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# Church News

*The Journal of*

ALL SAINTS' PARISH CHURCH  
TOTLEY



*All Saint's, Totley*

No 44

JANUARY, 1952.

MONTHLY :: THREEPENCE



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# Church News

The Journal of

ALL SAINTS' PARISH CHURCH  
TOTLEY



No. 1

JANUARY, 1952.

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### SERVICES.

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

### WEEK DAY SERVICES.

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

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

### CALENDAR FOR JANUARY.

Jan. 1—Circumcision—New Year's Day; 10 a.m. H.C.  
Jan. 6—Epiphany of our Lord.  
Jan. 13—Epiphany I.  
Jan. 20—Epiphany II.  
Jan. 27—Epiphany III.

TOTLEY VICARAGE,  
December, 1951.

My dear Friends,

As I attempt to write my New Year message there are  
some words from the Epistle to the Hebrews running  
through my mind—"By faith Abraham went out, not  
knowing whither he went". I realise it is a far cry from  
the age of Abraham to the age of nuclear fission, and that  
those in 2,000 B.C. who travelled like Abraham by camel  
and ox-cart would be a little bewildered in 1951 A.D.  
by our talk of motor cars and jet planes. But I do not  
think that if Abraham could meet us and talk with us about

the deeper yearning of our spirits, he would be very bewildered or surprised. I am certain our attitudes would be most familiar to him. At the beginning of 1952 he would find most of us apprehensive, uneasy, and not a little in despair about the future of mankind.

Unfortunately it does not help us much to think of the good things that have happened in recent years; the improvement of social and industrial conditions, the advance of medical science, the amelioration of poverty in this country, because unless the threat of tyranny and war can be overcome, these bits of progress will be swallowed up in the maelstrom of disaster. Most of us, therefore, are not enamoured of this prospect presented by 1952.

And what is it we do? Well, it rather depends upon the kind of people we are. Some "go the dogs," literally and metaphorically! Some have adopted a new cult and can talk about little else—these huddle round little boxes known as "television sets"—others dream of winning a fortune from the football pools. Some get on with their jobs and keep a stiff upper lip—others amid the shifting sands of time seek for some sure anchorage, look for some impregnable fortress built upon a rock that no assault can ever overwhelm. These latter folk want some refuge of the heart which tyranny and bombs, even though they come, can never shake.

You know, I think Abraham would understand all this because in many ways his situation was comparable with ours. He lived in the prosperous pagan city of Ur of the Chaldees, where a variety of false gods was worshipped and where the search for comfort and pleasure was the main preoccupation of life. Moreover, the very existence of his country was made precarious by constant wars with its powerful neighbour, Assyria. Abraham must have been sick of the wickedness of men. But then one day God spoke to Abraham and called him to go on a pilgrimage. God did not tell him where he was to go, or what it was going to be like. God gave him no timetable and supplied him with no blueprint. All he could surmise was that the way would be unknown, dangerous and difficult. Yet we are told: "By faith Abraham went out, not knowing whither he went, to look for a city whose builder and maker is God". That is a parable for us as we enter upon this New Year. We cry out and the very God whom we seek calls us to go on a spiritual pilgrimage into the coming year. He does not tell us what is going to happen or when—all we can surmise is that the way is likely to be difficult and dangerous. That is the challenge of this time—to be pilgrims. If we take it up and carry it through, our descendants will be able

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**A NEW EPIPHANY**

SAY, O New Year,  
what lies in store,  
now thou art here?  
Though hearts are sore  
afraid of things  
that may befall,  
"Fear not!" still rings  
the angelic call.

Yet we mistrust  
that heavenly Way;  
"What must be, must,"  
in dread we say;  
and so the ill  
that we endure  
afflicts us still,  
nor finds a cure.

O good New Year,  
make eyes to see;  
make ears to hear,  
that Christ may be  
in Epiphany  
made manifest.

Then Love shall free  
both east and west,  
and man, Perfect  
and without fear,  
gladly expect  
a brave New Year.

B. C. BOULTER.

the Prayer Book states the point precisely—"that we shew forth thy praise, not only with our lips but in our lives, by giving up ourselves to thy service, and walking before thee in holiness and righteousness all our days." The worship God desires is the worship offered through purer lives and deeper reverence. Isaiah saw it over 2,000 years ago—"To what purpose is the multitude of your sacrifices to Me? saith the Lord. Your sabbaths and assemblies are an iniquity, your prayers I will not hear. Put away the folly of your ways, learn to do well, seek judgment, relieve the oppressed . . ."

Then what purpose is served by church worship? How can the quality of our lives be improved thereby? Speaking generally, public worship within the churches has a certain pattern—an act of penitence, an act of praise, an act of prayer, and possibly an act of instruction—and their aim is the purifying and uplifting of our thoughts and desires. Take for instance the act of penitence. Its purpose is to focus our thoughts on what we truly are in the sight of God. Who can honestly say the searching words: "We have erred and strayed from thy ways like lost sheep, we have left undone those things which we ought to have done, and we have done those things which we ought not to have done," with-

out being conscious that the mere act of acknowledging what we are before God is a purifying, if humbling experience?

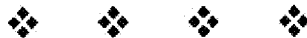
\* \* \*

The act of praise or adoration in public worship is not so much that we should sing at God, but that through it we should realise what God is—"I saw the Lord high and lifted up, and one cried 'Holy, holy, holy is the Lord, the whole earth is full of His glory'"—and that revelation brought to the lips of the man who experienced it—"Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the Lord." Through this act of praise we become aware of the holiness of God which contrasts with our own poverty of spirit.

And the act of corporate prayer therefore has its place; for if we sense our shortcomings over against God's eternal greatness and goodness, then how much we need His aid and support.

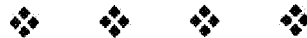
Thus understood and entered into, corporate worship is no longer a feeble hymn singing to satisfy the ear of God, but the means whereby our inner life is placed at His feet in penitence, in adoration, in prayer.

We kneel, how weak! We rise, how full of power.



Man is not God, but hath God's end to serve  
A Master to obey, a course to take,  
Somewhat to cast off, somewhat to become,  
Grant this; then man must move from old to new,  
From vain to real, from mistake to fact,  
From what once seemed good, to what now proves best  
How could man have progression otherwise?

*Robert Browning.*



The more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live, not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow.

*James Bryce.*

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## A Word from the Man-in-the-Street

*The writer of this article is an American, and holds an important position in New York.*

SIX months ago I scoffed at the Churches. Then one day, on a sudden whim I attended a service. Since then I have been going steadily, first out of curiosity to see what the much attacked Churches are up to, lately out of a rising excitement. I have not "got religion", I always had that. But I have found out that Churches today are giving something I need, and that Church and religion go together.

One Sunday last May I happened into a Church, for the first time in 22 years. And what did the Church offer me? A simple, reverent service, with a sermon on "Peter, the Rock", on the permanence and beauty of the Church.

I found that I was acutely interested in hearing about anything that had permanence, beauty and unselfish endeavour. It fell on my spirit like water on a desert, and I went out stirred and grateful.

Since then, as business took me about the country, I have made it a point to attend and study Churches. And I state with assurance that critics of the Churches today don't know what they are talking about. True, a minority of Churches still offer a dull, repellant form of salvation, some in ugly buildings, some with painful music, some with humdrum ministers. But you don't have to go to these Churches, nor need you condemn all Churches because some fail.

Now I am for the Church, because it has something for me, and something for civilisation. One of the clearest voices I have heard said "Let God be thanked, there is on earth an institution that has a high opinion of man, declaring that he is in some sense a son of God, who has within himself divine possibilities; an institution that transcends race, nation and class; an institution which is loyally undertaking to embody the spirit of Christ, and in His name to relieve human

suffering, promote human welfare and carry on a ministry of reconciliation among men."

I find myself unable any longer to answer with "I'd rather go into the woods and worship alone. Many of the clergy are dull men concerned over trivial taboos. Anyway, Sunday is my day for loafing." Time and again I have found in Church something which lifted my spirit, that, I now believe, was what I unconsciously sought.

William Penn said centuries ago "Men must be governed by God or they will be ruled by tyrants." The world today is his witness. Believing that, I can no longer say that I would rather do my worshipping alone and that Sunday is my day for loafing.

What I like most about going to Church is that it turns one's attention, willy-nilly, to higher things for at least a little while each week. Man does not live by bread alone; he requires some cultivation of the spirit. Even when I have wandered into a Church where the minister was dull, the music bad, the interior ugly, I have been compelled by my very presence there to think about things loftier than my daily affairs. That, I know, has been good for me.

It is an exciting spiritual adventure, this going to Church. Try it. Just out of the curiosity you owe your spiritual health, explore a little. You will almost surely find one church that will give you what you want, even if you can't put that into words.

Whether or not we realise it, each of us has a personal spiritual quest, it is only ourselves we cheat if we ignore it. In this, of all ages, it is time we were about that quest. I find the Church a good place to pursue it. If they offered nothing but that, they should now be upheld by all men of intelligence and goodwill.



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to say no finer thing about us than that "by faith we went out not knowing whither we went".

*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.

#### Christmas Bazaar.

The Bazaar was successful in raising the sum of about £205 for Church and School Funds. Our thanks to all who by their endeavours contributed to this result.

Below find an interim balance sheet—expenses are not yet to hand, but will not amount to more than a few pounds:—

	£	s.	d.
Food and Produce	31	12	0
Toilet Requisites	21	7	3
Christmas Gifts	53	0	0
Pottery	15	1	6
Needlework	39	5	8
Games Room	11	2	1
Bran Tub	4	3	6
Refreshments	11	5	10
Donations	21	15	0
Entrance	2	17	9

Total 211 10 7

#### This is where we came in!

We are indebted to Dr. Hugh Elmer Brown for this delightful satire, which has a dreadfully familiar ring (in another context) to every parson in England!

#### FIVE REASONS WHY I DO NOT GO TO THE CINEMA.

1. I was made to go too often when I was young.
2. Nobody ever speaks to me when I go.
3. When I have gone I have always been asked for money.
4. The manager never calls at my house.
5. The people who go don't live up to the fine things they see in the pictures.

Ridiculous,? of course, but it makes one think all the same!

#### Parish Magazine.

The magazine distributors will soon be calling upon you for your magazine subscription. If you have not already



done so, please lighten their burden by offering to pay your annual 3/- on the spot. They have a difficult job which takes them out in all weathers and we should like to thank them and also to pay tribute to the unflagging zeal of the Magazine Secretary whose efficiency, despite the increased cost of printing, has enabled us to keep this publication, at any rate, at its customary price of 3d. All honour to them and many thanks.

#### Annual Parochial Church Meetings.

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

The Vestry Meeting followed by the Annual Meeting will be held in the School on Tuesday, February 5th, at 7.30 p.m. We hope you will be present at that meeting when accounts are presented, elections to lay offices made and when the "policy" of your parish church is set forth. May we 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.

#### Official Meetings.

Jan. 29—Tuesday, Meeting of P.C.C. at 8 p.m.

#### Baptisms.

Nov. 25—Jennifer Margaret Wildgoose.

Dec. 2—Keith Edward and John Robert Rollin.

#### Altar Flowers.

Our grateful thanks to all who have provided flowers during the past twelve months and to the Secretary for her efficient organisation.

Jan. 6—Mrs. George.

Jan. 13—

Jan. 20—Mrs. Adamson.

Jan. 27—Miss Unwin.

Feb. 3—Mrs. Atkinson.

#### Church Collections

	Alms.	Church Expenses.
Nov. 25—	3 9	2 8 11
Dec. 2—	3 1	2 14 6
Dec. 9—	10 0	2 10 1
Dec. 16—	10 9	2 15 6

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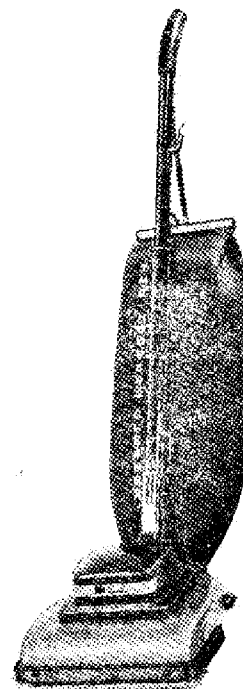
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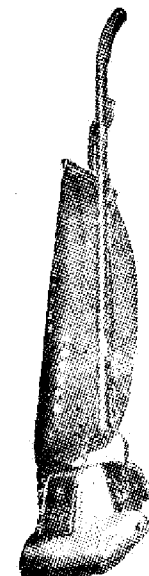
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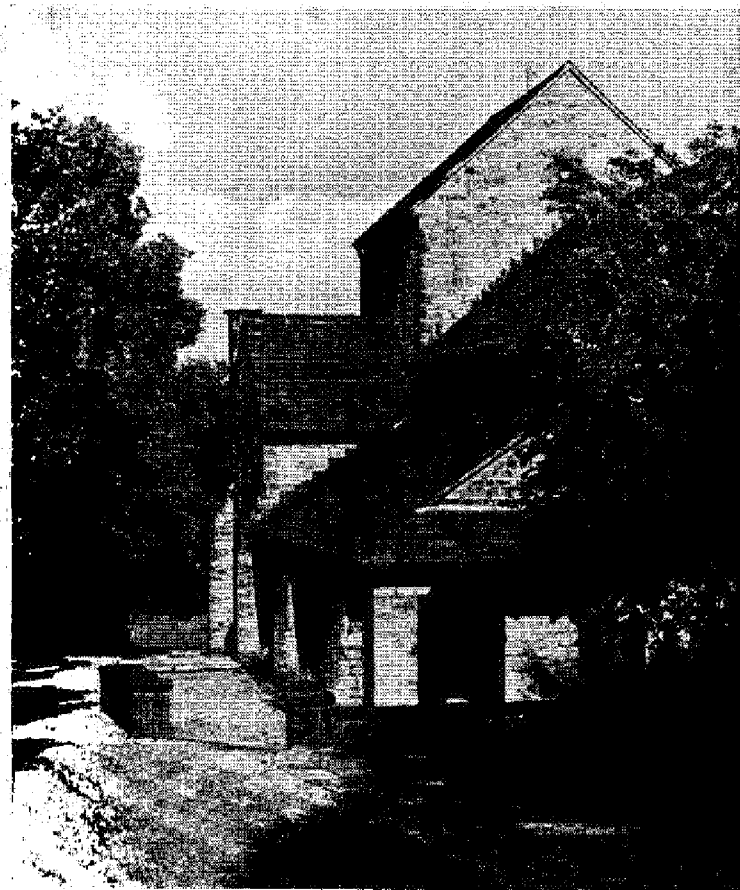
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# Church News

Journal of

ALL SAINTS' PARISH CHURCH  
TOTLEY



*All Saint's, Totley*

45

FEBRUARY, 1952.

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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 FEBRUARY.

February 3—Epiphany IV.  
February 5—Tuesday, Vestry Meeting followed by Annual  
General Meeting in School, 7-30 p.m.  
February 10—Septuagesima.  
February 17—Sexagesima.  
February 24—Quinquagesima.  
February 27—ASH WEDNESDAY.  
7 a.m. Holy Communion.  
9-15 a.m. Day School Service.  
7-30 p.m. Lenten Service.  
February 28—Thursday, 10 a.m. Holy Communion.

TOTLEY VICARAGE,

January, 1952.

My dear Friends,

All sorts of people come to consult the parish priest from  
time to time. People may not go to Church much, but they

certainly come to see the parson who, of course, wouldn't be there at all but for the Church. Some time ago a woman asked a certain priest to sign a form for her, declaring she was a fit and proper person to have the care of a child. She wanted to adopt a baby. Now the priest didn't know the woman from Adam, or should it be, Eve? So he had to explain that he couldn't possibly sign her form. It was too big a responsibility when he didn't know her. Suppose something were to happen to one of you, parents, that your babies had to go into an institution, like the Church of England Children's Society, and the question arose of having *your* babies adopted. You would, I am sure, like to think that the parson wouldn't recommend *your* baby to a home about which he knew nothing; that the woman he recommended as a foster-mother for *your* baby would be one whom he would be fairly sure was a good woman, worthy to have the care of a child, especially *your* child.

Well! This particular woman saw the point and took the priest's refusal in good part. It led on to a conversation, in the course of which it leaked out why she wanted to adopt a baby. She didn't want to go through the trouble, the expense and the pain of giving birth to a baby of her own, but she very much wanted to know what it felt like to be a mother. There was much more to her story than that, but to come to the point—*she wanted a short cut to motherhood*; she wanted the prize for only running half the race. She wanted really to wear the crown without carrying the cross. She isn't the only one who is looking for the short cut! I suggest that the root of many of our troubles in the world today is exactly this idea of the short cut, that it is possible for us to get something for nothing. It won't do, because life and the world are not built that way.

Behind this very popular desire for the short cut is the desire to dodge personal effort. It is really an attempt to escape personal responsibility. A woman doesn't become a mother by simply adopting a baby. I'm not saying that women should not adopt babies. What I'm trying to make clear is that they shouldn't do it with the idea that they can become mothers in that way. Part of being a mother is the personal effort and experience involved in giving birth. Nothing, absolutely nothing, can be a substitute for that effort.

We sometimes come across advertisements that promise us all sorts of things without effort. "French in Ten Lessons". "Be a Pianist after Five Lessons". "Try our pills—they will remove all *your* fat". And so on. They trade on the universal human weakness for the short cut.

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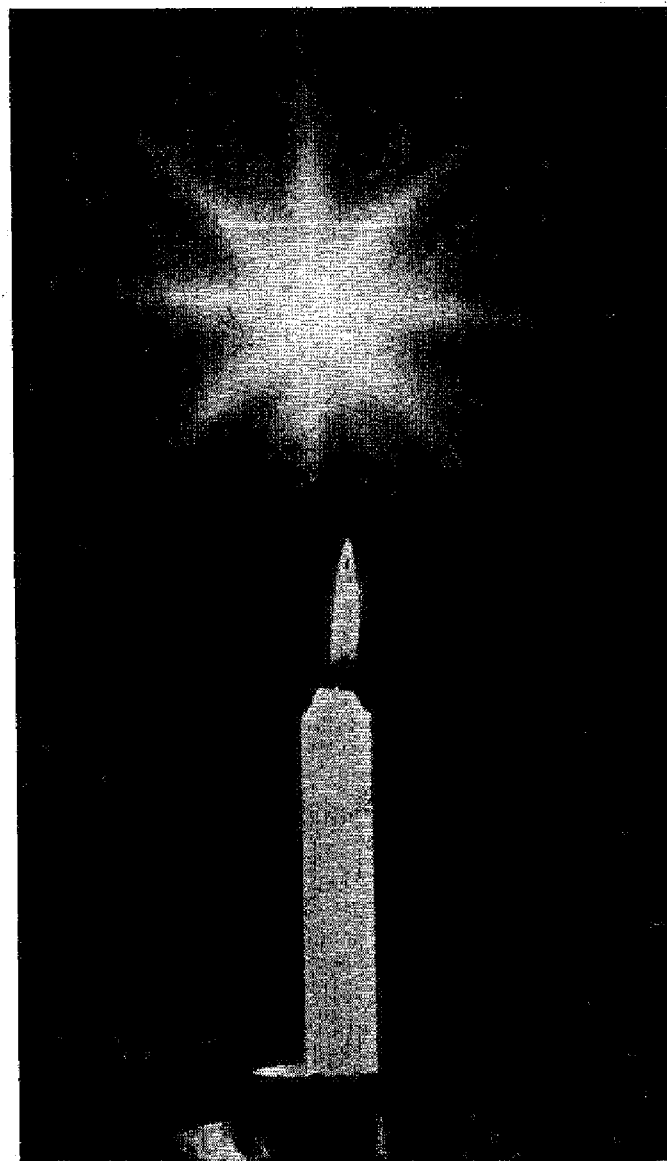
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than to curse the darkness."*

## COMMENTARY: Paul Gliddon

HAD ancient architects had to give any thought to the problem of heating their churches, then none of our great cathedrals would have been built, for the means by which they could be warmed simply did not exist. The lighter clothes now worn even by men, as well, of course, as by women make it almost impossible for a congregation to sit in a cold church in winter time without serious danger to health, and the question of heating a church is now far more seriously considered and more successfully tackled. It is rather depressing for a congregation to be told that the interior of a cathedral is more than a million cubic feet, for the people know that the last of the cubic feet that will get warmed are those where their own feet rest. Plans of cathedrals and of churches are perhaps still too exclusively considered in terms of appearance, but mortal man possesses more senses than one and even the devout worshipper may be permitted to ask, not only that his eye shall be satisfied, but also that he shall be able to hear with his ears and that he shall not be expected to find it easy for his heart to be strangely warmed if his hands and feet are frozen.

WITH all the facilities of modern education and all its costs, it is extremely difficult to see any impressive evidence of the development of an adult mind. The passionate partisanship which characterises childhood, and the delight in calling all outside the charmed circle by unflattering names, seems to be continued through adult life. When the party favoured by some particular paper makes a noisy scene in the House of Commons it is described as having staged a dignified protest, but when the same sort of noise is made by the other side then it is said to have yelled or bawled. Women are even more unfairly treated, for they cannot voice their opposition without it being announced that they screamed hysterically. In religious matters a similar refusal to speak like adults shows itself, though less frequently than it used to do. There are still Nonconformists who persist in referring to surplices as "night-shirts", and there are still Anglicans who feel that they have dismissed all further consideration of the problem of re-union when they have characterised nonconformist places of worship as "Dissenting Bethels". To talk about Catholic worship

as so much bowing and scraping or to talk about nonconformists as pulpit thumpers, is not only inaccurate and childish and therefore unworthy of an adult mind, it is also an offence against christian charity, and therefore the infliction of an unnecessary wound on that Lord whose body is the Church.

ALTHOUGH the Church of England fully appreciates the importance of good music in its services and is willing to lay out large sums on excellent organs, it does not show a corresponding eagerness to spend very much on its organists. The man who sits at the organ, even when he has to spend much on his musical education, is often paid at about the same rate as the woman who sits with the baby and need not know much more than how to read a picture paper and make appropriate noises if the child cries. It is not therefore strange that many parish churches are finding it difficult to get trained musicians to play their costly instruments, for the material rewards are often negligible, though the tie on a man's free time is very great indeed. If parishes could overcome their fear of adjusting payments made to all living agents to modern conditions, just as they have been forced to adjust them in the case of the contractor or the coal merchant, they would probably find that, even in terms of finance, their enterprise had been rewarded. A good organ played by a good organist, and a choir brought under the control of a skilled musician, are likely to encourage in the congregation a more wholehearted generosity.

PROBABLY on an average Sunday in an average town hardly one person in twenty goes to any Church service of any kind, the rest are certainly not pagans, for that would require the worship of false gods and they worship nothing whatever, not even Robespierre's Goddess of Reason. Yet intelligent Christian people are so afraid that they will be condemned as narrow minded, or else, confused with Sabatarians, that they are inclined to let this matter slide, merely lamenting in secret this unfortunate development. It is high time that Christians realised that giving a proper example to others is more to be encouraged than a popularity won through the suppression of essential convictions and a careful editing of the edicts of Christ.

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The Church of Yesteryear

## Glastonbury

By LEIGHTON HOUGHTON

GLASTONBURY has been called the cradle of English Christianity. Its earliest history is lost in myth and there is no possibility of discovering now where the legend ends and the truth begins. Long before Jesus was born at Bethlehem a great lake lay in this wide, green valley and on its banks was a British village. The huts, hidden today beneath grassy mounds a mile from the present town, were built on wooden platforms, and the local museum contains ancient vessels and instruments of clay and bone which were fashioned by the inhabitants two thousand years ago.

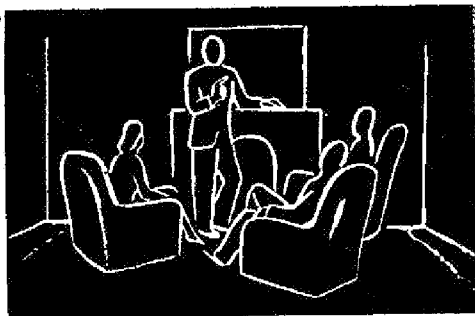
Legend says that Joseph of Arimathea, who gave his tomb to be the resting place of Jesus, came here with twelve companions shortly after the first Whitsuntide. Their manner of life so impressed the chieftain of the British village that, although he himself declined to be baptized, he permitted them to build a wattle church—the first Christian church in England—and to preach the Faith to his people. When he died Joseph was buried beneath the floor of this church and afterwards it was enclosed in a building of stone; round it gathered a company of monks who through the centuries raised the richest and one of the most beautiful monasteries in England. The story of its foundation by Joseph attracted many pilgrims. In 1191 there was discovered there what was said to be the grave of King Arthur and his queen.

An ancient Christian writer, giving a list of the countries won for the Faith in 150 A.D., makes no mention of Britain, but sixty years later Ter-

tullian wrote that "places in Britain not yet visited by the Romans are subjected to Christ." It seems unlikely, therefore, that the Faith was preached in our land during the lifetime of the apostles; more probably the church at Glastonbury was founded about 200 A.D. It is certain that one of our earliest churches stood in this "Vale of Avalon". If Joseph of Arimathea did not come himself, possibly some humbler Christian bearing the same name travelled from the continent at the close of the second century and built a church of twisted wattles on the site of the present, roofless chapel of St. Mary. In 175 there was an outburst of persecution at Lyons, as a result of which Christian refugees may have fled from France to the west of England, following the roads used by the merchantmen who came to trade at the Cornish tin mines. Certainly by Saxon times this place had attracted fame as the site of a very early church, and Ine, King of Wessex, is said to have built the fourth church of Glastonbury in the eighth century at the then immense cost of thirty thousand pounds. Dunstan, the Archbishop, was educated at the monastic school, and William the Conqueror found it one of the wealthiest abbeys in the country.

In the parish church rests a richly decorated shrine of thirteenth century workmanship which once contained what were said to be the bones of Joseph. The path to the porch is bordered either side by cuttings from the famous thorn, for when Joseph first looked upon Glastonbury from the height of Weary All Hill it is

## action groups



These vital cells of new life are springing up all over the country—just a few friends praying, studying, working together for “the Kingdom without Frontiers”—meeting informally at home—calling out lay leadership. *Is there an Action Group in your parish?* Write to the Home Secretary at address below for the free pamphlet “The C.M.S. Action Group at Work”.



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But the most foolish short cut of all is the idea that you can get heaven on earth by organization, by Committees and Parliaments, by some action outside ourselves. Nothing is more foolish than to think that we can get world peace, harmony, universal happiness without a vast, thorough-going change in human nature. That means that you and I and all of us have to become fundamentally different persons; so different, in fact, that we've got to be born again with a new will. How do you propose to set about that terrific job? Well, you could begin by taking yourself in hand this coming Lent—not just by going without sugar in your tea, but by clearing away some of those spiritual cobwebs which you have allowed to form round that religious sense of yours—your Parish Church might help you to do that, it's worth a trial—remember? no Cross, no Crown!

Yours sincerely,

FREDERICK ADAMSON.

### Lenten Services.

I wish to draw your attention to the Services to be held in Lent as shown in the Calendar for February. The Mid-week Services (commencing Ash Wednesday) will be held on Wednesday evenings at 7-30 p.m., and will be conducted by the Vicar. There will be a Celebration of the Holy Communion at 10 a.m. every Thursday morning during Lent. May I suggest that, as a Lenten discipline you make a point of being present regularly at those Services as part of your personal preparation for Easter?

### Bishop's Ten Years Plan.

During the year 1951, the sum of £71/19/5 was contributed to the "Ten years' Plan". This is a very satisfactory total indeed and is a matter of some congratulation to those who made it possible. The sum has been forwarded to the Diocesan Treasurer at Derby.

### Finance Committee.

It is now two months ago since the Finance Committee circularized you concerning the finances of your Parish Church. So far, the response has been encouraging, but many more people are required to "covenant" if the scheme is to be a success. If, for any reason, you feel you cannot covenant, then, although it seems a pity for the Church to forego the income tax on the amount you are prepared to give, please make your contribution through the Freewill Offering Scheme.



### Christmas Tree.

The amount raised this year for the Blind Babies' Fund was £29/2/5—grateful thanks to you all for your generosity.

### Official Meetings.

February 5—7-30 p.m. Vestry Meeting followed by Annual General Meeting.

February 26 -8 p.m. Meeting of P.C.C.

### Coming Events.

February 22nd, 7-30 p.m., Whist Drive. Tickets 2/-.  
March—Jumble Sale.

### Baptisms.

Dec. 23—Diane Valerie Peace.

### Altar Flowers.

Feb. 3—Mrs. Atkinson.

Feb. 10—Mrs. Jones and Miss Steward.

Feb. 17—Miss M. Tinsdeall.

Feb. 24—Mrs. Kirkman.

No flowers required during Lent.

### Church Collections.

|          | Alms. | Church Expenses. |
|----------|-------|------------------|
| Dec. 23— | 7 6   | 7 5 4            |
| Dec. 25— |       | 7 19 5           |
| Dec. 30— | 8 3   | 2 7 7            |
| Jan. 6—  | 10 0  | 2 18 4           |
| Jan. 13— | 4 3   | 1 16 8           |

Freewill Offering, December—£17/13/0.

**We want Christian teaching and influence in every home in the Parish.**

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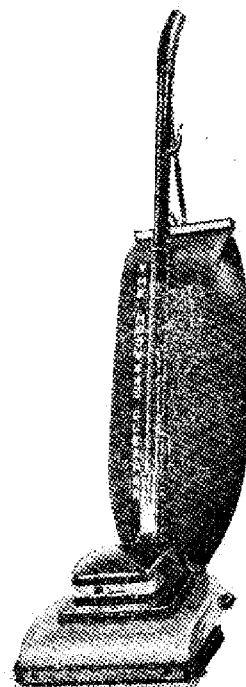
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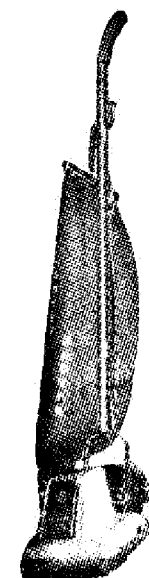
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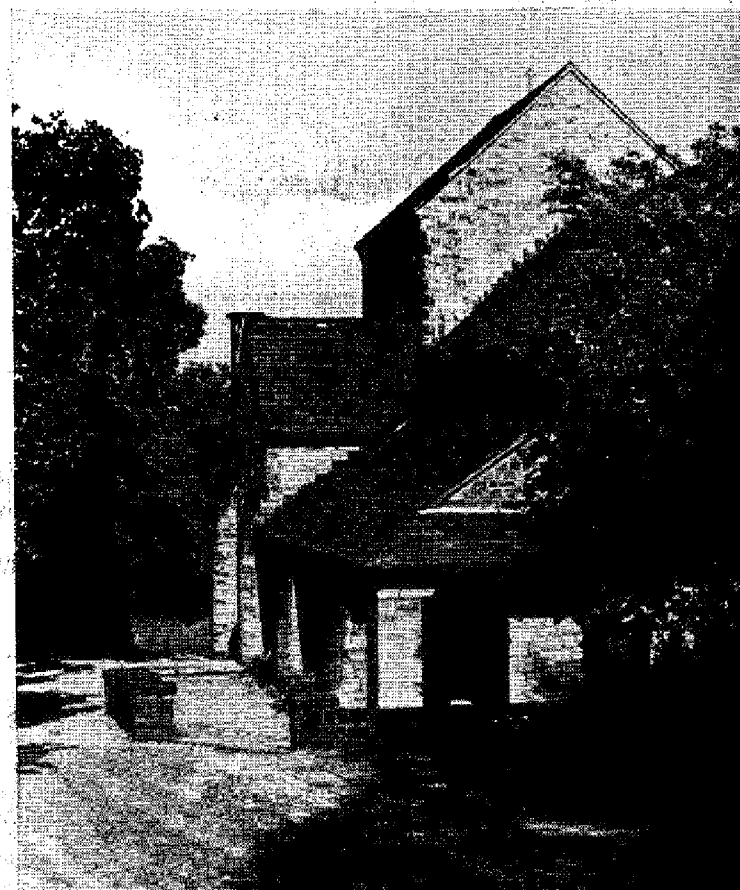
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# Church News

*The Journal of*

ALL SAINTS' PARISH CHURCH  
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*All Saints', Totley*

No 46

MARCH, 1952.

MONTHLY

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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 2—1st Sunday in Lent.  
March 5—Wednesday 7.30 p.m., Lenten Service.  
March 6—Thursday 10 a.m., Holy Communion.  
March 9—2nd Sunday in Lent.  
March 12—Wednesday 7.30 p.m., Lenten Service.  
March 13—Thursday 10 a.m., Holy Communion.  
March 16—3rd Sunday in Lent.  
March 19—Wednesday 7.30 p.m., Lenten Service.  
March 20—Thursday 10 a.m., Holy Communion.  
March 23—Mid-Lent or "Mothering" Sunday.  
8 a.m. Holy Communion ("Family Service").  
March 26—Wednesday 7.30 p.m., Lenten Service.  
March 27—Thursday 10 a.m., Holy Communion.  
March 30—Passion Sunday.

### Lent.

The Lenten fast has been observed since Apostolic days.  
But its duration has varied considerably at different times and  
in different places. In the second century a fast of forty

hours was kept, from the afternoon of Good Friday until Easter morning. Gradually more days were added, until by the time of Pope Gregory the Great, thirty-six days were observed, a tenth, or rather, of the year. The present period of forty days (see the Collect for First Sunday in Lent) became customary in the ninth century.

TOTLEY VICARAGE,  
February.

My dear Friends,

The past fortnight has been a time of great sadness for the people of Britain and the British Commonwealth. The news of the untimely death of our beloved Sovereign King George VI stunned us all into silence on the morning of Wednesday, February 6th. Subsequently, a great flood of sympathy expressed in many forms reached this country from all parts of the world. Those who filed past the catafalque in Westminster Hall and those who lined the streets of London on the day of the King's funeral did so, not as those observing a spectacle, but as those who mourned the passing of a great man and a beloved friend. The late King was a good man and one who drew his secret strength from his sincere belief in God. He made no parade of his religion but he went to Church on Sundays—an example to us all—an example some of us would do well to follow. King George VI demonstrated once again, that, what really counts, is what a man is in the depths of his being and in losing him, we feel that something rare and fine has gone out of the life of our country.

It remains for his daughter Elizabeth II to take up where he left off, and we hope that, supported by the prayers of her people, she will be able, under God, to support the heavy burden that has been laid upon her. Let us pray that the beginning of her reign may prove to be the prelude to a greater and a happier "Elizabethan Age" for this country and indeed, for the world.

Yours sincerely,

FREDERICK ADAMSON.

#### **Vestry and Annual General Meeting.**

At the above meeting held on February 5th, the Vicar reported the resignation of Mr. H. T. Crowther as Vicar's Warden after 23 years service in that office. Regret was expressed at the necessity for Mr. Crowther's resignation, removal from the district being the prime factor. It was reported that it was hoped to make the presentation

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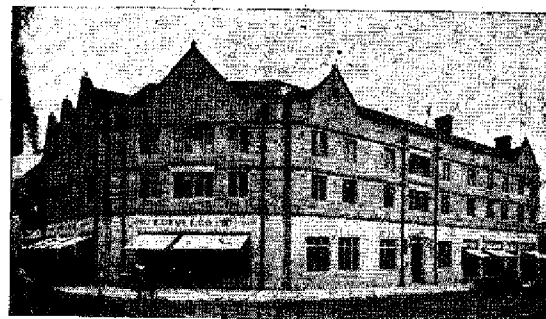
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**If The  
Jordan  
Could  
Speak**



*The River Jordan*

By The Rev. CECIL RHODES

SOME years ago I made a brief pilgrimage to the Holy Places in Palestine. One morning, very early, we made our way down from Jerusalem to the Jordan Valley. It is a disappointing river — comparatively narrow, though swift flowing and fairly deep; its waters a dull chocolate colour, its sandy banks covered with coarse tough shrubs. No one has yet tried to make it a show place for pilgrims as they have of Bethlehem and Gethsemane and the place of Crucifixion. It is left, as I suppose it has ever been, a rather unattractive muddy turbulent water-course.

And yet what could this river, if it could speak, tell us of events that it has witnessed! It would remind us that long, long ago two men—Abram and Lot, both rich in sheep and cattle, crossed it at one of the shallower places. Abram, well on in years, a man of faith and great integrity—and Lot, in his prime, pretending to be godly in order to keep in his Uncle Abram's good graces—but at heart crafty and grasping. Lot who skilfully arranged that his flocks should enjoy the rich verdant pastures of the Jordan Valley, while his ageing uncle, to whom he owed everything, should search where he could to find suffi-

cient grazing. And yet if the river could speak, it would say—strange to relate, it was clever and scheming unprincipled Lot who came to a dismal end and not enduring and righteous Abram.

Again if the river could speak, it would tell us of another who crossed its waters, in haste at daybreak. David, once a great King, now well on in years and greatly distressed, followed only by a few faithful friends, fleeing for his life from his spoilt and cherished son Absalom. It would tell how later Absalom, sure of himself, flushed with pride and assurance of victory, flattered by many young men, pursued after David. But the river would say, Absalom never returned, for strangely, so it was reported, as he raced under an oak his hair caught in the branches and he was left suspended there—and there he was slain. And it was David who returned and continued to reign to a ripe old age.

The river could tell us also of how Joshua with all the Israelites came to the water's edge at the time of full flood and foolhardily began to wade into it, and that something happened and the waters held and they all went over on dry ground. It could tell us that a few days later after a fan-



Free Church, was thought of no account if he could not adequately cover half an hour; and in those days discourses were preached, not merely read, and any man addicted to paper lost caste accordingly.

It may be said that there are at least three methods of preaching. Reading a sermon straightforwardly from start to finish, which, as Sydney Smith declared, was the method of curates who suffered from "dropping-down-deadness"; using notes as reminders, and drawing upon one's vocabulary to fill in the spaces, or reciting an already learnt dissertation without reference to manuscript. There is a not unknown variation, that of a man who flatters himself that he can mount the pulpit and speak without preparation, relying upon a natural glibness in the process. He does not know beforehand what he intends to say, and afterwards his hearers probably do not remember what he has said.

To each man his method, but most church-goers, I feel certain, view with anything but satisfaction the preacher who when he mounts the pulpit produces a manuscript all in order. No doubt there are men who read with experienced power and as freely as the insistent tether will allow. We must not, at the same time, undervalue the influence of the speaker's eye which if not otherwise engaged reinforces the message conveyed by the spoken word, by keeping the pews in full view. During the recent Mission initiated by the Bishop of London, one of the clerics was on the most intimate terms with his prepared sermon lying before him all the time. A Mission preacher reading a manuscript! What a contradiction in terms. What would the old-time evangelists have thought—men whose appeals came red-hot from the heart!

St. Paul and St. Peter, and in our own time Canon W. H. M. H. Aitken, D. L. Moody and John McNeill, to name only a few.

In any case the technique is but the scaffolding of the edifice, and it is only to be expected that the speaker shall adopt the medium most agreeable to himself. It was said, however, that a renowned Scottish preacher and scholar was friendly taken to task by well-wishers for his too quiet pulpit attitude, and they suggested that he should indulge in suitable gesticulation. Wishing to oblige, in the next sermon he recalled their advice and raised an admonitory finger at a suitable passage; in consequence he was too wrapt up to make the return motion, and the hand so remained until the close of the discourse!

At the present time there is a good deal of fault-finding on the part of theatre critics who bemoan the inaudibility beyond the footlights. Church worshippers in many cases have the same reason for complaint. If a man has a speaking voice he ought to endeavour so to pitch it that the person in the furthest pew may hear without strain. There are few experiences so irksome, and indeed exasperating, as to be compelled to guess at what the preacher is saying. Even the most highly-placed dignitaries, if it be not disrespectful to suggest it, are not guiltless in this respect. Lately I listened to a Bishop addressing a congregation in a large Church, the fact being that he was practically inaudible to those people a short distance from the pulpit.

It is recognised on all hands that the ingrained habit of attending church has lost its hold of the vast majority of even the people labelled Christian. Yet there are many Churches with great congregations, but only, in my estimation, where preaching is regarded as a most important priority.

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## Hymns for Millions

By J. BLAIR-FISH

THE publication of its own collection of hymns by the B.B.C. is of no small importance to the estimated 13 millions who listen to Sunday Religious Broadcasts, as well as to the lesser number who worship in our churches. The former are mostly those who are "on the fringe" and should be the first concern of those in the churches. What the B.B.C. provides and what the churches use, ought to be so closely similar that an easy transition is offered from radio listening to church worship. In the first centuries of Christianity, hymns were largely used to teach Christian theology and convert pagans. So today, wisely selected hymns may serve a similar purpose. The B.B.C. Hymn Book seems to qualify for this high task.

No hymn book that has ever been published can satisfy everybody, but in the present one very little of permanent value seems to have been omitted, although some mediocre Victorian period hymns which are favourites with some people have been left out to make room for some worthy modern hymns. In all we have 542, which includes 49 Metrical Psalms and Bible Paraphrases, set to tunes which are familiar through generations of use. A short, but useful,

section of special settings for choirs is also included. It may be noted in passing that the 23rd Psalm is given in four of the best known metrical versions. There is no "General" Section in the Hymnal. All hymns are suitably grouped under such main headings as, God; The Church; Christian Life and Duty; Times, Seasons and Occasions, with appropriate sub-sections which should be of particular use in the selection of hymns for particular services. A welcome feature is the date attached to each hymn and tune. Expression marks are left to the good sense of those who sing.

It is safe to assert that the finest collection of hymns may fail to secure popular approval if too many new tunes are substituted for familiar ones. In this matter the editors have taken considerable risks, for they have dealt somewhat drastically with 19th Century composers while giving full scope to those of the present day. The most obvious sign of this trend is the reduction in the numbers of tunes by those Victorian favourites, Stainer and Barnby. In Hymns Ancient and Modern Revised, the Stainer quota was reduced from 32 to 15. The B.B.C. Editors allow him two hymns only and, surprisingly, do not print his popular tune to "Gracious Spirit,

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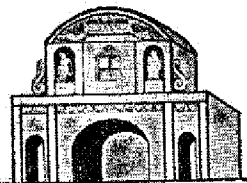
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to Mr. Crowther of a suitably inscribed pocket-watch prior to the opening of the next meeting of the P.C.C.

The Vicar then announced that he had invited Mr. Coleman to succeed Mr. Crowther in the office of Vicar's Warden, this necessitated the election of a People's Warden, and Mr. W. Stansfield was unanimously elected to that office.

The Vicar then thanked all the officers and lay-officials of the Church for their services during the previous year and informed the meeting that Mr. Coleman was desirous of relinquishing the office of Treasurer which he had held together with that of People's Warden for many years. It was agreed that Mr. H. Evans should be elected to that office while Mr. Coleman should retain the job of Secretary to the Freewill Offering Scheme—a division of labour which received unanimous approval. The existing list of Sidesmen was approved with the addition of the following—Messrs. Bowie, Goldthorpe and Seals. Mrs. Stacey was re-elected as Diocesan Conference Representative and Mesdames Short and Stacey were confirmed as Representatives on the Ruri-Decanal Conference. The meeting approved the existing members of the Parochial Church Council and was pleased to elect Miss S. Cole and Mr. A. D. Stacey as new members.

The Balance Sheet which had been printed previously, was circulated to those present and showed a balance in hand on December 31st, 1951, of £216/8/3d. It was pointed out that this was really misleading, because cheques for £187/10/0 which had not been presented by December 31st, 1951, were still outstanding, which reduced the actual working balance to something like £29; stressing the necessity for increased support of the "Covenant Scheme" if we are to meet our heavier responsibilities during the present financial year.

### Diocesan Jubilee.

The Diocese of Derby is 25 years old this year, and in order to mark the occasion, events of varying description are being held throughout the diocese during the period May—July 1952, and culminating with a visit from the Archbishop of Canterbury to the Cathedral in Derby on Saturday, July 5th.

Diocesan badges will be worn widely all over the county and a special brochure will be published, in which we hope there will be at least one photograph of our own parish church which, it is generally agreed, is a very fine example of modern church architecture.

There are to be celebrations in Rural Deaneries and Parishes, including Deanery Services and Festivals, garden



parties, visits of the Diocesan Players, deanery and parish pilgrimages to the Cathedral and ancient sacred sites.

Here are a few promised events:—

- May 3—G.F.S. Jubilee Service at Cathedral.  
 May 6—M.U. Festival at Chesterfield.  
 June 2—(Whit Monday) Diocesan Youth Rally.  
 June 14—C.E.M.S. Jubilee Service, Cathedral.  
 June 21—Provisional date of Flag Day throughout Diocese for Jubilee Fund.  
 July 5—Great Jubilee Service at Cathedral in morning. (Preacher: Archbishop of Canterbury). Diocesan Rally in Chesterfield in afternoon to meet Archbishop.  
 July 6—Diocesan Sunday, with thanksgivings in all Churches throughout the Diocese.

#### Mothering Sunday.

March 23rd is Mothering Sunday. The celebration of the Holy Communion at 8 a.m. will be in the nature of a "Family Service", at which it is hoped people will be present "*en famille*". We suggest that even "father" might be persuaded to attend on that day!

#### Jumble Sale.

A Jumble Sale will be held on Saturday, March 22nd, at 3 p.m., admission 3d. We ask all of you who have things from your spring-cleaning which you no longer require, and which you consider to be saleable, to hand them to any member of the Ladies' Working Party or to bring them along to school on the Friday evening (March 21st) any time after 7 p.m.

#### Official Meetings.

March 25—Tuesday, 8 p.m. P.C.C. in school.

#### Baptisms.

January 27—Stewart Charles Phillips.  
 February 17—Barbara Anne Prince.

#### Church Collections.

|          | Alms. | Church Expenses. |
|----------|-------|------------------|
| Jan 20—  | 5 0   | 2 5 4            |
| Jan. 27— | 1 6   | 2 9 11           |
| Feb. 3—  | 12 0  | 1 17 5           |
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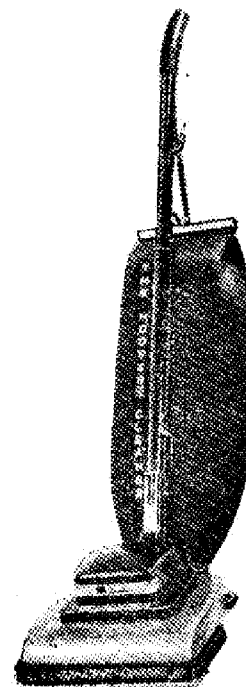
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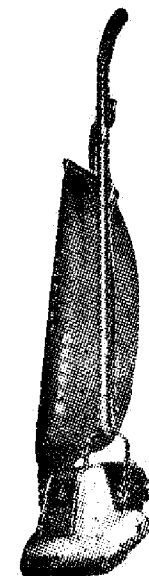
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### SERVICES.

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 APRIL.

April 2—Wednesday, 7-30 p.m. Lenten Service.

April 3—Thursday, 10 a.m. Holy Communion.

April 6—PALM SUNDAY.

11 a.m. Sung Eucharist—Blessing and Distribution  
of Palms.

April 9—Wednesday, 7-30 p.m. Lenten Service.

April 10—MAUNDY THURSDAY.

10 a.m. Holy Communion.

April 11—GOOD FRIDAY.

11 a.m. Litany and Ante-Communion.

7-30 p.m. Musical Excerpts from "Crucifixion"  
and "Olivet".

April 13—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,  
March, 1952.

My dear Friends,

Very soon now we shall be entering upon Holy Week, and once again the thoughts of millions will turn to that "green hill without a city wall". What happened on Good Friday might be described as "the murder of the Good by good men". Now that needs a little sorting out. Murder is bad, murder of the good is shocking, but murder of the good by the good must have taken place in a lunatic asylum or in a film. But this murder happened. It took place just outside the walls of a city that has always been in the news. It has been the subject for poetry, hymns and even prayers, and for that reason, its very familiarity, has almost murdered the murder as something that really happened.

We find it hard to place this event as something that happened in time. And that such a thing might possibly happen to us is more remote still. The method of this murder was curiously callous and revolting. They made a large cross of wood, a long piece and a short one, and on it they nailed the victim as the cross lay on the ground. The nails were driven through the hands and the feet and the cross was then lifted and the end dropped into a slot or hole in the ground and the criminal left there to die in the most excruciating agony. It took hours before exhausted nature yielded up its burden of life—that was part of the meaning of the Cross, not the wearing of it round the necks of girls or on the altars of Churches and the vestments of priests. It was a terrible business of bloodshed and pain, of brutal cruelty and the terror that crushes the soul. Ignorance, blind prejudice and hatred did their very worst to One Who was the embodiment of goodness and love. He was a living being and felt all that a living man could feel. It was 2,000 years ago that it happened and we might say it has lost its tragic appeal by now. But we know that such a statement is quite false—its appeal it still as great to-day as ever it was.

Now, why should such a good man be murdered? Here is a contradiction that is difficult to square. Why should a good man meet a bad end? We like to feel that goodness is always welcomed by the world, but the murder of Jesus seems to contradict it. We hear sometimes that if Christians were much more like their Master, more people would be attracted to the Church. But if what happened to Jesus is true, then it would seem that fewer people would want to share such a prospect as He faced. It looks as though they might suffer the same fate if they really attempted to live up to the standard of what He said and did. And the probability is that they would. They were so

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## **The Mystery of the Passion**

By The REV. CECIL RHODES, M.A.

ONCE again we are drawing near to Holy Week. For the devout Christian it is a time for meditation upon the betrayal of Jesus, His agony, scourging and crucifixion. But for many who stand at the door of faith this season presents peculiar difficulties and perplexities. How could something of supreme and remaining worth be accomplished by His bitter death on the cross? On the face of it admittedly, it would appear foolishness. And so, seeking some more reasonable and possible explanation for the crucifixion, there is the temptation to regard Jesus as a man, too good and too far ahead of His day,

who paid the inevitable price for being an iconoclast.

\* \* \*

Would that it were so simple and so understandable! Yet if we dare approach His death with an unprejudiced mind we are driven inevitably to the conclusion that there must needs be more to it than this. Let me mention but one obvious fact. Others have been in advance of their time and suffered ignominy and shame—but who remembers them? Others have lived nobly and died unmerited deaths—but who is mindful of them? Others have dared to face undeserved doom without recrimination or bitter-

The Red Purses contain money given instead of the old-time dole of food and clothing, and an interesting link with the past is provided by the wearing by the Archbishop and the Dean of Westminster of plain white vestments, with white linen towels draped on their shoulders to commemorate the original ceremony of the washing of the feet.

Then the White Purses are given out—these contain the *real* Maundy Money, which is specially minted each year, and consists of silver pennies, twopenny, threepenny, and fourpenny pieces—and are distributed to as many poor men and women as there are years of the Sovereign's age. Incidentally, these coins are full legal

tender, but in actual fact are rarely spent in the ordinary way. They are usually kept as souvenirs of a historic occasion, or else pass into the hands of collectors, who place great value upon them.

One final word on the day preceding Good Friday—in some of our country districts it is still known as "Chare Thursday" or "Shere Thursday", which is yet another link with ancient Church observance. The terms are generally thought to be corruptions of the old "Shear Thursday" which in the Middle Ages and afterwards was the day for "shearing" or shaving, in preparation for the great Easter Festival.



## No Easter without Good Friday

ONE OF THE TEMPTATIONS met by Our Lord in the wilderness was that of making a short cut to world dominion by acquiescing to evil and suffering, instead of opposing and overcoming it first however great the cost, and however much it delayed His victory.

We in this modern world are met again and again by the same temptation. We cry out for peace even at the expense of justice. We look for success without a due contribution of labour. We seek happiness without paying the cost of true happiness in the coin of righteousness. We want everybody to be good but cannot bear the anguish of loving them into goodness. We like the idea of a rule of love in the world, but we want it without pain to ourselves. The glory of eternal Life attracts us, but death to self has no appeal. In other words, we want Easter—but cannot stand Good Friday.

Evidence? Open any church's register of services for last year, and for every 100 people who attended Easter worship you will rarely find more than a score who came to meditate upon the Cross and its meaning on Good Friday, unless you take into account the concerts of sacred music and cantatas performed on that day. The result is little more than a rather lovely Spring Festival; the core of its message has been lost—the message that victory, peace, happiness, goodness, life, are the fruits only of self-sacrificing love; the message that while there is sin in the world, the triumph over it, though certain through Christ, will only be reached by the gateway of suffering and self-sacrifice; the message that where this sin-opposing, pain-bearing love is present, Resurrection and Life will follow.

Will you pray that our Easter may have this quality of triumph, and not only the shallow pleasure which Spring flowers, sunshine, and joyous hymns may bring?

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## Of Sermons

*Last month we published an article—"Preachers and Hearers"—by a layman. This month we give the point of view of the parson in the pulpit.*

I SUPPOSE there is nothing more likely to be the topic of discussion at Sunday dinner than the Sunday morning sermon, and none more active as a critic than the person who has never preached a sermon in his life. Churchpeople on the whole tend to be ungenerous in their judgment of sermons. I don't suppose any preacher will ever succeed in pleasing all his congregation—it would probably be a bad thing if he did; but at least he has a right to expect generous understanding from his congregation.

There are as many types of listeners as there are preachers. There is as much an art in listening as there is in preaching. A good listener can help a preacher as much as a good preacher can help the good listener. There is the listener who looks at you with an ominous glaze in his (or her) eye—and then doesn't look at you any more because the glaze has given way to slumber. All one can ask of this class of listener is that they will slumber quietly: but I beg them not to plead that they can listen better with their eyes shut!

Then there is the listener who ostentatiously looks at his (or her) watch as the sermon begins—and continues to do so at five minute intervals. When he or she thinks that the sermon has gone on long enough he or she turns to his or her neighbour and points out the time on his or her watch. This is most encouraging to a preacher! Then there is the listener who finds it helpful to study his or her hymn or Prayer book during the sermon—which they usually do with an air of detached concentration which indicates to the preacher that

they don't object to the sermon, but that it is really superfluous. Another type of listener fixes his or her eye on a window and mesmerised by the bright light assumes an appearance of vacancy which amounts to mental deficiency. Then there are the fidgets, the whisperers, the coin-clinkers, the yawners—and so on. From the point of view of the pew, it might be urged that all these symptoms are a judgment on the preacher. If he isn't skilful enough to compel attention, then he mustn't complain if his ineptitude produces these effects. That is all very well, but it suggests a wholly wrong attitude to the sermon. It suggests that the sermon is a form of entertainment which has to earn the attention of the congregation, whereas it is the offering of the Word of God, which must not depend for its effective reception on the oratorical skill of the preacher.

It is unpardonable and unjustifiable for congregations to be "choosy" about their preachers. To be so indicates that the motive for church-going is not that of worship, but a desire to be amused: not a desire to make an offering, but a desire to gratify one's own desire to enjoy a service.

Far too much attention is paid to the inviting of a good preacher to a big occasion, and not nearly enough to the spiritual significance of the occasion. The life of the Church goes up or down according to the standard of the preaching. This is utterly wrong, and I don't suppose anything that I can say will alter it, but at least I want to condemn this habit as strongly as I can.

Let us consider the points of view

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treated in Germany not many years ago. Supreme goodness irritates and annoys Society. It wants to get rid of it because it is a perpetual rebuke to its evil and shoddy behaviour.

One of the terrible things about the Crucifixion was that it was the so called "good" people who were responsible for murdering Him. The good people who used the bad people as their tools. It is strange to find one bad man, Pontius Pilate, trying to save Him. If it had only been the thieves and rogues of Jerusalem who had wanted to get rid of Jesus, the Crucifixion would never have happened. But when the High Priest and the Pharisees and the Rulers and the revolutionaries seeking to overthrow Rome united with the rabble, the scum of Jerusalem, and all together shouted "Crucify Him"—that sealed the fate of the Son of God.

Would the situation be very different to-day? Would a supremely good man be in danger of hanging by the criminals, the gangsters, the crooks of to-day? Very doubtful! But suppose the criminals were joined by the leaders in Church and State, then our supremely good man would hang beyond a doubt. That is just what happened to Jesus in the hands of a united front of good and bad people. All those high-ups of Jerusalem were little different from those of to-day. They had the same human nature, the same passions. They loved their children and were kind to their neighbours and they were not concerned with what did not immediately affect them. They got quite hot about their vested interests, and Officialdom, never distinguished for moral courage, gave way before the popular demand, and Jesus died. *The Cross is not an isolated instance of the evil of the world. It is the evil of the world concentrated in one act.* It reveals human nature as it is, desperately in need of a new mind, a new will. And this is the very thing that Jesus came into this world to bring to you and me, even through His death, but even more, through His Resurrection. For if evil had been allowed to get away with it, it would have won. But God raised Jesus from the dead. God just couldn't and wouldn't let the Cross be the end. That is why Good Friday and Easter are of such tremendous importance to each one of us—they mirror the eternal struggle between evil on the one hand, and goodness and love, on the other. Easter is our pledge of victory.

I would wish you all a happy and blessed Easter, and invite all who are communicants to partake in the Easter Eucharist as a pledge of their loyalty to the Risen and Triumphant Christ who goes on ahead to lead His people to the same victory over death and sin.

Yours sincerely,

FREDERICK ADAMSON.

### Good Friday Evening.

This year the choir are presenting musical excerpts from the "Crucifixion" and "Olivet to Calvary", at 7-30 p.m., on Good Friday evening. We are fortunate in having as our principals Mr. F. C. Garrett, Tenor; and Mr. C. H. Jones, Baritone. We hope that many of you will take the opportunity of being present on that occasion.

### Easter Offering

The Churchwardens beg to remind parishioners that, in accordance with ancient custom, the Easter Offering will be presented to the Vicar. They wish to make it clear that Freewill Offering envelopes handed in on Easter Day are not incorporated in the Vicar's Easter Offering, but are devoted to their ordinary purpose, that is, Church Expenses.

### Easter Flowers.

On Easter Day, flowers for the Church altars will be provided by the Ladies' Working Party. However, gifts of flowers from any member of the congregation will be welcomed for the decoration of the Church. Flowers may be left at the back of the Church during the morning of Saturday, April 12th.

### Acknowledgment.

We have recently brought into use the new and revised version of "Hymns Ancient and Modern" in our Parish Church—the gift of a gentleman who wishes to remain anonymous. We are grateful for the gift which is a hymn book of considerable superiority to the older version.

### Congratulations

We should like to congratulate Alderman Buchanan, a resident in the parish, on his appointment as the next Lord Mayor of Sheffield. Alderman Buchanan has asked the Vicar to act as his Chaplain during his year of office—an appointment which the Vicar has been pleased to accept.

### Baptisms.

March 9 Elizabeth Brown.

### Marriages.

March 8—Jack Crawford Lindsay and Doreen Parker.

### Altar Flowers.

April 13—Ladies' Working Party.

April 20—Mrs. Humphrey.

April 27—Mrs. Copestake and Mrs. Davies.

May 4—Mr. Evans.

### Church Collections.

|          | Alms. | Church Expenses. |
|----------|-------|------------------|
| Feb. 24— | 10 6  | 2 1 9            |
| Mar. 2   | 17 4  | 2 7 5            |
| Mar. 9—  | 10 0  | 2 4 8            |
| Mar. 16— | 9 3   | 2 7 5            |

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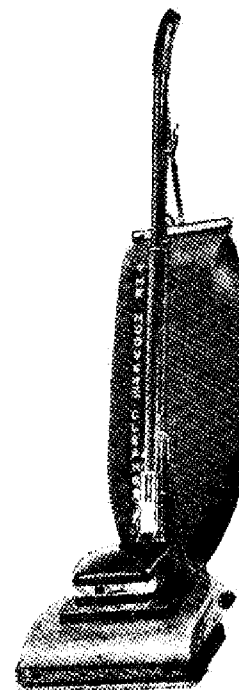
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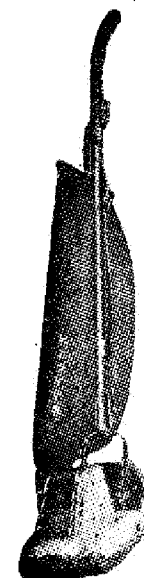
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Secretary, Parochial Church Council: MR. L. LEE,  
33, Main Avenue, Totley. Tel. 70233.

Treasurer: MR. H. EVANS.

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WARD, WILLIAMS.

### 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 MAY.

May 4—Easter III.

May 11—Easter IV.

11 a.m. Dedication of Church Bell by the Arch-  
deacon of Chesterfield.

May 14—Wednesday. Bring and Buy Sale, 11 a.m.—4 p.m.  
"The Cottage", Totley Rise.

May 18—Rogation Sunday.

May 22—Thursday. ASCENSION DAY.

7 a.m. Holy Communion.

9-15 a.m. Day School Service.

May 25—Sunday after Ascension.  
(Civic Sunday).

TOTLEY VICARAGE,

April, 1952.

My dear Friends,

Some time ago an almost unbelievable thing happened. An American business-man boarded an aeroplane in New York with the intention of flying to Amsterdam, and when he landed found himself in the midst of palm trees. He said to himself: "This can't be Amsterdam". It wasn't. It was Puerto Rico! How did it happen that a man who intended to go to Amsterdam got to the West Indies instead? And an American businessman at that! They are supposed to be very wide-awake and go-ahead fellows, with no flies on them. Now if it had happened to an absent-minded English parson or professor, it would have been understandable—everyone knows they're half-asleep. But to an American business man!

What happened was something very simple. He got on the plane—and *fell asleep*. He didn't wake up until he landed. But he woke up then with a vengeance. After all, Puerto Rico is a dickens of a long way from Amsterdam, where his customers lived. His intention was to get to Holland, but the result was West Indies. Between the intention and the result he fell asleep. He lapsed into a state of unconsciousness. Funny things happen in that state.

To begin with, that American business-man's experience is a kind of parable of what is frequently happening in history and life. Men intend one thing, but life turns it into something very different. This is the fact that lies behind the familiar proverb, "Man proposes, God disposes". This is also the essence of another proverb—"The road to hell is paved with good intentions". Nobody starts off with the idea of going to hell. It's the other way round surely. The idea or intention is heaven. But somehow the good intentions finally land us in hell. Those French idealists, for instance, who started the French Revolution in 1789, hadn't the slightest notion or intention of preparing the way for a new tyrant. But that is exactly what happened.

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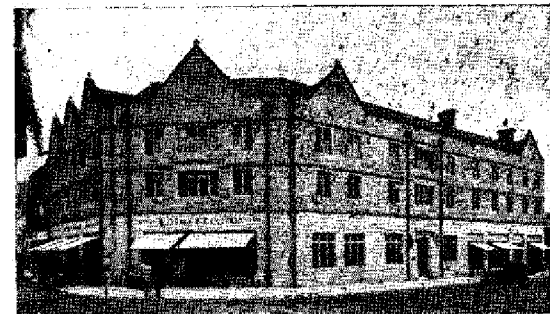
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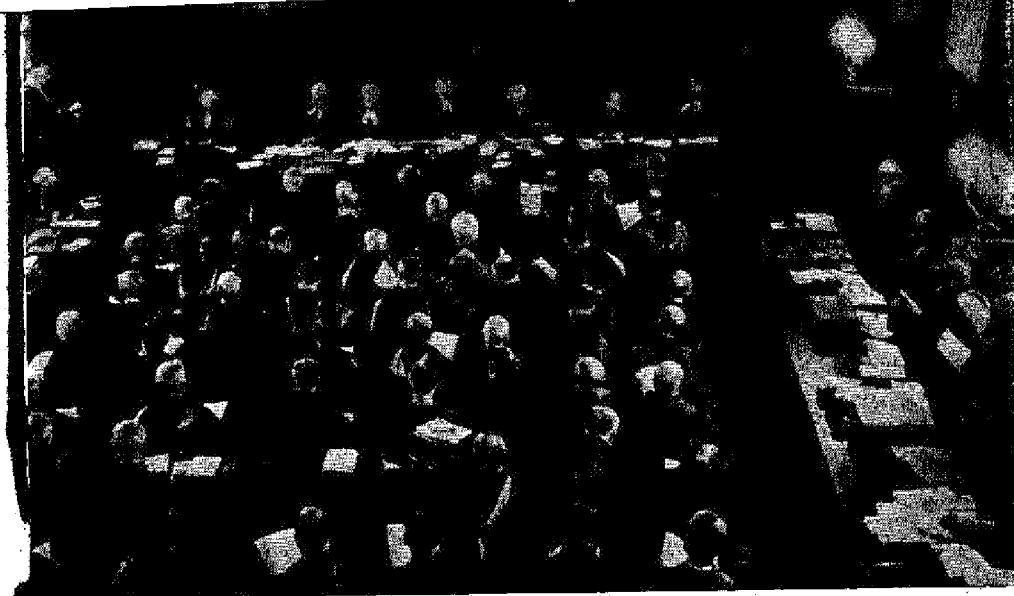
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*A Meeting of Convocation.*

## **The Convocation of Canterbury**

**SPRING, 1952**

*There are two Convocations—one in each Province of Canterbury and York. They consist of two Houses—the Upper House, of which all diocesan Bishops of the Province are members; and the Lower House—of the elected representatives of the Clergy (known as Proctors), and certain dignitaries. This article, written by Canon F. F. G. Warman, Vicar of Aston, describes procedure.*

**T**HE scene—St. Paul's Cathedral, for it is a new Convocation following the dissolution of Parliament, and its elected members have been newly elected. St. Paul's, austere and a little aloof, but dignified and impressive. The organ is playing quietly and the Deans, Archdeacons and Provosts, together with the Proctors for the Clergy, precede the Bishops up the nave into their seats in the choir. The choristers begin to sing the processional psalms, and before long the whole concourse is kneeling while the Litany is sung most beautifully. The whole service is in Latin, and this seems to add to the dignity of the occasion, but, if dignified, it is also colourful for the Bishops are in scarlet and white lawn, the clergy are in gown and hood, doctors wearing their scarlet and crimson robes and the lawyers their gowns and wigs. The sermon, preached by the Dean of Gloucester, was an impressive plea for the continued reasonableness of the Church of England, for a right mingling of traditional truth with the practical facing of modern matters which will soon

be matters of business before us. Our prayers are for God's Spirit to bless our work and all those people committed to our charge; our praise is for God's Glory and His Peace on earth in the ancient hymn *Gloria in Excelsis*.

The service ended, certain legal business is done in the choir aisle, and the House of Clergy is bidden to elect its Prolocutor or speaker, so we leave St. Paul's to reassemble the same afternoon in the Church House, Westminster. The Full Synod of Bishops and Clergy meets first in the Assembly Hall, where many of us were struck by the fact that this ancient assembly is sitting in the most up-to-date conference room in London, with electric amplification, modern heating and lighting, so forming a token of the past and present in which the Church has done and is still doing its work. After some further preliminaries the business of the session begins. All of it cannot be dealt with here, but the following matters are selected as being of great importance and wide interest:

The Bishop of Chichester presented the



## The Church at Home and Abroad

### Words of the Month

"There is still a large portion of the population . . . who claim the right to think, behave and worship as they please, yet require the ministrations of the Church at marriages, baptisms and burials. I maintain that those who have ceased to worship with the Church . . . should celebrate their vital crises under secular auspices. . . .

"It is part of the function of the Christian minister to be a keeper of the door, to discriminate, to let in or to exclude, provided the criterion be Christ's own . . . The prevailing interpretation of the Christian minister as a gullible, affable sacrament-monger has served the Church ill for three generations."—The Rev. Bernard C. Pawley, in the Anglican monthly, *Theology*.

### Addis Ababa

The Emperor of Ethiopia has presented a plot of land as a site for an Anglican church in Addis Ababa. The Anglican Church Council in Addis Ababa has launched an appeal for £6,000 for the building of the church and a house for the chaplain. The Emperor has opened the fund with a generous donation. The sum of £1,000 has been collected so far. Donations may be sent to the joint honorary treasurer, Major-Gen. A. E. Cottam, The Weald Cottage, Mayfield, Sussex, and Mr. J. W. Gardner, 24, St. John's Road, Sidcup, Kent.

### U.S. Church Figures

The annual compilation of Church statistics in the United States compiled by the *Christian Herald* reports that the total of all religious bodies in the United States was 83,705,280, an increase of nearly three millions in 1949. Of this vast figure the Protestant Churches have 58.5 per cent, the Roman Catholics 33.2 per cent.

### Chichester

The diocese of Chichester will soon open its new home for retired clergymen. It has been given anonymously.

The house, Terry's Cross, lies in the country near Henfield, at the foot of the South Downs. It has its own well-established gardens. The parish church at Woodmancote is less than three hundred yards away. There are single and double rooms available. Residents will provide furniture for their own rooms, though, of course, the public rooms in the house will be comfortably equipped and furnished. The charges are from £3 15s. a week for a single room.

The diocesan committee responsible for the house is ready to receive applications for residence. These should be made to the Secretary, Diocesan Church House, Hove.

### Rockin' the Capitol

For a place he once called "the most sinful city" he had ever visited, Washington, D.C. has lent evangelist Billy Graham a pretty respectful ear. By last week, at the end of a nine-week prayer "crusade" there, Billy had preached to audiences totalling 500,000 people. The total population is about 1,500,000.

The biggest turnouts (more than 9,000 a night before the end of the crusade) were for the evening prayer meetings in the National Guard Armoury. "And they were not just the ordinary people," Billy said recently. "As near as I can tell, we averaged between 25 and 40 Congressmen and about five Senators a night." Vice-President Alben Barkley told Billy admiringly: "You're certainly rockin' the old Capitol."

Besides preaching at other key points in town, Evangelist Graham held daily noontime prayer sessions in the Pentagon auditorium. The response he got there surprised him. "Never in my whole religious experience," said Billy, "have I seen such a hunger for religion as at the Pentagon."

Billy Graham is visiting England and France this year.—*Time*.

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## "Put in Your Hand"

A CONFIRMATION ADDRESS ON ASCENSION DAY

By BISHOP J. H. LINTON

*Assistant Bishop of Birmingham*

OUR LORD has for ever linked His Ascension with the gift of the Holy Spirit, for it was on the Hill of the Ascension that He promised the gift and power of the Holy Spirit (Acts i. 8). On another occasion He had also said, "I tell you the truth. It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you" (St. John xvi. 7). Also St. Paul says, "When He ascended up on high, He gave gifts unto men" (Ephes. iv. 8), and one of those gifts was the Holy Spirit.

So one reason why the Ascension of our Lord was necessary was that we might receive the Holy Spirit who should live in our lives for ever—God's gift to those who believe and are baptised.

Once, when our Lord was speaking of this, He said, "God giveth not His spirit by measure" (St. John iii. 34). And how like God that is! There is never anything niggardly about His giving. On the other hand, if you watch a grocer weighing out a quarter of tea, you will see how every grain counts! The grocer gives "by measure"! God's standard is "good measure, pressed down, shaken together and running over." Nothing stingy about that!

### Put in Your Hand and Take

T. E. Lawrence, of Arabia, tells of how when an Arab did some signal act of service for our cause, he did not just give the Arab a present and

say "Thank you! There is your reward." No. He brought the Arab into his own private tent and, opening up a bag full of golden sovereigns, he would say, "There! Put in your hand and take what you will!"

What a marvellous feeling that Arab must have had! Many younger folk have never held even one golden sovereign in their hand. But just imagine pushing your hand down into a bag and letting lots and lots of golden sovereigns trickle through your fingers! And then to hear Lawrence say, "Put in your hand and take what you will!" This was the height of affluence. But it was also so much more a princely way of giving than just to count out ten, fifty or a hundred sovereigns.

### Taking Christ as Saviour

"Put in your hand and take." The first time you and I heard that invitation was when we took the Lord Jesus Christ to be our Saviour. Maybe it was in Church. We heard the well-known words, "God so loved the world that He gave His only begotten Son." We heard the voice of Jesus saying, "Come, take," and we came and said, "Lord Jesus, I take. Thee to be my Saviour for ever." Or it may not ever have been so definite as that, and we cannot point to any particular time and place. But we do know that, however it was, we did take Him and we belong to Him. We were not even like that Arab. For after all, he had done something to deserve a gift. But we had done nothing.

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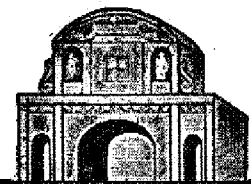
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France, having got rid of a king, was saddled with Napoleon. We can be sure that Hitler, when he came to power in Germany in 1933, did not dream that he was taking a long step towards suicide in a Berlin cellar, under the fire of enemy guns. But that is what actually happened.

The chief reason for this is unawareness, failure to realise the meaning and significance of what we are doing. Like our American business-man, we fall asleep. He fell into physical sleep. We sometimes fall into moral and spiritual sleep. We are heedless of tomorrow, with the result that life faces us with what we never expected. That was the warning that St. Paul gave to the Romans. "It is high time to awake out of sleep". Be aware of what is happening *now*.

Yours sincerely,

FREDERICK ADAMSON.

### Bring and Buy Sale.

A Bring and Buy Sale will be held on Wednesday, May 14th at "The Cottage", Totley Rise, by kind permission of Miss E. M. Lockwood. This will be opened at 11 a.m. by Mrs. P. W. Marsh and will continue until 4 p.m. Tickets of admission are on sale at 3d. each—refreshments may be purchased and a number of stalls will offer things for sale.

### Confirmation.

The Confirmation this year will take place in Dore Parish Church on Sunday, July 13th, at 3 p.m. The Vicar will be glad to have the names of those who intend to offer themselves as candidates as soon as possible so that classes may be arranged.

### Deanery Choir Festival.

The Deanery Choir Festival will be held at Hope Parish Church on Saturday, June 21st. Our Choir will be taking part again this year and an invitation is extended to all parishioners to attend this service.

### Dedication of Church Bell.

The new church bell which is already in position in the church tower will be dedicated on Sunday, May 11th, at 11 a.m., by the Archdeacon of Chesterfield. The bell, given in memory of the late Mr. O. B. Steward, is a gift to the parish from the British Hospitals Contributory Schemes Association, of which Mr. Steward was Vice-President from 1942—1947. We expect a fair number of visitors on this occasion and we ask those who intend to be present at the service to be in their places fairly early because, as you know, accommodation is very limited.

### Baptisms.

April 6—Catharine Susan Ellison.  
April 20—Judith Margaret Sewell.

### Marriages.

March 29—Zygmunt Mazur and Elsa Doreen Seals.  
March 29—Edwin James Sherwood and Rita Evans.  
March 31—John Clifford Hassall and Pauline Bright.

### Burials.

April 1—Phyllis Knight Cole.

### Altar Flowers.

May 4—Mr. Evans.  
May 11—Mrs. Pearson.  
May 18—Mrs. D. Tym.  
May 25—Mrs. Stansfield.  
June 1—Mrs. Johnson.  
June 8—Miss Taylor.

### Church Collections

|           | Alms. | Church Expenses. |
|-----------|-------|------------------|
| March 23— | 19 4  | 2 18 8           |
| March 30— | —     | 1 17 4           |
| April 6—  | 17 0  | 2 3 0            |
| April 20— | 6 9   | 2 12 5           |

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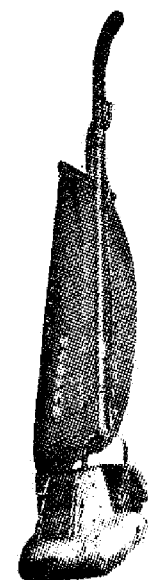
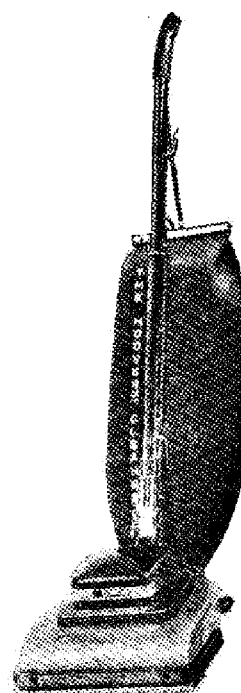
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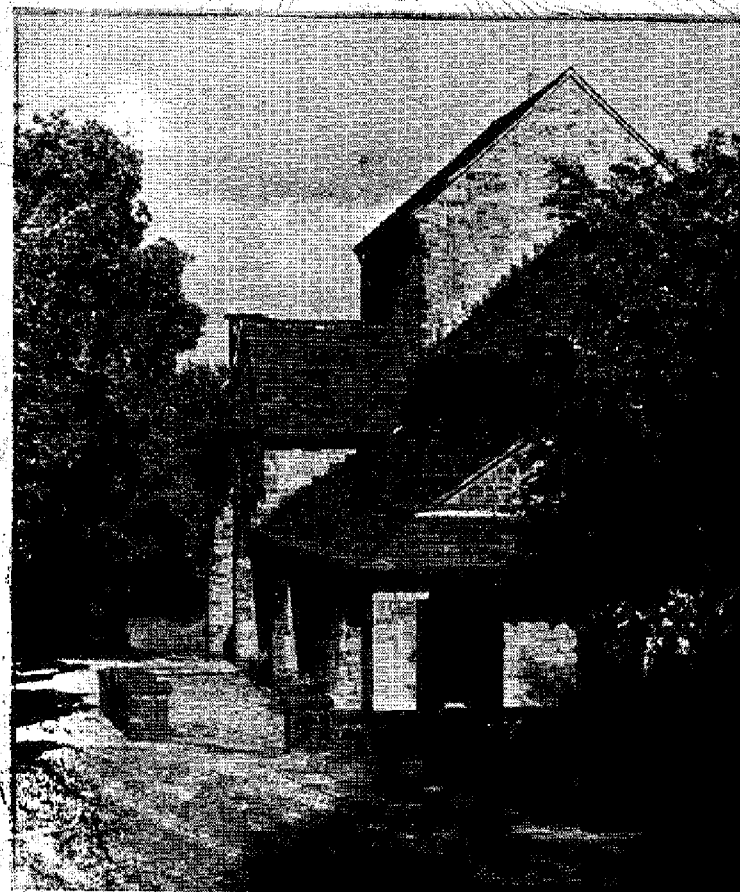
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### SERVICES.

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 JUNE.

June 1—WHITSUN DAY.  
June 8—TRINITY SUNDAY.  
June 11—(Wed.) St. BARNABAS, Apos. & Mar.  
10 a.m. Holy Communion.  
June 15—TRINITY I.  
June 22—TRINITY II.  
June 24—(Tues.) Nativity of S. John Baptist.  
10 a.m. Holy Communion.  
June 29—TRINITY III. St. Peter, Apos. & Mar.  
July 6—TRINITY IV. DIOCESAN SUNDAY.

TOTLEY VICARAGE,  
May, 1952.

My dear Friends,

We shall soon be celebrating Whitsun Day and Trinity Sunday. I have spoken about the former festival more than once, it is to the second I would direct your thoughts now.

The doctrine of Three Persons in one God is one of those theological complexities which make it difficult for simple men to believe in the Christian faith. Yet the religion of Christ is as simple as it is clear. Doctrines, articles, creeds, dogmas, catechisms, may well bewilder the simple man, but the vital truths of religion can be understood by a mere child. There may be diversities and differences, but Christianity was meant for the common man.

Let us look at it under two heads: First, religion as a message for the humble. If religion is meant for everybody it includes the simple savage as well as the university don. But though the simple savage may be ignorant he is also a religious being at heart. He may know nothing of theology or philosophy, but it is quite an easy thing to know Christ. He may not be able to recite the Creed with understanding, but he can love the Lover of souls. The sacraments may befog his mind, but even his simple soul can understand eating and drinking and he may be led from that to some comprehension of the greatest of the sacraments, that of the Holy Communion. He can soon be taught to comprehend the simplicity of that profound invitation, "Come unto Me and I will give you rest". The theological theories that continually arise have very little to do with fundamental religion. It is the life, death and resurrection of a Saviour that makes all the difference and even a child can learn to understand those.

But we are not all simple savages, so let us have a look at religion as a message for the educated. The teaching of Christ was intended to be easily understood, even though He Himself could be extremely subtle with cynics and those whom our American brethren would call "wise guys". But you would never attempt to teach the profound philosophies of St. Paul, for instance, to a simple savage. But with patient study and some application the man of education can understand St. Paul. And because human natures are so different one man is drawn to the Christian faith by the tender ministrations of Jesus; another by the depth of reasoning on the faith to be found in St. Paul's epistles. All men need religion, high and low, rich and poor, simple and cultured need guidance in perplexity, comfort in sorrow, spiritual strength in the hour of temptation. Moreover there

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## **JOB'S COMFORTERS**

By MARGARET FORSTER

**M**ANY people use the expression "Job's Comforters" without the slightest idea of its origin. At some schools the religious instruction is confined almost entirely to the New Testament, so that if a boy or girl does not attend church regularly during childhood or when he is grown up, the Old Testament remains literally a closed Book.

However, I was gratified to discover that my daughter aged nine knew all about Job—and his misfortunes and comforters. "Oh yes," said she, "his friends came along and said, 'Oh dear, you are in a mess, aren't you?'—and didn't do anything to help at all."

Perhaps Eliphaz, Bildad and Zophar meant well, but their attitude should be a lesson to us in how *not* to comfort our friends. Viewed from any angle, friendship is a very precious gift. It can be an outlet for our generous instincts and impulses, and should also be the means of great comfort in times of stress. When we are in a tight corner, even if we are of particularly independent character, most of us turn to our friends for help, and we don't want a lot of moralizing or trite statements, but some practical suggestions and assistance to help us find a way out of our difficulty. Therefore, perhaps trustworthiness, reticence and practical sympathy should be listed as the greatest attributes in a friend.

In the hurly-burly of modern life, in the rush for food, the struggle for survival and the grim slogan of every man for himself, we are inclined to forget the true meaning of friendship. We may realise that we ourselves

occasionally need a trustworthy confidante. Are we also willing to put aside our own thoughts and problems for long enough to listen to our friends' trials and tribulations? And if we so listen, are we prepared to make some sacrifice in order to restore our friends' peace of mind? There is a saying that "a little help is worth a deal of pity." A spot of practical assistance which gets to the root of the trouble is what we need, and what we should be prepared to offer to our friends. "To him that is ready to faint, kindness should be shewn from his friend."

To put out a helping hand to those people we know is surely the Christian thing to do. "Bear ye one another's burdens" said St. Paul. And the story of the good Samaritan illustrates the point most aptly. Human nature does not run parallel with Christian practice. Tragically often we are given an opportunity to help, a chance to serve, to prove to the other man and to the world that Christians are different, and we fail to grasp the chance or even to recognise its full significance.

We may feel that it is a sorrowful thing that poor widowed Mrs. Brown has to work all day in an office and spend her evenings, and half the night as well, doing extra typing to support her three children; but do we ever offer to do her typing for her one evening, and to treat her to the pictures as well? We may be fearfully upset to think of Mrs. Jones' children going to the local orphanage while she is in hospital, but are we prepared to disrupt our own homes to act as foster mother for a few weeks? Do we take the baby out for the lady who





## The Church at Home and Overseas

### Words of the Month

A matter of great interest has again been under discussion—whether the Church of England should remain an "Established" national Church. A report of a commission of the Church Assembly makes it clear that the present relation between Church and State is in many ways rather odd. Lay influences on the Church can be unpalatable, especially, one feels, with the frequent radical changes in government.

The Archbishop of Canterbury (Dr. G. Fisher), addressing the Constitutional Club in London recently, said: "For myself, I should regard Disestablishment as almost as great a tragedy for this country as the disappearance of the monarchy itself."

"This growth of Church and State together is the oldest thing in our history. It is as old as the kingship, or even older. If there is any time in history when continuity was valuable to a nation it is now."

"I have the closest contacts with church bodies on the Continent, on both sides of the Iron Curtain and in all parts of the world, and I know what it means in those countries that England is a Christian country and is represented by a national Church. If we were disestablished, the feeling would be at once that England had repudiated the Christian faith."

"It is my opinion that establishment should continue, but now there should be a degree of liberty by which we can order our own spiritual affairs."

### Opportunity Overseas

Emanuel College, Saskatoon, Canada, is ever open to receive men of suitable years to be trained for the Ministry of the Canadian Church. Here is a great opportunity for those adventurous young Christian men who would like both to be ordained and to get to one of the Dominions. Recently three young men have sailed to commence their training. Write in the first instance to "The

General Secretary, Colonial and Continental Church Society, 13, Victoria Street, London, S.W.1.

### Religion in the R.A.F.

At an R.A.F. Station in Cornwall the men were recently invited to meet the Chaplain-in-Chief, who was leading an evangelistic campaign. Out of a total strength of 1,500, thirty attended.—*The Chancellor of Truro Cathedral.*

### Coventry

Coventry industrialists have agreed to raise £100,000 to ensure a minimum stipend of £500 a year for all clergy in the diocese. The Archbishop of Canterbury has told them that their gesture would set a lead to the country in answering his challenge to make adequate provision for the clergy.

Mr. Stanley Harley, chairman of the Coventry Gauge and Tool Co. Ltd., said that the £100,000 target represented, under a seven-year covenant scheme, a payment of one penny a week by each worker.

### Temple Church

A new big east window for the blitzed Temple Church, London, is being completed at Wealdstone, Middlesex, and will contain at least 15,000 pieces of glass.

### Healing in Israel

The Bible contains many instances of the beneficent effect of healing springs in Palestine; some of these springs still exist and are in use to-day. The hot springs of Tiberias at Poreyah near Tiberias on the south-western shore of Lake Kinnereth are being put to more effective use by modern methods. The project is being paid for by American and Israeli physicians in co-operation with local companies. A large sanatorium, a convalescent home and a tourist centre have been planned at a cost of nearly one million pounds sterling. The most up-to-date medical methods will be used to promote the efficacy of these ancient waters of healing.—*World Dominion.*

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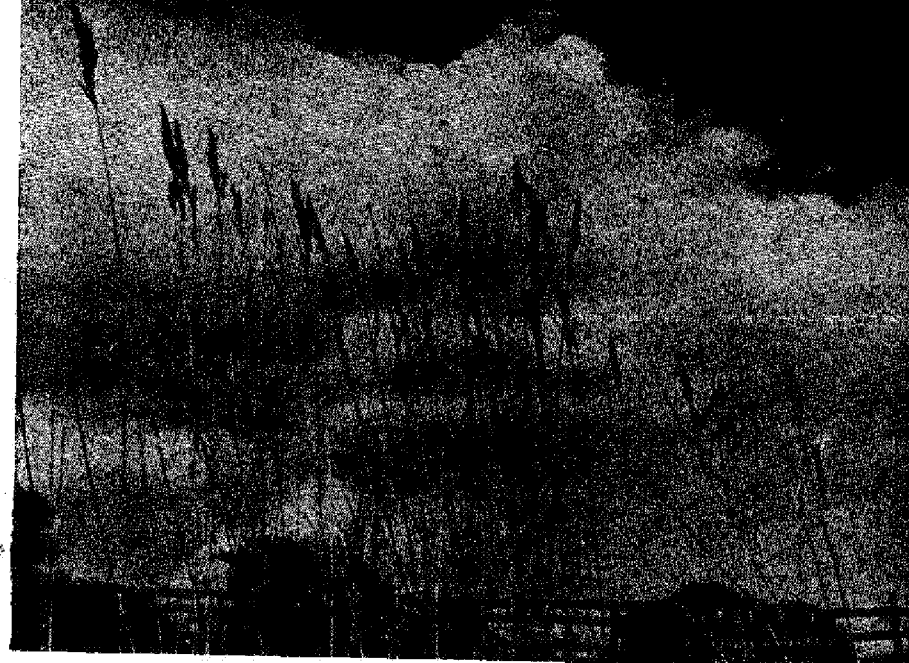
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## STRAWS IN THE WIND

By The BISHOP ON THE UPPER NILE

**D**ARK clouds, smoky columns drift into the sky from bush fires over the blackened landscape. In the height of the dry season Acholi, the Uganda district on the Sudan border, looks gaunt and barren. Earth like charcoal rubble laid bare of the scorched grass, hundreds of twisted, sooty tree trunks and the red road passing through them like a narrow ribbon. Dust devils swirl around. Kites, crows and drongo birds fly daringly in front of the smoke line, pounce on retreating rats, snap up flying insects. Straws in the wind, sooty flakes from the sky fall and add their contribution to the nigrous scene.

But this was a bigger smoke cloud than usual. This bush fire had spread from a mile away, seizing upon the tall grass with ferocious speed. Then came a high wind, furiously driving

the tongues of flame before it. Out rushed the people from their huts by the church and the boys from the school. Branches were lopped off from the bushes and an army of workers attacked the line of flame. The high wind laughed, mocked and swept the burning straws into the air; flaming birds' nests, carried aloft by the hot current, dropped like "Molotov baskets" among the houses. Two big classroom blocks blazed into a bonfire. Charred and smouldering walls remained to greet me on my return from a service in a nearby village.

It was not such a big fire as fires often are out here, but it lengthened the already long tale of churches, schools and dwelling houses destroyed by fire in the dry seasons in this land. One hundred and twenty school children were added to the thousands who

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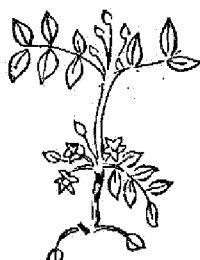
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Yours sincerely,

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### Church Bell.

On the occasion of the Dedication of the Church Bell by the Archdeacon of Chesterfield, we were pleased to have with us members of the late Mr. Steward's family and fellow-workers of the British Hospitals Contributory Schemes Association. The memorial tablet in the Church porch was unveiled by Mr. Steward's daughter, Mrs. Jones. For twenty-eight years the Church has been voiceless—but now, Sunday by Sunday, the bell will ring out proclaiming the tidings that the Church's ceaseless round of worship is taking place and reminding men of their duty to take part in it. It is a case of "those who have ears to hear, let them hear".

### Ruri-Decanal Conference.

The R--D. Conference will be held at Hathersage Church School on Friday, June 27th, at 7-30 p.m. The main business of the Conference will be a discussion of parochial quotas. Any Church Councillor will tell you that the "quota" is a hardy annual at most conferences! As you know, the "quota" is the sum of money sent from each parish to the diocesan authority for the general running expenses of the Church. The diocese extracts a certain amount for its own diocesan use, the remainder goes to the central funds of the Church of England. Obviously some such system must operate if the somewhat complex machinery of the Church is not to break down for lack of funds. Equally obvious is the fact that present quota payments are no longer commensurate with the increase in costs—more money must be found to meet diocesan and central church needs. The only way in which the extra money can be found is by an increased payment from every parish in the country.

The R—D. Conference at Hathersage will try to decide on a satisfactory method of determining how much each parish in the deanery is capable of paying in order to meet the new demands laid upon us all. After taking into consideration all the factors, such as—type of parish, size of parish, parochial commitments and so on—a parochial target will be given to each of us—which appears to be a democratic way of doing an essential job. We know how much the diocese expects from this deanery—£450—our job at the conference will be to parcel it out in an equitable manner. We then, have to get parochial and diocesan approval for our recommendations—altogether we anticipate that a bright time will be had by all!

#### Bring and Buy Sale.

The Bring and Buy Sale held on May 14th at "The Cottage", Totley Rise, was a great success. The members of the Ladies' Working Party have handed a cheque for £82 to the Treasurer as a result of their labours. We were fortunate in having such a fine day and we are grateful to Mrs. P. Marsh for opening the sale, and to Miss Lockwood for the use of her house and garden, and indeed, to all who helped to make this affair a happy, remunerative and pleasant occasion.

#### Official Meetings.

June 24—Meeting of P.C.C. in School, at 8 p.m.  
June 27—R.D. Conference, Hathersage, 7-30 p.m.

#### Altar Flowers.

June 1—Mrs. Johnson.  
June 8—Miss Taylor.  
June 15—Mrs. Lee.  
June 22 Mrs. Hargreaves.  
June 29—Miss Cole.  
July 6 Mrs. Coleman.

#### Church Collections

|           | Alms. | Church Expenses. |
|-----------|-------|------------------|
| April 27— | 6 9   | 2 4 2            |
| May 4—    | 8 0   | 2 0 0            |
| May 11—   | 11 6  | 7 0 0            |
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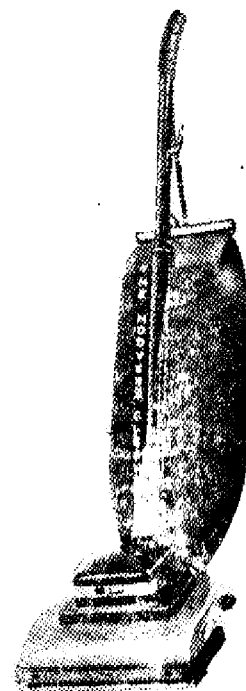
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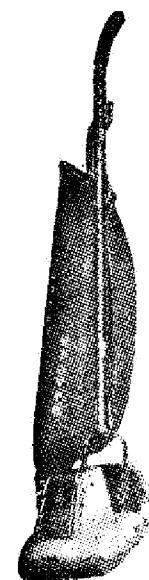
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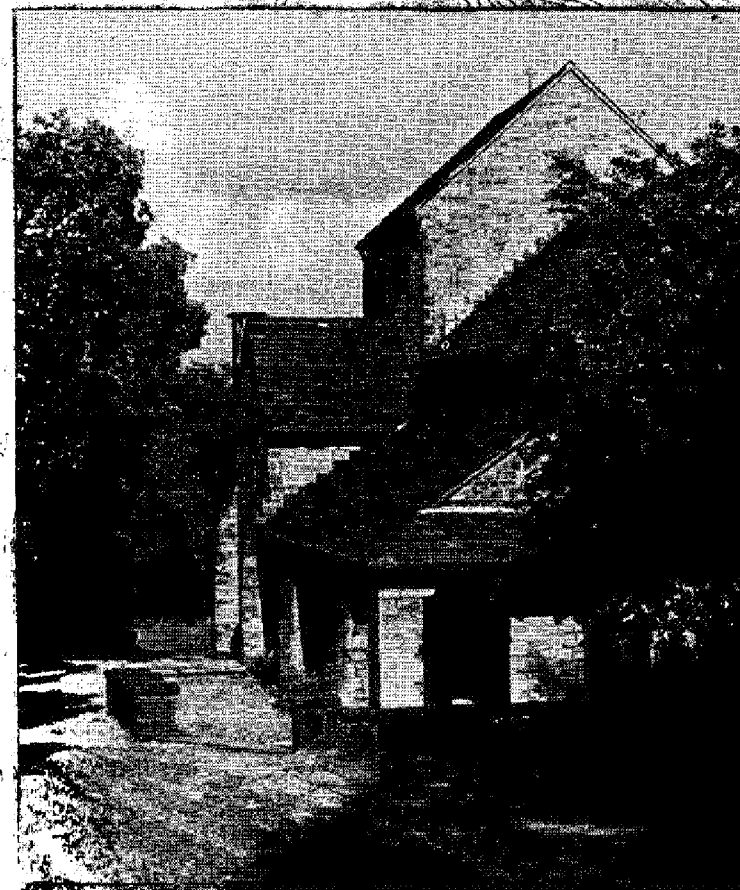
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### — SERVICES. —

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 JULY.

July 6—Trinity IV. DIOCESAN SUNDAY.

11 a.m. Service of Thanksgiving.

July 13—Trinity V.

3 p.m. Confirmation, Dore Parish Church.

July 20—Trinity VI.

July 27—Trinity VII

TOTLEY VICARAGE,

June, 1952.

My dear Friends,

Towards the end of the month of June we celebrate St. Peter's Day. St. Peter was an interesting character. When first we meet him he was a blusterer, he talked "big", he tried to give people the impression that he was a strong man—he even tried to bluff Christ! Yet Peter was a coward. He protested his loyalty overmuch and our Lord must have smiled inwardly when He heard Peter's protestations of loyalty, knowing him to be as weak as water. "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice". Yes, I fear at that time Peter was a coward, and a moral coward at that—he lacked moral courage. Let us look into this matter of moral courage.

Physical courage would seem to be a quality that one cannot always control, but it is a far easier thing than moral courage. A man possessing moral courage is a man who having considered a matter, is prepared to abide by his decision, he is quite ready to stand on his own feet, even though others may deride him. We say he is a man with the courage of his convictions.

How different we often are from such a man! We find it much easier to go with the crowd and do what they do. Most of the moral standards which are accepted by the world seem good enough for us and it is such an effort to protest against the evil which is all around us. If we make a fuss we feel that everybody's hand will be against us, and we hate being shaken out of our complacency. People might even ridicule us, and that is something we could not endure. Then think of the excuses we make for not co-operating with Christ in the building of His Kingdom—and we have the insolence to criticize and condemn poor Peter! Every time we fail to worship God in His house, or deliberately neglect the Blessed Sacrament, we are denying Christ as faithlessly as did Peter. Every time we excuse ourselves for our half-hearted attitude to the call of Christ's Church, we are guilty of crucifying Him afresh. God keep us from moral cowardice.

St. Peter denied his Lord, yet he repented and was reinstated in the heart and life of Christ, and in this episode in the life of Peter there is a most comforting thought for us. There are many whose love of Christ and His Church has grown cold. Worship is gradually given up, the months and years pass by without any outward loyalty to the work of the Church. Then some sorrow or suffering comes into life and there is a desire to return to the Christ who

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# Alice in Blunderland

with apologies to Lewis Carroll

By EDWARD APPLEYARD

"I DON'T hold with religion," said the Red Queen, more in an effort to convince herself than her audience, "nor with belief in a Creator."

"But isn't that rather silly?" asked Alice.

"No, it certainly is not, child," said the Red Queen, looking very red indeed. "Don't you know it excuses me from my responsibility?"

"But suppose you are wrong?" asked Alice.

"Oh, I never give that a thought," said the Red Queen. "I'm an atheist, thank God." Whereupon she stood on her head and blindfolded herself.

At this point the Mad Hatter appeared.

"Woe is me," he announced, "for Christmas has gone."

"What is Christmas?" asked Alice.

"Christmas, my girl," answered the Mad Hatter, looking very knowing, "is a time for getting pickled," which reply was accompanied by shrieks of girlish laughter from the Red Queen, who was getting redder and redder and redder.

"I am now going to talk to you about philosophy," said the Mad Hatter. "Are there any questions?"

"Yes, please, sir," Alice promptly replied, "what is an atheist?"

"That has nothing to do with philosophy," snapped the Mad Hatter.

"But I want to know *who* made the world," pleaded Alice.

"In that case," said the Mad Hatter, "we shall abandon that subject. I shall now give you a lecture in history."

"Where shall we start?" asked the Red Queen.

"I always start at the beginning," answered the Mad Hatter, "when the earth was without form, and void, and darkness was upon the face of the deep."

"But this is not the beginning," protested Alice. "You have started with the second verse in the Bible, and left out the important one at the beginning about God."

The Mad Hatter took up this challenge. "You can't *prove* anything about the beginning," he said, "but only how things came about afterwards."

"Then how did the four seasons come about?" questioned Alice, "and the rising of the sun, and the wind, and the rain; the harvest and the birds?"

"Oh, that just happened," giggled the Red Queen.

"Yes, that just happened," echoed the Mad Hatter.

"That just happened," they sang in chorus.

"Then how did it all come to be so beautiful?" asked Alice.

"This is a history lesson, not a lesson in art," answered the Mad Hatter.

"Is God in charge of history," began Alice again.

"Leave God out of this," said the Mad Hatter, who always said he wasn't a very religious person. "I only believe in *real* things, which I can touch and see. *Seeing* is believing, that's what I say. I don't hold

# COMMENTARY: Paul Gliddon

THOSE WHO DEPLORE professionalism in sport on the ground that it turns entertainment and recreation into gainful occupations might sometimes address their minds to the reverse problem raised particularly in neighbourhoods favoured by holiday-makers. Here we see the normal occupations of the community increasingly assessed in terms of entertainment value, so that not only are such picturesque industries as weaving and silk farming rendered economically possible through the largesse of visitors, but the fishermen occupy their business no longer in searching the great waters but in fishing more profitably for the coins in townsmen's pockets. Of course, from the fisherman's point of view it cannot but seem reasonable to make all the money he needs by taking parties out in boats during the fine weather rather than setting out during the stormy nights to follow his ancient trade. Nor is the village smith any longer a mighty man, for some ladies from London have made him a good offer for his smithy and, although the anvil is still there and the bellows can be seen by all, the floor of the smithy is attractively matted and its windows have curtains which might well have come from Liberty's, but didn't. Only the village pub pursues its ancient occupation, and even it is more widely known for its parking than for its pints. In these circumstances it is not surprising that farming too often degenerates, for the farmer's wife finds that guests are a much more reliable proposition than anything that depends on the uncertain climate. Indeed, if harvest thanksgivings were to be brought properly up to date, something symbolising gratitude for the rich harvest of the visitors really ought to be introduced. This turning over of basic industries to something more paying but infinitely less robust is not likely to raise the qualities of the nation's manhood. The lackey may earn more than the labourer and his manners be much more polished; yet if John Bull turns flunkey, he may find it easier to pay his bills but not very easy to take his rightful part in the service of humanity.

IT IS NOT ONLY in the affairs of hospitals that there has been so sharp a falling away from the voluntary principle, for the same change has been taking place

in almost every area of public life. The decreasing number of leisured folk made such an alteration inevitable, and also the demand for an elaborate efficiency not likely to be satisfied by untrained workers. Unfortunately, even organisations that have made a feature of willing service seem to insist upon that less confidently now, and while one is not surprised to find that charlatades still speak of "obliging" people but now insist that the obliged shall pay one pound for eight hours work, one is disappointed to find that even the Scouts stress less successfully the idea of unrewarded service. The Scouts' "One Kind Act Every Day" did come in for a good deal of chaff and even ridicule, but it stood for the idea of regular and voluntary service in a way that the much advertised "Bob a job" weeks can hardly claim to do. The moment organisations, however excellent, go in for large scale money raising they certainly do become exposed to very great dangers. It would be a pity if the Scout Movement, which began with the idea of helping others, degenerated into a society subsidising camping holidays.

A VARIANT on two sermons every Sunday has been tried out by certain clergymen. Instead of a sermon, they answer a series of questions which have been previously sent in by various members of the congregation. Such questions should be approved by a Question Master, who may, at the appointed time, read them aloud himself or else drop them back in the Question Box, rejecting any he feels could not suitably and profitably be answered in Church. If the man in the pulpit is able to do so, he should answer questions without having previously seen them; if that is not something he can attempt, then it would of course be best for him to glance at them first. Even if he does answer most questions spontaneously, he can still, in respect of a question where precise information is required, say that he will answer on a subsequent Sunday. But the clergy ought to be prepared to give impromptu answers. Communists and Jehovah's witnesses go out of their way to invite questions of widely different kinds; no special protective umbrella should be provided for men and women engaged in the propaganda of the Gospel.

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TEN YEARS AGO

## Faithful unto Death

*The following account was written by a Roman Catholic medical officer. It describes his experiences in Papua, when the Japanese landed at Buna, and his meeting with the Rev. Vivian Redlich, an Anglican missionary who refused to leave his people.*

**THEY** were dark days for us all, but perhaps for none so dark as for that heroic little band of Anglican missionaries who quite voluntarily had decided that their duty to their God and to the people bade them remain at their posts.

I had the privilege of knowing each of them, and admire their missionary spirit that prompted them to make a decision so much opposed to the dictates of self-interest. Before all other considerations, and in spite of what other people might think and say, these missionaries decided to remain to carry on the work of God among their coloured people.

I am not an Anglican, but in my official capacity as a Travelling Medical Assistant for the Papuan Civil Government had been stationed in the Buna area for more than a year immediately prior to the Japanese landing there, and witnessed the excellent work done by the Anglican missionaries. I knew each one of them, and each had discussed with me the reasons that had prompted them to remain. In each case the reasons given were the same, although couched in different words. It was God's work. Their place was with their people, especially in their hour of darkness and trial.

Saturday, July 25th, 1942, is a day I shall not easily forget. Early that day I had escaped from the Japanese mainly through the help of one of the Sangara mission boys. Much

to my surprise, I learned from the natives that the Rev. Vivian Redlich, who a couple of months previously had returned very ill to the mission headquarters, was again in the district and in hiding quite close to the mission house.

About six o'clock in the evening, with a few natives, I left one of the villages to get in touch with Fr. Redlich. Just on dusk I reached his shelter. The village people had built him a lean-to on the side of a hill, and had posted watchers along the track.

### On the Beach Alone

From Fr. Vivian I learnt that he had arrived at Ora Bay in the mission boat as the Japanese were shelling Buna. By working hard, he landed during the night fifteen tons of supplies and concealed them in the bush. He spoke of the tremendous struggle he had had with himself on the beach. "Would he return with the boat or not?" He admitted that his nature shrank from the sacrifice, and with a sinking heart he stood on the beach and watched the boat that might have borne him, too, to safety sail out of the bay. . . .

When I arrived at the shelter there was quite a crowd of natives round about. Fr. Vivian spoke to them thus: "I am your missionary. I have come back to you because I knew you would need your father. I am not going to run away from you. I am



## Towards Confirmation

"I was able to complete a seaman's preparation for confirmation, which had been begun in Fremantle, Western Australia, and continued in Rotterdam. He was confirmed in a church quite near here."

*This was part of a monthly report from the Staff Chaplain in the Port of London. It is not easy for seamen to come to confirmation, but Flying Angel chaplains are always ready to help them.*

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ever comforts. But how to do it—that is often the difficulty. I am quite sure that moral cowardice and nothing else keeps many away from the Church of their youth. They have neglected the worship of God for so long that they fear what men will say about them.

Well, what does it matter what men say about us? What matters is how Christ will receive us if we attempt to come back to Him. And there is one thing about which we can be quite certain—He will always be ready to reinstate the humble penitent in His loving heart.

Yours sincerely,

FREDERICK ADAMSON.

### Diocesan Sunday.

As most of you know, this year we celebrate the twenty five years of our life as a Diocese and we shall hold our Service of Thanksgiving at 11 a.m. on Diocesan Sunday, July 6th. We hope for a really good attendance on that occasion. It is perhaps difficult for many of you to summon up a great deal of loyalty to a Diocese, the headquarters of which, Derby, is so comparatively far away. Most of you have ties of affinity with Sheffield and it is there indeed, you earn your daily bread. It is hard, for any but the older residents, to realise that up to twenty five years ago this was just a Derbyshire village. Now it is part of the City of Sheffield though still in the Diocese of Derby for ecclesiastical purposes. It is never easy to build up Diocesan loyalty and we who are on the edge of the boundary must beware lest like the tribes on the edge of the ancient Roman Empire, we are guilty of a divided loyalty to those across the border!

Representatives from this Parish in the persons of the Vicar and Churchwardens will attend the great Service of Thanksgiving to be held in Derby Cathedral on Saturday, July 5th, when the preacher will be the Archbishop of Canterbury. It has been impossible to extend invitations to this Service to more than a mere representation from each parish and the Cathedral will be packed to capacity. Let us mark this Jubilee Year by resolving to do our duty gladly and more conscientiously in the Diocese for whose founding we are giving thanks!

### Birthday Sale

We intend to hold a "Birthday Sale" on the Saturday within the octave of our Patronal Festival, i.e. on Saturday,

November 8th, at 3 p.m. The Lady Mayoress (Mrs. Buchanan) has graciously promised to open this sale and we hope you will make a note of the date and keep it free from other engagements.

#### Personal.

We have recently lost an old and valued member of our congregation by the death of Mrs. Lucy Ford. She had been ill for some considerable time and had been missing from her accustomed place in Church. She was a member of the Ladies' Working Party and the members of that organisation and indeed, all of us, have suffered a sense of loss by her passing. To her husband and to the other members of her family we extend our sincere and deep sympathy.

#### Official Meetings.

As is customary the Parochial Church-Council will not meet during the months of July and August. The next meeting will be on Tuesday, September 30th, at 8 p.m.

#### Baptisms.

June 1—Kay Elizabeth Morris.  
June 1—Kathleen Dickey.  
June 15—John Gordon Broadhead.

#### Burials.

June 20—Lucy Ford.

#### Altar Flowers

July 6—Mrs. Coleman.  
June 13—Mrs. Mills.  
July 20—Mrs. Tinsdeall.  
July 27—Mrs. Marics.  
Aug. 3—Mrs. Freeman

#### Church Collections

|          | C.A.C.T.M. | Alms.  | Church Expenses. |
|----------|------------|--------|------------------|
| May 25—  |            | 10 6   | 3 12 4           |
| June 1—  |            | 2 1 11 | 3 10 5           |
| June 8—  | 5 11 1     |        |                  |
| June 15— |            | 4 9    | 2 13 0           |

Freewill Offerings—April, £13/12/2.  
May, £11/15/10.

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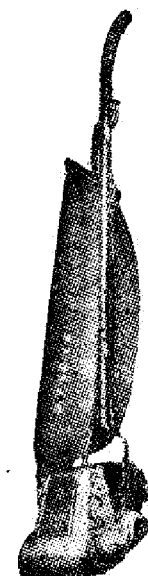
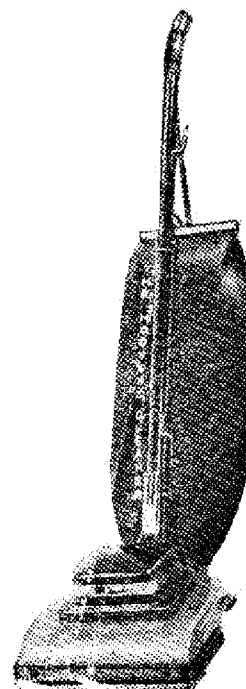
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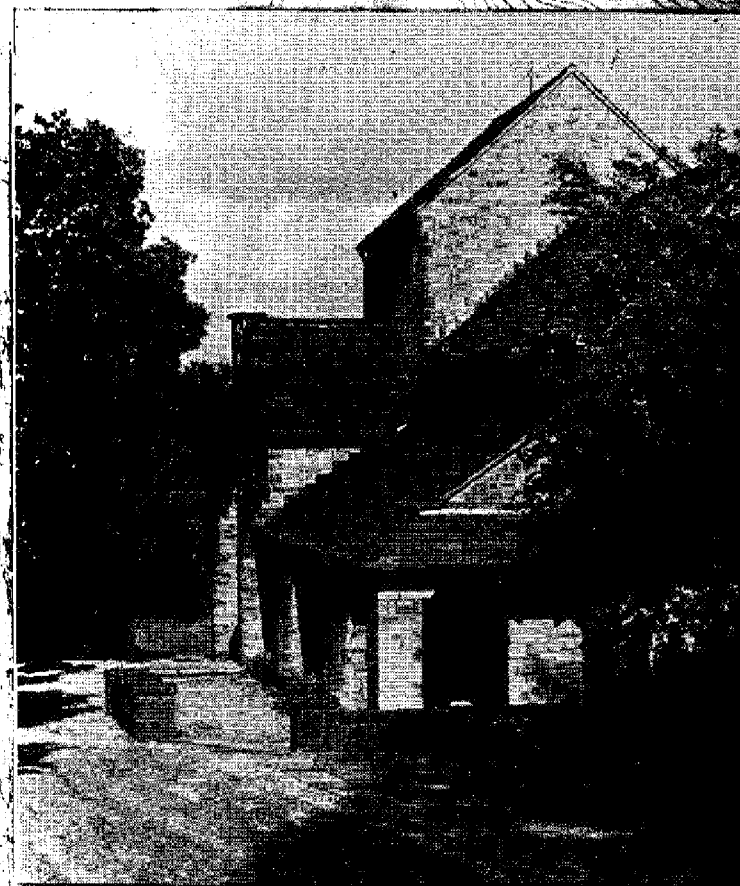
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### — SERVICES. —

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 3—TRINITY VIII.

August 10—TRINITY IX.

August 17—TRINITY X.

August 24—TRINITY XI.

St. Bartholomew, Apos. & Mar.

August 31—TRINITY XII.

TOTLEY VICARAGE,

July, 1952.

My dear Friends,

Someone who had been having a rather bad time of it said to me the other day—"you know, some people never seem to have any trouble—everything seems to go on calmly and smoothly—and look at me". The answer, of course, is that very few people get through this world "calmly and smoothly", only some are better than others at keeping quiet about it!

Life always has been, and always will be, a battle, and the principal battle of life is fought out, as St. Paul pointed out, in one's own soul. It is easy to blame other people or circumstances for the mistakes we make, but in our hearts we realize with whom the fault lies. Fortunate for us if we see the devil in ourselves and make a point of wrestling with him first. This is the greatest battle we shall ever have on earth. Some of our friends admittedly never seem as if they have had "a battle of life". They seem so calm, cheerful and confident. But when we get close to them in spirit we usually find that all have had some bitter struggle with a personal devil, and that the ones who are serene are those who have conquered him. They have known at once that when that devil is overcome, all the other devils of life can be accounted as of much smaller importance. But there is another battle—a battle outside ourselves. St. Paul speaks of wrestling "against principalities, powers, rulers of the darkness, spiritual wickedness in high places". It sounds pretty awful, but who is the enemy in this other battle?

Well, there are as many answers as there are enemies, but of one thing we can be sure, that as Christians we are fighting against devilish forces which are very powerful. The Church finds herself in a world where so often she is neither welcomed nor wanted. Church people meet with those who have no interest in their message. They see wickedness flourishing and selfishness paramount. Their

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## Book of the Year—"Witness"

A Brief Digest by The Rev. CECIL RHODES, M.A.

IN AMERICA, what is regarded as the Book of the Year, if not one of the great books of our time, has just been published—*Witness*, by Whittaker Chambers. The name Whittaker Chambers will be familiar to most people, for it was his immense evidence which ended with the conviction of that American high Government official, Alger Hiss, as a Communist.

Both Hiss and Chambers are men of intellectual ability far above the average; both were in extremely important and influential positions. The one—Hiss—is disgraced; the other—Chambers—writes: "The Case has turned my wife and me into old people. We who used to plan in terms of decades now find a year, two years, the utmost we can take in."

The book *Witness* is a lengthy attempt (350,000 words and 808 pages) on the part of Chambers to tell his story—"I was a witness. I do not mean a witness for the Government or against Alger Hiss. . . . A man is not primarily a witness against something. That is only incidental to the fact that he is a witness to something. . . . It was my fate to be, in turn, a witness to each of the great faiths of our time."

Chambers had first turned to the Communist faith, because "The revolutionary heart of communism . . . is a simple conviction: it is necessary now to change the world. The Communists' power is the power to hold convictions and to act upon them. Communists are that part of mankind which

has recovered the power to live or die—to bear witness—for its faith. The communist vision is the vision of Man without God. . . . It is the vision of man's mind liberated by the sole force of its rational intelligence, redirecting man's destiny and reorganising man's life and the world. The vision is a challenge." "I committed the characteristic crimes of my century . . . the first century since life began when a decisive part of the most articulate section of mankind has not merely ceased to believe in God, but has deliberately rejected God. And it is the century in which this religious rejection has taken a specifically political form." He had been a Communist for thirteen years, but his personal questioning of the Communist programme was spurred by the Great Purge of 1936-38—"In that fact lay the evidence that Communism is absolutely evil . . . the more truly a man acted in its spirit and interest, the more certainly he perpetuated evil. . . . I said: 'This is evil, absolute evil. Of this evil I am a part.' . . . All Communists are aware of the terrible suffering that the practice of their faith and denial of God imposes on millions of people. And most of them succeed in ignoring or suppressing that awareness. But to some there comes a time when they hear screams in the night—screams from the execution cellars . . . from the torture chambers . . . from the freezing filth of the sub-arctic labour camps. I knew confusion and despair long before I knew what to do about it. I knew that my faith in it, long held and devoutly served, was destroyed."



## Anglicanism

THE Church of England has generally taken firmly the line that in nominally Christian countries it is not a proselytising church. It has maintained a large number of chaplaincies for its own people living abroad; but the services have always been in English, and no attempt has been made to attract members of other Christian bodies. The chaplains have usually maintained a cautious, not to say unfriendly, attitude towards the Churches in the midst of which they have done their work. It is beginning to seem doubtful whether this attitude can permanently be maintained.

Many Anglicans feel that, at least since the promulgation of the new dogma last year, the Church of Rome is so deeply sunk in error that those who care for truth should be encouraged to leave it. But those who leave that church, and they are many, for lack of a spiritual home tend to drift into unitarianism or theosophy.

Many Protestants have become dissatisfied with the unliturgical worship and the rather arid theology which is all they find in the churches in which they have been brought up, and look longingly at a church in which they believe that they might find fuller satisfaction for their needs. But for many of them, language is a barrier which cannot be crossed. This is not everywhere true. In Holland a surprising proportion of our Anglican congregations is made up of

Dutchmen, who have found their home in the Anglican Church, even though they must always worship in a language other than their own.

The Irish Church, less hide-bound than the English, has found it possible to pursue a rather more adventurous course. During the 19th century many dissatisfied Roman Catholics came to our chaplains in Spain and Portugal. Those wise men said "Do not become Anglicans. Start your own national and independent churches." The result was the formation of the Spanish and Portuguese Episcopal Churches. These are small bodies, as any reformed churches are likely to be in such fiercely Roman Catholic countries; but they are full of life.

For a century the Church of Ireland has helped them with episcopal ministrations. Recently the Bishop of Meath visited Spain, held confirmations and ordained six priests. Reports from Spanish sources speak with the greatest enthusiasm of the value of that visit.

What would happen if we boldly put our services into the languages of the continent, and made welcome those who either belong to no church, or are unhappy in the churches to which they belong? I do not know. Continental friends assure us that those who would come to us would be numbered in thousands and not in hundreds. I am not suggesting that this is what we ought to do. I am posing a problem and not setting out a solution. I am asking a question and not giving an answer.

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*Bishop Stephen Neill is the personality for this month's Portrait Gallery. See page 14. This article is reprinted by courtesy of The Church of England Newspaper.*

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### THE CHURCH OF YESTERYEAR: 3

## St. Columba of Iona

By LEIGHTON HOUGHTON

IN 521 there was born in Donegal to the royal family of the Hy Neills, chieftains of Northern Ireland, a son whom they christened Colum, meaning Dove. The boy was educated by a monk named Finnian and showed himself an eager and proficient student. While still a young man he was sent on a mission to a southern monastery, where for the first time he saw Jerome's translation of the Psalms. Books in those days were of inestimable value, being copied by hand and often wonderfully illuminated. Knowing this, Colum realized that a request to borrow the volume would certainly be met by curt refusal, and therefore he conceived the plan of entering the library by night and making a copy of his own. But just as he concluded this laborious

task he was discovered, and the owner of the manuscript, furious at his deception, seized both original and copy and stubbornly refused to release them. Colum appealed to the chieftain of Southern Ireland, but judgment was given against him: "To every cow belongs its calf; to every book its copy."

Returning home in high anger, Colum laid a complaint before his relative, the chieftain of the Hy Neills. The outcome was the Battle of Culdreimhne and three thousand slain upon the field. Colum, visiting the scene of slaughter and seeing the multitude of dead, was seized with remorse and bitterly repented that his proud ill-temper had brought so many to untimely death.

What happened afterwards is ob-

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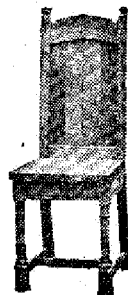
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gospel of love to God and love to man is supplanted by another gospel—"Love thyself". In this world they seem to see no standards of living, of morals, of goodness, beauty or truth. Each man seems to be a law unto himself. Nothing seems to matter save "getting on", and getting away with it. The Christian is puzzled to know how to cope with such people and they wonder if a life of sacrificial service can help to change this world.

There is but one adequate reply to these many problems. ~~Because~~ we are in a world that is at variance with God, ~~there is~~ all the more reason why we should be at one with God ourselves. God's laws have never been "popular" ~~because~~ they cut right across man's selfishness. But when ~~we can~~ see the need of God's reign of righteousness on earth, we can see the need of God in our own lives. And ~~the only~~ way to receive God in our lives is by emptying ~~ourselves~~ of that which is evil so that He can find room ~~in them~~. There may be spiritual wickedness all around us, and we may be willing to wrestle with it but what concerns ~~us~~ most is that everything within ~~us~~ shall be right with God.

One Godly man with a God-ward outlook can do more for God's Kingdom on earth than we think. We know now that the world does not necessarily need *more* Christians, but it does need *better* ones.

Yours sincerely,

FREDERICK ADAMSON.

### Scholarship Successes 1952.

We should like to congratulate the following pupils of our Church Day School on their success in the recent Common Entrance Examination and we must not forget those who had a hand in their preparation. It is a matter of some satisfaction that our school succeeds year after year in maintaining a very high standard in the very serious business of getting children into Grammar Schools.

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Andrew, Philip R.

Gregory, Nigel G.

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Robinson, John G.

Boon, John C.

Fawcett, Hewson C. I.

Shaw, Ian.

Bridges, Ann.

Dunn, Patricia.

Frith, Julia M.

Higgott, Elva M.

Mc. Kay, Beryl E.

Russell, Ann P.

Sewell, Ann P.

Wilson, Margaret.

See, David K.

#### Altar Flowers.

August 3—Mrs. Freeman.

August 10—Mrs. Culley.

August 17—Mrs. South.

August 24—Mrs. Coates.

August 31—Mrs. Stacey.

September 7—Miss Heard.

#### Church Collections

##### Alms.

|          |      |
|----------|------|
| June 22— | 3 3  |
| June 29— | 12 0 |
| July 6—  | 18 5 |
| July 13— | 14 3 |

##### Church Expenses.

|        |
|--------|
| 2 18 5 |
| 2 3 4  |
| 1 11 8 |
| 1 14 6 |

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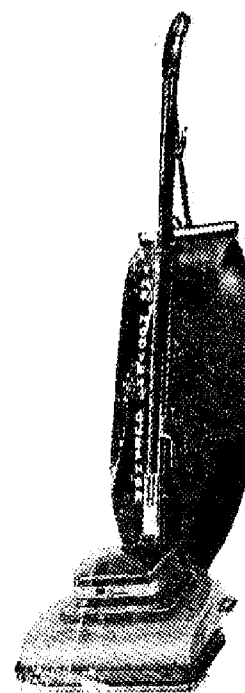
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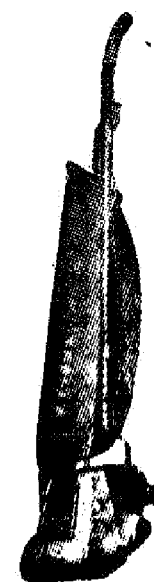
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### SERVICES.

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

### WEEK DAY SERVICES.

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

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

### CALENDAR FOR SEPTEMBER.

September 7—TRINITY XIII.

September 14—TRINITY XIV.

September 21—TRINITY XV.

St. Matthew, Ap., Evang., and Mar.

September 28—TRINITY XVI.

October 5—HARVEST THANKSGIVING.

TOTLEY VICARAGE,

August, 1952.

My dear Friends,

In a former parish there was a lady who had a permanent grudge against the weather. I well remember one June which was notable for the amount of the rainfall—every time I met this lady she would look at me with a wealth of meaning in her look and mutter fiercely—"flaming June"! During that unhappy month this took place so frequently that one was almost reduced to climbing the nearest lamp-post whenever the lady hove in sight.

Today, however, the state of the country seems to have taken pride of place over the weather and "flaming June" has been supplanted by another expression muttered equally darkly—"and this is supposed to be a free country"! This, one has to admit, is an age of bureaucracy: form-filling, permits and so forth, appear to be a necessary adjunct of what, for want of a better word, one calls "civilisation". There would appear to be far too many people sitting around on office stools telling the people who are actually doing the job, how to do it. We all know that and we have a feeling of claustrophobia—a feeling that we are shut in on every side—a feeling that "freedom" is something that has passed away from the earth.

However, this business of "freedom" is not really an external thing at all—it is a matter of the spirit. There is a verse in St. John which seems to contain the kernel of the whole matter—"if the Son therefore shall make you free, ye shall be free indeed". And you know our Lord's great message to mankind was that of freedom and a larger life. Because His life was free from the slavery of sin He saw much more of the beauty of life than we do. We often see poverty where our Lord would see riches and our own sin is the barrier. We hear people talking about "seeing life". The prodigal son had a taste of that and was thoroughly disillusioned and millions since his time have experienced the same tragic disillusionment. When we compare what we mean by "seeing life" with what our Lord meant by it, we soon discover that it is all a matter of eyesight. Our "seeing" involves things—He saw His Father's Will.

Christ's spiritual life was never jaded by over-surfeit of things, it was enriched by constant communion with a Person. That was why His spirit was free—He could see beauty where the sinner sees wormwood and gall.

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## Communists and Christians

By The REV. W. H. MURRAY WALTON

"DO you believe in Communism, Vicar?"

"Me? No, I certainly don't."

"Well! What about that passage in the Acts about the early Christians sharing all things in common?"

"Oh! That kind of communism. I thought you meant the Marxian brand."

"What, fundamentally, is the difference?"

"Christian Communism is voluntary; Marxian is forced on you. One seeks to win you in its cause, the other liquidates you if you won't be won. One imposes relationships, the other grows from them. Marxism is based on a scientific theory; Christianity is based on love. One is essentially spiritual in essence; the other denies all spiritual values."

"Then if what you say is true, Vicar, there's no comparison between the two, and yet how can you explain the enormous strides that Marxian Communism is making in the world to-day?"

"Well, that's a pretty big question to discuss over a gate. But I think I would put it down to three reasons. Firstly, it claims to be scientific, and the world to-day is mad on science. Some people speak and think indeed as if there were no other facts than scientific ones. 'Science says this'—and that's enough! Of course, it's all wrong, as most of our best modern scientists recognise. My second point: Marxism is a protest against injustice and inequality. It diagnoses the reason for this, not sufficiently I believe, and then propounds a remedy. Present indications are that the results of the

cure are going to be rather worse than the disease itself. But disease there is. Remember, Marx did most of his research work in squalid surroundings at the time of the Industrial Revolution, when 'Capital' was unchecked and 'Labour' was helpless. *Das Capital* was the fruit of injustice. . . ."

"If what you say is true, Vicar, and if indeed we are coming to a more enlightened appreciation of science, and if the world is getting better and wiser—with the growth of the Labour Movement and the Welfare State, the Charter of Human Rights, and the work of the United Nations—why, then, Communism should be on the retreat everywhere, and it isn't."

"I think you paint far too rosy a picture. Race tensions in Africa and the United States, the exploitation of black and yellow labour, not necessarily by the white man—the worst example I ever heard of was by a Chinese, firm—the hopeless debts of the Indian or Japanese peasant, the abject poverty of the West Indian black man, the Chinese suffering from seventeen years of war with no end in sight—there's enough suffering and injustice in the world to satisfy any Communist's heart, make no mistake about that. But my third point is this: Communism is going ahead because its leaders believe in it so much they're prepared to sacrifice everything for their beliefs. If you read the articles in *The Times* on the subject you'd know what I mean. The best paid full-time man gets £3. 15s. a week plus £2 for expenses. It's their religion, and when religion means something to a man he's prepared to



#### Words of the Month

The Vicar's letter in a recent issue of a certain Parish Magazine began thus: "My dead Friends . . ."

#### Praise Indeed

"I am writing . . . to say how many people were impressed with *Church News*—which was I think the best of the Insets (nine in all) which fell into my hands." From the Organizer of a Parish Magazine Exhibition, held recently in Cambridge.

#### London University

The appointment by the Bishop of London of a chaplain to work full-time in the University of London will be welcomed as an indication that the Church is alive to its responsibilities towards the vast student population of the Capital. The time has long been ripe for such a move.

#### The "Church Times" Suggests—

"It should not be difficult in Central London to find a church which could be used for university occasions—one that the students would come to regard as their own. With the development of the chaplaincy, corporate Communion, quiet days, missions, and sermons will inevitably ensue. It would be fitting for these events to take place in a constant setting. If the founders of the University did not envisage a University church, that is all the more reason for the sons and daughters of the Church in the University to adopt one."

#### Extra-ordinary

Westminster Abbey will be closed early next year for preparations for the Coronation and will not be opened again until some six weeks after the ceremony. The time taken may be less than in 1937. At the last Coronation—also in June—it was closed from the first week of the New Year until August 1. The Dean and Chapter have no official voice in the matter of closing the Abbey. It is a Royal Peculiar. Thus the Sovereign, as the Ordinary of the Abbey, has the final voice, through the Ministry of Works, the appropriate Government Department.

#### The B.C.C. Tenth Anniversary

The British Council of Churches was inaugurated at a Service in St. Paul's Cathedral on September 23rd, 1942, when the sermon was preached by Archbishop William Temple, the first President of the Council. The twenty-first meeting of the Council to be held in London on September 23rd and 24th, 1952, will therefore mark the tenth anniversary of the formation of the Council, and a service of thanksgiving and reaffirmation will be held in St. Paul's Cathedral on Tuesday, September 23rd, at 6 p.m. The Archbishop of Canterbury will preach, and it is hoped that all the constituent Churches of the Council will be officially represented.

On the following day the Council will be entertained at the Mansion House by the Lord Mayor of London. During its meetings the Council will be addressed by Mr. George Barnes, Director of Television at the B.B.C., and by Dr. Cameron P. Hall, one of the Executive Directors of the National Council of the Churches of Christ in the U.S.A.

#### Palace as Centre of Church Music

The Royal School of Church Music has announced that it is negotiating with Croydon Corporation for a lease of Addington Palace, Croydon, as its headquarters and a centre of church music for the whole Anglican Communion. It hopes to occupy the palace by the end of the year.

Addington Palace, of the Georgian period, was a former palace of the Archbishops of Canterbury. It is intended that music and its use in public worship will be studied at the palace, and the results of enquiry and experience made available for the Anglican Communion everywhere. Choirs in every part of Britain are affiliated to the Royal School.

#### Time Changes Things

Before 1870, Keenan's Catechism, current among Roman Catholics in Ireland, contained the following question and answer: "Q. Do Catholics believe the Pope to be infallible? A. No; that is a Protestant lie."

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## Preparation for Service

Ridley Hall—Cambridge

*This is the first of a series of articles specially written for Church News by the Rev. Michael Hennell, Vice-Principal of St. Aidan's College; on where and how men are trained for the Ministry. Particularly do we hope that these articles will interest young men who have a sense of vocation, and parents with growing sons. For where can a Christian young man serve more usefully in our day than in the Church of God?*

CHURCH of England theological colleges are a comparatively new idea. Even at the beginning of the present century a university degree was the only qualification a man required for ordination, though by 1900 most of our present theological colleges were in existence, and many men were choosing to go to them for their further training. The older idea was that the ordinand should have the same education as the educated layman; there was to be no specialisation, in fact the study of theology itself was almost entirely neglected.

One man who thought differently was Charles Simeon (1759-1836),

Vicar of Holy Trinity and Fellow of King's College, Cambridge. For more than thirty years Simeon held sermon classes in his rooms in King's; later he added conversation parties for tea and instruction through discussion which were mainly, though not exclusively, attended by ordinands. Other men shared Simeon's concern for the training of men for the Ministry: in 1816 a college for non-graduates was formed at St. Bees, but it was not till three years after Simeon's death that a college for graduates was formed at Chichester.

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But besides being free from sin our Lord was free from the conventions of His age. The restrictions and traditions of the Pharisees must have been a trial to one who saw the rottenness underlying them. They had once been the guardians of the doctrine that God is One, now they were the guardians of shibboleths. They hemmed themselves round with these traditions as with a wall, but Christ cut right through them. They wished to appear before men as seekers after truth but they did not recognise Truth when they saw Him. Jesus did not negative everything man wanted to do; He was so positive that He pointed out something better to do. When the rulers of the Jews wished to conserve their position before the people by giving them rites instead of religion, their work was easy, but when Christ pierced their hypocrisy with the sword of truth, they determined to kill Him.

The position of the Man of Nazareth in the streets of Jerusalem must have made the angels smile! All around Him were the people of the Jews bent on making their nation supreme on earth. The purse-proud Pharisees: the tax-gatherers not caring that their money came from the hated Roman overlords; the Roman soldier himself strutting abroad with the knowledge that his nation actually owned the world. Then there passes down the street the one who could see through all the pretences and posturings to the slavery within. Did they hate Him? Well, do we hate those who reveal to us our own inadequacy?

They like us, were nothing more than slaves, and it must have shaken them, as it has perhaps shaken us, to meet with one who is a slave to nobody. You see our Lord was *free* because He obeyed one law—the Law of His Father.

Yours sincerely,

FREDERICK ADAMSON.

### Sunday School Outing.

On August 14th the children of the Sunday School accompanied by the S. School Staff and some of the parents went to York. We were particularly fortunate in our choice of weather and a good time was had by all. We visited York Minster, went for a trip up the river Ouse as far as the "Palace" of the Archbishop of York and spent a very interesting time in the Castle Museum. Museums as a rule, do not greatly enamour your scribe, but this museum is different, and we heartily recommend it to you. The high-

light of the time spent in the museum was the visit to the "condemned cell" where Dick Turpin the famous highwayman spent his last days before his execution. Frankly, we thought it looked reasonably comfortable in so far as "condemned cells" go—all but the bed, which apart from being hard, looked short. The Vicar was prevailed upon to try it for length when it became evident that Dick Turpin was either considerably shorter than the Vicar's six feet or, he slept with his feet sticking out of the bottom! Perhaps the breadth of the bed gave substance to the suggestion that Dick took his horse Black Bess to bed with him. After some adverse comment by one Junior member of the Sunday School on the quality of the plumbing we went for tea, when it was discovered that in York, at least one tradesman, had nothing whatever to learn from old Dick in the gentle art of highway robbery! Altogether a good day—nobody fell in the river, nobody got lost and all returned in good order. Laus Deo!

#### Dates to Remember.

October 5th—Sunday. Harvest Thanksgiving.  
November 8th—Saturday. "Birthday Sale"—in School.

#### Official Meetings.

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

#### Marriages.

July 19—Raymond Liversidge and Kathleen Alice Clark.

#### Baptisms

June 22—Judith Anne Tew.

#### Altar Flowers.

September 7—Miss Heard.  
September 14—Mrs. Seals.  
September 21—Mrs. Henderson.  
September 28—Mrs. Lake.  
October 5—Mrs. Johnson.

#### Church Collections

|          | Alms. | Church Expenses. |
|----------|-------|------------------|
| July 20— | 7 0   | 2 1 8            |
| July 27— | 4 10  | 1 16 0           |
| Aug. 3—  | 13 4  | 1 14 0           |
| Aug. 10— | 7 9   | 2 10 8           |
| Aug. 17— | 11 1  | 3 10 8           |

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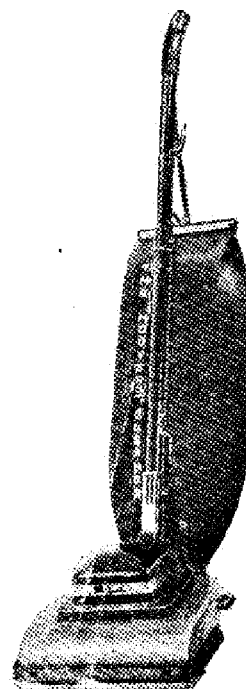
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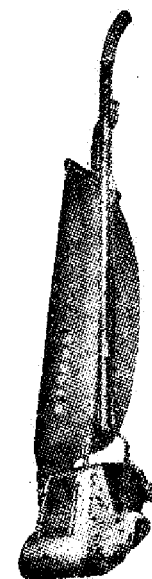
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## SERVICES.

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

## WEEK DAY SERVICES.

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

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

## CALENDAR FOR NOVEMBER.

November 1—Saturday. ALL SAINTS' DAY.  
7 a.m. Holy Communion.  
November 2—PATRONAL FESTIVAL.  
Commemoration of All Souls.  
November 9—TRINITY XXII.—REMEMBRANCE  
SUNDAY.  
11 a.m. Service of Remembrance.  
12-15 (approx.) Service at War Memorial.  
November 16—TRINITY XXIII.  
November 23—TRINITY XXIV.  
November 30—ADVENT SUNDAY.

TOTLEY VICARAGE,

October, 1952.

My dear Friends,

We shall keep Sunday, November 2nd, as our Patronal Festival and incidentally as the twenty-eighth Birthday of our Parish Church. Birthdays, especially as we grow older, are occasions when, among other things, we are given furiously to think! Perhaps I may be forgiven for doing a little thinking along with you, as we prepare to celebrate yet another Birthday of our Church.

You know, there are two kinds of Christian people: those whose lives are twisted into a mark of interrogation, and those who convey the glad note of exclamation. To some everything is a problem, a question for discussion, a subject for enquiry. Life for them is a duty and often becomes a burden, their Christianity is a weight upon their shoulders. To others religion is a privilege, a subject for glad enthusiasm. Life for them is a blessing, their Christianity is as wings which lift them into the realm of joy and gladness, and it is when we look upon our faith as a privilege that we get joy out of it. Privileges always involve obligations—and the obligation of our Christianity is that we are expected, as well as privileged to share in the work of Christ. For what other purpose are we Christians?

There are some who make a convenience of the Church, using its amenities without shouldering its responsibilities; and some attend Church for all sorts of reasons but the right one. But the critic who today says that those who go to Church are hypocrites are out of date. Most people go to Church today simply because they want to, and because they have discovered that they can best share the work of Christ which they are called to do through His appointed means. Yet do we not tend to take the Church too much for granted? Many of us would have a great shock if coming to Church next Sunday we discovered the doors shut! With what thoughts do we walk into God's house? If we lose the sense of privilege in this matter we

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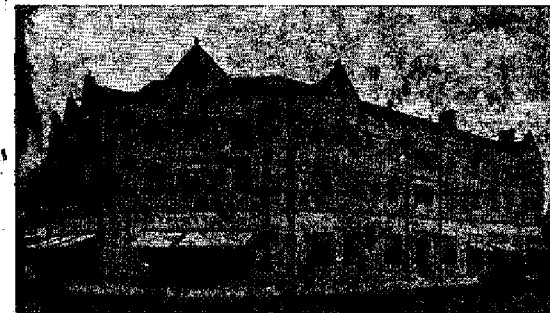
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## AMERICAN PRESIDENTS AND PROTESTANT TYPES

By ROBERT E. FITCH

Professor of Christian Ethics at the Pacific School of Religion, Berkeley, California

**D**OES a man's denominational affiliation have anything to do with his behaviour as President of the United States? Most Americans would answer an emphatic "No!" and would even express shock at the very idea.

I propose to examine the significance of the denominational affiliations of five presidents since World War I: Woodrow Wilson, Presbyterian; Calvin Coolidge, Congregationalist; Herbert Hoover, Quaker; Franklin D. Roosevelt, Episcopalian; and Harry Truman, Baptist.

### Woodrow Wilson—Presbyterian

Woodrow Wilson was the Calvinist genius at its best; the combination of intellectual discipline with austere moral idealism. His public discourses had the finely tooled precision and the chaste clarity and the power of a first-rate sermon. He was, moreover, a good Presbyterian in his sense for due process of law—in seeking the lawful occasion to go to war with Germany, in setting up the constitution of a League of Nations to forestall future wars. It was his lofty moral idealism that gave him popular strength, in its appeal to the residual puritan in the American character. But it was the austerity of his ideal plus the austerity of his intellect that finally brought him to failure as a practical politician. Woodrow Wilson, scholar and moralist, always understood right principles. He did not always understand persons.

### Calvin Coolidge—Congregationalist

If we ignore the tragic interlude under Harding, it might be said that the country was glad to turn from the ardours of Presbyterian discipline to the delights of Congregationalist laissez-faire under Coolidge. If Congregationalist church policy means an extreme emphasis on local autonomy, while the chief executive becomes little more than a spiritual symbol, then Coolidge was its perfect exemplar in the realm of politics. Indeed, one might think of him as a kind of Congregationalist moderator of the U.S.A.—a glorified *roi-fainéant*, famous for his oracular and pithy utterances, and famous also for resolutely refusing to do anything about anything, on principle. If, like the British, we had wanted a king to give ceremonial expression to our cultural aspirations, then this was our man. But if we were looking for a prime minister, or a president, or an executive of any sort, then we had blundered badly.

### Herbert Hoover—The Quaker

Herbert Hoover, the Quaker, was a man of vastly greater stature than his predecessor. But I submit that he illustrates the characteristic Quaker ineptitude in the field of political action. For one thing, the genius of the Friends is a genius for working with small groups, where personal and face-to-face relations are primary.

This is a Digest of an article which appeared in *Christianity and Crisis*, a Bi-weekly Journal of Christian Opinion, published in New York, and is printed by courtesy of the Editors.





*At the Consecration Service—Showing the spacious Chancel and the Rose Window.*

#### At the Consecration

A great crowd assembled in the building for the consecration service, including the Governors of the three East African Territories, as well as the heads of civic, military, judicial and political life. At the singing of the opening hymn the procession of visiting ministers and clergy of the Diocese entered, more than half the latter being Africans. There followed the Archdeacon of Central Tanganyika, the Bishop in Egypt, the Bishop on the Upper Nile, and the Bishop of Uganda. In the hush which followed the hymn, the three-fold knocking of the Bishop of the Diocese at the west door rang through the building. The most impressive service continued, each part of the building, the font, the lectern, the pulpit and the Holy Table all being hallowed, and the whole building finally dedicated and consecrated for ever. Then the Bishop signed the deed of consecration, his witnesses being H.E. the Governor and the Mayor of Nairobi. In his sermon the Bishop in Egypt spoke from Revelation vii. of the task of the Church to-day. Whilst Dean Allington's great hymn for the dedication of a church was sung, the representatives

of the people brought up their offerings, including a full record of all the gifts given and the architect's plans of the building.

The celebrations continued over the week-end, when there were hundreds of Communicants at the services, and the preachers were the Bishops of Uganda and the Upper Nile.

Now the Cathedral seeks to carry on more effectively its great task of witness to the Christian truth in this very cosmopolitan and rapidly expanding City of Nairobi. There is a good regular congregation Sunday by Sunday, and there is no doubt that the Cathedral is making some impact on the life of the City. On three Sundays out of four a much wider congregation throughout East Africa is reached by the evening service being broadcast from the Cathedral through the local station.

So we have much for which to thank God in fifty years of achievement. But there is still far more waiting to be done, and we ask for your prayers that the light of the truth and love of Jesus Christ may shine out ever more clearly and effectively from Nairobi Cathedral.

*God does not want us to do extraordinary things: He wants us to do ordinary things extraordinarily well.—Bishop Gore.*

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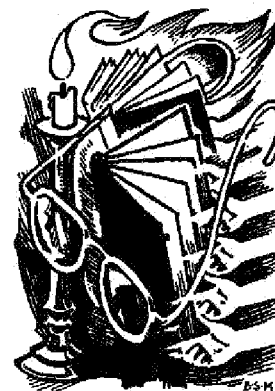
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**M**ANY short books are written to tell us something of what we ought to know about the past history, present position and future prospects of the English Church. And very useful some of them are, as I have tried to show in previous articles. But we should not confine our reading to these. It is good for our minds sometimes to exercise them in larger pastures, or, to drop metaphor, to go more fully and more deeply into these great subjects. For this purpose I know of nothing among recent books to equal the three volumes which the Archbishop of York has given us in the last five years.

In ★"The Claims of the Church of England", while recognizing the merits and value of other denominations, he showed by a full discussion of the character of that Church, as revealed in its faith and worship, that it is the best suited to English people, besides having a special claim on their loyalty. In ★"Church and State in England" a really brilliant account of the historical development of both institutions led up to a description of their present relations and the outlook for the future.

Now the series is completed by ★"In An Age of Revolution". We

## Books I have been glad to Read

By PERSPICAX

live in a time of crisis, the result not only of violent social and economic upheavals, but most of all, as Dr. Garbett clearly proves, of the widespread rejection of the Christian faith and moral standards on which Western civilization was built up by a long and difficult process extending over many centuries. His conclusion is equally clear. We are back in a pagan age not unlike that out of which the Church lifted the world before, though in some respects more terrible. Can it do it again? The Archbishop is hopeful that it can. But only if we ourselves maintain our Christian ideals and standards, set them before the world, and convert the world to belief in them.

All three volumes (which are published by Hodder and Stoughton, the first two at 15s. each, the third at 20s.), show wide reading and deep thought, and are written in a most attractive style. Fifty years ago we thought that we were going to improve on the work of our fathers by bringing in an age of universal peace and prosperity. We know better now, and so it seems to have become as fashionable to admire the Victorians as it formerly was the thing to despise them. But our admiration should be based on knowledge, such as we can acquire, for example, from ★"Nineteenth Century Opinion" (Pelican Books, 2s. 6d.). The *Nineteenth Century* was a typical Victorian product, a monthly magazine of what we should now call a "highbrow" kind, to which some of

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miss the meaning of the Church. For we are fellow-workers with God! Whether through our testimony of worship on Sunday, or through this or that activity in the week our primary object is to maintain and extend the Kingdom of God, for unto us it is given to know its mysteries. There is not another fellowship in the world like the Church and we have the privilege of belonging to it.

If we would feel the thrill of being a Christian let us not be content with our privileges and no longer twist ourselves into the uncomfortable form of interrogation. Pulling ourselves together let us enter into the joy of our calling with wonder and gratitude, living a life of glad exclamation, enabling us to "mark the perfect man and behold the upright" and to discover in ourselves that "the end of that man is peace".

And a "Happy Birthday" to us all!

Yours sincerely,

FREDERICK ADAMSON

#### **Birthday Sale.**

Birthdays inevitably mean presents, and our Church needs the present of a considerable sum of money if we are to balance our budget at the end of the year. If you would care to join us in making this a Happy Birthday for our Church we ask you to be present when we hold our Birthday Sale on Saturday, November 8th, in the Church School. We are singularly fortunate in having secured the promise of the Lady Mayoress to open the Sale for us at 3 p.m., and we look to you to make this "party" a real success.

#### **Remembrance Sunday.**

Remembrance Sunday will be observed on November 9th. As in former years a Special Service of Remembrance will be held at 11 a.m. followed by a short Service at the War Memorial at approximately 12-15 p.m. We hope to have with us the Companions of the Fellowship of the Services and the Chairman will lay a wreath at the War Memorial, others wishing to do likewise are cordially invited to do so. Unfortunately, my duties as Lord Mayor's Chaplain make

it necessary for me to conduct the Civic Service of Remembrance in Sheffield. However, the Reverend A. V. Sellé who is known to most of you, has most kindly offered to conduct the Services at Totley in my absence.

Man's memory is notably short—but surely not so short as to have forgotten the sacrifice of so many fine lives in the service of their country and for the sake of you and me. When in response to those wonderful lines of Binyon—"they shall grow not old". . . . , the congregation makes response—"We will remember them"—will you be one of those who are remembering? Well, will you?

#### Baptisms.

Oct. 12—David Paul Taylor.

Oct. 12—Judith Mary Bower.

#### Marriages.

Sept. 27—William Douglas Tovey and Audrey Carr.

Oct. 4—Norman Charles Watkin Owen and Muriel Millar Tannahill.

#### Altar Flowers.

Nov. 2—Mrs. Kirkman.

Nov. 9—Miss Harris.

Nov. 16—Mrs. Culley.

Nov. 23—Mrs. Marcroft.

Nov. 30—Mrs. Margerison.

Dec. 7—Miss Lockwood.

#### Church Collections

|           | Alms. | Church Expenses. |
|-----------|-------|------------------|
| Sept. 21— | 7 3   | 4 2 9            |
| Sept. 28— | 17 3  | 2 10 3           |
| Oct. 5—   | 18 2  | 10 3 8           |
| Oct. 12—  | 11 6  | 3 12 6           |

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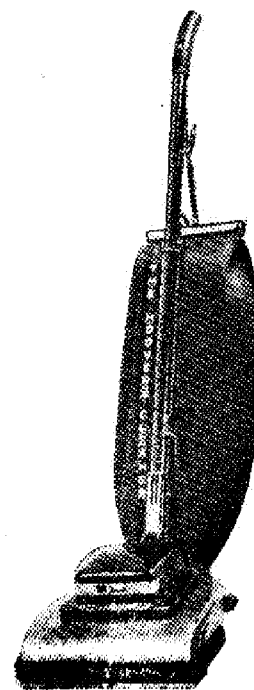
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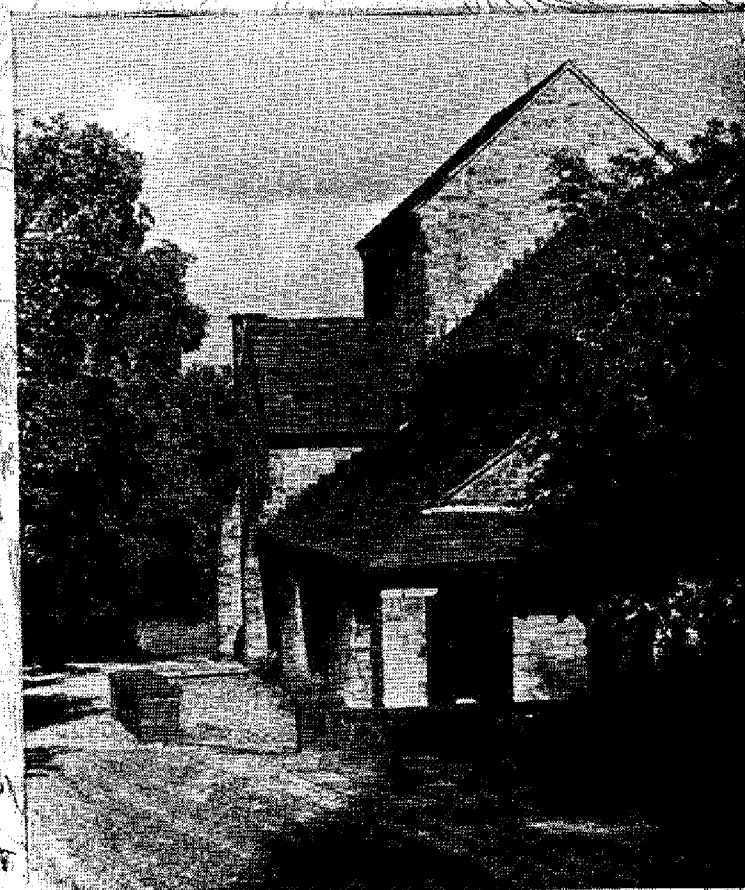
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### SERVICES.

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 DECEMBER.

November 30—ADVENT SUNDAY.

December 7—ADVENT II.

December 14—ADVENT III.

December 21—ADVENT IV.

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

December 25—CHRISTMAS DAY.

8 a.m. Holy Communion.

11 a.m. Sung Eucharist.

December 28—1st SUNDAY AFTER CHRISTMAS.

TOTLEY VICARAGE,  
November, 1952.

My dear Friends,

The season of Advent will soon be upon us and for  
Church folk it does not need the glitter and tinsel of the  
shops, preparing to collect their annual "rake-off", to remind  
us that Christmas is not so far away. Because we know that  
Advent has a two-fold significance—first, it is a season of

preparation for the joy of Christmas and second, it is a reminder of the "Second Coming" of Christ as Judge of the world.

Sometimes I think Christians may be likened to a huge army which is prepared to fight, but is overtaken by boredom. The Captain whom they expected has not arrived. They are so tired of waiting that they give way to thoughts and actions that concern themselves alone. His business can wait until He comes!

Nearly two thousands years have passed since Christendom was warned that Christ would return. The faithful few in the Church have always heeded that warning, knowing that His advent might be sudden and unexpected. For their preparation has invariably meant sacrifice. Preparation. That is the key word. Preparation of what? Preparation for what?

Each individual Christian is faced with the problem of his own character. He knows himself well enough to realise that he is in no fit state to welcome the coming of the King of Kings. He may call himself a Christian and be proud of the fact, but a vague sort of decency and good neighbourliness is no preparation for a searching judgment of character. Church folk have made it a discipline to wait in humble prayer for Christ's return. Bible study, worship, genuine meditation, have all contributed to make the core of the Church firm and strong. If the vast majority of Jews did not know their Messiah when He came, neither will the greater number of so-called Christians recognise Him when He comes a second time. But the Church at heart is as sound as it has ever been, and is still today sending forth the warning cry that the "day is at hand". Not for a moment has it ever allowed that supreme prophecy of our Lord's return to be forgotten. The world may sink further and further in apathy and selfishness, but the faithful few have prepared themselves to welcome their Lord and King.

For Christ will most assuredly return—of that there is no doubt. Our task as Christians is a dual one—to prepare for the Second Advent of Christ and to celebrate His First Advent as a child in the lowly stable at Bethlehem. And only those who are prepared to do the first have any right to claim the joy and blessing of the second.

*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 note that on Sunday, December 21st, at 6-30 p.m., the Service of the Nine Lessons with Carols will take the place of Evensong. We all enjoyed this service last year and we look forward once again to the opportunity thus afforded of joining in the body of worship offered to God at this season. You will

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Bible Sunday—December 7th

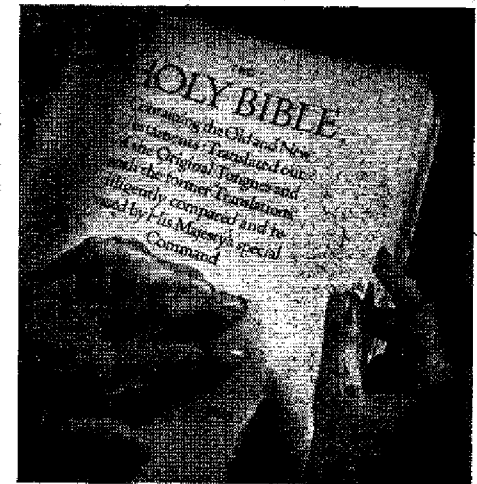
## THE BIBLE

The Western world's first printed book, the Gutenberg Bible, is 500 years old this year. The Library of the American Congress has marked the event by a special exhibition containing the only perfect copy of the Gutenberg Bible in the U.S. Included in the exhibition is President Truman's inauguration Bible, in which he noted in ink on the flyleaf: "There was much scurrying round to find this book on which to take the oath."

The following document was found in Westminster Abbey, nameless and dateless.

A NATION would be truly blessed if it were governed by no other laws than this blessed Book. It is so complete a system that nothing need be added to it, or taken from it. It contains most things useful to be known or done. It affords a copy for a king, and a rule for a subject. It gives instruction and counsel to a senate, authority and direction to a magistrate. It cautions a witness, requires an impartial verdict from the jury, and furnishes the judge with his sentence. It entails honour to parents and enjoins obedience in children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honour, and the servants to obey, and promises the blessing and protection of its Author to all who walk by its rule.

It is the first Book, and the best Book and the oldest Book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that can be revealed. It contains the best laws and the profoundest mysteries that were ever perused. It



brings the best of tidings and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality and shows the way to everlasting Glory. It is a brief recital of all that is past, and is a certain prediction of what is to come. It reveals the only and true God and shows the way to Him, sets aside all other gods and describes the vanity of them, and of all who trust in them.

In short, it is a Book of laws to show right or wrong, a Book of wisdom that condemns all folly, and makes the foolish wise, a Book of truth that detects all lies and confronts all errors, and a Book of life that shows the way from everlasting destruction.

To understand it is to be wise indeed, but to be ignorant of it is to be destitute of wisdom. It is a complete code of laws, a perfect body of Divinity, an unequalled narrative, a Book of lives, of travels and voyages. It is the king's best copy, the housewife's best guide, the servant's best directory, the young man's best companion, the schoolboy's spelling Book, and the learned man's masterpiece. And that which crowns it all is—the Author is One in Whom is no variableness nor the shadow of turning.  
—Dawn.

car, making its progress difficult and slow; but it went on, even so, until it came to the quiet little house near the end of the street, and there it stopped.

Father Christmas stepped out with the Christmas tree still in his hand. Yes, he was real all right for he spoke to them. "Hello, kiddies," he said, in a deep gruff voice. They were awed and silent. It was too much to believe, and yet there he was as large as life, tapping at the door of seventy-seven which had been shut up all day—strange that he should be going there.

After a little space the door opened slowly, just a little way, enough to show a small girl in the flickering firelight, a worried little girl who said, "You can't come in!"

Father Christmas was obviously shocked and surprised, never before had he been refused admittance, and by a child, too! "But I have something for you," he said. The children in the street pressed in; they couldn't believe it either! Surely there must be some mistake.

Suddenly a slight moan sounded from within the room. The little girl trembled and looked over her shoulder fearfully; what should she do? "Is there someone ill?" said Father Christmas, forgetting his gruff voice and becoming an ordinary man all in a moment. He stepped inside the house and firmly closed the door behind him. In the corner of the room he could see a bed, and it was from this bed that the sound had come.

Father Christmas quickly put down the tree, threw back his hood and rolled up his sleeves; obviously he knew what he was about! The little girl seemed relieved to have someone there, someone who looked safe and reliable; surely he would help her, and she was not far wrong.

Readily she ran here and there at his command. "Put the kettle on,"

he said. "Lots of hot water." That was easy, she was used to doing that. She fetched and carried while her new-found friend was busy, and Mummy seemed content to take all for granted—poor soul, she could do no other.

Suddenly there was a cry—a stifled little cry—and Father Christmas gave a great sigh of relief, and muttered to himself. Thank God, she thought he said, but she was not quite sure, and anyway, why should he thank God? It was all most confusing for one so young.

At last all was done, Father Christmas leaned over the bed and said to the woman in it, "You will be all right now, and I must go on my way." He pulled down his sleeves, slipped on his hood and solemnly shaking the little girl's hand he wished her "A happy Christmas."

As he slipped quietly out of the door the doctor breathed a prayer of thankfulness that he had decided to help with the delivering of those trees from the Church where each year the congregation tried to help those less fortunate than themselves. He had wondered at the time whether it was worth it, for he was a busy man, and always tired at the end of the day, but they needed helpers with cars, and the vicar of the Church was a persuasive man. He had even allowed himself to be persuaded into dressing up as Father Christmas to make the thing more real for the kiddies. What a blessing indeed that he had delivered that one special tree—could it have been chance? Or was it the guidance of something stronger than man? Yes! that must be it! Something, someone, had guided his footsteps to that particular house where there was to be repeated that same story of Christmas, that age-long story which happened nearly two thousand years ago—the birth of a little babe.

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## Mrs. Wilson Goes to Church

The BUSH PADRE

MRS. WILSON was getting ready for service. She went every time the padre was able to get around that way. It wasn't very often; about four times a year, for he had such a big "parish" to cover.

Service was held in a tiny, single-roomed building built of the local limestone. During the week it was the local school for the ten children who lived in the immediate district. Of course, it would help Mrs. Wilson and her friends to worship better if they possessed a church, with all the beautiful appointments of the old parish church she had been used to, in the Devonshire village in which she had been brought up.

The maps of Australia and other places, the multiplication tables chalked on the blackboard, and the crayon drawings of the children were a bit out of place on Sundays. Still, it was "Church" to the handful of people who were only able to worship with a real padre once a quarter.

When all was ready, Dad packed the family into the car which, only two years old, was already showing signs of the strains of outback travel. Arriving at the schoolhouse, Dad gave the padre a hand to get out the baby organ, carried in the back of the mission car to each of the far scattered services, and soon all were more or less seated in the little schoolroom.

It's a bit awkward trying to fit into school desks when you have grown up and put on more weight than you care to boast about, but those who couldn't fit into them sat on the top.

The padre, in white surplice, played the hymns as well as doing everything else. It was never possible to learn new hymns, so they sang the old ones that they had known since childhood, "Abide With Me," "Sun of my Soul," and "Onward Christian Soldiers." The sermon was short, for the padre understood that they would be better able to remember his message if he was brief. He reminded



"All that is Beautiful shall Abide for Ever"

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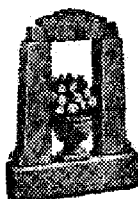
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## THE CHURCH at work FOR THE CHILDREN

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CHURCH OF ENGLAND

## CHILDREN'S SOCIETY

formerly WAIFS AND STRAYS

OLD TOWN HALL . KENNINGTON . LONDON, S.E.11

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notice also that on Christmas Day there are two celebrations of the Holy Communion at 8 a.m. and 11 a.m. Christmas is one of the major festivals of the Christian year—an occasion when all communicants are expected to be present at the Lord's Table on the Lord's own Birthday. They say that "where there is a will there's a way"—we can all *make time* for the performance of our Christian duty on Christmas morning if we so desire—so what about it?

#### **Christmas Tree.**

Once again we hope that a decorated and illuminated Christmas Tree will stand in our Church. In the past five years the Tree has been instrumental in raising about £170 for the Blind Babies' Fund, cards will be hung from the Tree bearing the names of those whose generous gifts will help to make life a happier thing for those children who cannot see. Please help us again by being as generous as you can—it would be so nice if we could top the £200 mark this Christmas. Hand your gifts for the children to the Vicar.

#### **Sunday School.**

The Annual Christmas Party will be held on Saturday, December 20th, in the School. We know that you will again help us with those "extras"—jellies, blancmanges, and so forth, which are always such a colourful and popular addition to the fare we are able to provide for the children of our own Sunday School. Please bring or send them along to School on Saturday morning, December 20th, any time after 10 a.m. We hope Santa Claus will visit us once more, if we are all very good, and there will be a film show which we hope will be as excellent as the one we enjoyed last year.

#### **Birthday Sale.**

We were fortunate on two counts when we held our "Birthday Sale" in the School on Saturday, November 8th. First, we were given a fine day. Second, we were privileged to have the Lady Mayoress (Mrs. Peter Buchanan) to open the Sale for us, which she did with the charm that characterizes her conduct of all her public engagements on behalf of the citizens of Sheffield—we are all grateful to her for coming along and for spending so much time with us. We were sorry there were so few entrants for the Children's Fancy Dress Competition—we think Chicken-pox was partially responsible! However, what we lacked in quantity we made up for in quality. The male portion of the "Bisto Kids" was a young man of no little drive and zest—who says "Young England" is lacking in enthusiasm?

We print below a detailed statement of receipts and payments for the Sale and we extend our congratulations to all stall-holders, "tea ladies", "gamesters" for the hard work they put into their job and we thank those who after the Sale was over took off their coats and got on with the task of restoring order out of chaos! Indeed, our thanks to all who contributed in measure great or small to the success of this very necessary job of work.

|                   | £  | s. | d. |           | £    | s. | d. |
|-------------------|----|----|----|-----------|------|----|----|
| Toilet Requisites | 15 | 1  | 0  | Teas      | 10   | 19 | 6  |
| Christmas Gifts   | 31 | 14 | 0  | Donations | 3    | 10 | 0  |
| Needlework        | 22 | 0  | 2  | Entrance  | 2    | 2  | 1  |
| Pottery           | 10 | 17 | 3  |           |      |    |    |
| Cakes             | 24 | 8  | 8  |           | 129  | 12 | 3  |
| Games             | 5  | 16 | 7  | Expenses  | 2    | 5  | 0  |
| Doll              |    |    |    |           |      |    |    |
| (per Miss Coates) | 3  | 3  | 0  | Total     | £127 | 7  | 3  |

#### Whist Drive.

The members of the Ladies' Working Party will hold a Whist Drive in the Church School on Friday, December 5th, at 7-30 p.m. Tickets (including refreshments) 2/-.

#### Bishop's Ten Years Plan and Freewill Offering.

May we appeal to all those who contribute to the Bishop of Derby's Ten Year Plan to bring their subscriptions up to date by the end of December, 1952? It will greatly facilitate the work of the Secretary, Mr. Coleman, if they would do this, and at the same time, it will enable our parish to be credited with its full amount of contributions when the lists are published.

The same appeal is made for our own Freewill Offering Scheme. If all subscribers will hand in their envelopes by the end of the current year it will enable the Treasurer, Mr. Evans to complete his accounts for presentation at the Annual General Meeting.

#### Official Meetings.

December 14th—8 p.m. Meeting of P.C.C. in School. Members of the P.C.C. will appreciate that it is desirable to avoid the "holiday period" for the December meeting.

#### Baptisms.

Oct. 18—Susan Hilary Cox.  
Oct. 19—Janet Elizabeth Peacock.

#### Altar Flowers.

Dec. 7—Miss Lockwood.  
Dec. 14—  
Dec. 21—Mrs. Mole.  
Dec. 25—Christmas Day. Ladies' Working Party.  
Jan. 4—Mrs. George.

#### Church Collections

|            | Alms. | Church Ex. | Earl Haig Fund. |
|------------|-------|------------|-----------------|
| Oct. 19—10 | 6     | 3 7 10     |                 |
| Oct. 26—7  | 0     | 3 3 8      |                 |
| Nov. 2—12  | 7     | 3 3 1      |                 |
| Nov. 9—7   | 3     | 1 12 2     | 5 II 0          |
| Nov. 16—6  | 6     | 3 5 8      |                 |

Freewill Offering—October. £15/9/4.

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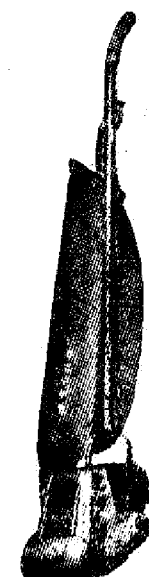
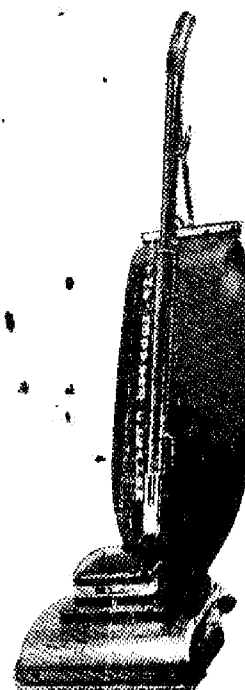
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