, but remember, our corner is joined to another's. If all our candles are alight, what a bright shining will penetrate the blackness! What a steady radiance will glow, because we light our little candles from the glorious Torch that the Master carried.

His Torch was lit when He died, and brought forgiveness. It will never grow dim, and He will help us keep our candle burning. Our venture is a venture of trust in Him.

So many hundreds of Venturers in the world, each contributing a bit of "shining." Can we turn those hundreds into thousands?

New members are continually needed to help our Societies in their difficult task of caring for all little ones in need. Everything costs more, and much more money is needed. Venturers never beg; but please try to help by securing new members, for each Enrolment Fee is sent

without deduction to which Society the member desires.

Will you join me in our work for the Master? Will you be a member of our Club? And you who are Venturers already, wear your badge and ask all your friends to join!

Thank you!

Your friend and fellow Venturer,
PETER PIPER.

This month's New Member List will be held over till the May issue.

VENTURERS' THANKS

for gifts to our Causes go to Mrs. Capel Cure, of Sutton-by-Dover, Kent; Mr. J. W. Harden, of Southborough, Tunbridge Wells; and also a gift of 5/- from an anonymous Venturer, and another from a member of our Scout Branch. We are most grateful to you all.

ENROLMENT FORM

1. Membership Fee, 1/- Send to:—
PETER PIPER, The Green, Penbury,
Tunbridge Wells, Kent.

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I wish my Enrolment Fee sent to:—The Children's Society, Dr. Barnardo's Homes, The Overseas Cot, and I promise to help other children whenever I can. (Please mark the cause you wish to support.)

2. You will receive a *Venturer's Badge*, a *Venturer's Card* and *Membership Number*. Then will you find others who will join? Send their names and addresses to Peter Piper, and qualify for the honours and ranks of the Club. Be sure to add your own name and membership number with each entry.

3. Each member enrolling 10 new members becomes a Good Venturer.

Each member enrolling 20 new members becomes a Chief Venturer.

Each member enrolling 50 new members becomes a Great Chief Venturer.

Each member enrolling 100 new members becomes a Supreme Venturer.

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say to ourselves—"Christ is here, now, in this very place". It will make a great difference to the quality of our living. Husbands and wives need Christ to smooth over the petty difficulties that are bound to occur in married life, friends and lovers need Him too if misunderstandings are not to jar and perhaps, have far more serious results, work becomes long and arduous unless Christ be present to give hope and courage.

Many of us feel that if only we could have been with Jesus in the flesh for even a week, we should have become better men and women. That we cannot do, and the fellowship we have with Him will vary in intensity, blurred by our sin, our lack of faith, even our physical and nervous health. But we have His own promise that if we will make time and offer the ounce of faith we have—then He *will* walk the pathway of our life with us as surely as He walked to Emmaus with those two despairing souls so long ago.

"It is not the beginning but the continuing of the same that yieldeth the true glory".

Yours sincerely,

FREDERICK ADAMSON.

Church Bell.

Possibly you noticed in the "Sheffield Telegraph" recently a reference to a Church bell for our Parish Church. Actually, the work has not yet even begun because the necessary "faculty" has not been procured from the diocesan authorities. The bell, which will weigh approximately 4½ cwt., is to be placed in the church tower as a memorial to the late Mr. O. B. Steward by his co-workers of the British Hospitals Contributory Schemes Association. We shall be glad if the necessary permission is received to proceed with the bell because we feel that a notable addition to our equipment will be made. The Vicar recalls with some amusement how when, at his induction to the benefice of Totley, he was instructed by the Archdeacon to toll the bell "in token of his taking possession" he had to whisper—"sorry, can't, we haven't got one". The Archdeacon looked somewhat incredulous, to say the least! When and if, the bell is erected, the "faithful" will have no excuse for being late for service!

Jumble Sale.

A Jumble Sale will be held by the members of the Ladies' Working Party on Saturday, April 14th, at 3 p.m.—admission 3d. Gifts of clothing etc. will be warmly welcomed and are indeed solicited. This is a good time to get rid of all those things you have been hoarding and which you know very well you will never use again. So please give them to us—relieve the congestion in your home and do a bit of good to the church funds at the same time! Gifts may be given to any member of the L.W.P., or brought along to the school any time after 7 p.m. on the night of Friday, April 13th.

Official Meetings.

April 24—Tuesday, 8 p.m. P.C.C. in School.

BAPTISMS.

Feb. 25—Susan Dickie.

ALTAR FLOWERS

April 1—Miss Tinsdeall.

April 8—Mrs. Jones and Miss Steward.

April 15—Mrs. Kirkman.

April 22—Mrs. Humphrey.

April 29—Mrs. Copestake and Mrs. Davies.

May 6—Mrs. Sarson.

CHURCH COLLECTIONS.

| | Alms. | Church Ex. |
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All Saint's, Totley

No. 36

MAY, 1951

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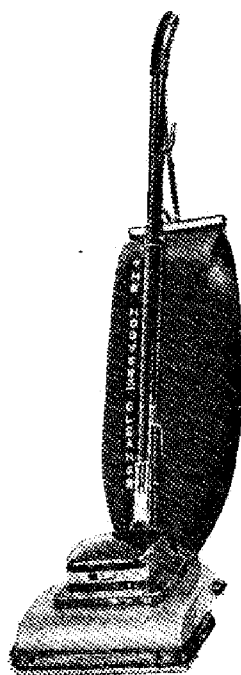
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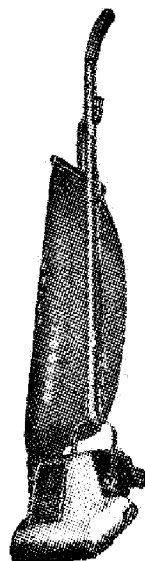
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— SERVICES. —

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 3—Thursday, ASCENSION DAY.  
7 a.m. Holy Communion.  
9-15 a.m. Day School Service.  
10 a.m. Holy Communion.  
May 6—Sunday after Ascension.  
3 p.m. Confirmation Service.  
May 13—WHITSUN DAY.  
May 20—TRINITY SUNDAY.  
May 27—TRINITY I.

TOTLEY VICARAGE,

April, 1951.

My dear Friends,

This month we celebrate the festival of the Holy Spirit, Whitsun Day. When we speak about the Holy Spirit and spiritual things some people think we are referring to matters which do not concern the workaday world. There could be no greater mistake. By "material" and "spiritual" we do not mean "practical" and "unpractical". A Spiritual thing may be perfectly practical and the most unpractical discussion may relate to purely material things. Even in regard to material things our desire for practical results must not lead us to ignore the necessity of spiritual means to obtain them. The spiritual and the material are intimately connected. It is because this fact has not been sufficiently recognised that there is such conflict and confusion about the part the Church should play in social, political and economic life.

There are the people who say that religion should confine itself to purely spiritual things and leave economic and politics alone. "Let the parsons content themselves with teaching people to say their prayers and let them be at hand to marry and bury and be available on other domestic and national occasions as required. Keep religion inside the Churches and, as far as possible, let it be confined to Sunday mornings. But do not bring religion into industry or politics or let it interfere with our business or even our pleasures!" Of course, we utterly repudiate such a narrow and warped conception of the place of religion in daily life. We repudiate it because we believe in the Holy Spirit of God, who is at hand to direct and rule our hearts and to guide us—and the nations—and the Town Council—and boards of Directors—and shop stewards—if only we and they will seek His help. If we do not seek this aid, then, Christians believe, things will, sooner or later, go awry in our personal lives and in national and international affairs.

By all means let us be practical. We are faced by two sets of things. There are the material things, which are external, and which we can see and touch, like houses and bread and coal. And there are spiritual things which are within us, like love and peace and joy and justice. There have been people who have denied the real existence of one

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## Blessing the Crops

By GARTH CHRISTIAN

*Most of us can remember the not very distant days when Rogation-tide was one of the least observed of the Church's seasons. To-day things are, happily, very different and country churchmen will note with pleasure that in an increasing number of dioceses open-air processions of witness and prayers for the growing crops are becoming the rule rather than the exception that they once were.*

**T**HERE were a dozen dairy short-horns grazing in the meadow behind the church. They lifted their heads and gazed in wide-eyed astonishment at the choir and congregation, as the priest uttered the words: "May God Bless your cattle . . . May He preserve them from disease and keep them in good condition . . . In the Name of the Father, and of the Son, and of the Holy Ghost, Amen."

After singing a hymn—"The King of Love my Shepherd is"—we followed the footpath to the edge of a cornfield, first the Church Warden with the processional cross, then the choir, the Rector and the people. There was no other sound but the rustle of the wind in the wheat as the Rector prayed: "May the Blessing of God be on this field, and on all the cereal crops and cornfields of our countryside. May the soil be

suppose that it was given to the Hebrews to understand mysteries far deeper than anything I can comprehend, when it is quite clear that they were completely ignorant of many matters that seem commonplace to me?" It never occurs to him that the answer is "Yes." Many botanists have no astronomy, but it does not make their botany unreliable. The Hebrews had a genius for religion of which Mr. Hoyle has no conception. They could understand mysteries far deeper than anything he could comprehend, just as certainly as he can understand material things beyond their grasp.

This did not cross his mind. Because Genesis I does not square literally with his "new cosmology," all religion is "a blind attempt to find an escape from the truly dreadful situation in which we find ourselves." My Youth Group would make mincemeat of him—if they could stop laughing! Hasn't it dawned on this young man that Genesis I has been attacked before? There was quite a rumpus about it in his great-grandfather's day, due to one—Darwin. But after a period of confusion and dismay we discovered that it was really irrelevant to the truth of the Christian faith.

If Mr. Hoyle really thinks that you can't be a Christian without accepting it literally, it is time he took the trouble to find out what Christianity is, before he has the nerve to address millions about it again. He ought to realise that the literal truth of the pre-Christian Genesis story of creation was never unanimously believed in England until after the Reformation. Many of the Fathers did not take it historically at all.

Next we had a discussion on the survival of the human mind after death. (This was to illustrate something or other—I can't discover what,

even with the text in front of me.) Mr. Hoyle doubted if the conscious mind can survive without physical connections. It is a perfectly reasonable doubt. He may be quite right. Possibly it doesn't—but it makes no difference. Christians believe in resurrection, not survival. As to the time *between* death and resurrection, the Bible gives us no clue. It might be as unconscious as the womb.

But Mr. Hoyle does not *want* eternal life anyway. "Already I am very much aware of my own limitations," he says, "and I think that 300 years is as long as I should like to put up with them." (I like that "already" at the age of 34—most of us were dissatisfied a bit sooner!) To him eternity must be an eternity of frustration. Apparently it is no good telling him that sooner or later his limitations would be removed, because this could not be done without altering *him*. Hang it, is he dissatisfied or isn't he?

We can assure him that such alteration is well-known in *this* life, and is a very joyful process. There is a million times more evidence for it than there is for his new cosmology. We must remind him that the whole of his structure rests upon the apparent reddening of the light from the most distant nebulae—a phenomenon for which another explanation may be suggested next week. I don't know if he would rule out all the evidence of religious experience as "wishful thinking." If he does take such an unrealistic attitude, I am afraid he will have to put up with himself and his limitations a sight longer than 300 years. In fact, if he won't accept the Christians' Heaven he will have to go to the other place. If he is sincere when he calls the situation "truly dreadful," I fear the poor young man has an inkling of its nature already.

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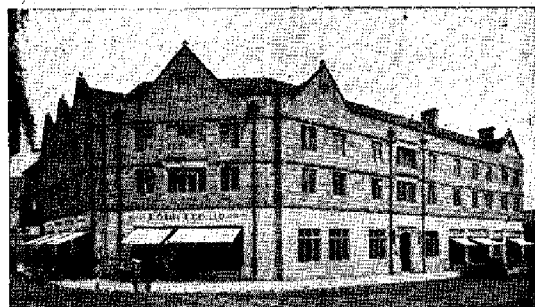
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## Power with a Purpose

A Whitsuntide Message

By Bishop J. H. LINTON

A FRIEND with some considerable knowledge of the workings of the Jet plane has been telling me how it develops its enormous power. But the principle behind it is simple. He said "Take an ordinary toy balloon and fill it with air or gas, as full as ever it will hold. Then, holding the nozzle in your fingers with the balloon on a polished floor, let go the nozzle and the balloon will shoot across the floor, propelled by the force of the air or gas being expelled from the balloon." He explained that the three main conditions of power in the Jet engine are: Intake, Compression and Expulsion. It all sounds very simple when it is put that way and the Jet engine is seen to be a good, up-to-date illustration of Power with a Purpose. It does what it is intended to do.

### Another Power with a Different Purpose

But I am thinking of a different kind of power just now, though it is also "Power with a Purpose." It links up with that first Whit-Sunday long ago, called in the Acts of the Apostles, the Day of Pentecost. A few days before, Jesus had been standing on a hillside talking with a group of His followers. He was telling them His plans for the conquest of the world. He would not minimise the difficulties. They were to go into all the world and preach the Gospel to every creature, and they were to do this by the witness of their lives and their words. It would need far more power than they could develop with their own unaided human resources. But He would give them power adequate to the task. "Ye shall receive power after that

the Holy Spirit is come upon you." That was the secret and the source of the power.

### How the Power Came

Not many days after that, on a Sunday morning while they were in church—in the very upper room where some weeks before Jesus had given them the Holy Sacrament—suddenly something happened. It was all so wonderful that words just would not describe it. But of one thing they were dead sure, "they were all filled with the Holy Spirit." Here was the first condition of power that we saw in the Jet engine—*Intake*. They received the power into their lives. And just as the balloon in the illustration had to be filled to its utmost capacity, so these disciples were "filled full" with the Holy Spirit. Here was the "*Compression*" of which the experts spoke; the compression that gives the engine its "*Expulsive*" force. It is this expulsion of air or gas that gives the engine its driving power. So Jesus was saying that stored up power in our lives is of no avail unless it is expelled: "Ye shall be witnesses unto Me." We cannot give the witness until we have received the power. But we have no right to claim the power and refuse the witness. Power adequate to the task; but it is only when this power is being used in active witnessing that the Spirit-filled life is doing what it is intended to do.

### The Power in Action

See what those early disciples did! They did actually take the Gospel to the uttermost parts of the earth within a generation or two. St. Thomas took it to India; St. Paul to Rome;





Dear Venturers,

We've not had a competition for some time, so this month I want you to send me your answers to the sayings of our Master you'll find on our page.

I'm sure you know of all these I've included in the questions, but it's splendid to be so interested in His Book—the Bible—that we can take time to look up the Book, Chapter and Verse from which they are taken.

Remember that these sayings you are completing are parts of His Life on earth, and He wants us to remember Him. Don't you think we can best do that when we read about Him? How, too, in difficulties and temptations, something He has said may come to our minds—the temptation is conquered, and the difficulty over.

Now, let us all 'have a go' at this competition.

Your friend and fellow Venturer,  
PETER PIPER.

#### COMPETITION

I hope all Venturers will enter for this Competition. There will be a prize for the Venturer under 16—and another for the "grown-up" Venturer who sends in the first opened correct answer.

**WHAT YOU HAVE TO DO!** Complete these sayings of our Master. Write them out—numbering each—and add where they are to be found—Book, Chapter and Verse.

Add your age (if under 16) and send to PETER PIPER, The Green, Pembury, Tunbridge Wells, Kent, by MAY 31st.

1. "I say unto thee, Arise, take up thy . . . and . . ."
2. "He that believeth on Me hath . . ."
3. "I say unto you that this poor . . . hath cast in more than they all."
4. It is written, My house is the . . . of . . . but ye have made it a . . . of . . ."
5. "Consider the . . . of the . . . how they grow, they toil not, neither do they . . ."
6. "I am the . . . ye are the . . . He that abideth in Me and I in him, the same bringeth forth much . . ., for without Me ye can do nothing."

7. And Jesus moved with compassion, put forth His . . . and . . . him and saith unto him, "I will, be thou . . ."
8. And He saith unto them, "Why are ye . . . O ye of little . . .?"
9. And Jesus saith unto them "How many . . . have ye?"
10. But Jesus said, "Suffer little . . . and forbid them not to come unto . . ., for of such is the . . . of . . ."

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Each member enrolling 50 new members becomes a Great Chief Venturer.

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This inset, entitled "Church News," is published by Home Words Printing and Publishing Co., Ltd., 11, Ludgate Square, E.C.4, and edited by the Rev. Cecil Rhodes, St. Augustine's Vicarage, 4, Manor Road, Edgbaston, Birmingham.  
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or the other of these two sets of things. Some have maintained that there is nothing in the universe except material things, and that spiritual things are a mere delusion. Such people are just as lacking in a spiritual sense as a man, who is colour-blind, is lacking in a true sense of sight. And there are the other people who maintain (as do the Christian Scientists) that nothing but the spiritual has any real existence and that matter is a mere delusion.

Ordinary common sense should convince us that we cannot get away from either the material or the spiritual. We should have no doubt that both food and joy are alike real, as are also physical pain and mental anxiety. Yes, the material and the spiritual are intimately connected; to attempt to ignore either is to be unable to live a full and balanced life.

We may be pardoned for taking a very pessimistic view of the future of the world in this atomic age. But only if our hope is set solely on man and on political panacea. If those who take council for the nations of the world would pray and act in accordance with the Whitsuntide collect, the world would be a better and happier one for us to live in.

*God, Who didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in His holy comfort.*

Yours sincerely,

**FREDERICK ADAMSON.**

**School News.**

The opening of the new school has not, contrary to many expressed opinions, resulted in a wholesale emptying of the Church School. We understand the number on the Church School's registers has been reduced by something like ninety. This has had the result of relieving the congestion in our present school building to some extent, and we still look forward to the day when we shall be granted the necessary permit to go ahead with the work of modernising and extending our Church School. The fact that there has not been any mass "evacuation" from our school proves one thing at least, the people of this parish

value the training in religion and character which a Church School is qualified to give and furthermore, they obviously have a regard and respect for the first-class education which our school has provided for the children of Totley these many years past. Nowadays, it is common to regard the success or otherwise of a school by its list of examination successes. If this criterion is applied to our Church School then we shall have nothing to fear—scholarship successes over the past years have been many and of a very high quality. Those of us who are interested in the cause of education look forward to many years of useful and fruitful endeavour not in opposition to, but in co-operation with, our new neighbour.

#### Confirmation.

A confirmation will be held in the Parish Church by the Lord Bishop of Derby on Sunday, May 6th. at 3 p.m. There are about 20 candidates from this parish. Those who intend to be present at that Service are asked to be in their places early and are reminded that seating accommodation on these occasions is greatly in demand. The newly confirmed will make their first communion on Whitsun Day, May 13th. at 8 a.m.—it is hoped that many of you will be present on that occasion and you are asked to remember those entering upon full membership of the Church, in your prayers.

#### MARRIAGES

March 28—John Eric Simons and Dorothy Mary Williams.

#### ALTAR FLOWERS

May 6—Mrs. Evans.  
May 13—Mrs. Pearson.  
May 20—Mrs. D. Tym.  
May 27—Mrs. Tinsdeall.

#### CHURCH COLLECTIONS.

|           | Alms. | Church Ex. |
|-----------|-------|------------|
| March 18— | 4 3   | 2 14 6     |
| April 1—  | 6 6   | 1 18 7     |
| April 8—  | 7 3   | 2 10 3     |
| April 15— | 3 3   | 2 2 8      |
| April 22— | 3 3   | 2 17 9     |

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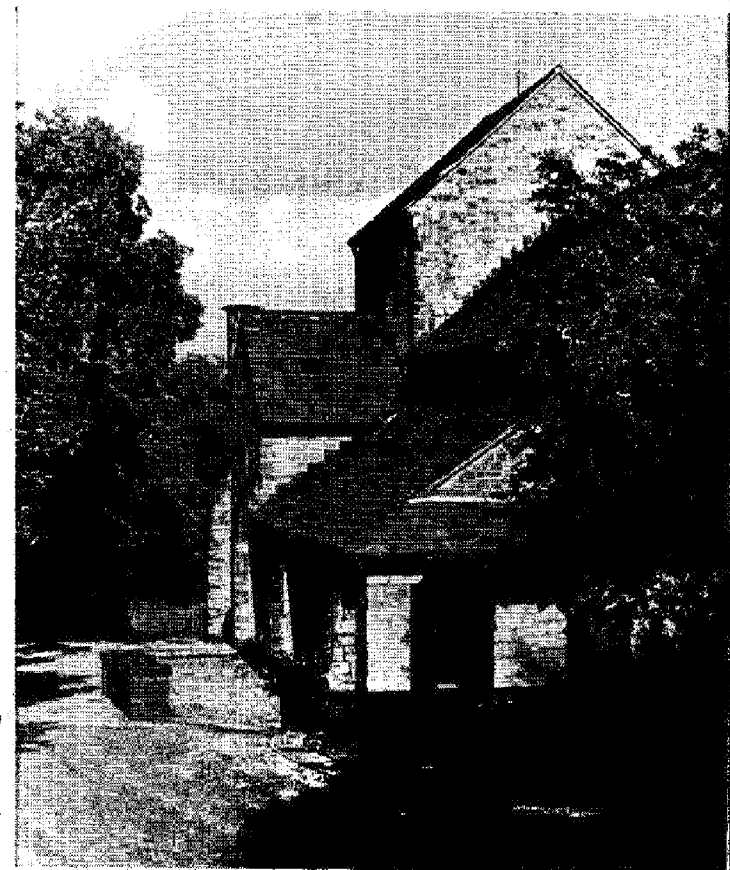
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# Church News

The Journal of

ALL SAINTS' PARISH CHURCH  
TOTLEY



All Saint's, Totley

No. 38

JULY, 1951

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94, BASLOW ROAD,

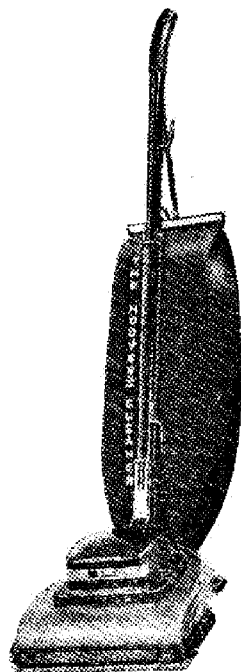
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MR. E. COLEMAN.

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

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

Magazine Secretary: MR. M. M. HALLETT,
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GREEN, HALLETT, HAYWOOD, INCHLEY, KIRKMAN, LIVESLEY,
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 JULY.

July 1—TRINITY VI.

July 8—TRINITY VII.

July 15—TRINITY VIII.

July 22—TRINITY IX.

S. Mary Magdalene.

July 29—TRINITY X.

TOTLEY VICARAGE,
June, 1950.

My dear Friends,

Several people have expressed their interest in last month's "letter" which you recall, dealt with superstition. I am therefore emboldened to write this month about something closely allied to superstition—I mean, mascotry. It is said that a well-known American millionaire would never transact business unless he had in his pocket a certain hollow stone with fragments inside that rattled. A famous speed-king always carried a rabbit's paw! In one of their matches some years ago the Portsmouth Football Club gained an unexpected victory. Their success was attributed to a pair of spats worn by their manager. From that moment the spats became a talisman which had to be guarded in the Club's safe, which had to be insured for £250, and which, if they were to do their work properly, had to figure in a ceremony whose rites were as sacred and unvarying as those of any ancient order. The spats had to be carried from the safe to the dressing-room before any cup-tie. In the 1939 Cup Final one of the players is reported to have carried a silver elephant tied to his right garter, a three-penny piece in his right boot, a sprig of white heather in his left garter, and a miniature horse shoe in the back pocket of his pants. I ask you!

Mascotry is a relic of ancient paganism. All savage races assume that a mascot can avert evil. The ancient Egyptian carried a beetle. The modern Laplander wears a queer-shaped bone from a seal. But it is amazing to find in this scientific age educated men and women believing in mascotry. Mascotry and superstition usually flourish when true religion languishes. In every normal person there is an instinct for God and religion, and when this is not developed through normal channels, and when it does not issue in worship, there is a tendency to make a god of some inanimate object. It is a form of paganism, which trusts in stocks and stones instead of in the living God. Mascotry in the bad sense of the word is to be distinguished from the

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The veriest school
Of peace; and yet the fool
Contentds that God is not—
Not God! in gardens! when the
eve is cool?
Nay, but I have a sign;
'Tis very sure God walks in mine.

T. E. Brown.

COMMENTARY: Paul Gliddon

THE place that religious drama occupies in the Churches Programme for the Festival of Britain is something which would certainly have surprised Christian people when that other exhibition was opened in Hyde Park a hundred years ago. The revival of religious drama on any considerable scale did not begin until about forty years ago, and was probably for many closely associated with the presentation of Miss Buckton's "Eager Heart," of which some present-day producers can hardly even have heard. About the same time there appeared useful renderings of "Everyman," and this began to be given, not only in theatres such as the Old Vic, but also in halls and in churches. Nativity Tableaux formed an effective introduction of Nativity Plays, and these, in turn, to other forms of religious drama, until to-day there must be many hundreds of parishes which have tried their hands in this direction, and often with great effect. Perhaps the "magic" lantern and lantern services were the real pioneers of the new movement, for they introduced the idea of what are now called "visual aids" to Christian teachers, who had hitherto been inclined to think that teaching must be confined to words—read, spoken or sung.

"YOU could hear a pin drop in a hall which, a minute ago, had been in an uproar of cheering, yelling and hysterical shrieking." These words appear in a recent edition of *The Daily Telegraph*. They do not describe a women's meeting which had got out of hand, or a wild gathering of political extremists in a country of strong emotions; they refer to something which happened in Nottingham during the fight for a boxing

championship. There may be a great deal to be said for democracy, but it is well to notice how far short of full attainment is the Victorian statesman's dictum, "We must educate our rulers." All parties are busily engaged in seeking the support of people who behave in this way, knowing that the destiny of the country now largely reposes in such hands. They, having this authority, it is not astonishing that the nation makes a rather disappointing showing; in fact, the really surprising thing is that decent and responsible men and women are still granted the degree of power they exercise. Christian people are sadly aware of the slender hold the Church has upon the masses of this country, yet they might reasonably be alarmed if they saw that those who yell and shriek so hysterically at the sight of two strong men trying to knock one another unconscious found the Faith of Jesus much to their fancy.

IT is difficult sometimes to avoid the conclusion that lack of management is an even greater menace to the effective working of the Church than lack of men. To be told that the men are not coming forward in sufficient numbers and, when they do, that the training of each man will cost over £1,000, is to be confronted with a dilemma which is not as absolute as it appears. For although diocesan conferences may express great enthusiasm for enlarging the spiritual responsibility of the laity, it usually seems to be felt that it is only in the other dioceses that men are to be found who can safely be encouraged to undertake such work or, on retirement from some other profession or some trade, to consider ordination.

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Crumbled Moon-God

Some Reflections on the Festival of Britain

By the Rev. C. O. RHODES

Editor of the Church of England Newspaper

WHEN, at the end of 1947, Mr. Herbert Morrison announced the Government's intention of holding a great Festival of Britain this year, he described its purpose as a "national display illustrating the British contribution to civilisation, past, present and future, in the arts, in science and technology, and in industrial design."

That was the general idea. Religion, notice, finds no place in the list. Perhaps Mr. Morrison thought the British had made no contribution to religion, but that the contributing had been the other way round. He may have thought it was religion that had done the contributing. There is no evidence that he thought along those lines, and, if he had, he might at least have made some acknowledgment of the source of our tradition.

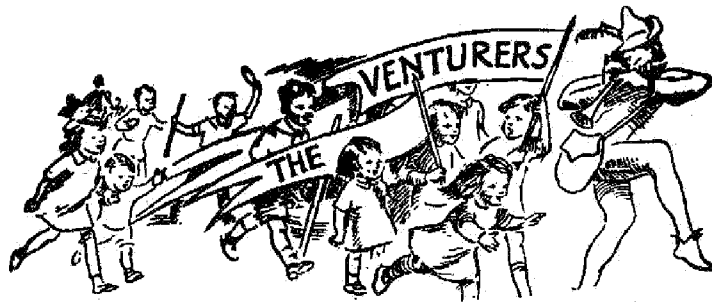
As a matter of hard fact, the greatest contribution the people of this land have made to civilisation has been the development and extension of the Christian Church. When British influence was steadily reaching out to every corner of the continents and islands, there used to be a saying: "First the missionaries, then the flag, then the business men." The urge of Christ's compassion drove men harder even than the lure of money; and that is saying something. . . . But of all this the Festival was to know nothing.

Suddenly the Churches awoke with a start. They generally do when an emergency is upon them. All at once they realised that a great exhibition was under construction

purporting to represent British civilisation, and the foundation stone was missing. Could it be that Mr. Morrison had made a mistake, and that the civilisation he wanted to symbolise was that of the future and not of the past? That might be the truth, but Christian folk were puzzled.

To give credit where it is due, when Mr. Morrison became aware that the Churches had awakened, he welcomed their co-operation. A religious advisory committee was formed. It has worked hard, and as a result of its labours the Festival is now surrounded with religion. The Churches have a great achievement to their credit in connection with this Festival. To give it a good send-off, the King and Queen attended service in St. Paul's Cathedral. The bomb-damaged Church of St. John's, Waterloo Road, near the Festival grounds, has been reconstructed and has a splendid programme for visitors. All up and down the country religious celebrations are in progress.

Cruel critics have remarked that whereas the Festival Church cost a few thousand pounds, which was collected with difficulty, when the Fun-Fair wanted a whole million pounds extra the authorities had only to ask and the House of Commons granted this sum immediately, almost without a murmur. But people ought not to say such things. To do so is uncharitable and might give offence. Besides, Christians know how to make a very little go a long way. They always have, so why not let them. The public are doing them a good



Dear Venturers,

I'm sure you'd like to know how we're getting on with our main aim as Venturers. You haven't forgotten, have you, the task we set ourselves on the formation of our Club? It is to help our Societies in every way we can, but principally by enrolling new members, whose Enrolment Fee goes entirely to the cause the member wishes. So you'll find on our page a little "Statement of Accounts" and be able to see exactly how we're getting on.

Are you satisfied, and do you think that because we've tried to do our best we can have a nice rest and let somebody else get on with the job?

In the spring, gardeners everywhere were busy sowing seeds that even now are, or will be, beautiful flowers. If we copy them and sow too, we also can watch for lovely things to grow—that is, if we sow the right kind of seed. What kind? It's the seed of loyalty, enthusiasm, keenness and unquestioning obedience to our Master. If we tend these seeds carefully, they will grow, and the stronger they grow, the greater will be our usefulness and happiness.

I wish there could be room to publish the letters I receive from their Secretaries each quarter after I send the cheques for the quarterly amounts you contribute. Each Society is most grateful for our help, so I know you'll work even harder for these good causes and the carrying out of our Motto and Promise.

Your friend and fellow Venturer,
PETER PIPER.

NEW MEMBER LIST

Olive Blakeley, Sheila Flinders, Shirley Hay, Miss W. G. Harding, Victor Henson, Joan Holmes, Rosemary Jacobs, Gordon Jacobs, Mrs. F. Jenks, Jennifer Lovering, Margaret Picking, Wendy Spencer, George Toogood.

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THANK YOU!

To Gunner E. Knight, of our Army Branch, for a donation of 2/- for Dr. Barnardo's Homes.

STATEMENT OF ACCOUNTS

These are the amounts that we have been able to send to our Societies:—

| | £ | s. | d. |
|--|----|----|----|
| The Children's Society ... | 36 | 13 | 6 |
| Dr. Barnardo's Homes ... | 45 | 8 | 7 |
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use of some amusing object on the bonnet of a motor car or the treasuring of some curiously shaped stone or faded flower as a memento of a happy holiday.

The word "mascot" is derived from the Portuguese word for "magic". Between magic and religion there has always been war to the knife. Magic says, "Here are certain inanimate things. They will protect you from evil." Religion says, "My help cometh even from the Lord, Who hath made heaven and earth. Yea, it is even He that shall keep thee". We may well change the opening words of the well-known Collect and pray—"O God, Who seest that we put not our trust in anything that we wear, mercifully grant that by Thy power we may be defended".

There can certainly be no "lucky spats" for the Christian!

Yours sincerely,

FREDERICK ADAMSON.

Christmas Bazaar.

At the last meeting of the Parochial Church Council it was decided to hold the Christmas Bazaar on Saturday, December 1st. We really must try to raise the sum of £200 for Church finances, so we ask all of you to co-operate with us in making the bazaar a success. We need your services, your presence on the actual day, your gifts and your goodwill. A list of stall-holders will appear later—any or all of whom, would appreciate your help.

Sunday School.

The Sunday School will again close for the period roughly corresponding to the Day School summer holiday, i.e., after Sunday, July 29th until Sunday, September 16th.

Personal.

We are sorry to have to record the death of Mrs. Hillman who died after a long and painful illness which she bore with her customary courage and good humour. We wish to extend our sympathy to her husband and daughter in their sad bereavement.

BAPTISMS.
June 10—Robin Richard Walton.

BURIALS.
June 1—Ina Hillman.

ALTAR FLOWERS
July 1—Miss Cole.
July 8—Mrs. Coleman.
July 15—Mrs. Mills.
July 22—Mrs. Tinsdeall.
July 29—Mrs. Maries.
Aug. 5—Mrs. Freeman.

| CHURCH COLLECTIONS. | | |
|---------------------|-------|------------|
| | Alms. | Church Ex. |
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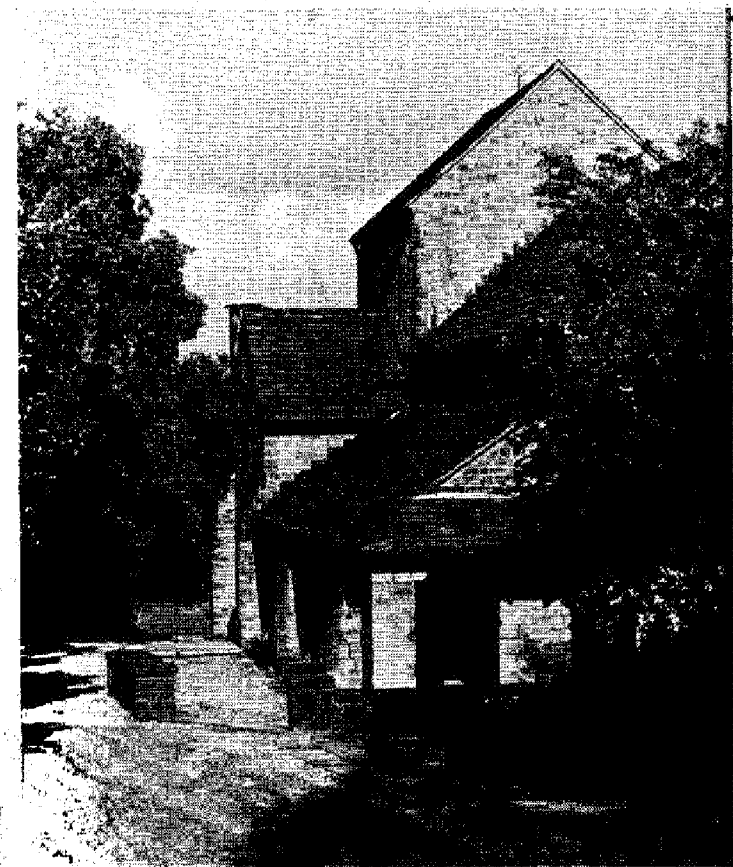
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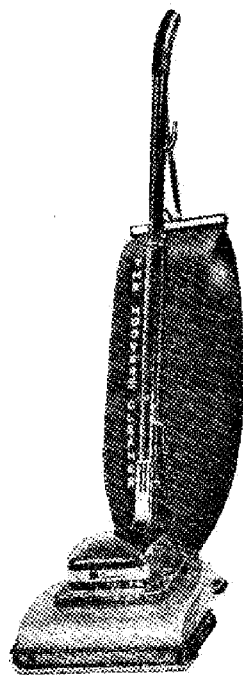
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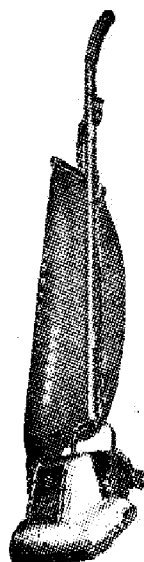
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— SERVICES. —

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 AUGUST.

August 5—Trinity XI.

August 12—Trinity XII.

August 19—Trinity XIII.

August 26—Trinity XIV.

TOTLEY VICARAGE,

July, 1951.

My dear Friends,

It is a remarkable fact that the world usually insists on judging an organisation or society not by its best members, but by its worst! Some clergyman makes a statement perhaps, which represents not the views of his brethren, but only his own opinion. If it is a ridiculous statement it is seized upon avidly by the press and the world wags its head and says—"these parsons". Some church member goes off the rails, again the world sniffs and says—"these church folk". How often the lowest is held up to represent the whole society while no mention is made of the millions of ordinary decent folk who make up the vast society which we know as the Church—presumably because they are not "news".

Every teacher knows that some of his pupils are easy to teach, others more difficult, whilst some are backward and almost impossible to instruct. The impossible ones remain in the lower forms and leave school without passing any examinations. The school's reputation does not depend upon those who have failed to profit by the education offered. If it did, no school would pass the test. A school is judged by its successes and by the general tone of its average members. Professing Christians may be compared with members of a school. Some of them grasp Christian teaching with avidity and put it into practice, others are less successful but make a fair showing on the whole. Others again quite fail to understand Christian teaching and seldom put it into practice. Alas! the Christian Church is too often judged by its failures. This is unfair. What strikes one about most contemporary attacks on Christian views of the world is how seldom they come to close quarters with any Christian views as set forth by its best exponents. By attacking Christianity in its most ignorant exponents, or even grossly caricaturing it after their own fancy, they are able to arrive at the little chirrup of felt intellectual superiority far more easily than if they had to address themselves to a system of thought set forth by a competent and able contemporary thinker.

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"I say, not God Himself can make man's best without the best man's hands. He could not make Antonio Stradivari's violins without Antonio."—George Eliot.  
What is God making through you?

was improved, though still much of a problem.

In that same period the Church made great strides. Most of the pastors had felt compelled to add secular work in order to support their families, but the three years saw many of them back into full-time work for the Church. Some seventy-eight church buildings had been destroyed by bombing, but in these years eighty per cent. of them were replaced with such simple buildings as could be erected with the small subsidy provided by the mother Churches supplemented by funds raised by the congregations concerned. Best of all, the three years saw scattered congregations restored with the addition of many enquirers (mostly youth) seeking to find some purpose in life to take

the place of all that had been shattered in defeat.

During those three years it was my privilege to share in the counsels of the bishops; to be consulted about many a building project and to have a part in the dedication of new buildings; to preach and speak in the name of Jesus Christ before such numbers as I had not known in pre-war days; to discuss with others the wide circulation of the Holy Scriptures to meet the demand for them at any reasonable price and, in a hundred and one ways, to share in the warm fellowship of a Church that had passed through fire and water but had, by the grace of God, been granted "a rich relief."

If that is not adventure, pray, what is?

## Heard in the Bus

"OH, it's good to sit down, Mrs. Smith. Standing in that bus queue such a long time pays me out something cruel. But I must tell you about the vicar. We don't speak no more."

"Goodness me, Mrs. Brown, you don't say . . ."

"Yes, I do. He's that touchy, and I was only telling him for his own good. It's like this, I says, the trouble with the Church is that many of the parsons is too old, I says. Every parson should be under forty."

"Quite right, Mrs. B., and what did he say to . . .?"

"Well, you know how obstinate he is. He just looked at me in that funny way he does, and said, 'And what do we do with the parsons over forty, Mrs. B.?' But I refused to be drawn from the subject like that."

"Of course, Mrs. B., as my husband always says . . ."

"I'm not talking about the old ones, I says. I'm just saying that they should all be young and then there wouldn't be no old ones to worry about, and he didn't know what to answer to that. 'What would be the advantage of having them all under forty?' he asks, all simple like. Well, I says, that's obvious, I says. Then we could have whist drives and dances and summer camps and outings on Bank Holidays, and such like, I says, and look what a difference that would make to the parish. 'Oh,' he says, quite uppish and nasty, 'you don't want a parson,' he says, 'what you want is a paid youth organiser, and then you could wear out the soles of your shoes and your immortal souls at the same time,' he says. Oh, I says, you don't mean to be reasonable when a lady speaks, so good morning, vicar, I says, and walks away."

"Good for you, Mrs. B. That's just what . . ."

"Well, this is where I get off. I'm going to change my doctor."

"What, that curly-headed young man what's been attending you?"

"Yes, Mrs. S., and that's why. Curly-headed he may be, but when it comes to a doctor, I've no use for a young man what wins tennis tournaments. I like a middle-aged man what's got some years of experience behind him and knows what he's talking about. You can't expect old heads on young shoulders."

—From *The Record*.

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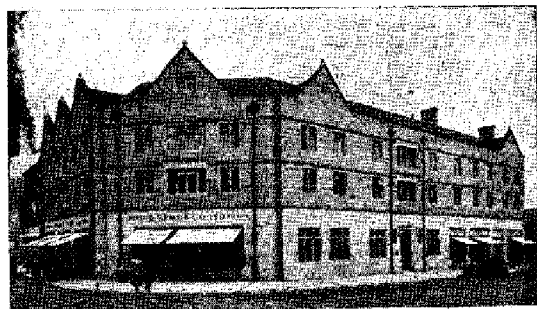
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## What are you going to be?

A Talk for Youth Groups, by IRVING HARRIS  
Editor of "Evangel," New York

A FRIEND peered over his shoulder. Michelangelo was surveying an uncut rugged piece of marble.

"What do you see in that?" asked the friend with a hint of a sneer in his voice.

"An Angel!" replied the famous sculptor, looking around and smiling.

And that's just what that heavy, crude stone became, as Michelangelo worked away on it, day after day, with his hammer and his chisel. First of all a body took shape and then a beautiful head; and finally two wings appeared, so delicately cut that the whole figure looked as if it could easily rise and fly up into the blue Italian sky. The creative genius of the artist, his vision, and his patient work had transformed the cold stone into an inspiring work of art.

You and I can do something like that with our own lives. What I mean is that we all have the chance to turn ourselves into strong and intelligent men and women if we *want* to. When we are young, we can choose many different paths. We can decide to make something of ourselves, as the sculptor decided to make something of the marble; or we can drift along and not bother. Some of us may even decide to throw away and destroy the body and life God has given us.

Now if, as I hope, you decide to be one of those who does something worth while, then here are three hints which may help you:

(1) Make your body strong. This covers a lot of things, some of them

simple, like washing your hands; others more difficult, like using each part, or member, the way God intended you to.

(2) Keep your mind clean and useful. There's a lot of dirt in the world. Dirt is all right when it's part of the farmer's field; but it spoils a watch or a clock if it gets inside the case. So lots of thoughts can hurt you, if you welcome them into the secret part of your mind. Learn to think only about what helps and builds, not about things which hurt your friends or your own best self. And don't be afraid of working hard at your lessons. You'll be mighty glad later on that you can spell and add, and know how to make things.

(3) Ask God what He wants you to do with your life and count on Him to help you as you prepare to do it.

### Straight as a Pine

One of my best friends lives in West Africa, where his uncle is the Chief of a tribe of about 350,000 people. John Karefa-Smart stands six feet three inches tall and you can see at once by looking at him that he has always tried to keep physically fit. He looks as straight as a pine tree; he walks in a sturdy kind of a way—and my, what a smile! He lost one of his fingers when he was young, has had malaria and other ailments; but nothing has kept him from becoming well equipped to do a great job.

So also with his mind. He learned to write and to speak English, and then he went to an English school in Freetown, Sierra Leone. Later he deter-





Dear Venturers,

**HOLIDAYS!** Capital letters! The word's important. I'm sure many Venturers look forward to, and many are in, that Magic Land of Holidaymaking. Some have long holidays, some short, some perhaps but one day only. Long or short, they are made for fun, laughter and happiness. I wonder if we make the most of them when they come?

Oh, yes! We fill the days well enough! An early morning swim, long tramps, hikes and games. We never cease enjoyment till after the sun has set and the stars gleam in the darkening sky. That's a holiday. Let's see how you can make this the best holiday you've had.

There are two ways of starting on a holiday. One, be determined to get everything possible for ourselves — the best seat in the train or coach, no consideration for others. Arriving at our destination, we chase our own ideas of pleasure, no matter what others want. If it rains, we grouse. We sulk if everything doesn't go right. A delightful picture!

Even if things are just to our liking, isn't there something inside us which tells us we might be still happier?

This is where the idea of making our leisure into Holy Days comes in; and how fine to start a holiday with a little extra thought for others, and a determination to be kinder than ever before.

There are many we contact during holidays—fellow holidaymakers, and those who work for our comfort that we may enjoy ourselves. A real appreciation of their services—a smile, a word of thanks means much to one who, perhaps, is weary and needing a holiday badly. A readiness to give others enjoyment in the midst of ours, and a happy, smiling face in all circumstances will do much to turn holidays into Holy Days for ourselves and all we meet.

It matters not what type of holiday—at camp, by the sea, in town or country—everywhere there is some opportunity of making someone happier. When we hear the magic of the calling sea, the whisper-

ing wind in the pines, let's answer the call and enjoy our holiday with hearts full of gratitude to the Giver of all Holy Days. Remembering our Venturer's Promise — "To help others of God's Family whenever possible"—must make our holiday the happiest we've ever known.

Your friend and fellow Venturer,  
**PETER PIPER.**

#### THIS MONTH'S MOTTO

With careful hands and kindly touch to serve those in need.

#### GOD'S GARDEN

Wherever you are—whatever you do,  
You live in God's Garden the whole year through.  
Keep tidy the ground—leave no litter there,  
So that He may walk in His Garden fair.

#### OUR THANKS

To David Beswick for a donation for Dr. Barnardo's Homes.

The New Member list will be held over until September.

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2. You will receive a *Venturer's Badge*, a *Venturer's Card* and *Membership Number*. Then will you find others who will join? Send their names and addresses to Peter Piper, and qualify for the honours and ranks of the Club. Be sure to add your own name and membership number with each entry.

3. Each member enrolling 10 new members becomes a Good Venturer.

Each member enrolling 20 new members becomes a Chief Venturer.

Each member enrolling 50 new members becomes a Great Chief Venturer.

Each member enrolling 100 new members becomes a Supreme Venturer.

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Some people have attended Church regularly for years but, unfortunately, the teaching they have received has fallen on stony ground. These may be detected by their comments on current affairs, by their attitude to their neighbours—in fact—"by their fruits ye shall know them". Definite Christian teaching is too strong meat for these backward Christians. They would never dream of championing the Christian point of view against popular opinion. They never ask themselves "what should be my attitude as a Christian to this problem?" As likely as not some trivial matter of ceremonial or dislike of another worshipper or a draught in the church will loom larger in their mind than the conversion of England to the Christian Faith. If there were schools of Christianity such people would remain in the lower forms. The chief obstacle to the spread of Christianity is, as the Evangelistic Report states, "that so many so-called Church people are only half-converted". But, and this is the point, thank God, there is always the chance that the half-converted as well as the completely unconverted (among whom can be numbered most of the critics) will, unlike the backward scholar, one day learn the truth in its fullness.

Yours sincerely,

FREDERICK ADAMSON.

**Scholarship Results.**

Once again we are able to congratulate our Church School on its notable successes in the recent Scholarship Examinations. We extend our heartiest congratulations to the following members of the school and wish them every success in their future careers:—

KING EDWARD VII.—Keith Blackburn, David Howarth, James Jones, Christopher Needham, Norman R. Ogden.

HIGH STORRS—John Phillips, John Wortley, June Sandford, Christine Stocks.

ABNEYDALE GRAMMAR—Barbara Battle, Ann Morton,

NETHER EDGE—Glynn Billson, Barrie Gall, Tom Moore.

DRONFIELD—Jeremy Wilkes.

JUNIOR COLLEGE ARTS & CRAFTS—Margaret Garside.  
GREYSTONES—Kenneth Johnson, John Wild, Janet Loukes.

**Official Meetings.**

The P.C.C. will not meet during the months of July and August. The next meeting will take place on Tuesday, September 25th at 8 p.m.

**BAPTISMS.**

July 1—Trevor John Bagley.  
July 8—Julia Fielding.

**ALTAR FLOWERS**

August 5—Mrs. Freeman.  
August 12—Mrs. Culley.  
August 19—Mrs. South.  
August 26—Mrs. Coates.  
Sept. 2—Mrs. Stacey.  
Sept. 9—Miss Heard.

**CHURCH COLLECTIONS.**

|          | Alms. | Church Ex. |
|----------|-------|------------|
| June 17— | 18 9  | 3 5 10     |
| June 24— | 15 9  | 3 8 6      |
| July 1—  | 16 5  | 2 17 3     |
| July 8—  | 12 1  | 2 5 3      |

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# Church News

The Journal of

ALL SAINTS' PARISH CHURCH  
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All Saint's, Totley

SEPTEMBER, 1951

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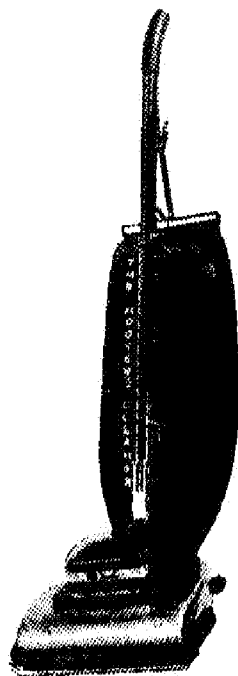
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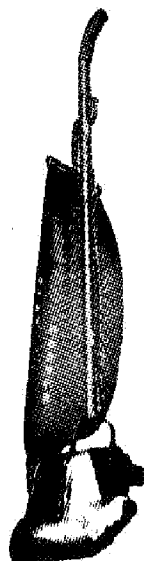
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Secretary, Parochial Church Council: MR. L. LEE.
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202, Baslow Road. Tel. 71289.

Magazine Secretary: MR. M. M. HALLETT.
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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 SEPTEMBER.

September 2—TRINITY XV.

September 9—TRINITY XVI.

September 16—TRINITY XVII.

6.30 p.m. Preacher: Ven. John Hla
Gyaw, (Archdeacon of Rangoon.)

September 23—TRINITY XVIII.

September 30—TRINITY XIX.

TOTLEY VICARAGE,

August, 1951.

My dear Friends,

We were all sorry to read of the indisposition of our Bishop, Dr. Rawlinson. He has been ordered a complete rest for a period of two months as he is suffering from overwork. It is not generally realised how great is the strain involved in being Bishop of a diocese of the size of Derby—we all wish him I am sure, a speedy recovery.

One of the penalties of public life is that the man who holds an official position is not only the butt of all kinds of criticism, much of it ill-informed, but the recipient of dozens of letters written by people who fret and worry about very trivial matters. He has also to listen to long stories by people with a grievance and has to spend much time discouraging gossip and tittle-tattle. To one such troublesome person, who pestered him with letter after letter about the desirability of substituting in her parish church one shade of curtains for another, a certain Bishop sent a laconic post-card: "Hang the curtains". There are times when by patience, and other times when by impatience, we serve God best.

At a time when the peace, and consequently the whole future, of the world is in the balance, it is disconcerting to find more space given by the popular press to the arrival of a few film stars than is given to world problems. Similarly, Christians should be more concerned with such a problem as Reunion than with some trivial parochial matter. It may be said that the average man and woman feel that they are quite unable to influence world problems; therefore "what's the use of worrying". But does not the history of the last few years prove that the future peace of the world will depend upon the man in the street taking intelligent interest in international affairs and upon being prepared to shoulder his burden of responsibility? In the past too much has been left to too few.

One wishes that it were possible for every church-goer to attend a session of the Church Assembly, or for every parishioner to attend a missionary week-end, where great problems affecting the Church are under discussion. Then, maybe, things would be seen in truer proportion, and the position of the kneelers, or where somebody sits, or whether somebody else genuflects, would pass unnoticed among weightier matters.

It is undoubtedly true that we are all tired after six years of war and the strain of post-war problems, and that

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To Live in Peace?

This article is inserted at the request of Mrs. Fisher, the wife of the Archbishop of Canterbury.

THE story of the millions of refugees in Europe and the Middle East is a tragic one. In spite of magnificent efforts since the war by U.N.O. and the voluntary agencies, among whom the Churches (through their large inter-denominational team of refugee workers) are still playing a fine part, the refugees remain a challenge to us and a constant reminder of man's inhumanity to man. The vast problem is by no means solved.

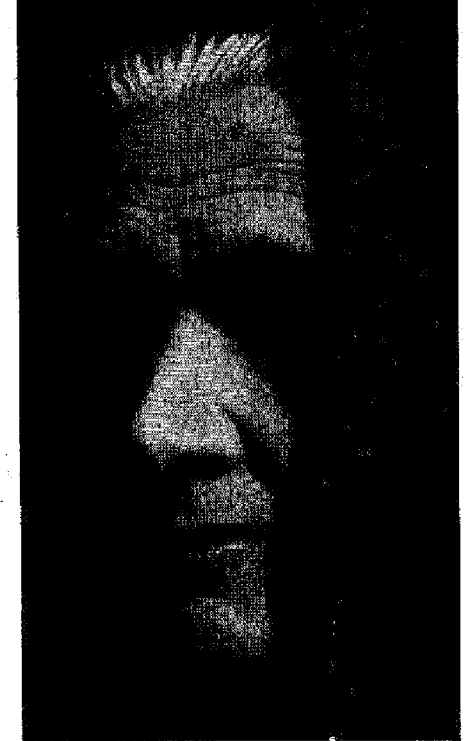
The most pitiful group in the vast, despairing multitude is sometimes referred to as the "Hard Core." These are the thousands of old and infirm men and women who, because of their very helplessness, must be looked after for the rest of their lives. Surely it is wrong to abandon these "poor ones" of Jesus Christ to decay hopelessly in hovels and camps and tents. Surely they are a responsibility of our Christian charity.

Here is the story of two of them:—

"Sacha M. and his wife Maria live in an Austrian refugee camp. He is 75 and she is 62. They are Russians and once he held officer rank as a young man in the old Russian Imperial Army. Before the war he worked as a refugee in a factory in Jugo-Slavia, and ultimately was forced to flee to Austria at the end of the war. Asthma, heart trouble and palsy have all taken their toll of Sacha; Maria,

who must take care of him constantly, is partially blind. The two of them have spent their strength and their youth in countries that no longer exist for them. Now, when they need care and shelter, they must look to strangers in a strange land to ease the discomfort and pain of their last years."

Great efforts are being made to rescue these old folk out of the misery to which events have forced them, and to enable them to live the remainder of their lives in the peace and security of friendly countries. Norway has accepted 100 who are totally blind. Sweden is taking 150 tubercular cases. New Zealand is providing haven for 80 of them. The Roman Catholic Little Sisters of the Poor are settling 980 in France. This year the Christian denominations in Eire and Northern Ireland (apart from the Roman Catholics who are also engaged on





The Church at Home

The Church of England on Show

The Anglican Churches in Preston, Lancs, have combined to put on an exhibition this month to show what the Church of England is and what it is doing. Six courts will demonstrate the worship of the Church—the "regular" and "occasional" services and the development of the Prayer Book. To try and demonstrate what the Church is doing to-day the exhibition deals with the Church and Education, the Church and Social Services, the Church's witness through I.C.F., the Actors' Church Union, through religious broadcasts, papers and even the despised parish magazine. Not only have all the Churches co-operated, but much valuable assistance and help has been given by other bodies and individuals. Preston clergy are to be congratulated for their enterprise and courage.

Chapel of Unity

The Bishop of Rochester has proposed that Gravesend parish church, famous as the burial place of the Indian Princess Pocahontas, should become a Chapel of Unity to be used by all Churches represented at the World Council of Christian Churches.

—The Times, April, 1951.

L.P.T.B. Takes the Hint

The London Passenger Transport Board has at long last taken the opportunity of providing posters on the Underground stations to direct visitors' attention to London churches. The suggestion that the Board should do so was made by a City priest over a year ago. At that time the Transport authorities refused to commit themselves. Now, after many months in which Underground passengers have surveyed details of football, the parks, rivers and streams, and the views of agricultural land which still surrounds the Metropolis, the hoardings are posted with lists of churches worthy of inspection.

8

Tightening Discipline

Seventeen members of the parochial church council of Woodford in the diocese of Chelmsford have reported the rector and rural dean (the Rev. J. C. Wansey) to the Archdeacon (the Bishop of Barking) for what they regard as his "intolerable sanctions policy," in insisting that young couples coming to be married in church, and the parents of babies brought to be baptized, should be practising members of the Church. The taking of banns, which the rector does himself, is discouraged till the parties concerned have renewed their loyalty to their Church. Confirmation candidates are expected to become subscribers to church funds.

Since 1946, which was Fr. Wansey's first year at Woodford, baptisms and weddings have decreased, but attendances at Holy Communion have increased from nearly seven thousand to ten and a half thousand, and the church collections have increased from £1,713 to £3,173.

Pilgrim Trust Aid to Churches Ends

The Trustees of the Pilgrim Trust have "with reluctance come to the conclusion that they must cease to entertain applications for assistance from churches other than cathedral churches." This is stated in the Trust's 20th annual report, which adds: "It has become manifest that the problem of the upkeep of the parish churches of England has reached such a magnitude that it must be dealt with on a national basis.

"Anything that the Trustees could do would merely touch the fringe of the need. The matter concerns the whole nation." In 20 years the Trustees had disbursed nearly £90,000 to parish churches alone.

Another Post-Confirmation Problem

The Vicar reported an increased number of communicants during the year. He also stated that the death-watch beetle has been confirmed in the church.

The Banbury Guardian.

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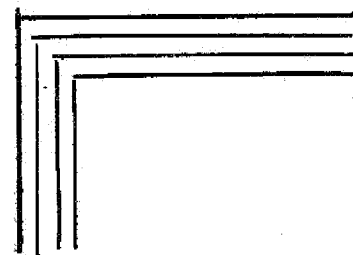
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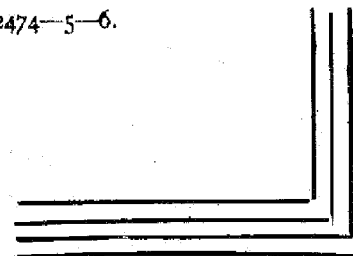
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**Did you recognise
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This picture appeared in the May issue of "Church News," with the article "Blessing the Crops," by Garth Christian.

DOWN in the heart of rural Kent, lying amongst leafy lanes and hills and orchards white with blossom in the springtime and red with apples in the autumn, still stands one of the few survivals yet left in England of the ancient feudal system—castle-mansion, church and inn.

Its title, Hever, very likely had to do with William de Hevre, who built the castle, but it comes into history as connected with tragic Anne Boleyn.

The Boleynes were an ambitious and powerful family, and Sir Geoffrey Boleyn was Lord Mayor of London in 1457.

It was customary in those times for the lord of the Manor either to erect a church wherein his family might worship—this being an absolute necessity, or to beautify and add to the existing structure. Hever Church as we know it to-day had already stood there for some two centuries on an earlier Norman foundation, but Sir Geoffrey considered his remarkable family must have an important chapel

of their own where they could worship in state, where a priest would say Mass for them and where they would lie when their time came. He accordingly built the Boleyn Chapel on to the Church with a piscina and aumbry and a Tudor window. But he also liked to be comfortable, so he fashioned a fireplace where the logs should warm him as he heard Mass! This fireplace has an unusually large outside chimney in the wall. It is there to this day, and very odd it makes the exterior of the Church look

His son, Sir Thomas, the father of the ill-fated Anne Boleyn, was a very ambitious man, determined to get on in the world and not minding in the least what he did to achieve his desire. It was in the garden at Hever Castle that King Henry first met Anne, and became enchanted with her, her wit, and conversation, her education and her beauty. Sir Thomas saw what it would mean to him if he could possibly be the father of a queen, and he arranged matters so that his



Dear Venturers,

If I asked for a bun penny would you know what I mean? No! It doesn't mean a penny with which I could buy a bun for lunch; it wouldn't be a big bun for that money nowadays, anyway!

Venturers, I'm setting a task in which each can help. First, in case some may not know what a bun penny is, I'll explain. These are real pennies, half-pennies or farthings with the picture of Queen Victoria on them with her hair dressed in an old-fashioned "bun"; so we get the name "bun penny." There are not so many of them about now, and it needs sharp eyes to detect them, but that makes all the more fun.

What you do is to collect them. Aunts, uncles and friends are always willing to hunt through purses and pockets when you explain you want them for a good cause.

We want more Venturers in our Club, don't we? Surely! So here's our job. I'm in on this as well as all my fellow Venturers. Collect all the bun pennies, half-pennies and farthings you can, and when you get a shilling take it to your local post office and buy stamps or a postal order. Send this to me, together with name and address of a friend whom you wish to make a Venturer. That friend will receive the Venturers' Club Badge and Membership Card and be enrolled as a Venturer.

You, the Venturer who collected the bun pennies, will receive your Enrolment Stamp. When you get 10 members you come into the Honours Ranks as a Good Venturer. When the number of members reach 20, 50 or 100, you are a Chief, Great Chief or Supreme Venturer, with a Special Honours Certificate for each rank.

So get busy. Money is not too plentiful nowadays. Our Societies need help badly. This is a way in which we can help in little bits. Look at all your "coppers," and when you find a "bun" one put it in an envelope until one day you'll find it's a shilling.

When sending new members' names, please put B.P. at the top. I shall then

know you're doing a grand job. There will be a prize for those Venturers enrolling most bun penny members during the next year.

This should be great fun, but don't forget that it's a work for our Master. In all we do, if we can honestly offer that work to Him in service, He will surely bless our efforts. We may never know what our work, our cheerfulness in difficulties, our loyalty and courage may mean to someone who is perhaps discouraged, but the Master needs us all as Venturers for Him, and we do not venture alone. His words mean as much now as when He first spoke them: "Lo! I am with you always."

Your friend and fellow Venturer,
PETER PIPER.

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Each member enrolling 50 new members becomes a Great Chief Venturer.

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many people are suffering from a sense of frustration. But hard facts have to be faced and it is useless to hide our heads in the sand, and pretend that all is well. And it is the height of selfishness to leave the thinking and the worrying to others. One of the most disconcerting facts of modern life is the increase in all forms of escapism—people are tending to seek refuge from their problems by running away from them.

During the first World War, Bruce Bairnsfather drew a cartoon of a man who appeared before a tribunal, claiming exemption from military service on the ground that he was doing work of national importance. Asked what his occupation was, he replied—"painting spots on rocking horses". Can it be doubted that there are many people whose contribution to the solution of world problems and their country's welfare may fairly be described as "painting spots on rocking horses"? As usual our Lord summed it up in one pregnant sentence: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you".

Yours sincerely,

FREDERICK ADAMSON.

S.P.G. Anniversary.

There are at present in this country a number of missionaries and workers of the Society for the Propagation of the Gospel (S.P.G.) who are here in connection with the 250th Anniversary Celebration of S.P.G. A number of them are coming to Derbyshire and we have been fortunate enough to secure one of them for Totley on Sunday, September 16th, at 6-30 p.m. He is The Venerable John Hla Gyaw, Archdeacon of Rangoon. The Archdeacon had a terrible time during the war and was subjected to all kinds of torture and unpleasantness by the Japanese. Through it all he kept his Christian convictions and principles bright and clean and we shall be honoured to have him with us in September.

Ladies' Working Party.

The L.W.P. will resume its meetings after the summer recess on Tuesday, September 25th, at 2-30 p.m. The first meeting will be held at the Vicarage and it is hoped the members will make a special effort to be present. The Christmas Bazaar looms nearer and with it the necessity for pressing on with the good work!

Sunday School.

Sunday School re-assembles after the holiday on Sunday, September 9th, at 2-30 p.m. It is feared we may soon lose the valuable services of Miss Unwin who, for so long has been a teacher in our Sunday School and has played the piano for us. If she does have to leave us we really shall be in a difficulty. Is it any use our appealing for suitable people to offer their services in the capacity of Sunday School Teachers? It is a difficult job, but it can be most rewarding work for anyone devoted enough to tackle it.

Official Meetings.

September 25th.—Tuesday, 8 p.m. Meeting of the Parochial Church Council in School.

Personal.

Our old friend and churchwarden Mr. H. T. Crowther has left Totley to live in Ecclesall. We are glad to say this does not mean that he is severing all connection with us. We shall still see him from time to time in church and he will continue in office as "Vicar's Warden" until Easter 1952.

BAPTISMS.

August 5—Lesley Anne Cox.

August 19—Angela Rosemary Tym.

ALTAR FLOWERS

September 2—Mrs. Stacey.

September 9—Miss Heard.

September 16—Mrs. Seals.

September 23—Mrs. Henderson.

September 30—Mrs. Lake.

October 7—Mrs. Johnson.

CHURCH COLLECTIONS.

| | Alms. | Church Expenses. |
|----------|-------|------------------|
| July 15— | | 3 12 9 |
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| July 29— | 7 9 | 2 2 3 |
| Aug. 5— | 17 2 | 2 12 6 |
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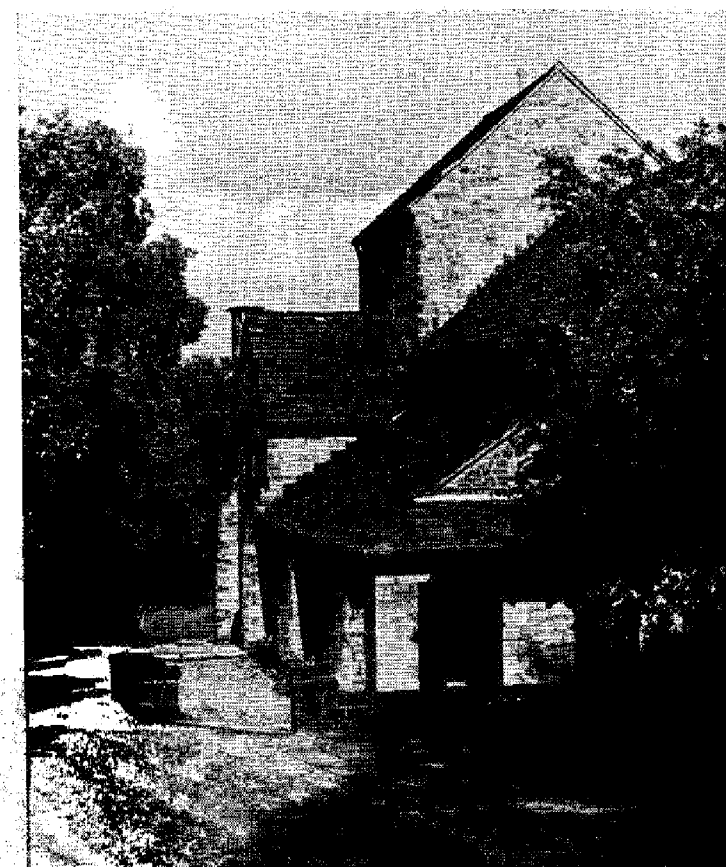
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All Saint's, Totley

No. 41

OCTOBER, 1951.

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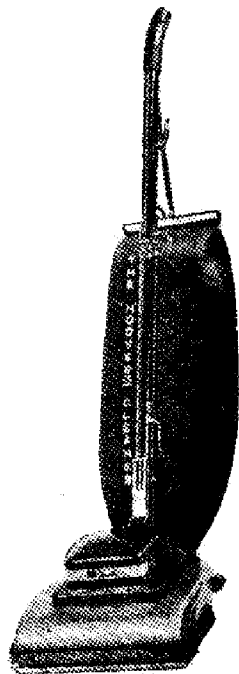
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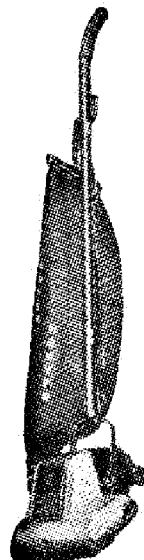
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MR. E. COLEMAN.

Secretary, Parochial Church Council: MR. L. LEE,
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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 OCTOBER.

October 7—TRINITY XX.—HARVEST FESTIVAL.
8 a.m. Holy Communion; 11 a.m. Mattins;
Preacher: The Vicar; 2-30 p.m. Children's
Gift Service; 6-30 p.m. Evensong;
Preacher: The Rev. A. Fraser, Vicar of
Stoney Middleton.

October 14—TRINITY XXI.

October 18—(Thursday). St. Luke, Evangelist.
10 a.m. Holy Communion.

October 21—TRINITY XXII.

October 28—S.S. Simon and Jude. TRINITY XXIII.

November 1—ALL SAINTS' DAY.

7 a.m. Holy Communion.
10 a.m. Holy Communion.

TOTLEY VICARAGE,
September, 1951.

My dear Friends,

The custom of an annual Harvest Thanksgiving has a great deal to be said for it. It is, in these days, a very much needed public acknowledgment of our dependence upon God, and it affords an opportunity to all those who "have a good heart towards God" for saying "thank you" to Him for the kindly fruits of the earth and for all the blessings of this life.

The fact that large numbers of people, who are never seen at Church on any other day of the year, present themselves at the annual Harvest Thanksgiving may be taken, I think, as an indication that belief in God is not wholly dead, even where it might seem to be so, and that in more human hearts than we might, perhaps, suspect there exists the realisation that there is something to be thankful for. In the nature of things these thanksgiving services cannot very well be other than annual events—for we cannot be perpetually holding them, but they carry with them the obvious danger that they may lead people to think of thanksgiving as a duty which is sufficiently discharged by one major annual outburst, instead of as a duty which belongs to every day of our lives. In the language of horticulture, thankfulness may very easily appear to be only a hardy annual, whereas it is, of course, or should be, a perennial. Thanksgiving—if I may change the metaphor—ought not to be, as it were, a geyser spouting heavenwards in enormous but intermittent rushes, but rather a gentle, never-failing stream, flowing at all times, with its quiet music, through the garden of life, and keeping all things fresh and green along its course. If our daily bread were the only thing for which we need give thanks, one annual thanksgiving might well suffice, but there is so very much more than that for which we ought to say "thank-you".

Yet, of those Christian people who still continue the habit of daily prayers, how many are there, I wonder, who habitually give a place in their prayers to the giving of thanks? Our needs, our troubles, our problems we remember readily enough, and we find it natural to bring them before God, but how often do we think of the other side of the balance sheet, of all the things for which we have cause to be grateful? Human nature, makes it, perhaps, inevitable that our adversities and difficulties should loom large on our mental horizon, and so monopolise our thoughts that the innumerable blessings which surround us on every side escape our notice almost altogether. Yet,

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Persia emerges from her isolation

Curtain up on Iran

W. J. THOMPSON, *Bishop in Iran*

A Digest from "World Dominion"

THE Iron Curtain of to-day in Europe is only a modern example of a very common attitude to life. The Great Wall of China is another example from ancient times. These iron curtains are erected as a defence, usually from motives of fear or selfishness, in an attempt to reject foreign and unwelcome ideas or people by isolation. Iran has had a series of such barriers isolating her for centuries from outside influences.

The great ranges of the wonderful Bakhtiari mountains which flank the western borders of the Iranian plateau were for ages a very effective barrier against the invasion of enemies. When the Roman legions were conquering the world they never penetrated those great mountains to bring Iran under Rome's powerful influence. A great stone carving near Shiraz records for us to-day the temerity of the Roman Emperor Julian who tried to do so and failed. He is shown kneeling in the dust in homage to Shapoor, the Shah of Iran, who sits proudly on his war horse. This barrier has at last been broken down, and roads and railways now cut through these great mountains, making the passage over them easy. Air travel also has brought Iran within a few hours' journey from London. Aeroplanes regularly make the journey in about sixteen hours. We must no longer think of Iran as far away. We have become neighbours, and we must show ourselves neighbourly in our relationships.

Another great barrier settled down like an impenetrable mist over Iran and the whole of the Middle East when Islam swept across these lands

in the seventh century. The Western nations' reaction to this in the Crusades was a complete failure, and Islam was left in supreme control.

The Barriers Come Down

Lately this barrier has also been penetrated. Several factors have contributed to this. One is economic, due to the discovery of oil in large quantities. This has attracted the interest, the envy and the interference of the great nations of the world in the desire to share in the potential wealth. The greatest industrial concern in the whole of the Middle East has developed in those arid lands in a few years almost by magic.

The strategic importance of the Middle East in the two great World Wars and the development of rapid communications have also greatly contributed to the opening up of these lands. The main life-line to Russia in the last war passed along the roads and railways of Iran.

The modern materialistic and scientific education and culture of the West has also had its disintegrating effect on Islam, so that within its own borders it has during the last few generations sustained its greatest attacks and defeats. In Turkey and in Iran traditional Moslem faith and practices have been attacked and suppressed by their own rulers to an extent no one would have thought possible. The power and influence of Islam has in these two countries received a serious reverse. Under the late Shah in Iran many of the ancient religious customs and festivals were suppressed, the veil was banned, women were given their freedom, and

COMMENTARY: Paul Gliddon

DIOCESAN authorities are naturally anxious to see that assistant priests are properly paid and they are busy preparing scales which, at the times they are published, are regarded as adequate. Unfortunately such scales are usually fairly out-of-date by the time they are circulated and generally accepted, as the cost of living rises with a speed thoroughly un-Anglican. In their desire to publish scales which are not unfair to married men and their families, they are making it extremely difficult to find parishes which are willing to engage men who are not bachelors. If two men with roughly the same qualifications have to be paid at a quite different rate, the parish, which is ultimately responsible for finding the stipend and a place where the clergyman can live, very naturally says that, while its sympathies may be with the married man, its finances leave it no alternative but to engage the man who has no such obligations. The celibacy of curates may be no part of Anglican doctrine but it may speedily become a very common feature of Anglican practice; what cannot be proved from the Word of God may be enforced by the demands of the present situation. Of course a more courageous attitude towards Christian alms-giving would find a solution even to this present difficult problem but, pending that new attitude, the lot of the married unbeneficed clergyman is likely to be far from easy.

CANNIBALISM—"the act or practice of feeding on one's own kind"—may be characteristic of primitive races, but canibalism—the act or practice of eating food which may be packed in cans—is increasingly characteristic of the civilised. In former days the good housewife had a healthy contempt for the woman whose idea of cooking was confined to work with the tin opener, but to-day canned goods are found in great variety in the most particular households. Unfortunately it is not only food which now comes out of cans, for we have canned music, plays carried from cinema to cinema in tins, canned school teaching and canned sermons. To switch so easily from Macbeth to Music Hall may be a great triumph for modern science; it may be exceedingly bad for the modern mind, especially for the minds of the younger people. So many things come only too easily to the children of the new generation and the rare and

exciting treats of yesterday are the commonplace happenings of the present. Perhaps television is still too immature to be a substitute for the living theatre, but one can imagine that the time is not far distant when people will not trouble to go to theatres or concerts, feeling that any possible gain is not worth the certain effort. It may even be from their arm-chairs that the new generations will see the conquering heroes come, making their way through streets as empty as those of Coventry are said to have been on a certain occasion. It is greatly to be hoped that the Church will not allow itself to be too much influenced by this touch-line mentality, and will constantly remember that worship is not something to be watched but something to be shared.

ONE of the most striking differences between Roman Catholic churches and ordinary parish churches throughout the country has nothing to do with images or altars, but with something of no doctrinal significance, namely the care of the tract case. In most Roman churches this is kept thoroughly up-to-date; in a great number of our own parish churches it is either a neglected and forlorn affair, or it may not even have come into existence. The Roman Church issues a huge series of cheap pamphlets which bear the authority of the Roman hierarchy, not merely of the author's name. She also prints attractive weekly papers which, while they beat the Roman drum loudly enough, are yet produced in such a way that people with little education can read them with pleasure. Of course one reason why incumbents have lost heart over all attempts at Christian propaganda by means of tracts is that so many such productions have been indescribably bad. The clergy should therefore be most grateful for the work done by the Advisory Committee on Christian Pamphlets (6, Fitzroy Square, W.1) which has made itself responsible for reading all the current pamphlets on Christianity, resolutely discarding those that seem inferior either in production or expression, and cataloguing the rest under ten different headings. With such guidance it ought to be possible for any parish or mission church to show pamphlets which will surpass even the productions of the Catholic Truth Society.

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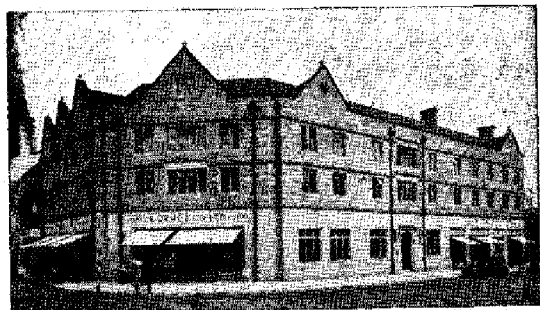
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The Film Strip Way

THE REV. BRIAN HESSION

THOSE of us who have over the years been intimately involved in teaching children the Christian faith know how supremely important it is to get through to the children's minds and imagination if our lessons in the Sunday school or Bible class are to grip the children's attention and become part and parcel of their pattern of life. We know from our own personal experience how the teaching in our very early days stands us in very good stead right the way through life.

When we realise that a child's character is formed between 0 and 5 it becomes all the more important to put into that child the basic teachings of the gospel story to give it a consciousness of God and of God's way of living life. Now to-day every Christian worker should realise that the position has improved. A new instrument is ready at his hand for a very small sum, whereby he can use visual aid teaching in his Sunday school and in his home. He should realise that there are vast quantities of what are known as filmstrips which may be used.

"What it is"

May I explain in simple terms for those who have not yet explored this field just what it is in a nutshell?

First the projector. It looks like a very miniature magic lantern but with none of the paraphernalia of that old lantern. It plugs into any electric light; has a long focus lens, thus it does not give an enormous cumbersome picture but it can be concentrated on the wall or any small screen. It costs about £34 to be any good at all and can show what are

known as 2 x 2 colour transparencies or filmstrips.

Now the filmstrip is really the thing that we teachers are talking about. It consists of a roll of film, Leica size, i.e., 35mm. gauge with 40-60 pictures in a band. The pictures tell the story of the strip. The strip can be what is a genuine filmstrip, i.e., photographs of real life or photographs of an artist's conception or drawings. To me the latter are a step backwards reminiscent of the days of lantern slides, halos, angels with wings and the crude Sunday school stamps. They are often a medieval conception of Christianity far removed from the modern child and difficult for him to grasp. The genuine filmstrip is modern live action pictures and the key stages of let us say a gospel story like the Prodigal Son. Now these do exist and take it from me some of them are simply wonderful. Many of the strips have 40 pictures which can be used for tiny tots and even for grown-ups.

Once you have seen projected transparencies you will go into ecstasies on the colour and the possibilities.

Take for example the little strip called "The Christmas Story" in colour. There are many lovely photographs in this, but one above all stands out—of the mother and child in the old stable surrounded by hay. Or to take another one, on the same theme of Christmas "The Littlest Camel Kneelt." This is a kind of fairy tale in colour cartoon of a baby camel who wanted to see a king and to go along with the three big camels with their masters as they followed a star. You can imagine what the



Dear Venturers,

Imagine a vast desert—sand and hot sun, with a chilly wind by night. A bird, flying wearily over the desert sought rest in a green oasis. He carried a seed which dropped, falling on the hot sand.

The seed lay shrivelled by the heat till the sun spread slanting rays over the sand making it glow red with his good-night kiss.

Then came chill breezes—the seed shivered till the sand, whipped by the breeze, covered the forlorn alien snugly. Days passed—the seed slept and dreamed, seeing himself putting out tender leaves, growing tall, his spreading branches covered with cool green, casting refreshing shade around. He stirred. Why should he be here alone? He wanted to be with other trees in the busy world.

His dream faded—his sleep grew deeper—then from afar came a Voice. "Little seed, don't be afraid. You came not here by chance, which plays no part in My world. This seems to you a lonely struggling life, but I have a use for you, and you are in my care. My world would be incomplete without you."

The Voice ceased. The seed awoke. He would do his best to grow, even in the hot sand. As he resolved there came a pleasant coolness around him—a tiny spring of water was slowly coming to the surface. How pleased they were to meet. Life couldn't be entirely lonely now, and the spring gurgled with joy as it spread over the sand.

The seed grew into a tree and wondered what good he was in that lonely place. No one needed his help—yet he longed to be of use.

One day at sunrise the tree saw two specks on the horizon. Who were they? Slowly they approached, one walking by a tired horse, the other held on the saddle by his friend.

They stopped on seeing the tree, then thankfully came towards it. How excited the tree felt. "Bubble up now, little stream," he called. "Here are two weary ones needing us—we will give our best."

He spread his branches to embrace the travellers, who sank gratefully under the shade. One gave drink from the stream to man and beast, then the tree listened eagerly as they spoke.

"Oh, Dick, what it means—this tree—this stream! I thought I knew the desert well, but when your horse was lost, I despaired. We couldn't have walked another mile—and—" his voice quivered and he said, shyly, "I reckon we must thank the God Who made this tree and put it here for us." The tree rustled his leaves with joy, and threw a protective shade over the travellers who soon slept quietly.

PETER PIPER.

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if we were for once to sit down and strike a balance, how vastly greater should we discover our assets to be than our liabilities. Alas, that we should so habitually take those assets for granted, and never remember to give thanks for them.

And it is not as though thankfulness were merely a duty which we ought to acknowledge and discharge, it is, as a matter of fact, the secret of spiritual and mental health. For, just as we have it in our power, to a very large extent, to create for ourselves the conditions of physical health, by open windows, exercise, and soap and water, so also can we create about us an environment which brings with it that cheerful and healthy security in which we can enjoy the largest measure of mental and spiritual well-being. And to this end there is nothing so essential as the habit of thanksgiving. How much less power have the changes and chances of this mortal life to hurt those who are habitually looking to see what are the things for which they have cause to be thankful than those who allow their minds to dwell overmuch upon their adversities. It is the difference between those who shut themselves in a darkened house, of which every blind has been pulled down, and those who have drawn back every curtain and flung wide all the windows to catch each gleam of sunshine that is going and let in all the fresh air that there is to be had.

How much happier people we should be if we made a practice of always giving thanks to God for all things!

Yours sincerely,

FREDERICK ADAMSON.

Harvest Festival.

We wish to draw your attention to the details of the Harvest Services on Sunday, October 7th, which are to be found in the "Calendar". Gifts of flowers, fruit, vegetables etc., will be welcomed on the morning of Saturday, October 6th, and may be placed at the back of the Church. We should also be grateful for help with the work of decoration which will begin on Saturday, October 6th, at approximately 2.30 p.m. At the Children's Gift Service we are asking the children to bring along their own private contributions to the "Harvest" and these will be received by the Vicar at the beginning of that Service.

United Nations Association.

The fifth annual Open Day and Fete of the U.N.A. is being held this year on Saturday, October 20th, at High Storrs Grammar School. The Lord Mayor will open the event at 2.30 p.m. and the Attorney General, Sir Frank Soskice, P.C., K.C., M.P., will address the opening meeting. The theme this year, illustrated by exhibitions and films, will be "The work of the United Nations for the Children of the World". Throughout the afternoon there will be entertainments, sideshows, stalls and refreshments. Admission 1/-, Children 6d.

Official Meetings.

October 16th—Tuesday, Diocesan Conference, Buxton.

October 30th—Tuesday, Meeting of P.C.C. in School at 8 p.m.

BAPTISMS.

Aug. 26th—James Carl Brown.

MARRIAGES.

Aug. 25—Grahame William Wise and Barbara Brearley Bull.

Sept. 8—Cyril Osborne and Ivy Belshaw.

ALTAR FLOWERS

Oct. 7—Mrs. Johnson.

Oct. 14—Mrs. Levesley.

Oct. 21—Mrs. Haywood.

Oct. 28—Mrs. L. Tym.

Nov. 4—Mrs. Kirkman.

CHURCH COLLECTIONS.

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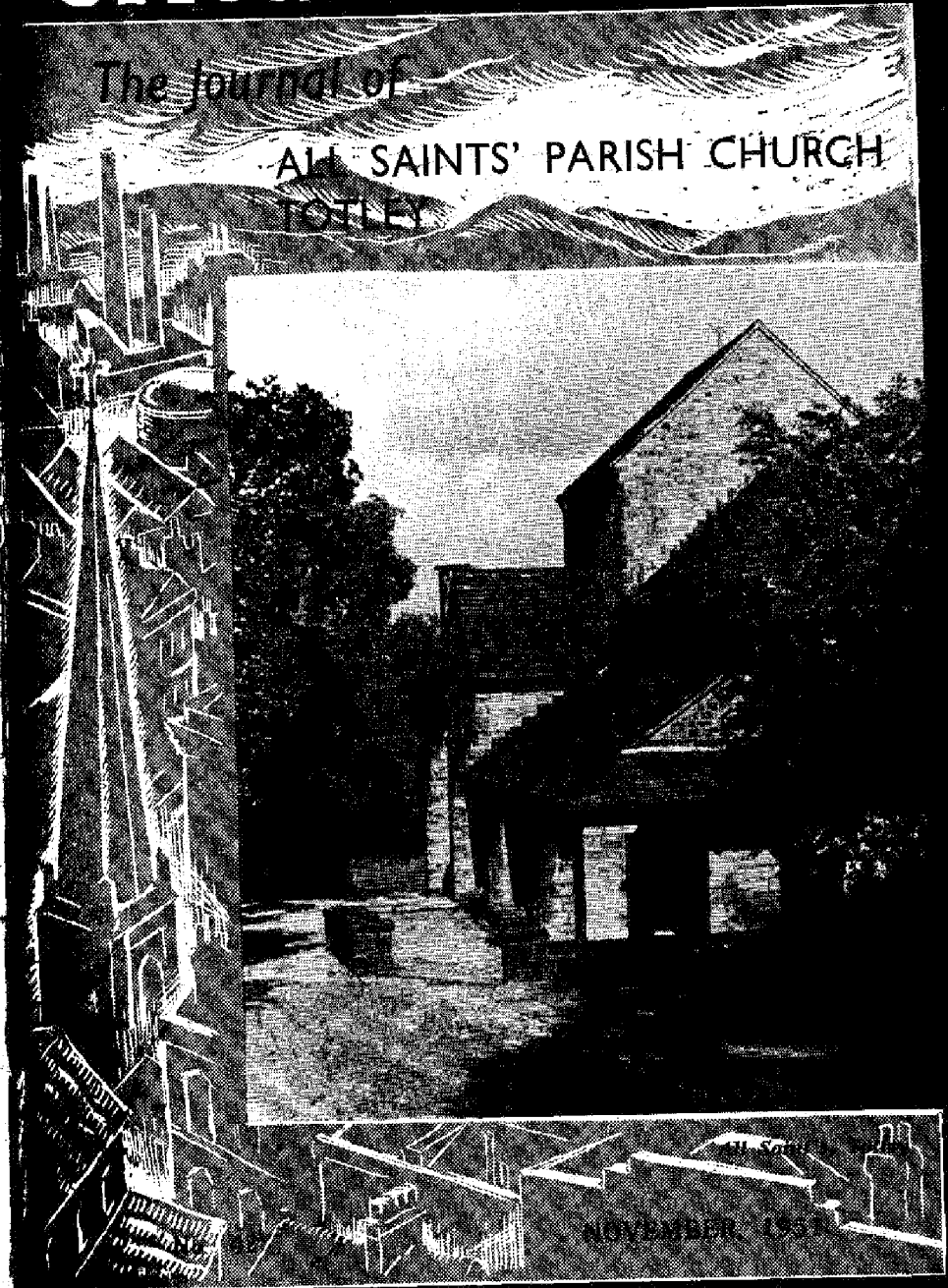
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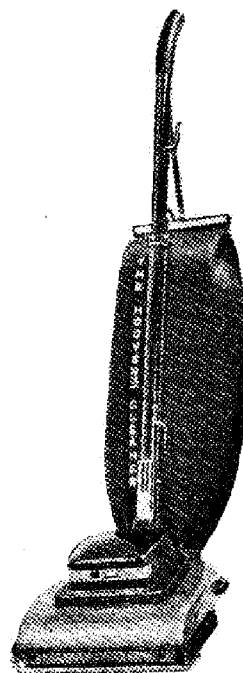
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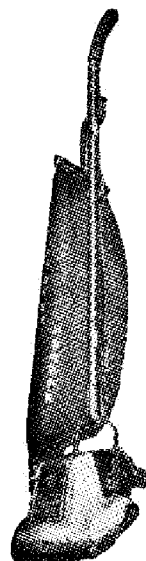
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#### — SERVICES. —

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 NOVEMBER.

Nov. 1—ALL SAINTS' DAY.

7 a.m. Holy Communion. 10 a.m. Holy Communion.

Nov. 4—PATRONAL FESTIVAL (TRINITY XXIV.)

8 a.m. Holy Communion. 11 a.m. Sung Eucharist—Dedication of Altar-Hangings. 2-30 p.m. Children's Service. 6-30 p.m. Evensong.

Nov. 11—REMEMBRANCE SUNDAY. (TRINITY XXV.)

11 a.m. Service of Remembrance followed by Service at War Memorial.

Nov. 18—TRINITY XXVI.

Nov. 23—(Friday), 7-30 p.m. R.D. Conference. Abbeydale.

Nov. 25—TRINITY XXVII.

Nov. 30—St. Andrew, Apos. & Mar.

Dec. 1—(Saturday), CHRISTMAS BAZAAR.

3 p.m. Opener: Mrs. H. V. Mole.

TOTLEY VICARAGE,

October, 1951.

My dear Friends,

As you will have seen from a study of the "Calendar", we shall be celebrating our Patronal Festival on Sunday,

November 4th. This will be the 27th anniversary of the consecration of All Saints' and in order to mark the occasion in a suitable manner I hope to dedicate an altar-frontal and new altar curtains at the Sung Eucharist at 11 a.m. These replacements are long overdue and I am sure the new altar hangings will give added dignity and beauty to the interior of our Church. We are grateful to Miss Lockwood whose generosity has made it possible to replace the present altar hangings which have done yeoman service during the 27 years of their existence.

I always feel that a Patronal Festival is a suitable time for taking stock of our position both as a Church and as individual members of that Church. These are troublous times through which we are passing. Our peace of mind is being assailed on every side, not least by the conflicting voices of the politicians clamouring for our attention and for our support at the next General Election. We think and talk a lot about "peace" nowadays, and are we quite sure that the kind of "peace" we are after is not just a species of mental, moral and spiritual torpor? I like the story of the Bishop who once wrote to the vicar of a country Church suggesting that a "quiet day" should be observed. The vicar replied, "My Lord, in this parish we have too many quiet days. What we want is an earthquake".

What Christians need most of all to-day is a renewal of God's grace within their own hearts and the power that His Holy Spirit, alone, can give. I cannot give it to you, it cannot be thrust upon you—it comes to individuals and Churches alike, when people are prepared to receive it from God, through a living, transformed, faith in Christ.

On the first Whitsun Day, on the first birthday of the Christian Church, the disciples were gathered in a small room, praying and preparing themselves for a spiritual earthquake. That Spiritual power came from God and transformed their whole personalities; and out of this experience the Christian Church, of which you and I form part, was born. This spiritual power is what you need, I need, our country needs, what the whole world needs. Given just that, all other things would fall naturally into place. Jesus Christ alone is the rock upon which the future of the peoples of this world can be built. The universal, the Catholic Church of Christ of which our parish forms but a minute part, is the beacon light of hope and peace and brotherhood; it embraces men and women of all colours and nations, and it is the medium through which God takes His rightful place in people's lives, and the Kingdom of God is further established in people's hearts and minds.

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## November

By the REV. CECIL RHODES

EACH county of England has those special characteristics which make it refreshingly different from any other county, and even separate it from its neighbour. Warwickshire differs from Worcestershire, Devon from Cornwall, Kent from Surrey. So that within the confines of this small island we have offered to us a rich variety of contour, of colour, of form, and of type in tree, foliage, building, and landscape.

How much richer he who has eyes to see.

The months of the year, too—each have their special contribution to offer

to us as we pass through them year by year. Perhaps in some cases their particular atmosphere is not so easily distinguished from its neighbour. In some the flavour is so strong that the dullest of us discern it. Such a month is November. It comes at the quick decay of the year. The days shorten sharply. The sun seems far more distant and fitful. The sky is often grey and overcast. The trees are naked and lonely. The birds observe a mournful silence. Even the wind lacks the spirit of the March Ides. There is an air of sombre decline. November!

doctors and teachers who could give occasional assistance in parishes not fully staffed, mission churches, or joined country parishes.

I can visualise dislike to the scheme on the part of some of the clergy, and so I would stress the following advantages. First the strengthening of the church by the better deployment of the full-time clergy. Then the immense encouragement to keen young men, aye, and older ones too, to take up definite work, and to study and fit themselves for such work. Further, think of the evangelistic effect of lay clergy in business and industry. It is one thing to be known as a Christian, it is a much further step if known to be an acknowledged and trained leader. How much harder then to live a slack life! One important effect would be the retention of men who might, having no firm position, drop out of active work through marriage or family responsibilities, or moving to a new district. Finally, the scheme should stir the laity as a whole to realise the Scriptural truth of the priesthood of all believers, and to take their proper place in all church life. It saddens me to know of so many outstanding young men who go into some form of Christian activity outside the church because they get no proper position within. It grieves me to feel that the free churches have so very many capable workers, and their lay folk give both time and money in a

way that is seen in few of our churches. There are more lay preachers in the Methodist communion than we have ordained clergy! Our church has been most insistent on the need for the others to adopt episcopacy in view of Reunion—how much more do we need to develop a trained and accepted laity.

Finally, and this I feel ought to be studied whether this scheme be adopted or not. Lay workers should have a discretionary expenses allowance, if they are to do their job properly. A small one say, of a pound a year to a larger one as needed, without regard to the personal wealth of the worker, to be used as required, and the balance returned at the end of the year. Often we hear of the just needs of the clergy. What also of many lay helpers, who often have to sacrifice "getting on" and choose Christ's service with a humble walk in life? Travelling, telephone, hospitality, postages, books, literature, gifts to young people under their care may run to a considerable figure which they should not be expected to provide, but ought to be met by the whole church, leaving their own giving untied. This should be no embarrassment if it were established as a genuine expenses allowance and not as an honorarium.

May our beloved Church send out its lay people as evangelists, and our land shall give her increase!

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The Bishop of Bath and Wells, chairman of the Central Advisory Council of Training for the Ministry, says:—

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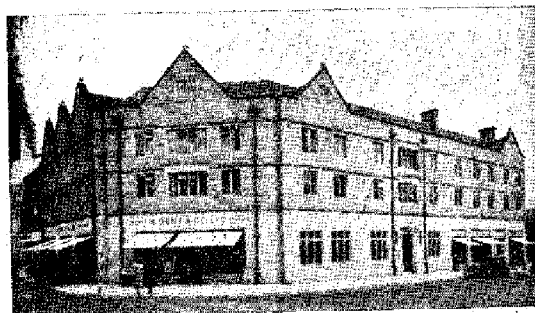
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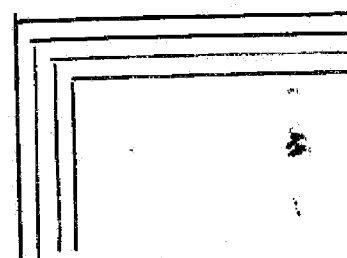
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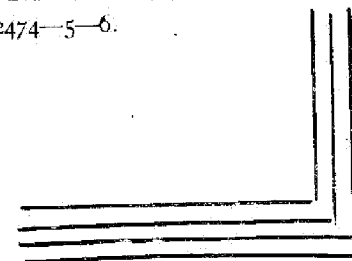


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## Association Football

By DANIEL JENKINS

Author of "Tradition and the Spirit"

IF the standard be that of the number of people involved, intensity of interest evoked, richness of tradition and quality of achievement, Association Football is far ahead of all rivals in its claim to be considered as the chief national sport of all the British. Over a million people watch the more important football matches on any normal Saturday afternoon during the season, and many hundreds of thousands more either play in local leagues or watch innumerable smaller teams. The larger clubs are considerable employers of labour and owners of property. So deep is the interest in the game and so involved in the fortunes of their club are spectators that production in some industrial areas is noticeably affected when the local team is doing badly.

All this is true and interesting but it would be a pity if Christians anxious to know more about one of the most absorbing leisure-time preoccupations of large sections of the community were to imagine that all they need to know has now been said.

For the story of the development of football as a national game is of notable interest to the student of the influence of Christian institutions in this country. A large proportion—I have not the information to say whether it is a majority, but it may be—of the leading football clubs of this country grew up out of Sunday School or church-associated teams which were started in the nineteenth century. This has had an influence on the development of the game which, as far as I know, has not yet received much attention from any quarter, but which is profound and far-reaching, not least when it is quite unconscious.

This influence can be most obviously traced in the character of the people who are ultimately responsible for the organization of the game, the officials of the Football Association and the Football League and the directors of the large

clubs. Many of these are the lineal descendants of the kind of people who would have been asked to be Presidents of Sunday School clubs a couple of generations ago, provincial solicitors and business men who were local preachers. And while it is true that, nowadays especially, there are probably as many brewers as there are church deacons on the board of most large football clubs, the outlook of people of the type I have described still pervades the administration of the game to a remarkable degree.

The first indication of this is the very striking fact that no player registered by the Football Association is allowed to take part in Sunday football in this country. The rule is relaxed for visits of English teams to the continent, where Sunday football is the rule in both Protestant and Catholic countries. The teams seen to play in parks on Sunday afternoon are all outlaws as far as the F.A. is concerned and the enclosed grounds are not open to them. When the great popularity of soccer with the people who go to Sunday cinemas is remembered, this is a remarkable fact. As far as I know, there is no serious pressure being placed on the F.A. at present to permit Sunday football.

The second indication of this influence is, not as well-known by Church people as it should be. The organizers of Football will have nothing to do with the Pools and they are the Pools' most vigorous and effective opponents. The Pools are organized on the basis of forecasts of the results of the League football matches to be played on the following Saturday. These forecasts have to be posted to the Pools Promoters to arrive not later than the Friday morning before the Saturday. Shortly before the war, the Football League went so far as to cancel the fixtures for the following Saturdays on several successive Fridays and to arrange a different set, thus making all the Pools entries for these weeks worthless. They were, of course, unable to keep this

*A Digest of an Article in "The Frontier."*



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...making our pennies in order to make their friends Venturers. Shillings are not too easy to come by in these days, but by collecting "bun" pennies they soon mount up to the necessary 1/- Enrolment Fee, and then can be changed at the Post Office for stamps or a Postal Order, and sent to me.

As "bun" pennies are not so numerous as they were at one time, I think it would be good fun to hunt for "Ship half-pennies" as well. You know what they are, of course—a halfpenny with a design of a ship on it. Collect 24 of these and you or a friend can become a Venturer—ready to work for the Ranks and Honours of the Club.

Although we all like to work for the joy of helping our good Causes, it is grand to receive your Special Certificate, which welcomes you to the Ranks and Honours List. Even so, we remember always that we work, not for ourselves, but in answer to our Master's Call to service. We can never again say there's nothing to do! There's everything to do—for Him.

Your friend and fellow Venturer,  
PETER PIPER.



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3. Each member enrolling 10 new members becomes a Good Venturer.  
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Hitlers and Mussolinis come and go, and so will Communism eventually, but the Church of the Living Christ will remain stronger than ever, because it is upheld not by might, nor by physical power, but *by my spirit*, saith the Lord of Hosts.

Let such thoughts as these fill your minds as you come, as I hope you *will* come, to keep the 27th Birthday of your Parish Church on November 4th, and—

A Happy Birthday to all of us!

Yours sincerely,

FREDERICK ADAMSON.

## Christmas Bazaar

We are pleased to announce that Mrs. H. V. Mole of Dore, has consented to open the Christmas Bazaar to be held on Saturday, December 1st, at 3 p.m. We hope you will come along and support us on this occasion and we ask that gifts for the various stalls should be given to the appropriate persons listed below or to the Magazine Distributors.

1. *Pottery Stall*—Mesdames Lake and Wilmin.
2. *Christmas Gifts*—Miss S. Cole and Miss E. Cole.
3. *Food and Produce*—Mesdames Stansfield and Lee.
4. *Needlework*—Mesdames Crowther, Humphrey, Chapelle and Whitehouse.
5. *Toilet Requisites*—Mrs. Inchley, Mrs. Culley and Miss Inchley.
6. *Teas*—Mesdames Coleman and Stacey.
7. *Games*—Darts, Hoop La! Aeroplane etc.

We wish to assure you gentle readers that if you miss this bazaar you will be missing the chance of a lifetime. You have Christmas present problems? We have the answers—come and see!

## Church Boiler.

The announcement that "the Church boiler has burst" leads to considerable and understandable hilarity (for everyone except those concerned). Well, our Church boiler has burst and we don't feel even vaguely amused! The cost of replacement after 27 years service, is £112/10/0—a large sum of money. The Vicar and Churchwardens are appealing to all those who use the Church for a gift of money to defray the cost of installing this very necessary, though prosaic, piece of Church equipment. We feel that the best way to meet this cost is by an appeal to the generosity of parishioners and friends for direct giving. The parish is already fully engaged in work connected with the Church Bazaar, the object of which is to raise money for ordinary parochial needs. The burst, or worn-out boiler is an *extraordinary*

need and therefore an appeal for a quick response must be made. By the time you read this the boiler will be installed—it remains to pay for it and pay for it quickly. So will you help us? However large or however small, your gift will be welcomed and your anonymity respected. So please, give your gifts either to the Vicar or the Churchwardens as soon as possible.

#### Remembrance Sunday.

Our "Service of Remembrance" will be held at 11 a.m. on Sunday, November 11th, and will be attended by the Companions of the Fellowship of the Services as in the past two years. After the service in Church we shall proceed to the War Memorial, Lane Head, where a wreath will be laid by the Chairman of F.O.S. and a short Service will be held. I cordially invite you to be present at both these services and venture to suggest that some of you may care to lay your own tributes alongside that placed by the Companions of F.O.S. 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*.

#### Official Meetings.

Nov. 23—7-30 p.m. R.D. Conference—Abbeylea.  
Nov. 27—8 p.m. Meeting of P.C.C. in school.

#### BAPTISMS.

Sept. 16—Michael Johnson.  
Sept. 30—Hilary Vaughan.

#### MARRIAGES.

Sept. 22—Dudley Henry James Nixon and Joan Marion Woodworth.

#### BURIALS.

Sept. 15—Fred Ward.

#### ALTAR FLOWERS

Nov. 4—Mrs. Kirkman.  
Nov. 11—Miss Harris.  
Nov. 18—Mrs. Culley.  
Nov. 25—Mr. Crowther.  
Dec. 2—Mrs. Margerison.

#### CHURCH COLLECTIONS.

|           | Alms. | Church Expenses. |
|-----------|-------|------------------|
| Sept. 16— | 6 3   | 3 6 7            |
| Sept. 23— | 7 8   | 3 5 7            |
| Sept. 30— | 8 6   | 3 0 6            |
| Oct. 7—   | 17 10 | 9 19             |
| Oct. 14—  | 3 9   | 1 9 9            |

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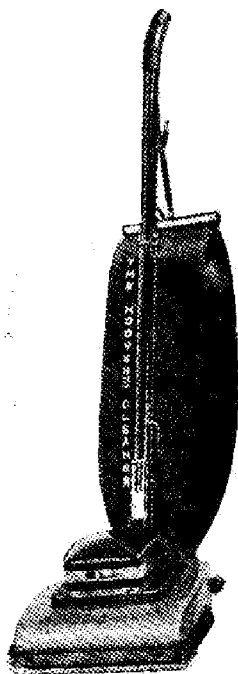
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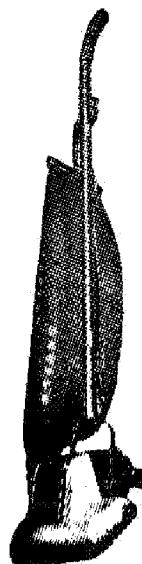
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MR. E. COLEMAN.

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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.

Dec. 2—ADVENT SUNDAY.
Dec. 9—Advent II.
Dec. 16—Advent III.
Dec. 23—Advent IV.
6.30 p.m. Service of the Nine Lessons with Carols.
Dec. 25—CHRISTMAS DAY.
8 a.m. Holy Communion.
11 a.m. Sung Eucharist.
Dec. 30—1st Sunday after Christmas.

TOTLEY VICARAGE,
November. 1951.

My dear Friends,

The Church's year begins on Advent Sunday. This is the Sunday nearest to St. Andrew's Day (November 30th). The Advent season extends to Christmas Eve. It includes four Sundays, each of which has a distinctive message. Advent Sunday tells of our Lord's two comings, in great humility at Bethlehem to be our Saviour, and in glorious majesty hereafter to be our Judge. The second Sunday, commonly called "Bible Sunday", draws attention to His

coming in His Word. On the next Sunday there is brought to our notice the work of His ministers in preparing for His coming again, and on the fourth Sunday Ordinations are held. The message of the fourth Sunday in Advent is of our Lord's coming with grace to help and in mercy to deliver us in our struggle with sin.

There must be few earnest Christians who do not welcome the return of the Advent season. On these short, gloomy, wind-swept days, during these long, dark winter nights, when summer is so distant, both in prospect and in retrospect, and when the discouraging facts of life seem to stand out more prominently because there is no sunshine to enlighten them—it is now that the problems and difficulties of life appear to press with greater weight. At this season, appropriately enough, there sounds out the two-fold message of hope: *Christ has come; Christ is coming again.*

As the penitential season of Lent precedes the festival of Easter, so the solemn Advent season culminates in the holy joy of Christmas. Those who know the true meaning of Christmas will not fail to find real happiness. We of the Church will do our best to create the right atmosphere and make the Church the brightest place in the parish this Christmastide, as befits the joyful message we proclaim—that unto us has been born a Saviour, Christ the Lord.

May the Holy Child bless you all this Christmastide.

Yours sincerely,

FREDERICK ADAMSON.

Christmas Services.

We would draw your attention to the Christmastide Services set forth in the "Calendar". You will observe that on Sunday, December 23rd, at 6.30 p.m., the Service of the Nine Lessons with Carols will take the place of Evensong. This service has become an established part of the worship we offer to God each Christmastide and is accepted as an act of worship, and not as "a listening to laymen reading lessons and the choir singing a few carols", it can fill a worthy place in the whole body of worship which, as Churchpeople, we offer to Almighty God at this season. 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. You will not need to be reminded that this is one of the days when all Christians are *expected* to be present at the altar. We appeal to all husbands and wives to see that

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He Shall . . . Judge

An Advent Meditation—

By The REV. CECIL RHODES.

THE parable of the unjust steward is one of the most difficult to interpret. The picture portrayed, however, is clear—the master, long absent, returns and demands of his servant “Render an account of thy stewardship.” And that was an awful moment for the steward. For long years he had been well satisfied with the account of stewardship he had been rendering to himself in the master’s absence. His own private interests had undoubtedly benefited. All the time he had known that a careful scrutiny would reveal that the affairs of his master—to whom he was finally responsible—had been neglected. Yet he had ever and always quietened his conscience with the argument that some day he would straighten matters up. But the master came . . . and the steward was ill prepared.

This much of his parable is clear—it is one thing to render an account to ourselves for our own behaviour, it is an entirely different matter when God—“unto whom all hearts be open, and from whom no secrets are hid” calls in the account. How precisely like the steward of the parable are we. Year succeeds year and we almost convince ourselves that the account is only checked by ourselves. But sooner or later life is run, the days of our stewarding are over, and the account must be made. How forgetful are we that we are but stewards. Vainly we think we are masters in our own right . . . yet with nothing in our hands came we into the world—all we have and hold is but for a short time, and with nothing in our hands shall we depart.

During our life’s journey three things we hold—our lives; our gifts; our substance. Of these we shall render the account. How are we living our lives? With our generation hanging precariously on the edge of the pit, it is one of the incomprehensible facts of our day that we find on all sides so much self-righteousness and self-complacency, so little willingness to be able to say with sincerity “we have done the things we ought not to have done, and we have left undone those things we ought to have done.” Do we ever look back over the past week and ask ourselves “what have I done this week which is genuinely worth while?” It can be a most revealing self-examination, for, when we do it, we notice that the only things which stand out as being worth while are never our selfish gains, but only the unselfish service, the noble acts we may have done.

We are all given certain talents. It may be the gift for business; for some profession or art; it may be the beautiful but simple gift of friendship. But how are we using these gifts which God has given us?—exploiting them, using them up for our own selfish ends? Surely in the majority of cases this must be so, for men and women have these qualities in a greater degree than ever before, and yet on all sides there is the dismal story of lack of men and women who give voluntary service in clubs, in organisations, in Churches.

And what of our substance? More people have more of this world’s goods than ever before in our Island’s history—in spite of heavy taxation.



Christmas



As you read this you will probably be busy getting ready for Christmas—presents, decorations, cards and all the other little things which go to make this such a happy time of year, when families gather round the fire-side in honour of that family in the stable at Bethlehem.

But don't forget to get *yourself* ready for Christmas! Christians call these weeks before Christmas "Advent"—or "Coming"—time; a time given us to get ourselves ready. For the Christ would enter our hearts this Christmas—and we must prepare ourselves for Him.

*Though Christ a thousand times
in Bethlehem be born,
If He's not born in thee; thy
soul's forlorn.*

* * *

Christmas Parties

In some quarters the celebration of the Christian Christmas is quite disgraceful. There can be no greater defiling of Christmas than to treat it as a reason and season for exorbitant drinking and generally overdoing it. We ask all our readers planning their Christmas Festivities, be it in the home, or works or offices—to place first in their plans a rightful remembrance of the religious significance of the Festival.

* * *

Christmas Services

From all parts of the country popularity of the Midnight Communion gains force every year in spite of the fact that it is no longer a novelty in the Church of England. There are churches in which the service was fairly well established at the beginning of the century. The large attendances are in some ways a mystery.

8

Most incumbents admit that a large number unknown to them come to the services. This may be due to the fact that there are still some churches which have not adopted the idea, and some may leave their own parish church and go to one where the service is held. In every parish there is a certain number of very occasional communicants who come at Christmas and most of them to the Midnight Service. It is a different congregation from that which attended the old Watch Night Service, which seems to be on the decline in popularity. There were signs of irreverence at some of these services, but incumbents do not complain of the behaviour of their Christmas congregations.

In these days when there is a good measure of religious defeatism in the air, the news of large attendances and devout throngs of worshippers is cheering.

Christmas Crib

Religious customs are changing. Fifty years ago churchpeople generally would have looked with grave disfavour on a Christmas Crib in St. Paul's Cathedral and Westminster Abbey. Now they are fairly generally accepted. And to my mind a good thing too; particularly for the children, who can probably learn and cherish more of the story of Bethlehem through the crib than in any other way.

*"Again the choirs sing Noël;
Again the world lies in the spell
Of Christ's Nativity.
Now gazing at the manger bed
I see not babe but God instead
At His Nativity."*

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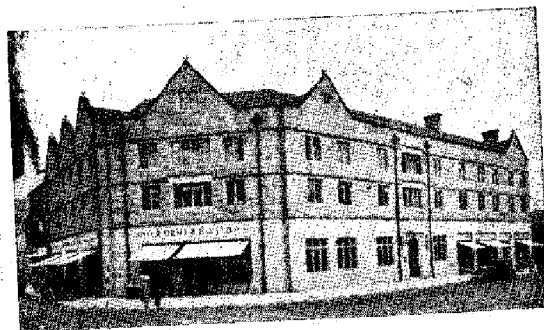
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Christmas all over the Shop

THE world has now come to observe Christmas—in its own sweet way, of course. The shops have been in the thick of the Christmas trade for weeks past, and in a few days there will be turkey on Hotel menus, and Christmas puddings to the accompaniment of Carols and Christmas medley. And there are cards on sale at the Chain stores showing Ye Olde Englishe Inne, and snow and red berries. On the 25th the streets, like the factories, will be empty while each house will be gay with festoons and holly and ivy. There will be chewing of nuts in harmony with crackers. And presents in abundance.

But does all this spell Christmas? Two people not far from where I live—a Jew and an atheist—observe their Christmas revels with zest which puts the gaiety of an Anglican Rectory into the shade. Such celebrations by such people make nonsense of the whole idea of Christmas—not that one wishes to deny anyone a happy time at this festive season.

Christmas is a gay festival and is observed with such jollity because Christians believe in miracles. Long ago "Love came down at Christmas, Love all lovely, Love Divine . . ." God intervened in history to perform the greatest miracle of all time in the birth of Jesus Christ of the blessed Virgin Mary. The full and thrilling account you may read for yourself in the second chapter of St. Luke's gospel. If you cannot believe this little bit of history then you cannot possibly believe in Christmas.

The true joy of this holy season belongs exclusively to those who believe that nineteen hundred years ago in the little town of Bethlehem God in Jesus Christ became man for us men and for our salvation.

Those who understand this—and there are, of course, millions who do—are impelled especially (but not only) at Christmas to come and worship the new born King, so observing Christmas in a way not known to the world.



Christmas Greetings



To All
Venturers

Dear Venturers,

Year after year, down the ages, Legend hands on the story of the bells.

It says that in the centre of the world there is heard at midnight the joyous, yet soft chiming of bells.

It comes from high up on a mountain, a mountain whose lofty peaks no human has ever scaled, and none can vouch for the story of how the bells came to be there, nor the cause of their soft pealing. Yet, surely Legend may be true after all, for this is the story that she tells, a story that cannot be disputed.

When the world was made, the vast mountain was placed in its centre, as a watcher over the world's peoples, and on its mighty summit was set a peal of bells.

The Maker of the world commanded that the peal be rung each night as long as Love was supreme on His earth, but that its peal might not sound if there should come discord into the world.

For a while in the beginning the bells chimed softly. Love was on the earth, and the peal was set jangling sweetly by the night wind which moved gently across the mountain top.

Then came the fall of man, and the nightly pealing ceased.

Surely the Maker of the world must have longed for his bells to ring again, but nevertheless could they peal, until Love came once more.

Centuries passed, there was no lasting peace on the earth, and men lived and fought and died—until at last Love came back. Love—in the form of a tiny Babe born in Bethlehem. Love—which was complete, supreme and perfect.

The Maker of the world smiled, and touched the broken bells, and waited until night fell.

Soon the air was filled with a soft, joyous chiming, so pure and perfect that the people in the valley below rose from their beds to listen, then turned with smiles of utter content to rest, while the bells pealed their benediction on a world in which Love dwelt for evermore.

A Happy Christmas to you all, and may the true Spirit of Christmas stay with us—always.

Your friend and fellow Venturer,
PETER PIPER.

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HONOURS LIST

CHIEF VENTURERS.

Jill Young, High View, Five Oak Green, Tunbridge, Kent; Jean Tolhurst, 8 Elmhurst Ave., Pembury, Kent; Miss F. M. Frece, St. Mary's Convent, Rottingdean, Nr. Brighton; Maureen Stevens, 6 Alpine Place, Pembury, Kent; Mary Doorne, East View, Pluckley, Kent; Rosemary Figgitt, Institute Cottage, Pembury, Kent; Mr. L. White, 189 Upper Grosvenor Road, Tunbridge Wells, Kent; Miss L. K. Card, 56 Newlands Road, Tunbridge Wells, Kent; Mr. C. A. Catt, 1 Beulah Road, Tunbridge Wells, Kent; Miss Dupond, 58 Dynevor Road, Tunbridge Wells, Kent; Miss A. M. Allen, 56 Grove Hill Road, Tunbridge Wells, Kent.

GREAT CHIEF VENTURERS.

Michael Fear, 3 Culverden Park, Tunbridge Wells, Kent; Mrs. E. C. Hudson, Homelee, Lower Green Road, Pembury, Kent.

THE RYDAL HALL HOUSE PARTY

A warm welcome to those of the Rydal Hall House Party who became Venturers while on holiday in this lovely spot. We are indeed glad to have you as members of our Club.

ENROLMENT FORM

1. **Membership Fee, 1/-.** Send to:—
PETER PIPER, The Green, Pembury,
Tunbridge Wells, Kent.

Name
Address

Age (if under 16)

I wish my Enrolment Fee sent to:— The Children's Society, Dr. Barnardo's Homes, The Overseas Lot, and I promise to help other children whenever I can. (Please mark the cause you wish to support.)

2. You will receive a *Venturer's Badge*, a *Venturer's Card* and *Membership Number*. Then will you find others who will join? Send their names and addresses to Peter Piper, and qualify for the honours and ranks of the Club. Be sure to add your own name and membership number with each entry.

3. Each member enrolling 10 new members becomes a Good Venturer.
Each member enrolling 20 new members becomes a Chief Venturer.
Each member enrolling 50 new members becomes a Great Chief Venturer.
Each member enrolling 100 new members becomes a Supreme Venturer.
GUIDE and SCOUT BRANCHES. Enrol as a Venturer, but add Guide/Scout or Brownie/Cub Rank, and Company/Troop or Pack Number. You will then be placed in the Guide/Scout Branch.

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their respective "partners" are given the chance of receiving the Sacrament—husbands could surely volunteer to look after the Christmas Pudding while mother makes her Communion, and wives could surely excuse their husbands winding-up "Willie's new engine", while they do likewise! You will enjoy that Christmas Pud. all the more having first done your duty in welcoming Him Who made this glad season possible.

Christmas Tree.

We hope that once again a decorated and illuminated Christmas Tree will stand in our church. In the past four years the Tree has been instrumental in raising the sum of £140 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 cannot see. It is a touching and affecting sight to see a small blind child fondling a "teddy-bear" with all the signs of pleasure evinced by those more fortunate children who possess the blessed gift of sight. Please help us again by being as generous as you can and by handing your gifts for the children to the Vicar.

Sunday School.

The Christmas Party will be held on Saturday, December 15th, in the School. We know that, as in years past, you will help us with those "extras"—jellies and blancmanges, which have been such a popular and colourful addition to the fare the Teachers are able to provide. Please bring or send them along to School on Saturday morning, December 15th, any time after 10 a.m. We hope that Santa Claus will pay us a visit again and Mr Eaton has kindly promised to provide the children with another of his excellent film shows.

Puzzle Corner.

The "puzzle", Gentle Reader, is one which has been exercising the minds of the members of the Parochial Church Council for some considerable time—namely, how to make Church funds stretch over an ever-widening field of expense. As you know from your own personal experience, money has steadily decreased in purchasing power—the same kind of thing has happened to Church money. It is true that, in the past year or so, income has increased slightly, but not enough to keep pace with increased costs of such things as heating and lighting for example. In order to meet this situation your Parochial Church Council has appointed a "Finance Committee" to investigate the situation and to discover, if possible, ways of augmenting the Church's

income. The members of this committee were carefully chosen and are men who are accustomed to deal with problems of this kind. It seems obvious to us (speaking as ordinary mortals) that there must be an increase in "direct giving". We mean by that, in the amount each member of the Church gives to Church expenses—maybe through the Freewill Offering Scheme—maybe as "Collection". It also seems obvious to us that, the circle of such giving must be widened—that is, more people must give and the burden must be shared. However, we believe the Finance Committee has certain proposals and facts to place before you all—we ask you to give what they say careful consideration. We ask you to treat this as a matter of conscience—we ask you not to dismiss this as just another piece of cadging. We remind you this is *your* Parish Church and its future well-being and maintenance will depend very largely on the answer you give to this appeal.

Official Meetings.

December 18—Tuesday, 8 p.m. Meeting of P.C.C. in School.

BAPTISMS.

October 28—Linda Joyce Marsden.
November 11—Peter Charles Harrison.
November 18—Ian Campbell McCallum.

MARRIAGES.

October 20—Herbert William Nayler and Brenda Jean Henderson.
November 17—Derek Leet and Dorothy Peace.

ALTAR FLOWERS

December 2—Mrs. Margerison.
December 9—Miss Lockwood.
December 16—Vacant, (offers to Mrs. Kirkman.)
December 23—Ladies' Working Party.
December 30—Mrs. Moon.
January 6—Mrs. George.

CHURCH COLLECTIONS.

| | Alms. | Church Expenses. | Earl Haigh Fund. |
|----------|-------|------------------|------------------|
| Oct. 21— | 3 0 | 2 9 0 | |
| Oct. 28— | 5 3 | 2 15 7 | |
| Nov. 4— | 18 0 | 2 15 4 | |
| Nov. 11— | 6 10 | 1 5 2 | 6 19 3 |
| Nov. 18— | 7 0 | 2 18 0 | |

Freewill Offering, October—£13/14/1.

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