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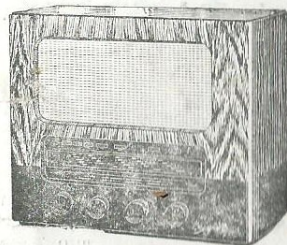
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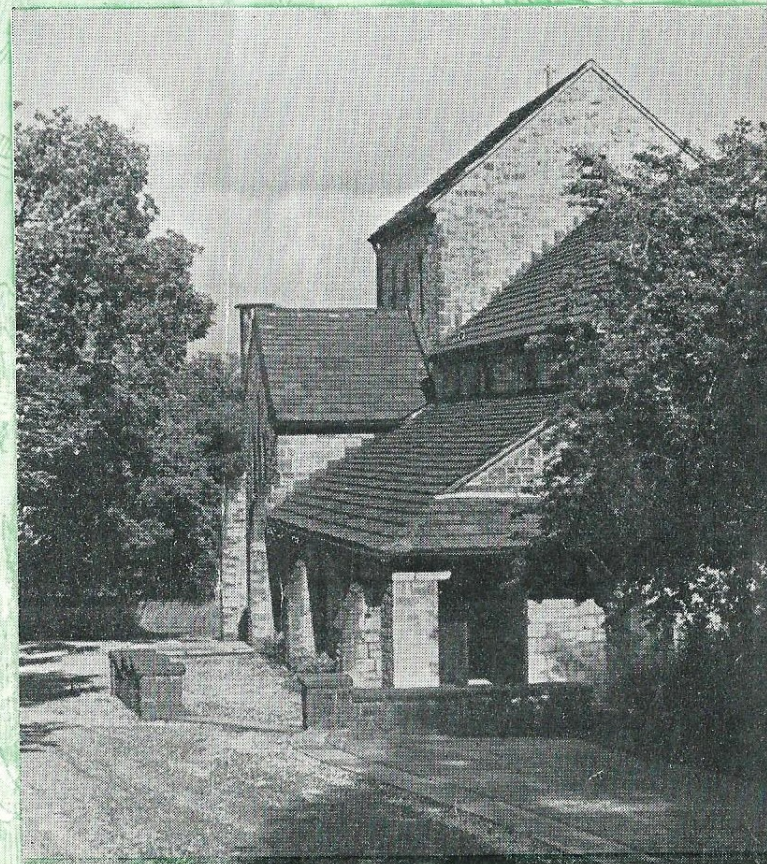
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Phone 73881

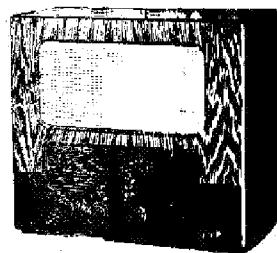
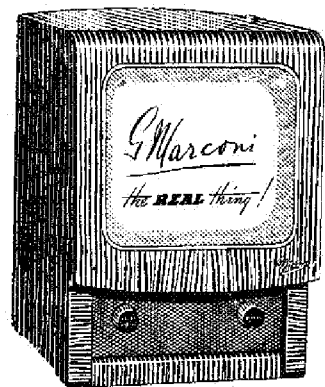
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CALENDAR FOR JANUARY.

January 1—Circumcision—New Year's Day.
Holy Communion 10 a.m.

January 4—Second Sunday after Christmas.

January 6—EPIPHANY OF OUR LORD.
Holy Communion 10 a.m.

January 11—Epiphany I.

January 18—Epiphany II.

January 25—CONVERSION OF ST. PAUL. Epiphany III.

February 1—SEPTUAGESIMA

TOTLEY VICARAGE,

December, 1952.

My dear Friends,

It is almost inevitable that as we enter upon a New Year we should look back over the year which has gone, and look forward into that which is to come. In other words, what we are doing is, to bring our life under review. St. Paul was doing just this when he wrote to Timothy—"I have fought a good fight, I have finished my course, I have kept the faith". I wonder how many of us could say the same?

"I have fought a good fight". Yes, Paul, you certainly did! There is no real Christian life possible without conflict, and it is a fine thing to make war on all that is base within and all that is evil without. Well, in the retrospect how has the fight gone with us? Have we fought a good fight? Or have we tried to shirk the battle? And if we have been fighting at all, have we been fighting for the right things? Have we been fighting merely for ourselves and our own petty position in the world, or have we been fighting to promote the great glory of God and for the betterment of all men everywhere? If we are unable to answer these questions without a twinge of conscience, let us resolve to fight more valiantly in the New Year.

"I have finished my course". In the race of life there are many good starters, but not all have the power and endurance to finish the course. How have we fared in running the race set before us? Have we registered a year's progress towards God and Heaven, or, did we soon fall out of that race because we got entangled in a race of quite another kind? Some of us have nearly finished our course: some have a long way to go yet, by God's grace; but at whatever stage of the journey we find ourselves let us, like Paul, finish nobly.

"I have kept the faith". Some people have kept their money; some have kept their health, which is better; some always kept their word, which is a fine trait of character; but happy are they who, throughout the ups and downs of life, through all the joys and sorrows of life, have kept their faith. Many today have lost it. They walk by sight, and therefore cannot see far ahead; they shape their course by no divine map; their Bible is unread; they have the encouragement of no "Unseen Friend". They have become of the earth earthy. Well, in spite of the troubles and stainings and imprisonments, Paul kept the faith. Have we kept the full Christian faith, through the year 1952? Are spiritual things more real to us than a year ago? Have we a firmer grip, by faith, on God? The "Good Book" says, "to them that believe He is precious". Is Jesus precious to us? I believe

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HAIL AND FAREWELL!

A HAPPY New Year to you! But before we greet the New Year, what of the one from which we are parting? Are there no thanks due to her? She has been a good friend to most of us. Oh yes, I know, she has given sorrow as well as joy; we have had our bad hours and lonely days; but in fairness we must own she has been impartial. To some of us she has brought new and very dear ties; into some empty arms she has laid a little child; and if from some of us she has taken our nearest and dearest, we have not been left comfortless, remembering into whose keeping they have gone. So let us say "Thank you" to the Old Year for all she has given and taught us, and then turn with a glad smile to welcome her young sister.

The New Year to all save the most pessimistic is a time of hope. "Tomorrow will be brighter" we say and surely that is right. Personally I am not in favour of a lot of New Year's resolutions. I find from bitter experience that they do not last. We say: This year I'm turning over a new leaf, I'll mend that bad habit of mine, I'll go to Church every Sunday; I'll be pleasant at the breakfast table, and I'll not get angry with the man or girl who annoys me at the shop or office. And we mean to do all these things; but before January is out, we have failed in most if not all our good resolutions. Like one of old, "The good we would, we do not."

Why not try the Day at a time plan. I remember once when I was ill and in great pain, I used to say to myself I can bear it till night, and when night came, I can bear it till morning. Now if we say God helping me, I can be kind and unselfish and good tempered

for today, just today, and in our hearts really mean it, we shall find our task not nearly so difficult. We can all make an effort for a given time, whatever it may be, and the next day we shall begin again with the same resolve. Anyway, it's worth trying, and after all Today is all the time we have. Yesterday has gone and we cannot recall or bring it back. Tomorrow is in the Hands of God. But today is ours, and whatever our circumstances or environment we can make it beautiful by kindly words and unselfish deeds. And may I add, you can call on a strength greater than your own. I remember way back in the Summer, I was in the country and watching two horses drawing a heavy load. One was distinctly stronger than the other, but they were both pulling; the weaker one doing his bit because of the help of the other. And if we harness our lives to the One who said "Take My yoke upon you," success will crown our efforts and this New Year indeed will be a happy one.

I went to the Desk with a quivering lip,
The Lesson was done,
Dear Teacher, hast Thou a new leaf
for me, I have spoilt this one.
He took the leaf all soiled and blotted
And gave me a new one all unspotted
And into my sad eyes smiled
Do better now My Child.

I went to the Throne with a quivering soul,
The Old Year was done,
Dear Lord, hast Thou a New Year
for me, I have spoilt this one.
He took the Old Year soiled and blotted
And gave me a new one all unspotted
And into my sad heart smiled
Do better now My Child.

During the following years the picture grew even darker. And when, during her second year of college, Anne met a man who had a straightforward, outspoken, if warped, approach to the very problems of life which had so bothered her, she fell head over heels in love with him. They married.

But the marriage lasted only two years, during which time one child was born. At its termination—divorce—Anne returned with her son to the home of her family and made another attempt at building a life, this time with the added incentive of giving her child a better life than her own had been.

Gradually she acquired a certain degree of peace and purpose, a surface calm which passed as relative happiness to observers. Actually she was bitterly unhappy. She tried to escape through the business world, and apparently succeeded. But underneath the surface persisted the knowledge that she was nearing a dead-end.

At this point an experienced Christian, the rector of a near-by Church, entered the picture and showed her the way to turn a dead-end into a new start—the way of Christian "surrender."

He led her to her first prayer of confession and to the regular partaking of the Sacrament of Holy Communion; and then to joining a fellowship group within the church, where she saw and learned honesty and frankness with herself and others and

even the joy of forgiving as God had forgiven her.

Began to Rebuild

One glorious day, in a spoken prayer with one other person, Anne gave her life to Christ in a complete, willing-to-do-anything-God-wants way, and set out to rebuild on the sure foundation of His love. The hurdles in the way were many, the walls of bitterness were thick and at times seemed insurmountably high, but step by step, with God's help, both direct help and that channelled through others, she found a deepening reality in the companionship of Christ and the joy and eternal peace which come only through commitment to Him and His way of life. A bitter mind has been replaced by a grateful heart.

* * * *

Parts of this story—the early parts—are prevalent in every level of society today; it is a way of suffering—the needless suffering of a soul separated from God. The full Christian answer is within the reach of all, though many have tried to side-step it. If you are needing it, why not seek it out? If you are not needing it, why not forestall future probability by turning your home into a centre of Christian faith, practice and ideals, giving the *how* and *why* in a realistic, honest approach to life and all its problems?

ESSENTIALS IN LEADERSHIP

There must be self-forgetfulness, a willingness to let worldly interests and even reputation and honour perish if only the task be accomplished. The man who is concerned with his own repute will never move mountains. There must be patience, supreme patience, under misunderstandings, and setbacks and the muddles and interferences of others. There must be resilience in defeat, and manly optimism which looks at all the facts in all their bleakness and yet dares to hope. There must be a sense of the eternal continuity of a great cause, so that failure will not seem the end.

—The late Lord Tweedsmuir.

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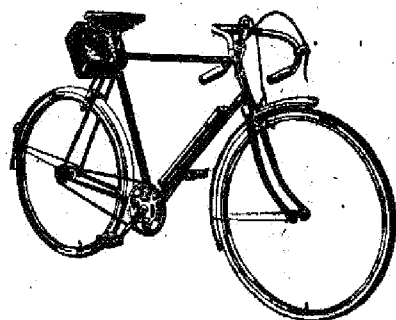
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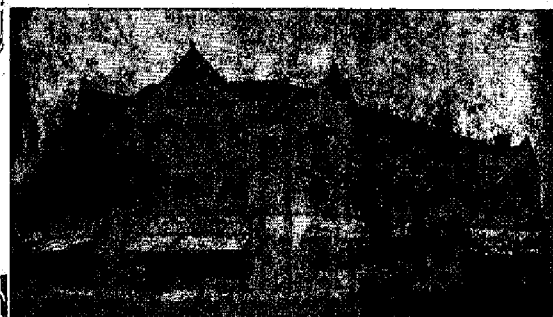
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What does it really mean?

By JOHN WREN-LEWIS

(1) MIS-INTERPRETATION

THE majority of people in this country and in Europe today are profoundly indifferent to the churches' preaching of the Christian gospel. Dozens of “popular expositions” of the faith appear every year, and countless attempts are made to use “new methods” in the effort to arouse interest, but for the most part only the converted take any notice.

Many Christians, driven to despair by this, have decided that modern men and women are just too materialistic and apathetic to respond to anything; but such a reaction is quite unchristian and quite unrealistic. In truth anyone whose sympathies are not completely shut up inside a narrow ecclesiastical circle will know that there is more dissatisfaction with what is ordinarily called materialism among all classes of people at the present time than there has been for generations. Where there is apathy towards Christian preaching it is certainly not the wilful apathy of people who really don't care, but rather the apathy which springs from a deep-rooted conviction that Christians have nothing to offer.

The most important thing for Christians to realize before they attempt to do any more evangelism is that for some reason the Christian gospel, however simply or forcefully presented, just does not seem to be good news any more—most people just do not see anything interesting or exciting in it, even though many of them continue to listen to preachers and Church leaders hopefully in

the belief that somehow or other Christianity *ought* to have something important to say. Why is this?

The answer, I am convinced, is that there is something missing from all our efforts to expound Christianity; something absolutely vital, without which everything we say fails to have any real meaning at all. For that is what most people outside the Churches complain of when they are confronted with Christian preaching—they say it somehow doesn't mean anything. And this sense of meaninglessness can be tracked down to the very foundation of Christian belief, the idea of “God.” The fundamental reason why the gospel no longer seems very interesting or exciting is that its “good news” about “God” just does not convey any vital meaning nowadays. It suggests a vague idea of a Being of immense proportions somewhere “above” or “outside” the Universe, who created everything at some distant date in the past and now supervises its working. Most ordinary people are quite prepared to allow that there probably is some such being, but they cannot see what difference it makes to life whether or not God is believed in or worshipped. No matter how much Christians affirm that “God has laid down laws for human life” or “God commands and desires our loving service”; the average man remains unconvinced, for he just does not see what loving or serving God can possibly mean. *And he is quite right!* This is the point I want to make in this article and to emphasize as strongly as I can.

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that if we are conscious of failure, defeat and backsliding, through the past year, it is because we have not kept our personal faith in Jesus Christ. As we sit dreaming in front of our fires these winter nights is there a wraith dancing on the live coals which says to us—"I am the man you might have been?" As we review the year we catch a glimpse of the man or woman we might have been, if only we had kept our faith in the Good Lord of Life. Must we say with the poet—

"God pity them both, and pity us all,
Who vainly the dreams of youth recall,
For of all sad words of tongue or pen,
The saddest are these—"It might have been".

But must we vainly recall the dreams of youth? Surely the heart of the Gospel message is that we can still become, by the Grace of God, the man or woman we meant to be; the man or woman God meant us, and still means us, to be. The coming of a New Year is a message of hope from the God of Hope. Let us step hopefully forward, keeping close company with Jesus our Lord, and it shall be that when our earthly pilgrimage comes to an end, we shall also be able to say—"I have fought a good fight, I have finished my course; I have kept the faith".

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.

Birthday Sale.

Since the last edition of this magazine appeared the Needlework Stall has added £5 to its total of £22/0/2, making the "Sale" total £132/7/3.

Parish Magazine.

The magazine distributors will soon be calling on you again for your subscription. May we ask you to help them by offering to pay your yearly 3/- on the spot? We should like to thank them for doing a demanding, but valuable job, in the parish. We would include the Magazine Secretary, whose efficient handling of the financial and distributive side of this publication is invaluable.

Annual Parochial Church Meeting.

"In every parish there shall be held annually the Annual Parochial Church Meeting of all persons whose names are

entered upon the Roll of the parish".—Rule from the Representation of the Laity Measure.

The Vestry Meeting followed by the Annual Meeting will be held in School on Tuesday, February 3rd, at 7-30 p.m. We invite your attendance at that meeting when accounts are presented, elections to lay offices made and the policy of your parish church is set forth and discussed. If you have not already signed the Electoral Roll, will you please do so? Mr. Williams will be pleased to assist you in this matter.

Official Meetings.

January 27—Tuesday, Meeting of the P.C.C. at 8 p.m.

Marriages.

November 29—Roy Ward and Patricia Marion Harvey.

Altar Flowers.

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

January 4—Mrs. George.

January 11—Mrs. Moon.

January 18—Mrs. Adamson.

January 25—Miss Unwin.

February 1—Mrs. Atkinson.

Church Collections

	Alms.	Church Ex.
November 23—	14 6	2 16 5
November 30—	4 3	2 11 5
December 7—	13 0	2 18 11
December 14—	9 3	2 3 4

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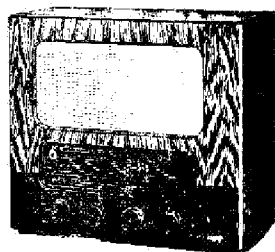
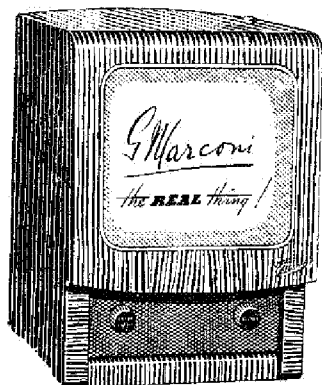
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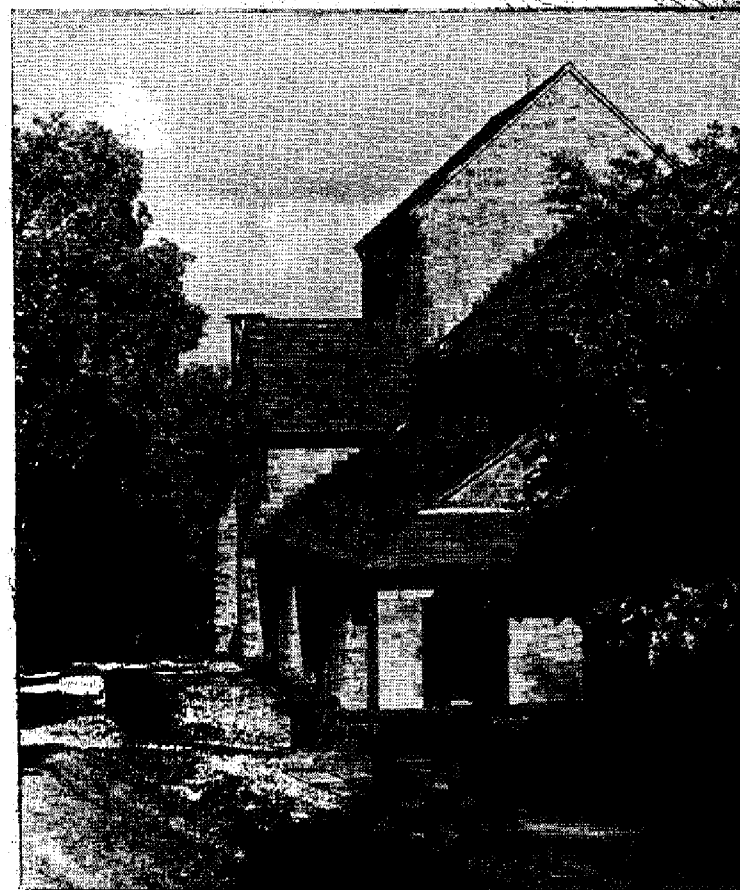
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— SERVICES. —

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 FEBRUARY.

February 1—Septuagesima
February 8—Sexagesima.
February 15—Quinquagesima.
February 18—ASH WEDNESDAY.
7 a.m. Holy Communion; 9-15 a.m. Day School
Service; 7-30 p.m. Lenten Service.
February 19—Thursday, 10 a.m. Holy Communion.
February 22—Lent I.
February 25—Wednesday, 7-30 p.m. Lenten Service.
February 26—Thursday, 10 a.m. Holy Communion.
March 1—Lent II.

TOTLEY VICARAGE,

January, 1953.

My dear Friends,

It is the approach of Lent that has suggested my subject for this month. What do we mean by Lent, and what is its significance for us? The word itself is derived from the old English "Lencten", and indicates the lengthening of the days in spring. The season called by this name is derived from the strict discipline of those desirous of being baptised into the Church during the final stages of their preparation for their baptism on Easter Eve. In the fourth century it became customary for the more devout among Christians to join the catechumens in their special pre-baptismal discipline; and they were exhorted to attend instructions on doctrine and morals by way of a "refresher course". The extension of the whole period to six weeks took place at this time. It was not until this custom was already established that the six weeks' discipline or "fast", as it was called, came to be identified with the forty days fast by our Lord in the wilderness. Thus the season as we know it did not begin as an historical commemoration of our Lord's fast in the wilderness, but originated in the personal initiative of devout people who wished to share the solemn preparation of the catechumens for baptism. Because this sacrament was celebrated on Easter Eve in readiness for the Easter Communion, the season we call Lent became in course of time a preparation for Easter.

It was not long before Lent was officially organised and adopted by the Church as a season of special penitence and prayer. It was a sign of the times, for, except for the days immediately preceding Easter, discipline of this kind had been largely a matter of "private enterprise".

In those days the pressure of a hostile world sufficed to keep the standard of Christian life high, and woe betide the man or woman who lapsed into mortal sin! For the first offence the culprit could be re-admitted to the Church only after a long and severe penitential discipline: for the second offence he was excommunicated so long as Christians occupied the position of heroic legionnaires, fighting for their lives with inadequate protection against ruthless and savage adversaries, the contrast between the Church and secular society was too absolute to permit an act of moral treachery to be regarded without the most extreme horror. That a genuine soldier of Christ could commit such an act of treachery twice was quite inconceivable. But after the Edict of Constantine the Church was officially tolerated by the State. It then became the fashion to join the Church, and the earlier high level of discipline and sanctity was grievously

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UNMISTAKABLE

OH, Conscience . . .

Yes, George?

Did you see that poster we passed just now—that one with huge red letters on a white background?

Yes, we pass it every day—I've been wondering when you'd notice it.

Very funny, I'm sure . . . "Unmistakable." . . . I wonder if it is?

What—the stuff they're advertising? All depends on what "unmistakable" means. What does it mean, George?

Search me, Conscience—I've never had occasion to look up the exact definition. Something you can't make any mistake about, I suppose.

More or less—but I can give you the full meaning. I turned it up for both of us, you see—I intended to have this little chat with you.

You cunning old Conscience! All right—spill the beans.

It means "manifest" . . . "plain" . . . "cannot be mistaken" . . . George . . .

Yes, Conscience?

You're advertising something, aren't you? Is that quite unmistakable?

Who me? Well, that's news, I must say. What's on your mind, Conscience?

You—and your Christianity.

I knew it—O my prophetic soul, I knew it! A lecture! . . . I say, Conscience, don't you think it's about time you had part of your annual holiday? I mean, I'd hate to think of you overworking, or anything like that. Couldn't you ease up a trifle?

Can't afford to, George. My job's full-time—and tough . . . And don't try to change the subject, either—it won't work.

All right, then—I won't. But I think you've got a nerve, talking like this. I suppose you take French leave every Sunday night when I go to church—and what about teaching in Sunday School? There's not many, let me tell you, as ready as I am to give up their Sunday afternoon.

George—

Not to mention leaving a comfortable bed on the one day in the week that I don't have to. You know, Conscience, you're wasted on this job—

George! !—

You ought to be attached to Tom Smith next door. He spends the morning in bed, the afternoon in his armchair, and the evening at the local.

GEORGE! ! !

. . . Yes, Conscience?

When you've quite finished blustering, we'll get down to brass tacks . . . I know all about Tom Smith—in fact, I was chatting to his Conscience only yesterday. The poor chap's nearly at his wits' end—after all, he can see a good deal further ahead than Tom, and he's badly in need of any help we can give him. I say "we," because the success of the plan I have in mind depends mainly on you.

On me? What on earth have I—?

Now hold on a minute and let me explain. It's like this, George—Tom's far from happy. Oh, yes—I know he adopts a man-of-the-world-full-of-new-knowledge attitude, but

AROUND THE BREAKFAST TABLE

A SUGGESTION FOR LENT

I REMEMBER staying, a number of years ago, at a large country house where family prayers were taken each morning. It was a most solemn and awkward occasion. I think everyone, from the head of the household (with a large family Bible) to the two maids, looked uncomfortable. I certainly was ill at ease; I felt that this sort of thing was hopeless. So when I married and had a home of my own I never contemplated that such a thing was worth while; instead, my wife and I had our own private Bible reading.

A year ago I was staying for a night with a friend. Casually, over the breakfast table, he told me they had family prayers. I was prepared for the worst, and braced myself for the event. To my great relief, there was no solemn procession into a cold sitting-room after breakfast. Instead, quite naturally, when breakfast was over and while some of the breakfast things were still on the table, my host took a small Bible from the side-board and read without any unction a few verses. We bowed our heads around the breakfast table and he said three prayers—a Collect from the Prayer Book, the Lord's Prayer, and the Grace—and it was over. Throughout the whole proceedings the baby chattered and cooed in her high chair. The whole thing was so perfectly natural and lovely that I was deter-

mined when I got home to try it. I want to say what a great joy family prayers now are in my family. There is no strain about it, and we somehow feel that it has brought the Bible back into the family rather than being a private affair. And, if one may say so without irreverence, we feel that we bring God into the centre of our home at the beginning of the day.

Perhaps you are not the head of the family, or your family may be out of sympathy with such an idea; maybe you breakfast alone. But I see no reason why you should not follow this simple method of Bible reading and prayer at the beginning of the day. "A day well begun is a day half won."

You will find in these pages a few prayers selected for each day of the week. I would like to suggest that you cut them out and make them into a small book of prayers. For your Bible reading, I would suggest that you use either the Scripture Union or the Bible Reading Fellowship portion, or, if you prefer it, get the little book called *Daily Light*, which gives two selected portions for each day. Don't you think it would be a good way of observing Lent this year if you tried it? Might it not be a new discipline bringing a new blessing to you and your family? I hope it may prove as great a joy to you as it does to us.

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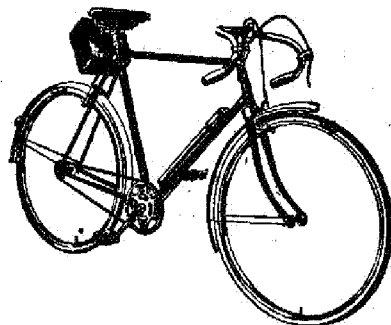
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PRAYERS FOR SATURDAY EARNING AND SPENDING

O GOD, whose blessed Son, Jesus Christ, earned His bread by the labour of His hands, and taught us that all our possessions are a trust from Thee; help us to be faithful stewards of the bounties which Thou hast bestowed upon us; that in earning we may be just and honourable, and in spending we may seek not our own indulgence, but Thy glory and the good of others; through the same Thy Son Jesus Christ our Lord. Amen.

OUR HOMES

ALMIGHTY GOD our Heavenly Father, Whose blessed Son did share at Nazareth the life of an earthly home; we beseech Thee to bless our homes, and our families, and keep us in our going out and in our coming in. Grant to us Thy strength and protection; watch over us in times of danger and necessity; and unite us with each other in Thy steadfast fear and love; through Jesus Christ our Lord. Amen.

COURAGE

ALMIGHTY GOD, give us grace to contend always for all that are poor and desolate, for Thy name's sake. Amen.

MORNING PRAYERS

for

Family or Private Use

IN nothing be anxious; but in everything, by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

PHILIPPIANS 4.

Each morning read a short portion of Scripture, followed by one or two of these Prayers, The Lord's Prayer and the Grace.

1

— Cut along these lines —

PRAYERS FOR THURSDAY THE DAY OF ASCENSION

O GOD, the King of Glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy Kingdom in Heaven; we beseech Thee leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

PRAYER FOR PARDON

ALMIGHTY and Everlasting God, Who are always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those things which we are not worthy to ask, but through the merits and meditation of Jesus Christ, Thy Son, Lord. Amen.

IN TIMES OF DANGER

GRANT, we beseech Thee, O Lord our God, that in whatever dangers we are placed we may call upon Thy name; and that, when deliverance is given to us from on high, we may never cease from Thy praise; through Jesus Christ, our Saviour and Redeemer. Amen.

6

PRAYERS FOR MONDAY

O LORD, our heavenly Father, by Whose providence the duties of men are variously ordered: grant to us all such a spirit that we may labour heartily to do our work in our several stations, as serving one Master and looking for one reward. Teach us to put to good account whatever talents Thou hast lent to us; help us to overcome all sloth and indolence; and enable us to redeem our time by zeal and patience; through Thy Son, our Saviour, Jesus Christ. Amen.

PRAYER FOR PROTECTION

ALMIGHTY GOD, Who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all our adversities which may happen to the body, and from evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

PRAYER FOR GUIDANCE

GRANT to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

3

9



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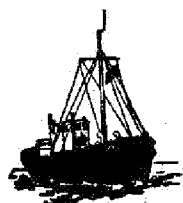
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compromised. The Church was inundated with converts from paganism, and it was necessary to use every possible means of training them in the doctrine and life of the Christian faith.

Thus the institution of Lent was welcomed as an instrument for this purpose. On the day previous to its beginning, confession of sin was required—Shrove Tuesday, we call it, from the old English word "shrive" (to confess). On the first day in Lent penitence and sorrow were to be manifested in Church—Ash Wednesday, as it came to be called after the custom of sprinkling ashes on those who came to mourn. Sackcloth and ashes was, of course, a very general practice in the ancient world as a sign of sorrow and humiliation. A season, then, commencing with confession of and mourning for sin and continuing in sustained prayer and instruction, in a serious and mortified spirit, until the great and glorious festival of Easter—that is the *historical* significance of Lent.

What is its *present* significance for us? It is a pressing reminder in a life all too often full of other things, that unless we are being conformed to the image of God's Son—His travail is in vain. It is a call to us to examine the quality of our lives and the faith which inspired them. I hope you will use the "extra" services held in your parish Church during this Lent—the Wednesday evening services at 7-30 p.m. and the Thursday Celebration of the Holy Communion at 10 a.m. But apart from anything else, I ask all of you to ask yourselves these two simple questions:

1. What does my faith in God really mean to me? What would my life be like without it?
2. What can I do in the daily round of each day to make that faith real to other people?

You will find that the *honest attempt* to answer them, does at least, put you on the road towards a reasonably adequate Lenten discipline.

Yours sincerely,

FREDERICK ADAMSON.

Confirmation.

The Bishop of Derby proposes to hold a Confirmation at St. John's Church, Abbeydale, on Sunday, April 26th, at 3 p.m. Candidates who propose to offer themselves from this parish should **give** their names to the Vicar immediately.

Christmas Tree.

A cheque for £37/15/9 has been sent to the Blind Babies Fund as a result of our annual Christmas Tree Appeal—a tribute to your collective generosity. Well done!

Ten Years Plan.

The Treasurer, Mr. Evans, has been able to send a cheque for nearly £64 as our parochial contribution to the Ten Years Plan. As our "target" figure is £61 per annum, we have been able to give just a little extra in 1952—this would appear to be a satisfactory attitude and shows we are at least trying to shoulder our fair share of the financial burden carried by the diocese. Collective thanks to all contributors and carry on the good work!

Baptisms.

January 11—Nigel Dennis Stuart.

Altar Flowers.

February 1—Mrs. Atkinson.

February 8—

February 15—Mrs. Jones and Miss Steward.

No Flowers required during Lent.

Church Collections

	Alms.	Church Ex.
December 21—	8 0	7 4 8
December 25—		7 14 6
December 28—	8 3	2 9 2
January 4—	5 3	3 8 3
January 11—	6 2	2 5 1
January 18—	12 0	1 19 7

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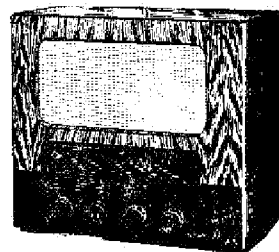
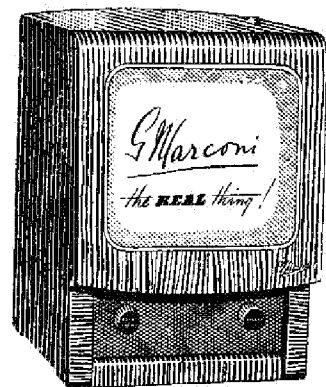
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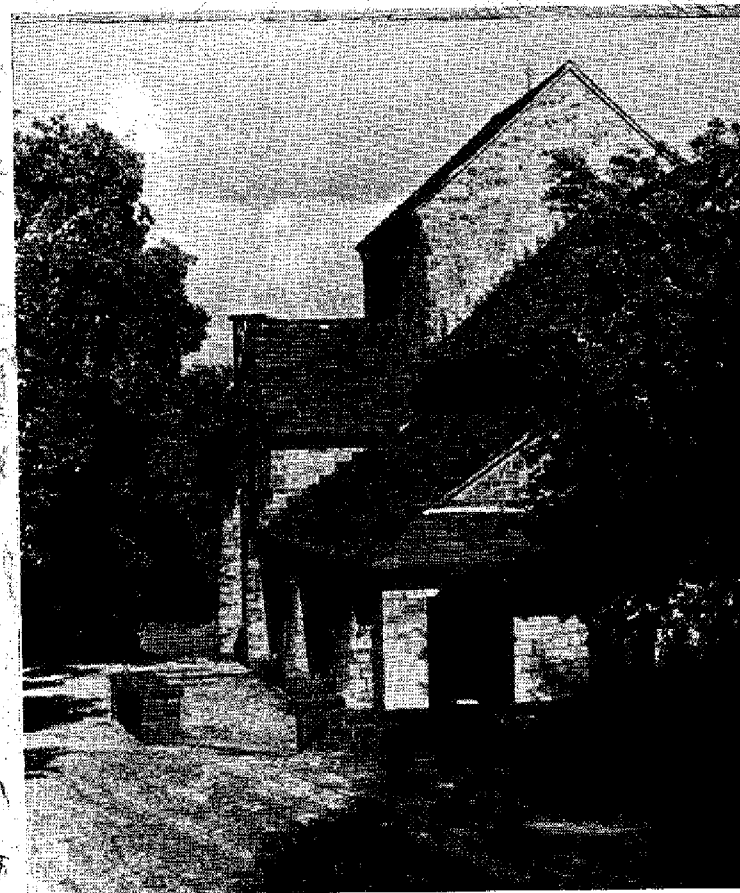
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SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.
MATINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).
EVENSING: SUNDAYS, 6.30 P.M.
SUNDAY SCHOOL: 2.30 P.M.

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 MARCH.

March 1—LENT II.
March 4—Wednesday, 7-30 p.m., Lenten Service.
March 5—Thursday, 10 a.m., Holy Communion.
March 8—LENT III.
March 11—Wednesday, 7-30 p.m., Lenten Service.
March 12—Thursday, 10 a.m., Holy Communion.
March 15—LENT IV. MID-LENT SUNDAY.
6-30 p.m. Evensong attended by the Lord Mayor
and Lady Mayoress.
March 18—Wednesday, 7-30 p.m., Lenten Service.
March 19—Thursday, 10 a.m., Holy Communion.
March 22—PASSION SUNDAY.
March 25—Wednesday, Annunciation of B.V.M.
7-30 p.m., Lenten Service.
March 26—Thursday, 10 a.m., Holy Communion.
March 29—PALM SUNDAY.
11 a.m., Sung Eucharist.
Blessing and Distribution of Palms.

TOTLEY VICARAGE,

February, 1953.

My dear Friends,

I hope that by the time you read this you will all have embarked on the keeping of a "good" Lent! Easter is early this year and the end of the month of March brings us to Holy Week.

However, it is of more mundane things I would speak now. On Tuesday, February 3rd, we held our Vestry and Annual General Meeting. As was expected we had the usual number of people turn up with the heartening addition of one or two new faces. One never ceases to wonder at the complacency of church folk who eschew these annual occasions as though they were invested with plague. One wonders if equal complacency is shown by those of them who are investors when the annual shareholders' meeting takes place! Or is it a case of "where your treasure is, there will your heart be also"? It has become well-known, of course, that at these meetings the members of the Parochial Church Council sit round in solemn conclave and proceed to re-elect one another to office which gives rise no doubt to the famous phrase—"it's all been cut and dried". If I may say so, it's a good job too, or else how would the work of the local church carry on—whom should we criticise for trying to do a job which everyone knows is easy except the chap who has it to do? I often think a good many people get their ideas of the church from Anthony Trollope who wrote in the nineteenth century, among other things, a book called "Barchester Towers". In this book the Church was pilloried and caricatured much as Charles Dickens caricatured human nature in his novels—the good were incredibly good, as Mrs. Kenwigs would say, "much too good to live", while the bad were veritable demons. The Church, even in Victorian times, could not have been quite as bad as Trollope suggested, I seem to remember there were men in it like Charles Kingsley. Is it a caricature of the Church and Church councils in particular that keeps people away from the Annual Church Meeting or is it because everyone is perfectly satisfied that the affairs of the Church are in the best of all possible hands? I wonder!

The fact remains that, whether you sir, or you madam, were there or not, the meeting took place and the following is a brief account of the proceedings. I was glad to be able to report that Mr. Coleman had agreed to accept the office of Vicar's Warden for a further year. Mr. Stansfield was unanimously re-elected as People's Warden. Miss E. M. Lockwood and Mr. Andrews were elected to the Church council and Mr. Dennis Hudson was made a Sidesman. It is expected of Chairmen that on these annual occasions they should thank everyone for everything—it was fortunate from

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WITH a jingling of harness and a thundering of hooves the great coach rolled briskly along. The passengers seated comfortably inside, dozed, gazed or chatted according to their mood, but the coachman, on his lonely perch above their heads, hunched his shoulders against the biting wind that swept unchecked across the purple moorland. For several miles progress was steady, then the ground rose sharply to meet the distant hills, and the speed of the horses slackened gradually until they moved at no more than walking pace, and their heaving flanks revealed the strain of hauling the heavy load. By dint of much coaxing their driver won a further half-mile, then, halting the panting team, he turned and addressed his passengers.

"There's a stiffish hill ahead of us," he shouted down, "first-class passengers remain in their seats; second class get out and walk—and third class get out and push behind!"

* * * *

Wherever the Church meets for worship and service, there are to be found those who pay (by their own reckoning) first-class fare—and expect full value in exchange. They do not *complain* of the parson who does not preach what they want to hear; the choir which does not sing the hymns they know; the Council that does not provide an abundance of light and heat—yet their very manner implies the necessity of apology for such shortcomings. To appeals for service they listen with an open ear—and an equally open mind from which the matter is immediately dispelled, for their contribution is carefully calcu-

lated, and static. To the Creator of all things visible and invisible they offer worship with determined regularity—and on a strictly business basis . . . They are the *first* class passengers.

* * * *

Hard upon their heels comes the second class. They too pay their fare punctiliously, but do not receive the deference accorded to their higher brethren, and must therefore have their presence acknowledged in some other way. They it is who *do* complain—unceasingly—of the Vicar who cannot preach ("My dear, if it were any other profession, the man would be sacked for incompetence"); of the choir which will not co-operate ("Why don't we have the hymns we *know*?"); of the chilliness of their extremities ("The parish church of Toad-in-the-Hole is *always* warm. I'm sure I can't see why ours shouldn't be the same").

Yet in the matter of appeals they are a little more vulnerable, and sometimes become aware of the horses straining and their fellows pushing. Then for quite lengthy periods they forfeit their second-class privileges . . . until, hot and breathless, they catch a sudden glimpse of the first-class people, and Devil leaps to his post. "The more you give, the more you'll be expected to" they are told, and "Surely you're entitled to a *little* time for yourself." So they refuse the service for which Love pleads, and to their list of grumbles add the failings of their successors . . . They are the *second* class passengers.

* * * *

Which leaves only those who "push behind"—and the awkward part about

Don't Underestimate the Spoken Word

By ANTHONY ABBOT

ON March 26th, 1944, Henry Sell listened to Dorothy Thompson's broadcast. The influential news commentator was pleading for the children of war workers: "The mother comes home from the factory too tired to cook a decent meal. . . . The children either take something cold to school or use the period to haunt the streets because there is no lunch waiting for them at home.

"This is the condition in which the war has put millions of American children. . . . Nevertheless, this week . . . the House of Representatives, by a vote of 136 to 54, has *turned down* a \$50,000,000 appropriation to provide school children with cheap, nourishing lunches.

"*Won't someone—can't we all—do something about it?*"

Mr. Sell was the president of an advertising agency. His mind began to speculate. Could anyone make Congress change its mind? Or reverse its vote?

"If you have right on your side, you can do anything," Sell's clergyman father had preached long ago.

Sell put in a telephone call for Dorothy Thompson at the broadcasting studio.

"This wonderful talk of yours!" he exclaimed. "Recordings of it should be sent all over the country."

"That means a lot of money," answered the practical Miss Thompson. "Who is going to pay? And do all the work?"

"I am," Sell announced, to his own surprise.

His opening fire was trained directly on the 136 Representatives who had killed the plan. It was Eastertime and the lawmakers were home for the

holidays. By special delivery he sent recordings to radio stations in the home districts of the 136; and if the Congressman was married, a record also went to his wife. He sent news releases to home newspapers and letters to school supervisors and superintendents.

Sell then collected the names of the pastors of 136 home-town churches where the recalcitrant Congressmen worshipped, sent them records and asked them to discuss the lunch question from their pulpits. In all his letters he made no reference to how the legislators had voted. On the contrary, he praised the high ideals of each Congressman; surely he would get behind this merciful crusade!

About 12 million persons heard the records of Dorothy Thompson's talk. Listeners were stirred. By the end of the Easter holiday a blizzard of protests was falling on Washington.

By now everybody at both ends of the Capitol knew that a tide of public opinion was rising.

On May 17th—some seven weeks after the House of Representatives had voted against a fund for school lunches—a bill containing an appropriation for that purpose was passed by the Senate. On June 1st the House voted on this new bill. The tally was 113 to 23 for the measure, a dramatic reversal of the March vote of 136 to 54.

Sell finished off his victorious demonstration of the democratic process with a sentimental gesture. He sent to Dorothy Thompson a record made of gold of her broadcast that had started it all. The shining disc hangs in a frame over her desk.

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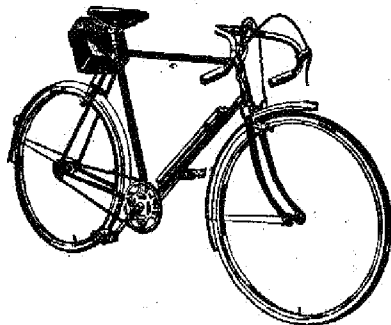
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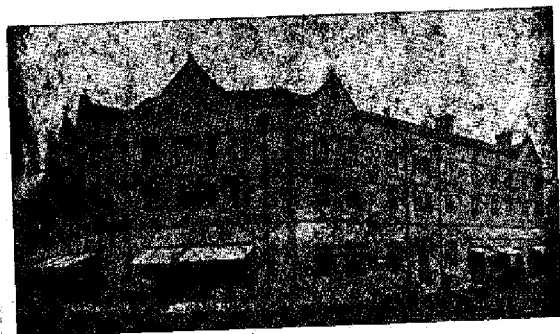
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“BELIEF IN GOD”

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What does it really mean?

By JOHN WREN-LEWIS

Right and Wrong ways of Thinking about the Creation of the World

WHEN an atheist or agnostic challenges the basis of our Christian faith on intellectual grounds we usually try to answer him by some sort of argument for the existence of God. We may point to the evidence of design in the Universe, for instance, and argue that this must indicate a Designer. Most such arguments fail to get anywhere however—the unbeliever does not so much disagree with the argument as fail to follow the conclusion. He already knows that God is referred to as “creator”, but the only meaning that word suggests to him is a vague picture of an immense Being somewhere outside the starry heavens, conjuring up the whole affair rather as an artist makes a painting or a sculpture. This is so absurd that he just cannot take it seriously, and the argument about a Designer only reinforces this absurd impression.

Words and Their Meaning.

Nor is it any use the Christian saying that “our puny minds cannot hope to grasp God's infinity”, or anything of that sort. This is not the point. Unless a word means something there is no sense in using it, and you cannot give meaning to a word just by quoting some dictionary definition. A word's meaning is a matter of its concrete reference to *experience*, and in this case the argument about a Designer seems to invite the attempt to imagine God on the basis of our own experience of making things, translating

ing the picture, as it were, on the scale of the whole starry Universe. We do not make this picture any less absurd by applying words like “invisible”, “infinite”, “eternal” and so on to it. Such words are only intellectual playthings unless we apply them to something that already has some intelligible meaning. We just cannot dodge the fact that the whole argument has gone wrong somewhere, and our only constructive course is to find out where.

Considering Our Terms.

We begin to see light, I think, if we examine the phrase “Creator of the Universe” a little more closely. In the first place, the word “Creator”. Are we really right in linking this up in our minds with our experience of making things? Making is not creation. Creation means creation from nothing, but what we do when we make tables or puddings or sculptures is to shape materials that *already exist*. Perhaps then the phrase is meant to make us think of some quite different experience? This is not much help by itself, but as soon as we consider the word “Universe” a positive significance begins to emerge, for here is the uncriticized assumption which is the heart of the whole matter.

People today automatically think of the Universe as a vast system of stars spread out in aeons of space, but is this really what the Universe is like? Certainly we do not *know* it in that sort of way

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a personal point of view that I was able to do this with sincerity. Church officials are a much maligned body of people but I think it true to say that, ours on the whole, have given us true and laudable service.

The Treasurer, Mr. Evans, introduced the Church accounts in a new form—that of an Income and Expenditure Account. We were informed that the balance in the bank on December 31st, 1952, was £216/12/11. This would appear to be a fairly healthy state of affairs and is owing more than a little to the success of the two "Sales of Work" held in 1952, together with the success of the covenant scheme introduced at the beginning of the year. You may be interested to know that without any extra cost to themselves the twenty members who have agreed to covenant their subscriptions through the F.W.O. scheme have added £169/5/5 to the Church funds. Think what that means - £169 instead of going to H.M. Inspector of Taxes has come to your parish church! I think this "Covenant scheme" which was so well explained to you in the circular sent to you by the Finance Committee deserves your further consideration. Surely in a parish of nearly 5,000 people we should be able to find more than 20 people to join a scheme which has already proved itself to be efficacious in keeping the wolf from howling too loudly round the Church door. I ask you to consider this scheme again—if you have forgotten what it is all about the Churchwardens or I will be pleased to enlighten you.

Lest there should be any tendency to look at that balance of £216 and think—"well there's no need to worry"—may I say this—this parish is a modern parish with no endowments of any kind unlike many an ancient parish which has a steady income from the benefactions of the past. There is an urgent need to build up a reserve fund to cater for any emergencies which may arise in the future. To date, our Church as a new building, has required very little structural repair, the time may not be far off when this may no longer be the case. The organ is in dire need of cleaning and general overhaul—bang goes about £150! The Church needs re-decorating—bang goes another £150. The lighting needs certain modification—bang goes an unspecified sum. The £216 is not looking quite so healthy now is it? So we could go on—there are many items of parochial equipment which we lack simply because we haven't the money—the Sunday School, for instance, could use a film strip projector. You see, we *must* build up a reserve fund to cope with the contingencies of the future. Others built the Church, we must maintain it and indeed improve it in every way we can. It has not been easy to show a balance of this kind, it has been necessary to be very frugal, sometimes too frugal from the standpoint of efficiency, it has meant a considerable amount of hard work and hard thinking, it has meant

generous giving on the part of some. We ask that no one should rest on his oars and think we've reached the haven of financial security—we ask all of you to reason with yourselves whether you are honestly doing all in *your* power to ensure that your Parish Church can carry on its work free from financial stringency.

Yours sincerely,
FREDERICK ADAMSON.

Lord Mayor.

You will have noticed from the Calendar that we are to have a visit from the Lord Mayor and Lady Mayoress, Alderman and Mrs. Peter Buchanan, on Mid-Lent Sunday, March 15th. They will attend Evensong at their Parish Church and we hope that they may be accompanied by certain members of the City Council.

Coronation

We hear that plans are being laid in the "village" to give the "village" children some kind of treat at, or about, the time of the Coronation. The idea is to have Sports followed by tea and ending with dancing on the "village green" and a bonfire with fireworks. We applaud this enterprise as a means of preserving our identity, so often we are simply merged with Sheffield, so often we are made to feel in it but yet not of it. We recommend the plan to others in a different part of the parish—how about the recreation ground as a possible venue for Laverdene and environs?

Jumble Sale.

A Jumble Sale will be held on Saturday, March 14th, at 3 p.m., admission 3d. We ask all of you who still have things left after providing for the necessities of the flood victims—things which you no longer require—things which you consider to be really saleable, to hand them to any member of the Ladies Working Party or to bring them along to School on Friday, March 13th, any time after 7 p.m.

Official Meetings.

It was decided at the last meeting of the P.C.C to hold future meetings on the *third* Tuesday in every alternate month commencing on Tuesday, March 17th, at 8 p.m. in the School.

Baptisms.

February 1—Robert Stephens Peacock.

Church Collections

	Alms.	Church Ex.
Jan. 25—	13 3	2 6 8
Feb. 1—	3 0	2 12 3
Feb. 8—	16 0	2 11 10
Feb. 15—	3 10	2 12 11

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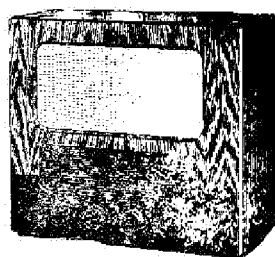
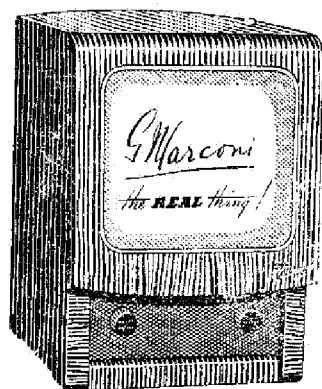
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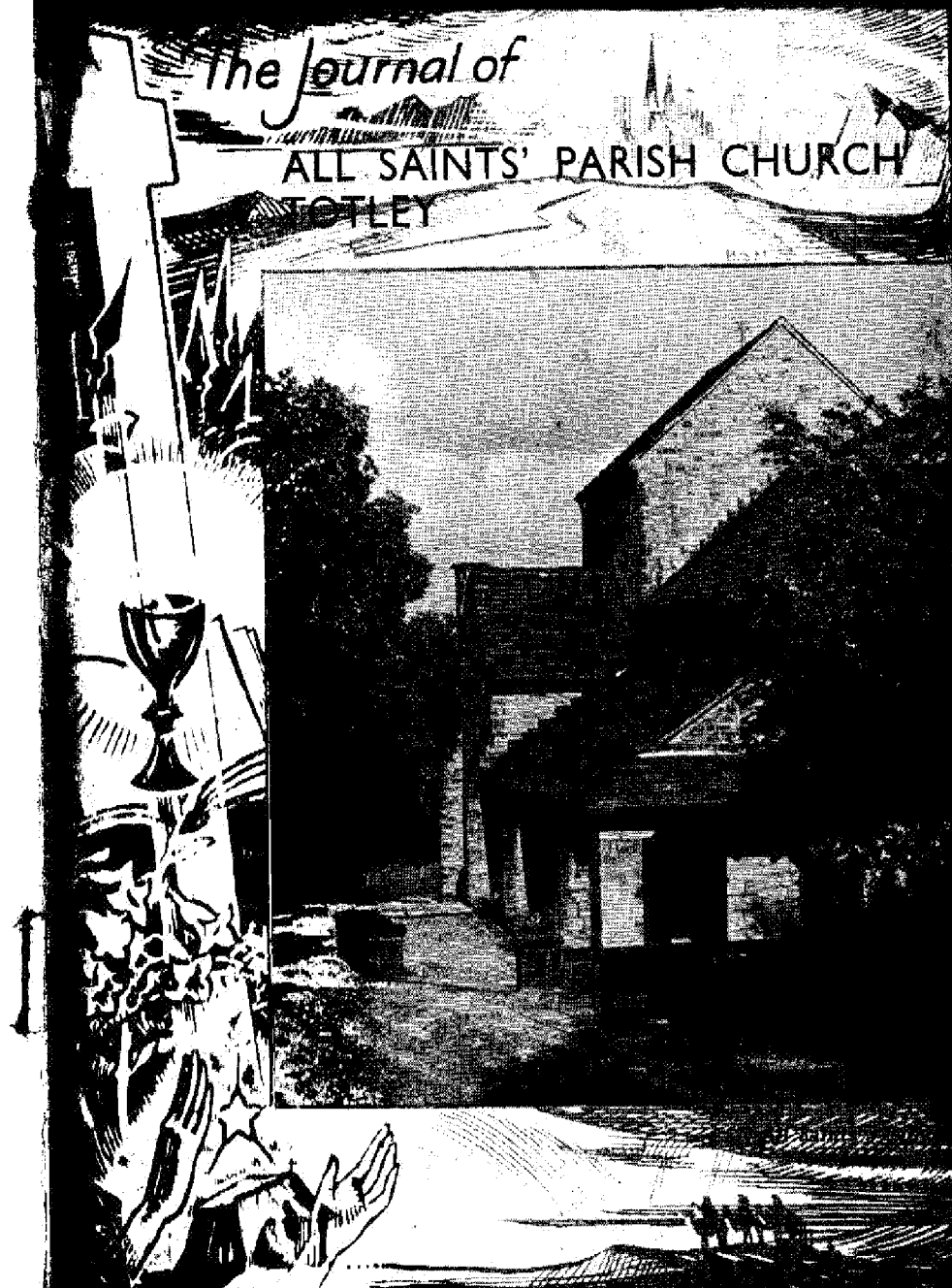
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Secretary, Parochial Church Council: MR. L. LEE,
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Secretary F.W.O. Scheme: MR. E. COLEMAN.

Organist and Choirmaster: MR. A. E. LINFOOT,
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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 APRIL.

April 1—WEDNESDAY IN HOLY WEEK.
7-30 p.m. Lenten Service and Address.
April 2—THURSDAY IN HOLY WEEK.
(Maundy Thursday).
10 a.m. Holy Communion.
April 3—GOOD FRIDAY.
11 a.m. Litany, Ante-Communion and Address.
April 5—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.
April 12—Easter I.
April 19—Easter II.
April 26—Easter III.
3 p.m. Confirmation by the Lord Bishop of Derby—
Abbeydale Parish Church.

TOTLEY VICARAGE,

March, 1953.

My dear Friends,

If you were asked to sum up the Christian Gospel in one word, I wonder what word you would choose? You might perhaps choose the word "love". But "love" is an abstract word, and in itself it may not convey much. Abstractions like that need to be translated into concrete terms to take hold of our minds. If we meet a person who embodies this quality, we are better able to understand what love is and respond to it. To what action or picture can we point as embodying the essential Christian Gospel? Many might suggest the word "Cross". And that does take us very nearly to the heart of the gospel. The Cross of Calvary stands at the centre of human history, rugged, dreadful, and yet glorious, the symbol of utter sacrifice, of love's redeeming work. But even "Cross" leaves out something central to the gospel. I am fairly sure that any New Testament writer would have answered our question with another word—"Resurrection".

It was the resurrection of Jesus Christ from the dead that gave the Apostles a gospel to preach, that changed them from a little group of downhearted and frightened individuals into a vital, expanding and dynamic Church. The Resurrection was God's final and decisive word. He did not leave Jesus shamed and broken and dead at Calvary. If He had, then Annas and Caiaphas and the rest would have won the battle. No, God acted again, changing apparent defeat into victory, flooding the darkness of the tomb with the brightness of the Easter dawn. That was the heart of the Apostolic message from the beginning. We have it in Peter's sermon at Pentecost—read it for yourselves in Acts ii, vv. 14—24. The Resurrection of Christ was not just "a dead fact stranded on the shore of the oblivious years". It was a present reality, bringing joy and hope and dynamic power into life, the lives of the Apostles themselves and into the life of the world.

Yes, I know that it is difficult sometimes to believe in the power of the Resurrection in the world. We are only too well aware of the tragedy of our modern world. The older generation can remember the peaceful, prosperous world of Queen Victoria and King Edward, before "the lights began to go out over Europe". They can contrast that era with ours. My own generation was born in the stress of the first world war, and we have practically never known a world really at peace. The young people of today can hardly remember life without rationing and shortages, or the time when the borders of Russian Communism were at the far side of Karelia, Poland, Hungary and Roumania—the time when our far-famed English hospitality need not be

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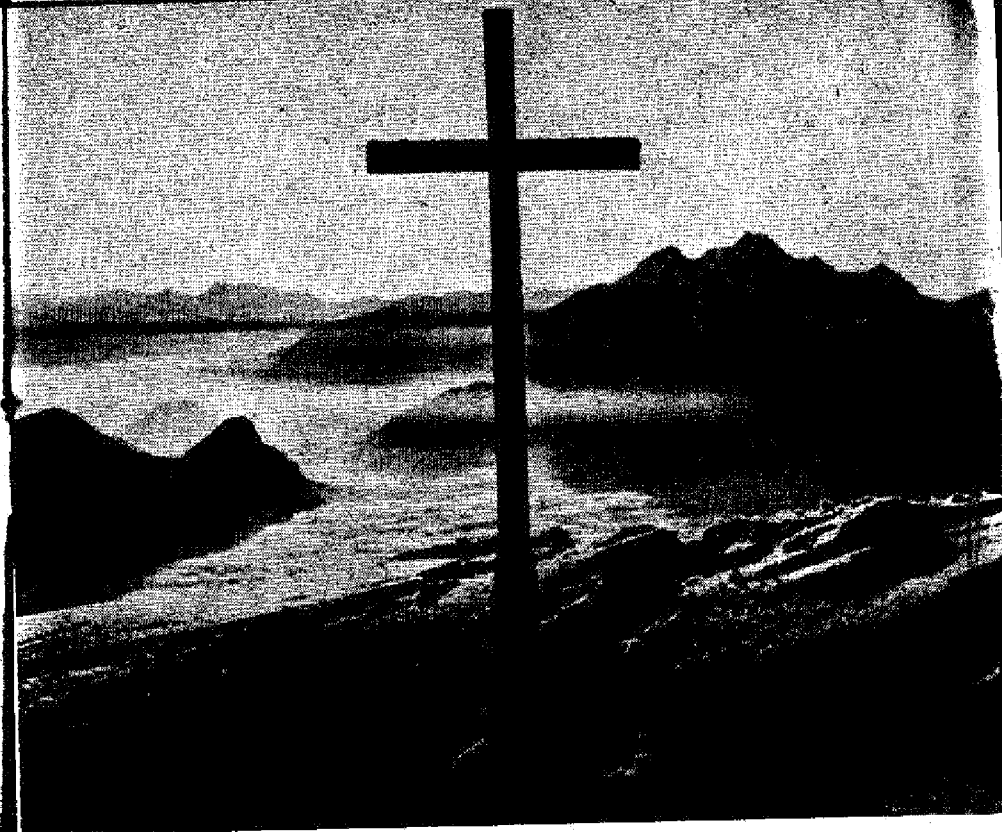
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"... And from that day forward they took counsel together how they
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Yes, He will die
For He is Truth,
He threatens place, position.
'Tis ever thus—
Who worships power
Dares not admit contrition.

They work their will;
The Word of God
They take and slay, unheeding;
The voice of Self
Is loud above
The Saviour's broken pleading.

"A tragic tale,"
"Of history part,"
Thou sayest thus?—Take warning,
For thy mind too
Is holden, lest
Thou see the Great Love's dawning.

Dear Lord . . . this day
I've nailed Thee to
That Cross where still Thou'rt reigning:
Ah, my soul, pray
For grace to know
That Love thy will constraining.

Philothea.



Words of the Month

"The parish churches of England are places in which the service of God is offered. For this purpose they were built, and without it they would lose their prime significance. But they are rightly treasured far beyond the ranks of those who assemble in them week by week to offer that worship. They are the chief part of the nation's architectural wealth and a storehouse of its artistic and historical treasures. Thanks partly to our immunity from invasion for a thousand years and from civil strife for several centuries, and partly to the wise and loving care of former generations, there is no country in the world that has such a rich and varied collection of parish churches."

—The Preservation of Our Churches.

London Church Fund

A thanksgiving service for the progress of the Bishop of London's Reconstruction Fund, which has reached £575,000, was held recently in St. Paul's Cathedral.

Mr. Basil Spence

Mr. Basil Spence, architect of the new Coventry Cathedral, replied to doubts cast concerning the wisdom of starting the enterprise at a time of shortage of labour, when he spoke at a meeting of the Publicity Association last week.

Mr. Spence said: "I think that we will be shamed into it by the peoples of Europe. The Germans first of all built their churches before they set about their own houses. We are using sculptors, artists and ironworkers as craftsmen for the new Cathedral; they are not engaged in house building."

Empire Youth Sunday

Empire Youth Sunday is being observed this year on May 17th, and the central service will take place in St. Paul's Cathedral. It is expected that the Queen will send a message to all who share in the observance.

The preceding week, May 11th to 16th, will be observed as Empire Youth Week, during which appropriate programmes of events will be arranged in many places.

Trinity Sunday Services

All incumbents have received advance copies of the special Order of Divine Service for next Trinity Sunday. This is the Sunday preceding the Coronation. The special Order, which includes hymns, is issued by Command of the Queen, and is recommended for use in all churches.

Appeal for the Abbey

The Dean and Chapter of Westminster have launched an appeal for £1,000,000 to preserve Westminster Abbey. The appeal has the support of the Royal Family, the leaders of the political Parties and representatives of all spheres of national life. The Coronation means that the Abbey will be the focus for the thoughts and prayers of multitudes, and the appeal has been timed with this in mind. The Dean intends the appeal to be short and sharp: the list of subscribers will be closed at the end of Coronation year. Short and sharp appeals are the best. This one certainly should be ensured of success. The money is urgently needed, for immediate capital expenditure on the fabric of the Abbey, for subsequent maintenance, and for the proper endowment of the choir school. In launching the appeal, Mr. Churchill stressed that the Abbey is much more than the embodiment and enshrinement of the long British record. It is the holy place of a nation's prayer, and still the living spring of Christian faith and inspiration. This generation must not, and will not, fail in preserving such an inheritance.

—Church Times.

* * * * *

REASON is such a solid thing to guide by. It never told anyone to pitch into a failing battle, it never told Christ to make the sins of others His burden, nor a man to make the purity of others his agonizing endeavour. Reason tells you to do such dreadfully sensible things, and intuition is the glamour of God's life in you that makes you do the high, foolish things and puts the lilt of God's singing into your heart.

—Florence Allshorn.

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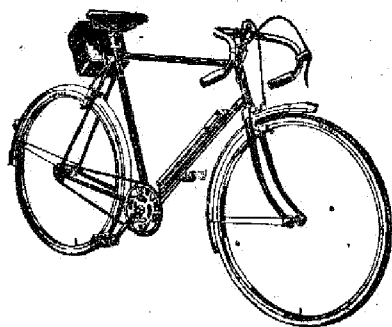
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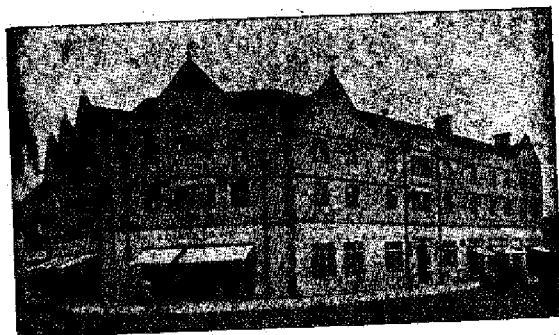
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Of What was Judas Iscariot Guilty?

By GEOFFREY PEACHEY

OF course, the answer seems absurdly easy, namely that he was guilty of conspiring in the death of Our Lord. But is it as simple as all that? In other words, did he deliberately connive at His crucifixion? As far as we know, Judas never spoke in his own defence, and if I were counsel for him at his trial on this charge, I would enter a plea of "Not guilty."

Judas could not have been a really bad man. Christ would never have selected him to be one of the chosen twelve, or have spent many months in his constant companionship if he had been. We know it was essential for God's purpose that Christ should draw all men to Him by His being lifted high upon the Cross, but even to do that He would not have suffered the continuous presence and comradeship of an essentially evil person.

Judas was trusted. He was the honorary treasurer of the little band and managed their money affairs, which were scanty. Quite likely he was one of those numerous Jews who are keen on matters of finance, and probably desired to have more money to handle, but it scarcely seems likely that for thirty pieces of silver, and solely for that reason, he undertook the betrayal.

What, far more than money, Judas hungered for was, I submit, power. Having at first been attracted by the doctrine propounded by Our Lord, he was later enthralled by the miracles that he witnessed—the feeding of the five thousand, the healing of the sick, the restoration of sight and sound, even the raising of the dead—and no

doubt he thought to himself that, properly directed, such powers could be wielded to the enormous advantage of the world in general, of the Apostles, and in particular of Jesus. This hunger for power is an evil inherent in the breasts of most men; it was evident to an enormous extent in Italy and Germany by the entourage of both Mussolini and Hitler.

I submit that Judas pondered over this aspect of the matter for a long while, gradually becoming more and more discontented with the slow progress towards his conception of the proper place of Christ. All that humility was too much for him. Here was a Man who could achieve the "impossible" and yet was wasting His time with the humblest in the land when, according to Judas's ideas, He should have been occupying the throne of Caesar. Supposing, thought Judas, we could give Jesus a real jolt—put Him in what the Americans call "a spot"—that would make Him sit up and take notice.

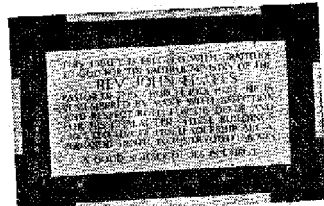
It seems possible that, in order to force Christ to take drastic action to save Himself, Judas conceived the notion of putting Him into the hands of the priesthood. Judas never for one moment imagined that Christ, the All-powerful, would allow Himself to be manhandled by the rabble, or by Pilate. Had He not on a previous occasion walked through the midst of those who would have done Him injury? He thought, I suggest, that once Christ found Himself in this strait, He would blast His persecutors and then be, perforce, at the head of affairs of State, to the immense advantage of His particular followers.

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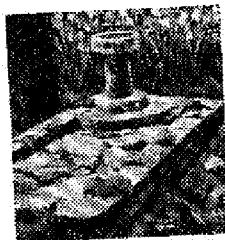
The window illustrated above shows a figure of St. George, Patron Saint of England. Coloured sketch and estimate gladly supplied on request.

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shown, as in the case of the visit of Marshal Tito, by the provision of squads of motor-cycle police, bullet-proof cars and a search of the plumbing arrangements for explosives! We see the horrors of the world today, and we have at the back of our minds the threat of even worse things, hydrogen bombs, biological warfare, and so on.

But, let us pause in our thinking, and remember that this is God's world. "The Lord God omnipotent reigneth". One of the Psalmists cried—"if the foundations be destroyed what can the righteous do?" Surely the answer is—"they can do what they did before the foundations were destroyed; that is, trust in God and *obey* Him". Nothing that has happened in our modern world is worse than what happened at Calvary, and the Cross was not the end of everything. Where sin abounded grace did the more abound. Good Friday was followed by Easter, the Cross by the Resurrection with its gospel of new life and forgiveness.

I remember that Christianity was born of the sufferings of a disintegrating world, and even in the great, struggling, sinful world the last word is never of death, but of life, for the holy purpose of Almighty God, the giver and sustainer of life, runs through everything. Let us strive and pray that we may know the power of Christ's Resurrection in the world, in the Church, and in our own hearts and lives.

May God give you all this Eastertide the blessing of His peace.

Yours sincerely,

FREDERICK ADAMSON.

Church Organ.

The Church organ following the pattern of all created things has grown old and is in need of urgent and immediate repair! It will have been obvious to you that for some time past all has not been well with "old grundy". The instrument is to be dismantled, cleaned, modified and resurrected, we hope, in an improved form. The cost of this proceeding will be in the region of £200. We have ordered the work to be put in hand immediately after Easter, which means that we shall have to manage with the harmonium for three, and possibly four, Sundays. This action, in putting the matter in hand so soon, is by its very nature, an act of faith. You see, we have not the wherewithal with which to pay for the work to be carried out! However, this is not quite so feeble as it may appear. The Parochial Church Council feel that the people of Totley are sufficiently concerned with the quality of the worship offered in our Parish Church that they will endorse the action of the P.C.C. Furthermore, they will not only endorse their action, they will wish to support it by making a direct gift of money to defray the cost of this necessary

work. So we are confident that, in appealing to your generosity and sense of corporate responsibility, we shall not be appealing in vain. Gifts of money—cash, cheques (not greater than £200) will be welcomed and indeed, are solicited, by the Vicar and the Churchwardens.

Bring and Buy Sale.

A Bring and Buy Sale will be held on Thursday, May 7th, at "The Cottage", Totley Rise, by kind permission of Miss E. M. Lockwood. This will be opened at 11 a.m. by Mrs. Barbara Marsh and will continue until 4 p.m. During this period refreshments may be purchased and a number of stalls will offer an attractive variety of goods for sale. Tickets of admission will shortly be on sale at 3d. each. Proceeds are for the "Organ Fund".

Easter Offering.

The Churchwardens wish 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 are asked for, and 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 4th.

Baptisms.

March 8—Jennifer Susan Salt.

Burials.

Feb. 18—David Gilpin.

Altar Flowers.

April 5—Ladies' Working Party.

April 12—Mrs. Margerison.

April 19—Miss Goldthorpe.

April 26—Mrs. Davies.

May 3—Mrs. Evans.

Church Collections

	Alms.	Church Ex.
Feb. 28—	17 0	2 16 8
Mar. 1—	1 2 0	2 19 10
8—	16 10	2 5 6
15—	17 8	5 15 7

Freewill Offering—February, £10/13/8.

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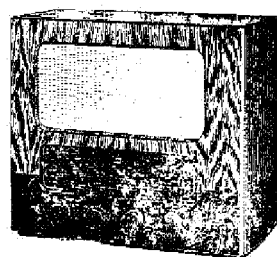
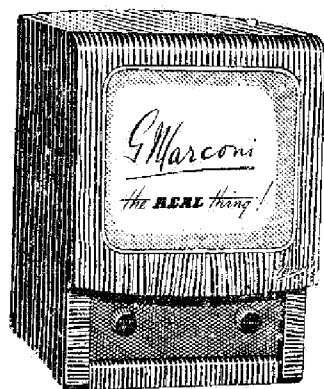
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Churchwardens: MR. E. COLEMAN,

MR. W. STANSFIELD.

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

33, Main Avenue, Totley. Tel. 70233.

Secretary P.W.O. Scheme: MR. E. COLEMAN.

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202, Baslow Road. Tel. 71289.

Magazine Secretary: MR. M. M. HALLETT,

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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 3—Easter IV.

May 7—Thursday. Bring and Buy Sale, 11 a.m.—4 p.m.,
"The Cottage", Totley Rise.

May 10—ROGATION SUNDAY.

May 14—Thursday. ASCENSION DAY.

7 a.m. Holy Communion.

9-15 a.m. Day School Service.

10 a.m. Holy Communion.

May 17—Sunday after Ascension.

May 24—WHITSUN DAY.

May 31—TRINITY SUNDAY.—Being the Sunday preceding
HER MAJESTY'S CORONATION.

TOTLEY VICARAGE,

April, 1953.

My dear Friends,

The English are a truly remarkable people! The newspapers have been shouting at us for days, telling us how fortunate we are. In case you are still not aware of the fact, we have been presented with "an incentive budget"! Oh Butler, glorious things of thee are spoken. But has there been dancing in the streets? Have the bells been ringing and the flags waving? Not a bit of it, we English take our pleasures seriously and I can hardly wait to rush out and spend my sixpence! You lucky people! to have such a kind auntie to care for you and look after you, to charge you for the privilege of blowing your noses and putting up your cheaper umbrellas. There is a friend that sticks closer than a brother—ask the people of the Scilly Isles—from the cradle to the grave, where e'er you walk, always at your elbow, there is someone to take care of you.

Under the circumstances it is hardly surprising if we tend to forget there was Someone else who said, "Lo, I am with you alway". These words our Lord spoke to His disciples and it must have been the most difficult teaching they ever had to learn, that even while absent He was present. But surely this was just what He had been trying to instil into their hearts, to trust in a Master whose physical presence could be seen for three years, and whose spiritual presence could be felt to eternity. That they were apprehensive as to what the future might bring forth, we can be in no doubt, but we know that He did something to appease the sufferings of a few of them even during the Forty Days between Easter and Ascension. His words of comfort to Mary Magdalene, to Peter, Thomas, and even the fishermen at their tasks, showed them that He was nearer to them than hands and feet.

At Pentecost the Holy Spirit descended upon them. Something vivid happened in their lives. They were no longer the nervous hesitating followers of a Leader Who had been crucified, they were "rocks" upon which the whole Church was to be built. The presence of Christ's Spirit was ever with them, as it could not be when He was physically alive on earth. During His earthly ministry they followed Him from place to place, hearing His words, eating the food He miraculously provided and sharing in His sufferings and discomforts. But after Pentecost they were in a totally different union with Him, a sacramental union. No longer were they satisfied with the physical food He provided and the guidance He gave, but they became a part of Him. Christ's miracles on earth were now done through men. Not necessarily physical miracles, but spiritual ones. His hands,

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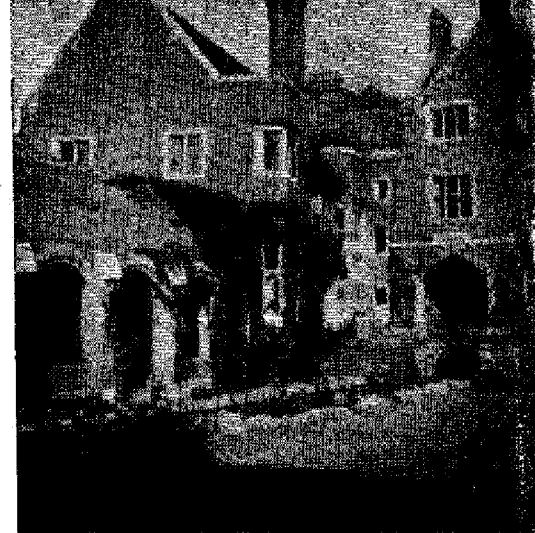
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PREPARATION FOR SERVICE

WESTCOTT HOUSE
CAMBRIDGE

This is the third article 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. Young men or parents should approach their local Clergy, or if desired write to: The Secretary, C.A.C.T.M. (Central Advisory Council of Training for the Ministry), Church House, Dean's Yard, Westminster, S.W.1.

THE two previous articles on Ridley and Wycliffe provided two examples of the attempt to meet the need for theological training in university towns during the last quarter of the nineteenth century. Dr. Westcott set out to do the same thing but to do it in a different sort of way. In 1881, while Regius Professor of Divinity at Cambridge, he started the Cambridge Clergy Training School. A residential college had no place in Dr. Westcott's original plan; members were to remain an extra year in their undergraduate colleges while receiving devotional, doctrinal and pastoral training from a body of university lecturers headed by Dr. Westcott himself. Rooms in King's Parade were procured for the use of members; there was a terminal Celebration of Holy Communion in King's Chapel and a short daily prayer meeting. The need for a full-time Principal was



The Court, Westcott House.

soon felt, and Dr. Chase (later Bishop of Ely) was appointed in 1887.

The early ideal of a non-residential college was found impracticable, and in 1899 Bishop Westcott dedicated the first permanent buildings in Jesus Lane opposite Jesus College. These consisted of a library, a lecture room and a temporary chapel. The name Westcott House was taken after the founder's death. Between 1919 and 1923 the new blocks of buildings were built. In 1926, owing to a generous legacy from Professor Stanton, the present chapel was built and a new library, with a set of rooms above it, added. To-day Westcott House is a small compact college housing 40 men, with a pleasant court which provides a delightful setting for various

SPECIAL CORONATION NUMBER NEXT MONTH

The Church and the Coronation,
by Dr. Jocelyn Perkins, Sacrist of
Westminster Abbey.

*When a Queen comes to Her
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An Anglican Gift

The first consignment of classical and historical books for the restored library of the monastery at Monte Cassino is on its way to Italy. Since 1944, when the Dean and Chapter of Winchester approached the authorities at Oxford and Cambridge (which had Benedictine associations in the Middle Ages), subscriptions have been received from many bodies, including the chapters of Brecon, Bury St. Edmunds, Canterbury, Chester, Coventry, Durham, Ely, Gloucester, Peterborough, Rochester, St. Albans, Westminster Abbey, and Worcester, and the colleges of Christ Church, Trinity, and Worcester at Oxford, and Jesus and Magdalene at Cambridge.

A donation of £200 was sent by the Church of England Commission for Christian Reconstruction in Europe. In all, more than £1,000 was subscribed, and last year Treasury consent was given for the dispatch of books.

Each volume carries a handsome book-plate with a Latin inscription (in which Mr. John Sparrow, Warden of All Souls, and Mr. G. M. Young had a hand) describing the nature and purpose of the gift.
—*The Times*.

All-Night Vigil before Coronation

A refreshing change from the majority of plans being made in the Midlands for celebrating the Coronation, most of which seems to centre on banqueting, beakers and bonfires, is furnished by the all-night vigil being arranged for the eve of Coronation Day at Abington, Northampton. The night will be divided into half-hour watches and the vigil will end with a celebration of Holy Communion.

—*Church Times*.

Football Pools

An increase of nearly £9,000,000 to £66,000,000 in 1952 as compared with £57,000,000 spent in 1951 on football pools is recorded in the annual review of the Churches' Committee on Gambling.

"This increase," the report says, "is the inevitable result of the spate of some

millions of generally undesired pools sent through the post by the promoters of Littlewoods (controlling 51 per cent), Vernons (controlling 25 per cent) and Shermans (controlling 11½ per cent) in a deliberate and commercially exploited attempt yet further to create incentives to gamble."

Fulham Palace

Fulham Palace, the residence of the Bishop of London, will be open to visitors on Thursday afternoons between June and August.

£10,000 Contribution for Church Preservation

The trustees of the Sir James Knott Trust have decided to make a contribution of £10,000 to the Historic Churches Preservation Trust in five annual grants of £2,000 each. The contribution is to be used for the preservation of churches in the dioceses of Durham and Newcastle.

Sir James Knott, who was born in 1855 and died in 1934, had many connexions with these dioceses.

This contribution brings the total of gifts and promises to the Historic Churches Preservation Trust to £180,000.

A Chapel in London House—Provision for Students of Commonwealth

A room in London House, the residential centre in Bloomsbury for students from all parts of the Commonwealth and Empire, has been set aside for a small chapel. It was recently dedicated by the Bishop of Willesden, who was assisted by the chaplain to London House, the Rev. G. Huelin. Lord Portal, Lord Alexander of Tunis, Minister of Defence, Lord Freyberg, V.C., and Sir Frank Newson-Smith, Governors of London House, were present.

So it is Said . . .

The Chaplain to the House of Commons is appointed by Mr. Speaker. Cynics say that he "looks at the Members and then prays for the Nation."

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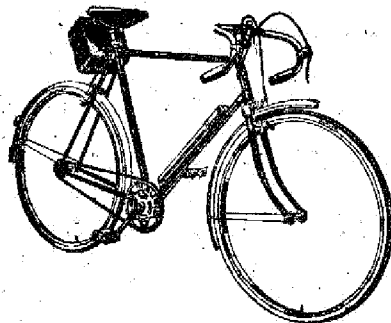
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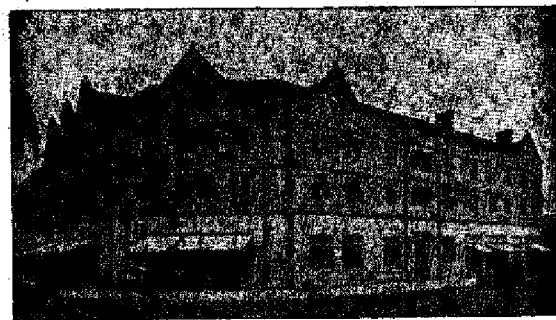
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"BELIEF IN GOD"

The third article on Christian Doctrine specially written for Church News

What does it really mean?

By JOHN WREN-LEWIS

The Discovery of God in Personal Relationships

WE are accustomed to thinking of the Hebrews of Old Testament times as a primitive people whose view of the Universe was crude and childish, and we not infrequently see it suggested that they did actually believe in a God who was an old man above the sky. This is in fact the grossest insult to them, as indeed we can soon see if we study the Old Testament properly. For example, if we study the Ten Commandments with the aid of the commentaries made by ancient Jewish rabbis we find that the second commandment, "Thou shalt not make unto thyself any graven image", was never thought of merely as forbidding the construction of idols of wood and stone; it was understood most particularly as forbidding mental images of God like that of an old man above the sky. The Hebrew view of the Universe was certainly crude compared with ours as far as its scientific value is concerned, but we misunderstand the Biblical writers profoundly if we think that their statements about the sun going round the earth and so on were meant primarily as scientific statements. First and foremost they intended them as poetic, symbolic statements, expressing a truth much profounder than scientific truth, namely, that the real centre of the Universe, whatever the astronomers say, is *human life*. The really important thing about the Jews was (and still is wherever the Jewish faith is strong) their recognition that the Universe is first and foremost a *personal* Universe, not a material system spread out in space and time with

people in it, but a system of persons in relationship with one another, with space and time and matter as partial aspects of their total being. How this alters the whole question of belief in a Creator I shall try to show, in a moment.

First, however, I want to say a little more about this way of thinking of the Universe. It is extremely important for all our understanding of the Christian religion, yet at the same time it is very difficult to take seriously. It implies something of a revolution in our thinking—and now perhaps we can begin to see more clearly what some of the greatest preachers of Christianity in past ages meant when they said that a mental revolution was necessary for Western man before he could begin to understand the faith. (The first Christians who went and preached to the Roman empire were accused of "turning the world upside-down", and I think they did this mentally as well as politically. The Graeco-Roman culture had essentially the same view of the Universe as we have; our science has taught us to think of it as a very much larger place than the Romans thought it to be, but we agree with them in thinking of it as a *place*, and that is where the Hebrew view preached by the first Christians seemed to turn the world upside-down.) Yet this need for mental revolution does not mean, as some modern Christians tend to suggest at times, that there is anything absurd or irrational about the Hebrew-Christian view of the Universe. On the contrary, it is our ordinary view

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feet, ears, eyes and tongue were those of the disciples. So much were they a part of Him, that He used every part of them for His work in the world.

Today the same thing is happening. Christ is using His followers on earth to do His great work of evangelization. But they succeed only in so far as they are a part of Him and draw strength from Him. We often call ourselves practical people. What can be more practical at this Ascensiontide than to accept in genuine belief that our Lord's presence will always abide with us as a Church, as churchmen and as individuals, if only we will receive Him into our lives? The "Abiding presence of Christ" is no empty phrase. Think again of the giants of the Christian faith. They were not always men and women of great physical or mental strength, on the contrary, many of them seem to have been rather the opposite. But they were gigantic in spiritual strength, and this was simply due to the abiding presence of Christ in their lives. He was part of them as they were part of Him, they attempted nothing apart from Him. He was the dynamic of their lives, they lived and died for one thing and one thing only—Jesus Christ's kingdom on earth.

Let us learn anew the teaching of our Lord when He says, "It is expedient for you that I go away, if I go not away the Comforter will not come unto you". During those three precious years in Palestine, His followers learned to know and love Him. His personality became a part of themselves, but only in a very limited spiritual sense. Today we can live in Him as they never could. We live in the age of the Spirit, and the Spirit will ever speak to our hearts if only we listen to His voice.

You lucky people! I wonder if you always realise how lucky you are?

Yours sincerely,

FREDERICK ADAMSON.

Trinity Sunday, May 31st.

Trinity Sunday is the Sunday preceding Her Majesty's Coronation and an order for Divine Service on that day has been issued by Her Majesty's Command. The dominant theme is the Church's worship of the Holy Trinity. In that special context, special intercessions take their place, both for the Queen as she comes to the act of her consecration to her great office, and for her peoples. With these intercessions are special prayers for those ordained at this season and for the increase of the sacred ministry. There is a clear and helpful unity between these concurrent themes, whereby worship of the Divine Majesty is accompanied by the deep verities of vocation, consecration, and ministry among God's people.

In her Christmas Day broadcast, the Queen asked for the prayers of all her peoples. I have no doubt the people of Totley will wish to respond to that wish, so I invite you all to be present at the Services to be held on Sunday, May 31st, in your Parish Church.

Reminder.

Don't forget the "Bring and Buy Sale" to be held on Thursday, May 7th, at "The Cottage", Totley Rise. The opening will be at 11 a.m. and will be performed by Mrs. Barbara Marsh. Tickets are now on sale at 3d. each, so come along and help us to make this a real success.

Personal.

Holy Week this year was a sad time for the people of this county in general and also for three families in this parish in particular. As a nation we mourned the passing of our beloved Queen Mary. As a parish we mourned the loss of three of our Church members—Matilda Pearson; Colin Gillott and Hettie Kay. We wish to extend our sincere sympathy to the bereaved families and ask for them that comfort which only God can give.

Official Meetings.

May 19—Tuesday, 8 p.m. Meeting of P.C.C. in School.
May 29—Friday, 7-30 p.m. R.D. Conference, Hathersage.

Burials.

March 30—Matilda Pearson.
March 31—Hettie Kay.
April 1—Colin Gillott.

Marriage.

March 21—Donald Kendrick and Audrey Thelma Taylor.

Altar Flowers.

May 3—Mrs. Evans.
May 10—
May 17—Mrs. D. Tym.
May 24—Mrs. Stansfield.
May 31—Mrs. Johnson.
June 7—Miss Taylor.

Church Collections

	Alms.	Church Ex.
March 22—	9 3	
March 29—	11 0	2 13 6
April 5—Easter Offerings to the Vicar.		
April 12—	8 3	2 12 5
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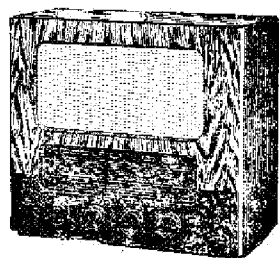
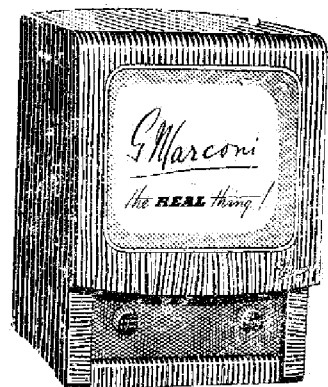
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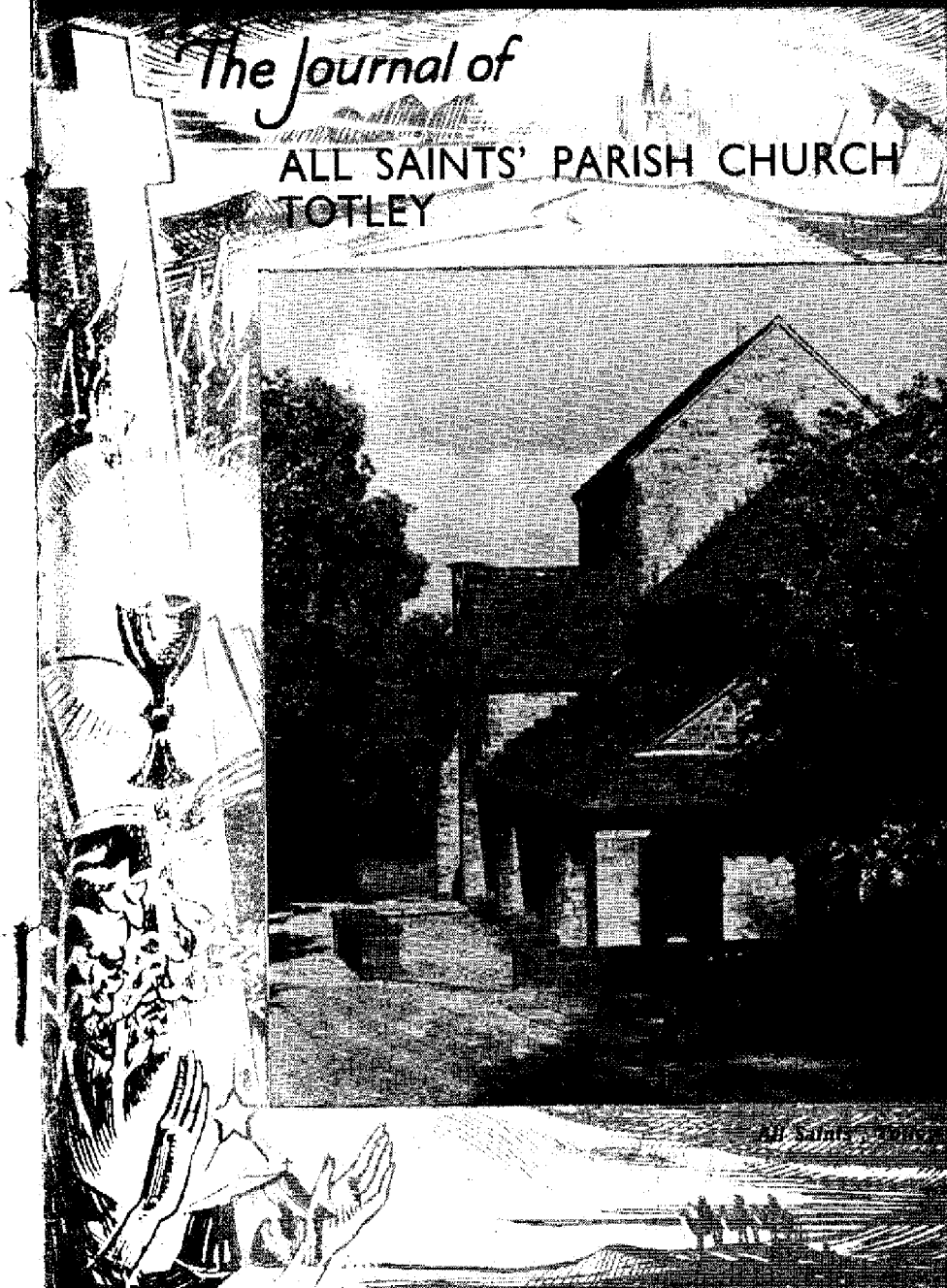
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— SERVICES. —

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

June 2—CORONATION OF QUEEN ELIZABETH II
8 a.m. Holy Communion.

June 7—TRINITY I.

June 11—S. Barnabas, Apos. and Mar.
10 a.m. Holy Communion.
8 p.m. R. D. Missionary Festival, Hathersage.

June 14—TRINITY II.

June 21—TRINITY III.

June 28—TRINITY IV.

TOTLEY VICARAGE,

May, 1953.

My dear Friends,

If as a nation we are seeking at this inspiring time in our history a message which might be to us a watchword to keep and a motto to obey, what words could more aptly remind us of where the path of our true greatness, our peace, and our well-being lies than some words from I Peter, ii? "Not using your liberty as a covering for baseness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the Queen".

If you read this passage for yourselves you will realise I have changed the final word "King" for "Queen". I consider this to be a legitimate emendation of the text because the whole passage, of which this is a part, is the classic reference of Holy Scripture to such a great national event as is filling our thoughts at this time—the Coronation. However, this quotation is no mere complacent approval and commendation of whatever powers happen to be. It inculcates no blind subservience to any particular form of government, but it lays down what is a most carefully balanced, profoundly wise, and comprehensive policy for the national life of any people which has the grace and wisdom to follow it. Happy are we as a nation if we can make it our resolve to continue steadfastly in the paths of this Christian polity.

"Not misusing our liberty". There is no country in the world where the word *liberty* is better understood than it is in "this England". Here is the very home of freedom. Liberty is the Englishman's most cherished of all possessions. The one thing which can cause him to cast aside his habitual good-tempered tolerance and to break out into passionate and vigorous protest is any kind of threat directed against this liberty which is the thing that he values most in the world.

Looking today at some other countries where liberty has been replaced by the tyranny of naked force, we are helped to realise afresh how precious is this great heritage which we so richly enjoy and how irreparable would be the disaster of the loss of it. But let us then remember that liberty can only be enjoyed by a people when it is *ordered* liberty—that freedom can be had only when it is never allowed to become licence—that it has its conditions, its laws, its necessary restraints, and that only those are truly free who have first learnt to obey and so to use their own personal liberty that it shall never infringe the liberty of all.

Of this right use of freedom, not misused, but conscientiously subordinated to the good of her people, we have in our gracious Queen a great example for which we may give most hearty thanks

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WHEN THE QUEEN COMES TO HER CROWNING

The REV. CECIL RHODES

THERE IS NOT A PERSON IN THIS REALM, GRATEFUL FOR HIS native land, who does not look forward with gladness and eagerness to the second day of June in this Year of Grace 1953. There are, alas, few monarchies left in this world of ours and none equal in significance or importance—if one may be allowed to say so in this month of privilege—to our own. That is worthy of great thought. For it is true that here in England, as Sir Winston Churchill said in a Memorial address to our late Queen Mary, "She died in the knowledge that the crown of these realms, worn so gloriously by her husband and by her son and so soon to be set with solemnity on the head of her granddaughter, is far more broadly and securely based on the people's love . . . than in the sedate days of her youth, when rank and privilege ruled society." This increasingly firmly established monarchy is in obvious contrast with the trend of the history of many lands in these latter decades. Why should it be?

Of course, immediately the thought springs on one's mind: We have been wonderfully blessed in our Royal Family. Their position is privileged and because it is privileged how immensely testing and onerous. How obviously easy to become pampered and spoilt . . . and brought low. How tremendously difficult and exhausting to use privilege as an opportunity for endless service to those over whom they rule. And yet undoubtedly it is true, the reason for our greatest admiration and love for the Royal Family is because they tread this royal road of service and self-sacrifice. None could have pursued it more faithfully than our late beloved King George VI.

And one must not leave it there. One must in duty bound ask the question: Whence comes it that while so many on all sides seek only their own pleasure and will, this glorious pattern of life is lived out by succeeding monarchs. Because the nation approves of it? Because it brings popular acclaim? One is bold. Neither would last; neither would ring true. Both would be living death—unless one saw and approved of the principle. They serve because they believe in it. And they believe in it because they see it as their Christian duty.

And in these days when our thoughts turn to the crowning of our very young Queen we know she has already begun to tread that splendid high road. We recall Her Majesty's broadcast when she came of age—wherein she said, "I declare before you all that my whole life, whether it be long



Words of the Month

"The chief thing is to get away from the idea that the Coronation is a pageant. The pageant is outside the Abbey. Inside it is an extremely solemn service in a gorgeous setting."—*Mr. Lawrence Tanner*, Keeper of the Muniments and Library at Westminster Abbey.

The Coronation Peal

The Coronation peal from Westminster Abbey will be Stedman Triples, a piece of 5,040 changes. The conductor of the Abbey ringers, Mr. H. N. Pistow, is the nephew of a notable Saffron Walden ringer who composed a well-known peal of Stedman Triples.

—*The Church Times.*

Robbing Peter to Pay Paul

In 1549 the abbey church of St. Peter, Westminster, was made into a cathedral, but ten years later it came again into the diocese of London, some of its estates being confiscated to meet the cost of repairs to St. Paul's. Hence the saying, "Robbing Peter to pay Paul."

—*Contributed.*

Did You Know . . . ?

When Edward VI was crowned in 1547 in Westminster Abbey there were presented to him three swords, symbolic of his sovereignty over England, Ireland and France. But the King, to the astonishment of all present, asked for a fourth sword, "the sword of the Spirit, the Bible, which is to be preferred to all other swords." He then commanded a Bible to be brought and carried before him. So began a custom, still observed, which has an important place in the coronation service.—*De Courcy H. Rayner*, in *Hove Old Church Parish Magazine*.

Welsh Church Appeal Fund—Now Above £500,000

The Welsh Church Appeal Fund, started by laymen at Easter 1952 to raise £500,000 in a year to improve the stipends of needy clergy, reached £502,800 by Easter 1953 it has been announced.

Contributions from the dioceses include

£102,350 from St. Asaph, £68,350 from Bangor, £99,000 from St. David's, £100,000 from Llandaff, £54,500 from Monmouth and £54,250 from Swansea and Brecon; £24,350 has been received from friends of the church both at home and abroad.

It is hoped that another £40,000 to £50,000 will be added when all parishes have completed their collections.

The Queen and the Duke of Edinburgh are among those who have contributed.

Canadian Gift

The Church of England in Canada has conveyed to the Archbishop of Canterbury through the Bishop of New Westminster, who is now in England, a gift of 114,000 dollars (approximately £41,000).

Half of this is to be used as a relief fund in aid of the dioceses of the Church of England affected by the recent floods, and the other half to be given to the Netherlands for a similar purpose.

This generous gift was collected in Canada as a result of notices given in churches on a single Sunday.

American Church Finance

An American correspondent gives this description of American church finance. It is even more staggering than I thought.

"The average pledge at Trinity (his church) is less than \$100 a year." *Less than 14s. 2d. per week from each member, forsooth!* Think of *that* next time you feel pleased with that florin you put in the plate! He goes on: "Our budget at Trinity for 1953 is about \$75,000. (Yes, seventy-five thousand dollars!) We get something over \$60,000 from these pledge cards. The remainder comes from the loose offerings in the offertory, from our modest endowment, and from special offerings, Christmas, Easter and Thanksgiving Day . . . I think Trinity is typical of the large city parish in America, *although many have far larger budgets than we do.*" \$75,000 is over £26,000.

Dearly beloved worms, at the close of the service we will all leave the Church on our hands and knees.

—*The Window.*

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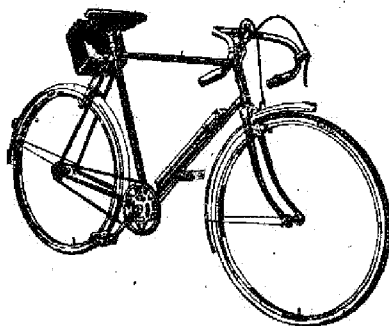
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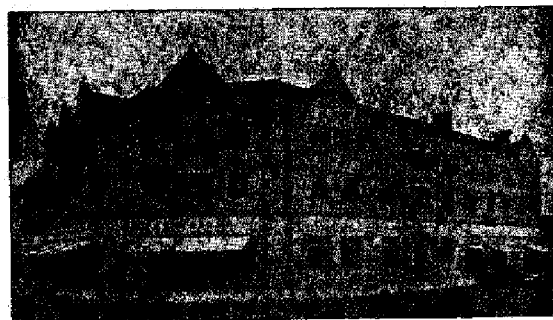
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Poet of a Burnished Scalpel

By

JOHN M. PRESTON

ONE of the Greek philosophers banished the poets from his Utopia. Oddly enough they never seem quite to have put their feet down solidly since. A practical world believes that poetry is a blind alley job. The poet weaves his dreams and spreads his peacock images, but seems remote from life as we live it. If society concedes that after all some of the poets are angels, none the less it asterisks the qualification sharply, "ineffectual." In the 19th century there was a galaxy of poets, most of them kicking against the pricks of society as they knew it, from Byron kicking in Europe and eventually in Greece, to William Morris kicking against the squalor of ideas which the industrialism of the age produced. Angels materialize into figures with stone wings in the dusty niches of Cathedrals. The century which produced the utilitarian philosophy of

Where is the wisdom we have lost in knowledge?

Where is the knowledge we have lost in information?

*The cycles of Heaven in twenty centuries
Bring us farther from GOD and nearer to
the Dust . . .*

*The Word of the Lord came unto me,
saying:*

*O miserable cities of designing men,
O wretched generation of enlightened men,
Betrayed in the mazes of your ingenuities,
Sold by the proceeds of your proper in-
ventions:*

*I have given you hands which you turn from
worship,*

*I have given you speech, for endless palaver,
I have given you my Law, and you set up
commissions,*

*I have given you lips, to express friendly
sentiments,*

*I have given you hearts, for reciprocal dis-
trust . . .*

*In the land of lobelias and tennis flannels
The rabbit shall burrow and the thorn re-
visit,*

*The nettle shall flourish on the gravel court,
And the wind shall say: "Here were decent
godless people?"*

*Their only monument the asphalt road
And a thousand lost golf balls . . ."*

T. S. ELIOT, from *The Rock*.

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"Honour all men". In one sense it sounds like a counsel which it is very hard, if not impossible, to carry out; for how are we to honour *all* men when some men are manifestly sordid, base, and mean? yet, in the wider Christian sense, we can honour all men by remembering that every man, whatever he be and to whatever social class he may belong, has his rights—has a claim to the fullest possible opportunity to realise and express his own personality—has a claim also to impartial justice and to freedom of thought and opinion. To grant to all men the widest possible opportunities of self-development; to safeguard jealously the rights of the humblest and poorest is, in the truest way, to honour all men; and we can at this time of national dedication and prayer, make no greater petition for our Land than that we may be given grace steadfastly and increasingly to pursue this great Christian ideal of seeing in the meanest and humblest individual an immortal soul made in the image of God.

"Love the brotherhood". We are the proud and happy members of a Commonwealth of Nations which is unique, not only in the greatness of its extent but also in the fact that it is the only Commonwealth that has ever been known which could naturally and truthfully be described as a *family*—a family which finds the symbol and bond of its unity in the one Throne, and which sees in the Queen not merely a Figurehead but, young though she be in years, a *Mother*, of whom it thinks with feelings which are those of deep personal affection. Let us then remember at this time to thank God for that bond of real personal love which, by uniting every one of us to the Queen, enables us as one great family of free peoples to live as a great brotherhood. Let us pray that this "brotherly love may continue" and grow: for upon it is the real strength of this Commonwealth built.

"Fear God. Honour the Queen". With all our many sins as a nation, I believe it is true to say that we are still a religious people at heart, with an instinctive desire that our national life may be based on the faith and fear of God. And not least of the many reasons which enable us so wholeheartedly to honour the Queen is the realisation that, in her deep yet simple faith in God, she embodies what is really our own secret ideal—however far we ourselves may fall short of it—of true and sincere religion.

And so let us cry with full heart, "Honour the Queen"; "Long live the Queen"; let us resolve, as those who have been blessed with a great and wonderful heritage, to dedicate ourselves anew to God for His purposes of higher good to our own Land and to all the world.

Yours sincerely,

FREDERICK ADAMSON.

Coronation Day.

On Coronation day you will, no doubt, like most of us, wish to see or hear as much as possible of the Crowning of our Queen through the medium of television or radio. However, you will wish for a somewhat closer and more personal bond with our young sovereign as she comes to her great act of dedication. I therefore suggest that you might care to be present at the celebration of the Holy Communion to be held on Coronation Day at 8 a.m. You can attend this Service and still be able to see or hear all that television or radio may provide. Do not forget the "Special Services" to be held on Trinity Sunday, May 31st.

In Brief.

"BRING AND BUY"—Great success—£100—thanks to all who helped.

ORGAN—Nearly completed—cost now about £250, further donations welcomed and indeed, solicited!

JUNE 3rd—Sports at Totley Bents in afternoon for village children.—All welcome in evening to bonfire, fireworks and dancing on village green!

Baptisms.

April 19—Susan Mary Sherwood.

April 26—Jean Leslie Hammerton.

April 26—Susan Fisher.

May 3—Martin Geoffrey Wildgoose.

Altar Flowers.

June 7—Miss Taylor.

June 14—Mrs. Lee.

June 21—Mrs. Hargreaves

June 28—Miss Cole.

July 5—Mrs. Coleman.

Church Collections

	Alms.	Church Ex.
April 19—	3 6	2 2 1
April 26—	5 6	2 10 11
May 3—	18 0	3 18 7
May 10—	9 5	1 12 3
May 17—	8 3	2 18 0

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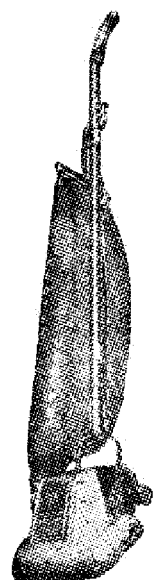
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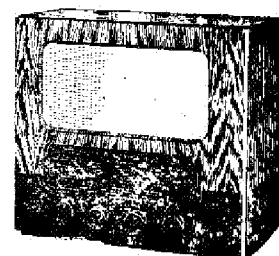
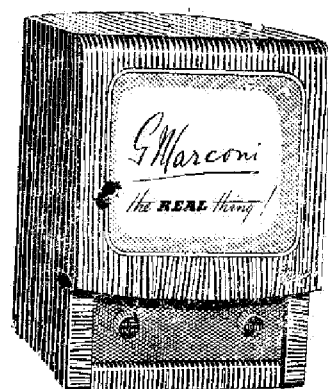
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— SERVICES. —

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 2—TRINITY IX.

August 9—TRINITY X.

August 16—TRINITY XI.

August 23—TRINITY XII.

August 30—TRINITY XIII.

TOTLEY VICARAGE,
July, 1953.

My dear Friends,

I was interested to note on reading a question paper set on "Modern History" in a recent General Certificate Examination that, the personalities which occupied the contemporary stage of events in my own schooldays were now beginning to figure in examination question papers. It was interesting and salutary! Amid the anxieties of our days, it seems incredible that the things which press on us so heavily will soon be over-passed, learnt out of history books, "swotted up", set in exams, and got wrong, or perhaps right; Mr. Baldwin put into the wrong reign, Mr. Ramsay Macdonald designated as a manufacturer of short-bread! When a schoolboy answering a question about Tins Oates said that "Mr. Oates went with Sir Walter Scott on an expedition to the North Pole", he wrote not only an alluring sentence, but one which was an unwitting commentary on "this transitory life". There mixed up together, were the once hot hopes of discontented men; thence a tragic adventure which brought tears of sorrow and of pride to many eyes; there a literary reputation not to mention five centuries and two poles—all mixed up together, things no longer of flesh and blood, but dust in a dusty past. "The things that are seen are temporal". It does not need the Christian religion to say that, but only the philosophic mind.

But the Christian religion goes on to say that; "the things which are not seen are eternal". And what are some of the things which are not seen? Love, Truth, Goodness, the soul's self, God. God, of course; but do we recognise that no man has ever really seen another? We see the body he inhabits, and if we have not seen that for twenty years we may scarcely recognise it! and yet the man is the same man. God is a spirit; but so is man. The inner essential man; he, too is spirit (unless or until he so crushes the spirit that it dies and nothing is left but that which is material, mortal). And Love you have never seen. The acts of Love, yes; but love itself, no; and yet whether love exists between you and those you love is almost all that matters to you. And Truth, in the pursuit of which men and women have been content to give their lives; and Goodness, that *summum bonum* of the aspirations of mankind: Who has seen the one or the other? For

"There's another country, I've heard of long ago,

Most dear to them that love her, most great to them that know;

And soul by soul and silently her shining bounds increase,
And her ways are ways of gentleness and all her paths
are peace".

It is no part of the Christian calling to despise the things of earth while we meditate on another world. We do not

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THIS BUSINESS

OF BEING HAPPY—

By the REV. CECIL RHODES

OF our many desires the one we cherish most is to gain an abiding sense of contentment and happiness. Never before has there been such a conscious and persistent search for it; never so high a price paid to try and win it.

When one turns to the great thinkers and writers of the past to discover what they have to say, many make the most trivial comments. To mention one or two: Socrates affirmed that happiness is unrepented pleasure, Rousseau "a good banking account, a good cook, and a good digestion," Longfellow "to be strong is to be happy." And George Eliot "the best happiness will be to escape the worst misery." And in utter bathos Solon wrote: "No one can be said to be happy until he is dead."

It seems that the most discerning have often felt that this blissful state, however much people may desire it, is something of a mirage and therefore hardly worthy of serious contemplation.

While, no doubt, it is true the rich may feel happy with their wealth, the gourmand with good food, the strong man in his strength, the young with their youth, the ambitious with their success, yet the wise have seen all along that the very thing which to-day may rejoice the heart, tomorrow may rise up, as it were, to mock us. Ouida saw it: "Only stupid people are happy, for they live for the moment, and do not weigh it in the balance for the future."

* * * *

And one turns to the Bible. There

I believe can be found more valuable information than anywhere else. I do not think I am stretching imagination too far in saying that all the common things which in our day are given such devoted service are faithfully dealt with for what they are genuinely worth. Take the much worshipped goddess of pleasure. As a means to bring true joy the Bible rejects it out of hand as stupidity, for it does not even begin to contain what man needs to bring him a lasting happiness. Four other notions gain great adoration: Prosperity, the Welfare State, knowledge, and escapism—the avoidance of anything which is melancholy or sad. These are by no means new. In the Old Testament all these ideas in turn are put forward, believed in, tried—and rejected. In the early part of the Bible it is clearly accepted that long life and prosperity, increase in family and wealth were a sign of blessedness. But then experience proved that the desire of wealth could and did lead to ambition, and that ambition set man against man, brother against brother, friend against friend, and brought not happiness but sourness and jealousy and hatred.

The Welfare State is regarded as something original, but I think a careful reading will show in many ways Moses was the first to create it—the desire to bring the greatest happiness to the greatest number of people; to hem people in with what they must do. And though one must not read too much into it, yet so far as that experiment went, for a time it promised well, but in the end it failed com-

World Church is a reality and Christians really do care for each other across all barriers of tradition, nationality and race.

When the Belgian offer was received the World Council's refugee workers turned to the laborious business of getting travel documents and gradually the old battered tents were emptied. The few precious belong-

ings which had survived long travels were packed up and taken by their nervous owners down to the quayside. At last there is a gleam of hope on the horizon. The Church of their childhood has come back to them and saved them. "When even father and mother forsake me, then the Lord will take me up."



We are indebted to the *British Weekly* for the following:—

Ten Little Christians

Ten little Christians, standing in a line,
One disliked the preacher; then there were nine.

Nine little Christians stayed up very late,
One slept on Sunday morning; then there were eight.

Eight little Christians on the road to heaven,
One took the lower road; then there were seven.

Seven little Christians got into a fix,
One disliked music; then there were six.

Six little Christians very much alive,
But one lost her interest; then there were five.

Five little Christians wishing there were more,
But they quarrelled; then there were four.

Four little Christians, cheerful as could be,
But one lost his temper; then there were three.

Three little Christians knew not what to do,
One joined a sporty crowd; then there were two.

Two little Christians—our rhyme is nearly done—
Differed with each other; then there was one.

One lone Christian won his neighbour true,
Brought him to the church; then there were two.

Two earnest Christians, each won one more,
That doubled their number; then there were four.

Four sincere Christians worked very late,
But each won another; then there were eight.

Eight splendid Christians—quite a decent team,
Worked well together and raised it to sixteen.

Sixteen earnest workers doubled six times more,
Raised the mighty army to one thousand and twenty-four.

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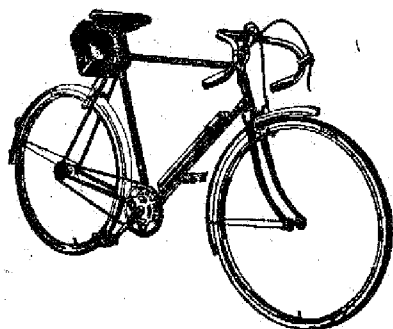
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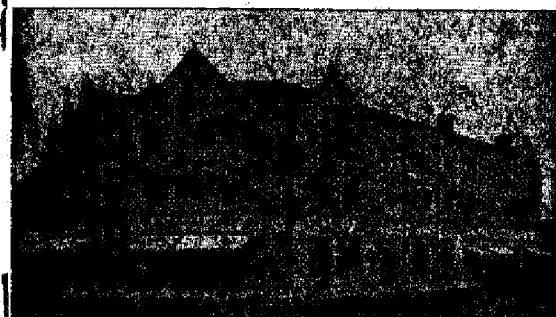
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Words of the Month

"To have faith is to create; to have hope is to call down blessing; to have love is to work miracles."

—Michael Fairless.

Korea

The Bishop of Pittsburgh has been touring Korea and comments on his visit to the Anglican orphanage in Seoul:—

"It is one of the most economically and best administered and disciplined in the whole of Korea. All the money comes from the Church of England, and they certainly are poor themselves. Anyone who talks glibly against foreign missions, and sees work like this, should hang his head in ignorant shame. It is the Christian missionary spirit that is giving what stamina there is to the Oriental peoples."

The Lutheran Church and Divorce

Faced with a divorce rise, the synod of Germany's United Evangelical Lutheran Church has decided on a new, more stringent set of marriage regulations for 18 million German Lutherans.

The new code bans church marriage for (1) anyone who has been divorced, barring "exceptional" cases; (2) couples in which one of the partners is not a member of a Christian church; (3) couples in which one partner (e.g., a Roman Catholic) proposes to educate the children in a different denomination.

"It is the task of the church," the synod proclaimed, "to give more expressive emphasis to matrimony as an existing order based on God's word . . . It is an act of mercy to meet disorder with order and stability."

—Time.

The Jerusalem Bible

The first edition of the first Bible ever printed in the "land of the people of the Book" is on sale in Israel.

The idea of a Jerusalem Bible was conceived many years ago by Dr. J. L. Magnes, the first president of the Hebrew University. Immense research has been put into its production, and there are some 20,000 emendations. The first edition is of some 10,000 copies.

The Revised Standard Version

In the last few months the American Revised Standard Version of the Holy Bible had sold 1,800,000 copies in the United States as well as 30,000 in Great Britain.

The Bible Speaks Today

Plans are being made to focus attention on the significance of the Bible in the life of both Church and Nation. The campaign entitled "The Bible Speaks To-day" will be inaugurated at a Service to be held in St. Paul's Cathedral on October 20th, 1953, and in many places arrangements for "Bible Weeks" are already well in hand.

Worthy of Honourable Mention

Mr. Wilfred Pickles, the radio artist, has fulfilled a 21-year-old vow. In the *London Gazette* recently appeared a notice that all debts of "Pickles, Fred, of Leamington Road, Ainsdale, Lancashire, and Pickles, Wilfred, of Staveley Road, Ainsdale, carrying on business as Fred Pickles and Son, builders," have been paid in full.

When the notice of intended dividend was announced in the *London Gazette* last July, Mr. Wilfred Pickles explained: "In 1932 I was a partner with my father in a building business. The business failed during the depression, and my father and I were left with a number of creditors. I made a vow that, no matter how long it took me, I would pay off the lot—not just my share, but my father's as well—plus full interest at 4 per cent a year. My wife and I worked for years, putting aside every penny we could. On top of the original money I have paid compound interest totalling 88 per cent."

Grave Humour

A notice was put up in an overcrowded cemetery in the North of England, which ran: "This place is reserved for the dead who live in the parish."

—The Church Times.

RHEUMATISM



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(Mrs.) C.J.

Binley, 7.8.52.

... I suffered unbelievable agony and now at last I have found relief. I was, in fact, quite crippled. Now my leg is normal.

(Mrs.) W.P.

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honour our heaven by neglecting our earth. But it is true religion, as well as sound psychology, that we shall better serve our earth if we remember our heaven.

Come then, Sunday by Sunday, says the Church, think on the things that are unseen; for they are eternal, and then go back and cope all the better and all the more wisely with the problems and perplexities and anxieties of this transitory life—all the better and all the more wisely, because you have seen them in relation, and have set them in relation, to eternity.

Sound counsel, you ask? Well, I think so, come and put it to the test sometime!

Yours sincerely,

FREDERICK ADAMSON.

Girl Guides and Brownies

For some years I have had in mind the desirability and possibility of instituting a Company of Guides and Brownies. The limiting factor has always been the lack of suitable premises wherein to house such an organisation. At last that difficulty has been resolved. The hall in the Church School is almost free from desks and other encumbrances and will provide an excellent venue for such a purpose. I have been fortunate in obtaining the services of Mrs. Frank George, who will look after the Brownies; and those of Mrs. Reg Davies, who will act as Guide Captain. A meeting was held recently in the Vicarage when those two ladies were present together with Mrs. Atkins the Commissioner for this division. We are determined to get started about the third week in September. Brownies will meet on Wednesdays and Guides on Mondays. It now remains for those girls who are desirous of joining either Guides or Brownies, to give their names to the Vicar as soon as possible. As an organisation we shall have to learn to walk before we can run—but I hope we shall be running shortly! So, it is up to you now girls—so forward. I hope we shall soon be as an efficient a Company of Guides and Brownies as the Troop of Scouts which already exists in Totley but which, unhappily, saw fit to secede from the Church several years ago. I already have the offer of a Company flag—so let us get busy and earn it!

Examination Successes.

We are pleased to announce the following successes in the recent Common Entrance Examination by pupils of our Church School and we extend our congratulations to them and those who shared in their preparation.

King Edward VII School: -Raymond Ashford; Ian Bustin;
Robin Johnson; William Jones; Barry Redfearn.

High Storrs:—David Lloyd; David Shepherd; David Wilkinson; Janet Crookes; Gillian Gall; Sonja Lewis; Daphne Row.

Abbeylea:—Ann Holmes; Julie Marsden; Elizabeth Thompson; Margaret Turton.

Childwell Valley (Liverpool):—Gillian Hall.

Nether Edge:—John Stubbs.

Greystones:—Susan Hussick.

Personal.

We regret to announce the death of Mr. Charles Shore who died suddenly and most unexpectedly. Mr. Shore had been a regular worshipper in our parish church, and indeed, had been present at Evensong less than twenty four hours before his untimely death. We would express our sympathy to Mrs. Shore and her family in their sad and sudden bereavement.

Sunday School.

The Sunday School will be closed for a period roughly corresponding to that of the Day School Holidays—that is after Sunday, July 26th until Sunday, September 6th.

An "outing" has been arranged for Tuesday, August 11th—the place of pilgrimage is to be St. Annes—let us hope for fine weather!

Baptisms.

June 28—Sally Elizabeth Nayler.

Burials.

July 3—Charles Shore.

Altar Flowers.

August 2—Mrs. Freeman.

August 9—Mrs. Culley.

August 16—Mrs. South.

August 23—Mrs. Coates.

August 30—Mrs. Stacey.

September 6—Miss Heard.

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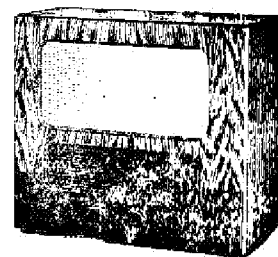
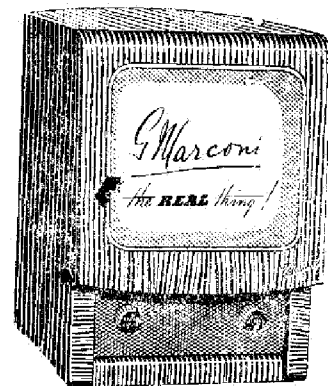
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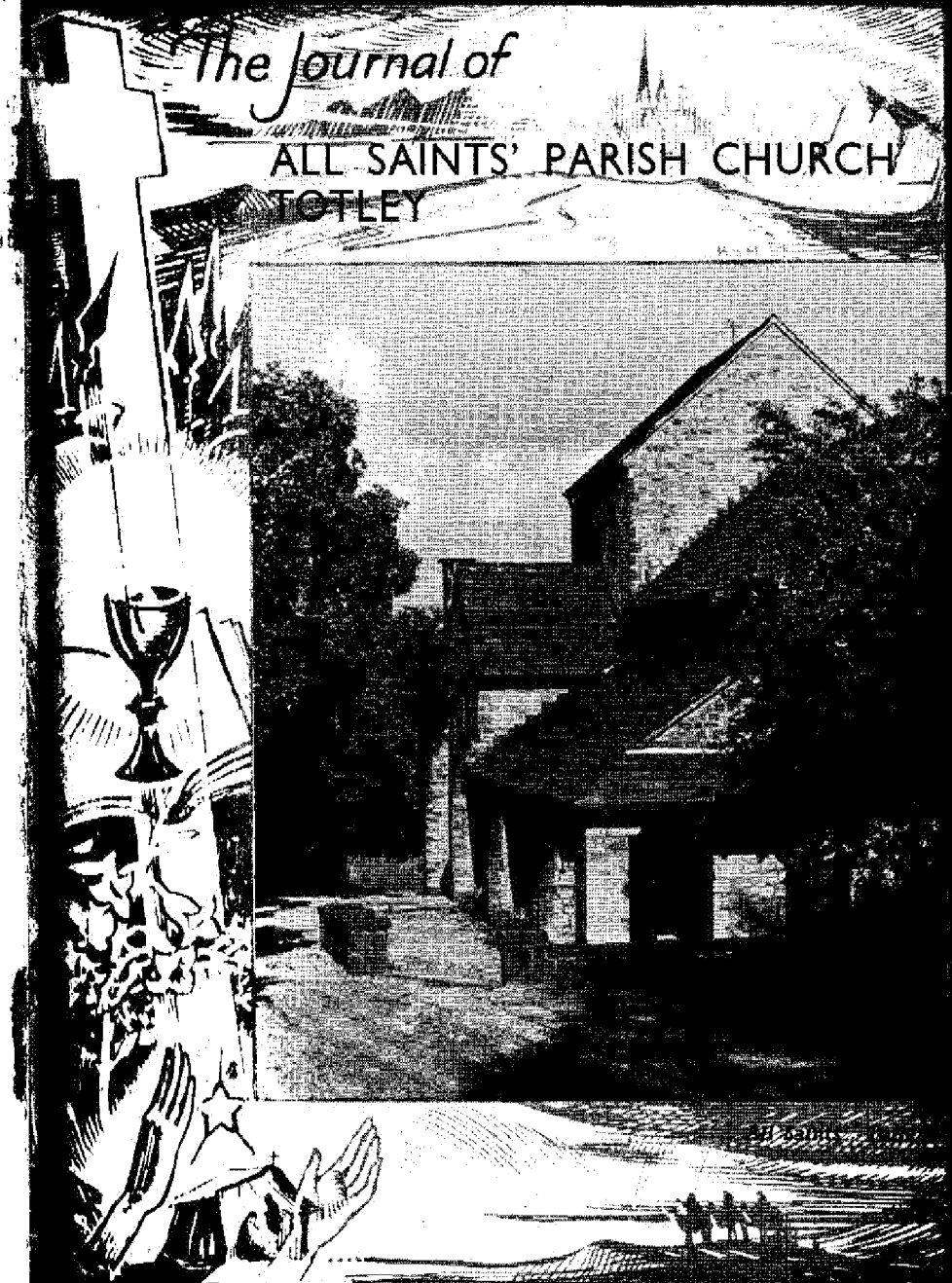
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SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.
MATINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).
EVENSONG: SUNDAYS, 6.30 P.M.
SUNDAY SCHOOL: 2.30 P.M.

WEEK DAY SERVICES.

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

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

CALENDAR FOR SEPTEMBER.

September 6—TRINITY XIV.

September 13—TRINITY XV.

September 20—TRINITY XVI.

September 21—Monday. St. Matthew, Ap., Evang. & M.
10 a.m. Holy Communion.

September 27—TRINITY XVII.

September 29—Tuesday. S. Michael and All Angels.
10 a.m. Holy Communion.

TOTLEY VICARAGE,
August, 1953.

My dear Friends,

I encountered the following in a novel I read recently—
"For a while Drummond looked at him in silence. The youngster was clearly a gentleman . . . his glance travelled over his clothes. Well-cut: evidently a West End tailor". Well, it must be nice to have the omniscience of "Bulldog Drummond"—to be able to place a man in the social scale by a mere glance at his clothes! Some fellows must be a lot cleverer than I am!

Mind you, I think there is something in this business of spotting whether a man is a "gentleman" or not. However, I rather think there is a little more to it than the cut of his clothes, it is rather more difficult than that! What interests me more is whether those of us who call ourselves Christians can be picked out in a similar manner—and if it isn't true, then it ought to be.

It was St. Paul who said—"I bear in my body the marks of the Lord Jesus". This *was* true literally and metaphorically. He bore the marks, most certainly, of the stripes and stonings and beatings he had endured. But, he bore other marks—those subtle modifications of form, especially of face, that are wrought from within, so that men took note of him that he had been with Jesus.

I believe there are certain marks the soul makes on the body, those flowers of the spirit that break through the soil of the flesh, from the habit pathways that are formed in the brain to the spirit-dominated face of William Blake or the stigmata of St. Francis. The human body is an index, a register, an adumbration of the spirit within. For instance, Barries' "old minister with the beautiful face that God gives to all who love Him". It was, I think, Browning who says somewhere—"bodies show me minds; that through the outward sign the inward grace allures". If we knew the alphabet, we should be able to read the character of the soul very clearly through the body, especially through the face. But our powers of interpretation are very faulty, only one pair of eyes since the world began have been able to read clearly "What was in man"—the eyes of Jesus.

Yet, roughly speaking, it is true even for us that the spirit reveals itself through the flesh. If the soul passes through some tragedy or sorrow, the figure droops, the hair whitens, the lines on the face deepen. And isn't the reverse true also? "A merry heart maketh a cheerful countenance". We say of someone that he or she is a great personality. What do we mean? What is personality but the mysterious spirit gleaming through the flesh? In the sparkle of the eye, in the clasp of the hand, in the charm of the face, in every word and gesture, the mysterious thing reveals itself. We give ourselves away every moment we

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TRIO

1
NOON . . . and a pitiless sun floods the dusty courtyard. At the great gates the guards stand rigid, ignoring with grim contempt the howls of the mob outside, but near the castle walls it is much quieter, and the group around the prisoner can hear his replies without difficulty. Yet he seems either unable or unwilling to give a satisfactory account of himself, and the sergeant in charge is fast losing patience with him.

Suddenly, with a savage oath, he turns, and at his curt order three men step promptly forward. Two carry whips in readiness for scourging, and the third thongs—with which he proceeds to bind the arms of the prisoner. The latter offers no resistance, but, as his arms are seized, says quietly to his questioner, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

The sergeant stiffens, staring in obvious disbelief, while his men glance covertly one to the other. For the space of seconds he looks steadily at the captive, then, turning abruptly, gives a low-toned command to the youth behind him, who, crossing to the nearby steps, mounts swiftly and disappears from view. For some moments the silence is complete, save for the restless murmur of the crowd without the gates.

Then at the top of the steps there is movement. The youth re-appears, stands aside, and salutes smartly as the chief captain of the guard passes him on his way to the courtyard below. The sergeant hurries to meet his superior and further salutes are exchanged, followed by a short conversation, at the end of which the captain turns and stares thoughtfully at the bound man. Abruptly his hand is

raised, and the soldiers march their prisoner smartly forward. No further time is wasted—"Tell me, art thou a Roman?"

The eyes of the captive meet his, and a quiet voice speaks without passion, "Yea." The captain's own eyes narrow considerably as his keen glance measures the obvious poverty of the man who faces him with such confidence. He speaks again: "Think well, fellow, before thou art proved liar and braggart. To become a Roman citizen is a costly affair, and I warrant thou dost know it. *With a great sum obtained I this freedom.*" . . . And Paul said, "*But I was free born.*"

* * * *

2

Midnight . . . and the window frames of the Temple of Herod, bathed in the silver glory of a harvest moon. Yet in the quiet room the shadows lie heavy, so that only the white robe of the young Teacher glows softly in the gloom as he talks earnestly to the man who is afraid to be seen with Him by day. And His visitor is quite plainly at a loss—the mild flattery with which he had carefully planned to open the interview was not, it would seem, even noticed, and the first words of his Host reveal an understanding of his most secret thoughts which is . . . disturbing.

Yet of his own free will he has sought out the Man, and from the quiet incisive voice there is no escape. His eyes turn, as if for guidance, to where the dwelling of the Most High stands in rich beauty before him, and in the silence that falls the soft sigh of the night wind comes plainly to his ears. His Companion leans forward eagerly. "You hear that?" He says. "Perhaps it will help you to

caution about thinking that what Jesus or the Apostles meant by a word is the same as what we mean. The meanings of fundamental words like this are very much bound up with the way people live, and our way of living is so utterly different from that of Jesus or of the Apostles that we should be wise to suspect profound differences. Then let us remember that Jesus preached to Jews, who were already forbidden by their Second Commandment to imagine God in any such way. And when he spoke to the Pharisees, whom he actually accused of falsifying their faith, he specifically said that their "Father" was not his Father. If we read the early Christian theologians who were concerned with people whose ways of thinking were not Jewish and were more like our own, we there find no room for doubt about their opposition to the super-Person idea of God. They condemn one philosophical scheme after another in the attempt to root it out, and the crown of their efforts was the doctrine of the Trinity, which has proved a stumbling block to many people, including many clergy and Christian writers, ever since, simply because they have found it so difficult to square with what they liked to call the "ordinary, simple" idea of God (not really simple at all, of course, since it is nonsensical when critically examined, as I have shown: let us beware of pleading simplicity as an excuse for sloppy thinking!).

But why should this way of thinking be so very wrong? That I shall examine in more detail next time, but the fundamental reason is not really very far to seek. I said in my last article that real belief in God springs from the actual experience of being created, as persons, by our personal relationships: it is the affirmation as true of what all friends and lovers

know but hardly dare to credit, namely that the love which draws them together is not something they feel or make for themselves but is in fact a Creative Reality, which exists before them and actually makes them into persons. *This gives us a whole new standard of values, since it shows us that the source and centre of human life is—not the individual self as it stands over against the material world, nor yet the co-operation of individuals as they get together in society for the collective exploitation of the environment, but the direct, face-to-face meeting of persons in love or friendship.* Solitude has its place—a very important place—in human life, since personal relationships are just as real to us when we close our chamber doors as when we are actually with our friends: the real denial of personal relationship, and therefore of God, is the concentration upon use and control of the environment (including other people) and the relegation of personal relationships to second place, which quite literally "unmakes" man, in the sense that it renders life *inhuman*. Of course, the whole world *does* deny God in this way. The point is, while religion exists, in practice, to *redeem* man from his inhumanity, by educating him into living a life that is "rooted and grounded in Love", false religion re-introduces impersonal attitudes under the very cloak of religion itself. Its inevitable result, therefore, is to preserve the outward form of religion without the "fruits" in practical life—and that, of course, is always the first thing which the prophet seizes upon as a sign that real religion has been betrayed.

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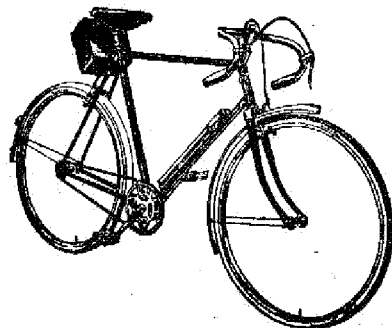
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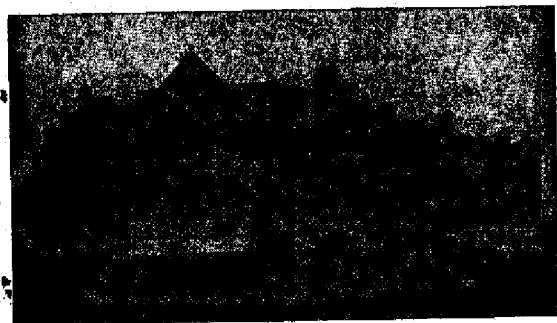
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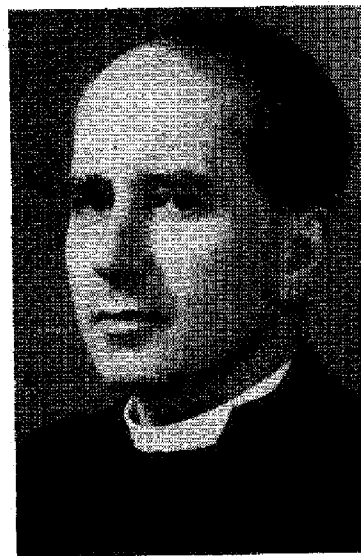
Ripon Hall from the Hall Grounds.

This is the fourth article on where and how men are trained for the Ministry of the Church of England. Particularly do we hope that these articles will interest young men who have a sense of vocation, and parents with growing sons. Young men or parents should approach their local clergy, or if they desire, write to: The Secretary C.A.C.T.M., Church House, Westminster, S.W.1.

IN the central place in the fine Dining Hall of Ripon Hall there hangs a portrait of Bishop Boyd Carpenter. The Hall owes its name to the fact that it was founded by him in Ripon in 1898. It was moved in

1919 to a site in the centre of Oxford; in 1933, when that site was needed for the extension of the Bodleian Library, it was moved to its present position near Oxford on Boar's Hill. There it has the advantage both of a quiet situation in very beautiful grounds, and of easy access to the University, where students who may benefit by them can attend the lectures, and where those who have the proper qualifications can read for a University Degree.

It was the intention of the Bishop of Ripon to found a college where men in training for the ministry should be encouraged in "sound scholarship and fearless love of truth, together with patient devotion and pastoral zeal in the service of Christ." Side by side on the walls there are other portraits, some of benefactors, some of members of the Governing Body or members of the Staff, who were associated with the liberal



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live. The mean soul or the generous soul break unmistakably through the flesh. The biologists say—"beauty is nature's stamp of approval". It shows that the race to which a creature belongs has achieved harmony at its own level with the whole of things. The same is true at the human level, but the beauty of a human face depends less on the flesh than on the spirit. There are people with good features who are yet not beautiful, while there are others with commonplace faces who are alight with attractiveness and power. If we are wrong inside this fact will impoverish our whole influence on other people. If we are cynical, selfish or ungenerous inside, we shall have a bad effect on every living thing around us, for every unlovely thing that conquers us within impairs our witness for good in the world. On the other hand, if we live constantly with pure and generous things our outward lives will reveal it. Wordsworth speaks of a girl brought up among the hills,

"Beauty born of murmuring sound

Had passed into her face".

Of course, she didn't know it had. If she had known it would have spoiled it. We musn't know either. We cannot know really—we have no idea what impression we create on other people, and to try to create a good impression is the surest way of failing. Our outward character comes from the very roots of our being. Only as we are right inside shall we be right outside. If we live much in the company of Jesus, the marks of Jesus will be on us. Does anyone, you think, see the marks of Jesus in us? There will be some who will never see them however clearly they show. But does anyone see them? Are we like our Master at all? When they found the body of St. Francis of Assisi, the marks of the nails of the cross of Jesus were in his hands and feet. He had lived as near to Him as that. There surely should be *something* of Christ in our eyes, in our voices, if we are really His.

But there are also the other marks: the scars we have received in the battle of life. The marks of Jesus are the marks of crucifixion—the five wounds of Calvary. They were the price He had to pay for love and loyalty. To every part of this country today there are men returning from Korea—men with shattered bodies, disfigured faces, blinded eyes. One day, may God forgive us, we called to them and pointed them across a strip of bullet swept ground where every step was disfigurement or death. There is your objective, we said, you must dare that for us. And they did dare it. So today they bear branded on their bodies the marks of their loyalty, the seal of their devotion.

How many scars have we got? How much has our Christianity cost us? Have we gone forward when going forward was costly? How do we compare with those men, or with St. Paul in our loyalty? You will notice there is

more than a touch of impatience in those words Paul addressed to the Galatians—"let no man trouble me, I bear in my body the marks of the Lord Jesus". St. Paul is like a man who comes back from the front and finds the people at home squabbling about trifles. "O, for goodness sake," he says, "forget it". There were those ridiculous people bickering and striving and dividing the Church over trifles, striving for their own paltry bits of power and glory and never even seeing the great things Christ had created the Church to do. And Paul says to them—"Don't bring that childish rubbish to me any more. I've been out in the deep places. I've got the marks of Christ on me. For God's sake, grow up, and be men"—men—perhaps not Bulldog Drummond's *gentle-men*—but Christ's men, which seems far more important to me.

Yours sincerely,

FREDERICK ADAMSON.

Sunday School.

The excursion to St. Annes was enjoyed by everyone—including the Vicar! Lovely day, pleasant journey—good bathing—lots of fun and a safe return.

The Sunday School re-assembles for sterner things on Sunday, September 6th, at 2-30 p.m. We appeal to all parents to cut down "absenteeism" after the holidays, as much as possible! We wish to welcome Miss Goldthorpe who joins the staff after the holiday—she actually volunteered for the job—all honour to her—who said "the age of miracles" was past?

Official Meetings.

September 15th.—8 p.m. P.C.C. in School.

Dates to Remember.

October 4th.—Harvest Thanksgiving.

Altar Flowers.

September 6—Miss Heard.

September 13—Mrs. Seals.

September 20—Mrs. Henderson.

September 27—Mrs. Lake.

October 4—Mrs. Johnson.

Church Collections

	Alms.	Church Ex.
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July 12—	5 6	2 14 0
July 19—	8 9	1 14 5
July 26—	9 3	2 12 3
Aug. 2—	10 3	3 19 5
Aug. 9—	7 9	2 14 1
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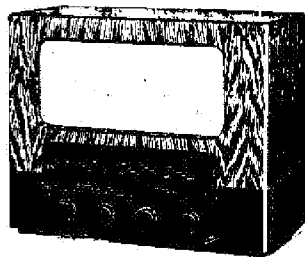
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Church News

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— SERVICES. —

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

WEEK DAY SERVICES.

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Days at 10 a.m., or, as announced in Church.

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CALENDAR FOR OCTOBER.

October 4—Trinity XVIII.
HARVEST THANKSGIVING.
8 a.m. Holy Communion.
11 a.m. Mattins, Preacher: The Vicar.
2-30 p.m. Children's Gift Service.
6-30 p.m. Evensong, Preacher: Rev. N. S.
Vaughan, (Rector of Bamford).
October 11—Trinity XIX.
October 18—Trinity XX.
St. Luke, Evangelist.
October 25—Trinity XXI.
October 28—Wed. S.S. Simon and Jude, A.A. and M.M.
10 a.m. Holy Communion.
November 1—ALL SAINTS' DAY.
PATRONAL FESTIVAL.

TOTLEY VICARAGE,
September, 1953.

My dear Friends,

In the Jewish Church from which the Christian Church took its origin, there were three great festivals of thanksgiving. The first was that of the Passover, the Feast of Unleavened Bread, at which the Jews remembered and thanked God for their deliverance from Egyptian slavery. The second was that of Pentecost, the Feast of Weeks. It lasted one day only—a Day of Holy Convocation—when the Jews offered their thanksgiving to God for the corn harvest. Two leavened loaves made of flour of the newly harvested wheat were formally offered to God in the Service of Thanksgiving. The third festival was the Feast of Tabernacles, which lasted seven days. This was the real harvest festival, when thanks were given for the harvest of fruit, for grapes and olives, for oil and wine. It was a joyous festival, during which the Jews left their houses and dwelt in booths constructed of branches and palm-leaves, and everyone enjoyed a happy autumn holiday.

All three festivals were festivals of thanksgiving: the first for deliverance from slavery, the second and third for the harvest, for the preservation of life. There are, I think, two things of especial note about these festivals. *First*, all the men had to take their share in them and be present either in the temple at Jerusalem or in the local synagogue and you may be quite certain that the women were not willing to be left behind but they too shared in the general festivities and rejoicing. *Second*, the men were not to come empty-handed—every man was to give as he was able. All through the ages, in whatever country or place they have been scattered, the Jews have observed these three festivals. For them they are days of rejoicing and thanksgiving.

The Christian Church, freed from the Levitical law and observances, has adopted and adapted these festivals. In place of the Jewish Passover we have the joyous Easter festival. Instead of Pentecost we observe Whit Sunday, which saw the descent of the Holy Ghost upon the first disciples and the birth of the Christian Church, and on Sunday, October 4th, we shall be holding Harvest Thanksgiving Services. Throughout this land of ours, at about this time, people will be gathered together for this festival, to thank God for yet another harvest. It is right that we should do this, that we may say "thank you" to God for His goodness and mercy to us through another year.

Taught by our Lord, day by day we have prayed, "Our Father . . . give us this day our daily bread", and generously our Father, in response to our prayer, has supplied our needs and given us not only bread, but butter

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The CHURCH and

the CHILDREN

By Bishop J.H. LINTON, Assistant Bishop of Birmingham

*At the beginning of
the Autumn's work this
article merits attention*

ONCE the disciples asked Jesus, "Who is the greatest in the Kingdom of Heaven?" For answer, He did not say it was Simon Peter, and not St. John. No. He took a little child and said, "Of such is the Kingdom of Heaven."

Does it make us question whether we believe He was right when He taught that children were the most important people in a congregation?

Our Lord seems to have had three clauses in His Education Code affecting children. (1) Take heed that ye cause not one of these little ones to stumble. (2) Take heed that ye despise not one of these little ones. (3) Take heed that ye hinder not one of these little ones.

A little child is learning to walk. The mother removes from its path a footstool that would cause it to stumble. There are other things that we may do that may prevent a little one from stumbling!

To despise a child is to have too low an opinion of its worth.

To hinder is to get in the child's path when it is seeking the way to God . . . as if the most natural thing in the world is for a child to find its own way to God if only grown-ups did not get in the way!

Losing the Children—a Parable

At a recent meeting of a Diocesan Conference one of the lay members spoke of the seriousness of the Church losing our children after Sunday School age. I suggest that our Lord's parable of the woman who lost one piece of silver illustrates what was

meant. Our Lord teaches that when the woman realized her loss, she did not stop seeking until she found the piece she had lost. Our Lord also suggests that the woman lost her piece of silver by her own carelessness.

The coin may very likely have been one of the ten pieces of silver which were hung around her neck at her marriage. She probably noticed that one piece was not very securely fastened. "One day," she said, "one day, I must take it to the silversmith and get it securely fastened, or I may lose it." One day! One day! But one day when she looked, the coin was not there. And what worried her most of all was, that it was she herself was to blame. She lost it through her carelessness, or her negligence. She says, "the piece which I lost"!

That story is a window into the heart of God. The woman grieving over her lost piece of silver. God grieving over the loss of His little ones from His family, the Church. And the sad thing was, that the coin was lost in the house, in the place where it belonged. So, too, the child was once baptized into the family of Christ's Church. The child belongs here.

It is possible to be selfish in a church; possible for the members to get so taken up with the things that interest *them* that the little children, who want to be noticed, are just forgotten. Till, little by little, they seek outside what the Church exists to give them. One day we wake up and find the child is not in the church!



Bathing time at the Orphanage.

should be naturalized as Indians. Division of the old India into two separate countries, in both of which the Mission is at work—for its scope now extends far beyond the actual city of Calcutta—makes such an idea inadvisable at the present time; but the fact that it should be seriously contemplated by a band of Englishmen speaks for itself.

Among the gifts which this comparatively small Society has made to India and Pakistan are: the most beautiful Church in Bengal (see illustration), which none who have had the privilege of worshipping there can ever forget; two Bishops, the late Metropolitan and Father Blair, now Bishop in East Pakistan; two Indian Religious Communities, the Brotherhood of St. Andrew and the Sisterhood of St. Mary; the settlement of Behala outside Calcutta, known and loved by visitors of many nationalities, professions and persuasions; hostels for University Students, initiated by Father Douglass in 1894, an institution which has since been widely followed; a periodical called *The Epiphany* of which the Principal of a C.M.S. College asserted, "If they do nothing else that paper alone justifies their existence";

village churches and schools; orphanages; hospitals and dispensaries, now largely staffed by Indian nationals, many of them trained by the Fathers and Sisters. For the last fifteen years the Fathers have taken charge of important work among lepers in Calcutta.

At the foundation of all is the religious-conventual life. "The Fathers", said a missionary of another denomination, "give half their time to prayer and accomplish more in the other half than any of the rest of us."

"You will find that you can't reserve the earliest hours of the day for prayer out here", someone told Mother Edith in the early days of the Sisterhood. "We can and must", she persisted.

With new conditions come new calls. The higher education of Christian women is becoming an increasingly urgent problem, aspects of which are discussed in the current number of the O.M.C. Quarterly. The independence of Pakistan, while causing anxieties and difficulties for many Christians, has brought fresh opportunities for evangelization work.

Will there continue to be a call for English missionaries in India and Pakistan? If they have any desire to hark back to the not so distant days when a highly educated Indian Christian observed to the present writer, "It is very galling to belong to a subject race"—No. If they are willing to serve in the spirit of loving humility, which is the basis of the constitution of the O.M. Brotherhood and Sisterhood, and of the Fellowship of the Epiphany linked to them—emphatically, Yes.

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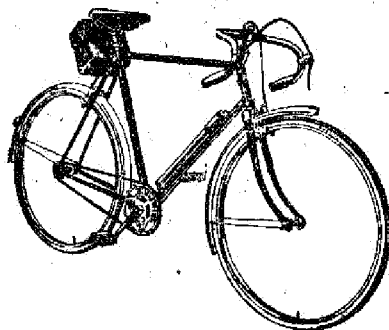
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The Future of Television

By J. BLAIR-FISH — and — *The Editor Asks Questions*

LAST YEAR when the renewal of the B.B.C.'s Charter was brought before Parliament, the Government decided to allow private enterprise to provide alternative TV programmes in competition with the B.B.C. and to licence the setting up of new commercially operated stations.

Such a radical change in the British system of broadcasting has evoked a storm of protest in Parliament, the Press¹, and by leaders in public life, who feel that the public have not asked for and do not want such a service. It is feared that commercially supported programmes, produced for the primary object of selling advertisers' goods, will lower the standard of all broadcasting, as has happened in America and other countries having sponsored programmes. On the other hand the promoters of commercial programmes maintain that some competition in broadcasting is healthy, and that a single system such as the B.B.C. is an undesirable monopoly.

Monopolies—Good and Bad

There is always a danger that when anyone wants to condemn any party, institution or person, they find, and they believe with all honesty, some opprobrious word or epithet about the thing objected to. Thus "Monopoly" has been attached to the B.B.C.². It is undoubtedly "a monopoly", but surely a responsible one, for it is a Public Corporation³ accountable to Parliament under a Charter subject to renewal and revision. It is an entirely different sort of monopoly from a trade monopoly⁴ intent on controlling a market by eliminating competition. The latter leads to rigging prices and the public suffers.

The promoters of Commercial TV stress the need for competition in broadcasting; but what they are really concerned with is to possess a medium for scooping business to the detriment of their smaller competitors who cannot afford TV advertising. As time on the air is estimated to cost not less than £500 a minute, only the largest organizations can afford it.

TV as a Home Influence

The quality of the programmes and their influence in the home, especially on children, is more important

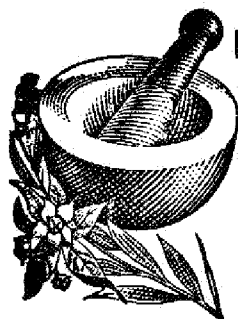
1. The Press protests—but the Press is a financially interested party. And is the Press so purist that it can throw stones?

2. But is not the word "Commercially-owned" also used as a smear?

3. What real safeguard is this? And couldn't Parliament as easily maintain certain safeguards over commercially controlled TV? Has it not been proved over and over again that monopolies do not give the best services?

4. Is not a monopoly of ideas, or possible monopoly, even worse than a monopoly in goods? If essential, then why not a Monopoly in Education?

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Binley, 7.8.52.
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(Mrs.) W.P.

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to put on it, besides some jam and marmalade! He has given us tea from India, coffee from the West Indies, rice from Burma and so on. In all parts of the world harvests have been reaped and have been brought to England—they are here in answer to our prayer for daily bread, and we have them through the mercy and kindness of God.

I wonder if, in this age of increasing industrialism and mechanisation, we all fully realise that we are still entirely dependent upon God for our daily food and sustenance? The farmer and his helpers may labour hard upon the land—but they can do no more. It is God who gives the increase—it is God who gives the sunshine and the rain without which there would be no harvest. He has been faithful to His promise, given so many centuries ago, and seedtime and harvest have not failed and I hope that on October 4th, we shall be in His Church to offer our praise and thanksgiving to this God who has again for another year made provision for our daily bread.

The Jew who took part in these festivals was exhorted to be practical, to give freely, generously. He was not to appear empty-handed. May I suggest that you do the same as he did? Let everyone give as he did, "according to the blessing of the Lord thy God which He hath given thee".

Yours sincerely,

FREDERICK ADAMSON.

Harvest Thanksgiving

We are appealing for gifts of flowers, fruit, vegetables etc. for the decoration of the Church on the occasion of our Harvest Thanksgiving Services to be held on Sunday, October 4th.

Please bring your gifts along to Church on Saturday morning, October 3rd, or early on Saturday afternoon. The actual work of decoration will begin at 2.30 p.m.—offers of help in this direction will be welcomed.

Harvest Supper.

We are making an innovation by holding a Harvest Supper on Friday, October 9th, at 7.30 p.m. Tickets are on sale and may be had from members of the Ladies' Working Party or from the Vicar—they cost 2/6. This is something of a new venture for us and we ask your support. The menu is a little uncertain at the time of writing but there are exciting mentions of such things as "hot-pot", "meat and potato pie", "cheese", "apple-pie". We hope to provide a little light entertainment during the course of the evening and we hope it will be a pleasant and not altogether unprofitable occasion.

Guides and Brownies.

The above organisations have been launched successfully and have held their first meetings in the Church School Hall. The Guides meet on Mondays at 6 p.m. under the guidance of their Captain, Mrs. Davies, and the Brownies on Wednesdays at 6 p.m. under the direction of their Brown Owl (sic!) Mrs. George. We wish them good fortune and a long and useful existence and advise girls wishing to join them to report at the appropriate times.

Organ Fund.

At the last meeting of the P.C.C., the Treasurer, Mr. H. Evans reported that £86 had been contributed towards the cost of the organ restoration. You will remember that the proceeds of a "Bring and Buy" held earlier in the year realised £100 for this purpose. The total to hand therefore is £186 which falls far short of the sum required—£230—any offers?

Ten Year Plan.

Would all contributors to the above, please bring their contributions for 1953 up to date, at their earliest convenience?

Baptisms.

July 12—William Stephen Moss.

July 15—Jane Fiona Midworth.

Aug. 23—Jane Catharine Dyson.

Sept. 13—Gillian Mary Bale.

Altar Flowers

Oct. 4—Mrs. Johnson.

Oct. 11—Mrs. Pratt.

Oct. 18—Mrs. Haywood.

Oct. 25—Mrs. L. Tym.

Nov. 1—Mrs. Kirkman.

Church Collections

	Alms.	Church Ex.
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Aug. 30—	10 3	2 2 11
Sept. 6—	19 0	1 19 2
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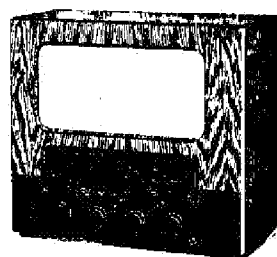
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MR. W. STANSFIELD.

Secretary, Parochial Church Council: MR. L. LEE,
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Secretary P.W.O. Scheme: MR. E. COLEMAN.

Organist and Choirmaster: MR. A. E. LINFOOT,
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EVENSONG: SUNDAYS, 6.30 P.M.
SUNDAY SCHOOL: 2.30 P.M.

WEEK DAY SERVICES.

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

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

CALENDAR FOR NOVEMBER.

Nov. 1—ALL SAINTS' DAY—PATRONAL FESTIVAL.

Nov. 8—REMEMBRANCE SUNDAY.

11 a.m. Service of Remembrance.

12-15 p.m. (approx.) Service at War Memorial.

Nov. 15—TRINITY XXIV.

Nov. 22—TRINITY XXV.

Nov. 29—ADVENT SUNDAY.

TOTLEY VICARAGE,

October, 1953.

My dear Friends,

We shall celebrate our Patronal Festival on Sunday, November 1st. The Services held on that day will mark the twenty-ninth Birthday of our Parish Church—perhaps, some of the more irregular brethren might care to give the Church a Birthday present by attending on that occasion!

Not so very long ago I had occasion to speak to someone, allegedly a member of the Church, about his non-appearance. His reply, palpably dishonest, was to this effect—he did not feel “good enough” to attend his Parish Church! The implication was that he regarded membership as a profession of moral perfection. Of course, in his case, this excuse was simply arrant nonsense, but there are people who with varying degrees of honesty assert that they are not good enough to become church members. Apparently they regard the Church as being exclusively constituted of certain choice spirits who have attained to a certain degree of spiritual perfection. This error they commit because they fail to realise that Jesus intended His Church to be all-inclusive; and it is only as they realise this truth that they will see the fallacy of refusing to join the Church because of their so-called unworthiness. The sense of personal unworthiness is the strongest possible reason why they should profess membership of the Church. As I see it, joining the Church, far from being a claim to perfection, is just a humble confession of the inadequacy and insufficiency of one's own resources and an appeal for the help of fellow-Christians in the attempt to lead a new and better life. The New Testament makes it perfectly clear that the will of Christ is for the closest possible fellowship among His disciples. He nowhere contemplates a follower of His living in a vacuum, but assumes that the individual disciple is surrounded and succoured by the Christian Society. The idea that the Church is composed of people who regard themselves as the “finished article” in religion needs to be repudiated. The man outside the Church who claims that he is not good enough to be a member of the fellowship

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WE NEED A JOLT

By SAM SHOEMAKER

"Stir up, we beseech Thee, O Lord, the wills of thy faithful people . . ."

USE your imagination for a moment and think about the kind of world we should have if everybody were really and soundly converted to Christ! We are inured to such a low level of expectation that we can hardly get even the tentacles of our imagination round such a great idea. But if such a thing were to come to pass, it takes very little more imagination to realize that we should then probably be in for the happiest period human society ever saw.

Projection

But, we say, "It can't happen." And such a statement is not so much a clear, objective estimate of the possibilities as it is the projection of our own unwillingness to let that change begin with us. Because we are unwilling to pay the price of such a change, we assume others are; and out of this confederate selfishness and irresponsibility we decide that anything like world-wide awakening cannot take place. So we jog along with enough religion to please us, if not to satisfy us. We are a little better and a little happier than the people with no religion. But we are not on fire, and do not mean to be.

And then one Sunday in the year we find ourselves praying to God that He will "stir up the wills of His faithful people." If we mean that prayer—then we ought to be prepared for something to happen.

* * * * *

Finding God's Will

How does one find the will of God? Now the first question is, do we want

to find the will of God—or do we want our own will more? In so far as we want our own will more than we want the will of God, we are in sin. That is what sin is: wanting our own way instead of God's way. One of the characteristics of a really changed life is a sharp sense of sin. There are sins of passion—like hate, temper and the lusts of the flesh. There are sins of attitude—like jealousy and unforgiveness and pride. Where do you stand with regard to them?

Facing Oneself

A man once preached on sin in a fashionable Philadelphia church, and soon after had an indignant letter from a woman in the congregation, saying "there are no sinners here, at least not among the regular pew-holders." Look straight up into the face of God, and tell Him you have no sins! Think about those people you have used, and brushed aside—those people to whom you think yourself so easily superior, when you know that before God, in character, in kindness, in humility, they out-rate you ten times. Think of the indescribably despicable meannesses, lazinesses, indifferences, that stand by while others take the rap. Think of the inordinate conceit, the pre-occupation with one's self, with this old physical body that will be dust in a few years—and then say you've got no sin! Think of the degree of selfishness that gets right into the middle of religion itself—so that we are interested in it for our own comfort and peace of mind, but care very little about getting it across



Music While you Work—The Recorder Class.

mortar. It is a community: and more than 450 girls and a staff of 17 is a community of some size. The school replaces three contributory schools now closed. These old parish schools of Tunbridge Wells had close ties with their parishes. The problem has been to make a new school with a community sense without destroying local parochial loyalties which still play their part, not only from the point of view of worship, but also in the active support given by the parishes to this school as a joint effort.

A system of "Guilds" has been created within the school, bearing the names of the parishes from which the girls come. In this way a girl entering school is not merely reminded that she comes from say St. James' parish; all her contribution to the life of the school in competition or in general *esprit de corps* is given through this Guild channel. This method also has the advantage of being expanded to

cover more than the three old schools: it covers all the parishes whose primary schools contribute to this new secondary school.

This school has the assistance of men on the staff. This is part of the set policy of the Headmistress for a wholeness and balance which may be denied to the one-sex school.

A venture of this kind cannot be sustained without expense. The cost so far has been in the region of £50,000, of which the Church's share is over £30,000. This leaves the best part of £20,000 to be found by the Churches of Tunbridge Wells, and every effort is being made and every contribution welcomed towards reaching this target.

May it prove able to give not only a sound general education under the best modern conditions, but inspire the students to high ideals and noble living, and not least to a lively faith founded in the doctrine of the Church of this Land.

Photographs by "Tunbridge Wells Advertiser."

A Little Child shall lead them . . .

A little girl was to undergo an operation. The doctor finally said, "Now I must put you to sleep." She smilingly replied, "I must say my prayers first", and then she knelt at the operating table and said, "Now I lay me down to sleep . . ."

That night that surgeon prayed at his own bedside the first time in over thirty years.

—Brice Knott, in *Northern Messenger*.

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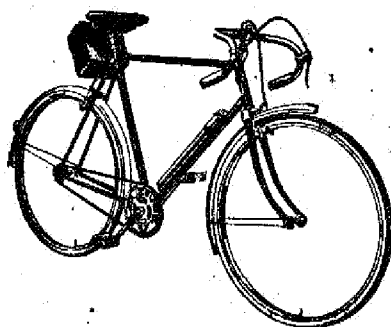
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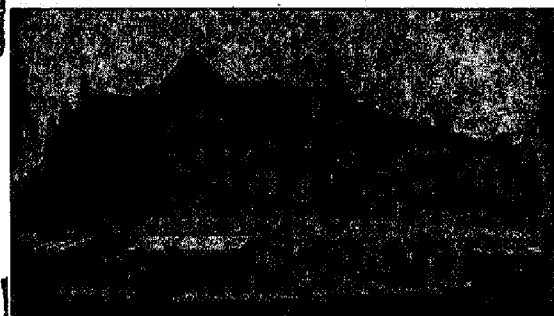
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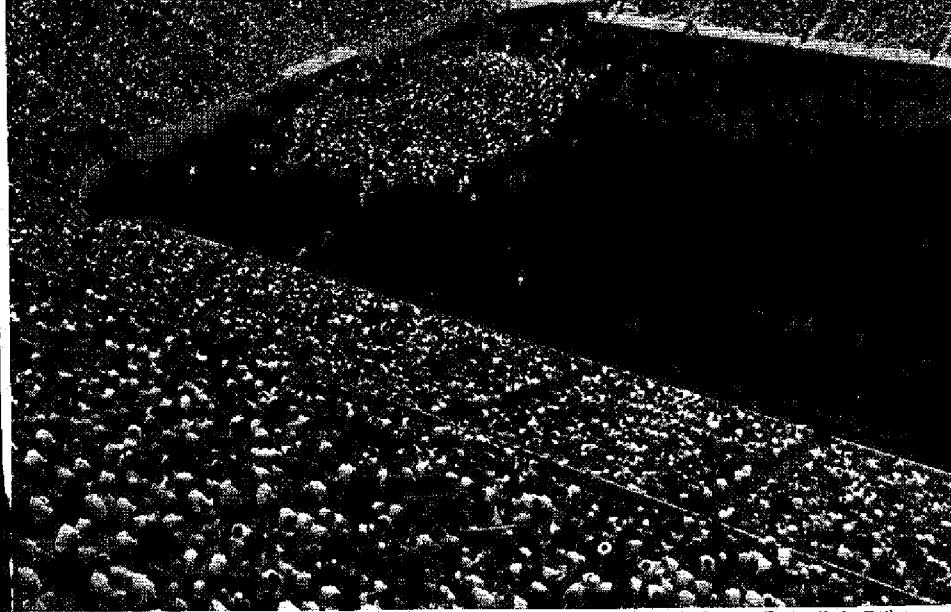
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Adventure in Evangelism

THE announcement that Billy Graham, the well-known American preacher, has been invited to conduct a large scale Evangelistic Campaign in London during the spring of next year has awakened a considerable amount of interest—and evoked not a few questions. Who is Billy Graham? What has he been doing in the U.S.A.? On what lines does he carry out his work? Why is

he coming to this country? Where will the Crusade be held?

It can be said at the outset that while here in Great Britain Billy Graham is still comparatively unknown, in the United States his name is almost a household word. His weekly broadcast on Sunday afternoons under the title "The House of Decision" is said to reach a larger audience than any other religious radio feature in America—something like 18,000,000 people. There is also a television version of this programme carried by twenty television stations and viewed by eight to ten millions weekly.

Well might the American picture magazine *Look* say of Billy Graham not long ago: "Before his candle burns out, Graham will be recognized—on the basis of numbers alone—as the most potent evangelist in American history." This estimate is well supported by the facts. Yet Graham



Billy Graham.

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What's the Outlook?

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This inset, entitled "Church News," is published by Home Words Printing and Publishing Co., Ltd., 11, Ludgate Square, E.C.4, and edited by the Rev. Cecil Rhodes, St. Augustine's Vicarage, 4, Manor Road, Edgbaston, Birmingham. November, 1953
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is in reality advancing the strongest possible reason why he should join the Church. The Church needs not so much the men and women who regard themselves as already saved, but those who hope they are in process of being saved and those in whose lives the redemptive process has not yet perhaps begun. The Church, because it is an all-embracing fellowship, is not made up of saints; its function is to create them, and the raw material upon which it works is the sinner whom it seeks to equip and fit eventually for his inheritance among them that are sanctified.

We must not shirk our responsibility by pleading our own unworthiness or by citing the imperfect lives of professing Christians, many of whom are perfectly conscious of their many shortcomings but who are genuinely seeking a better way of life, and hope some day by the grace of God to attain to that final perfection which is the ultimate goal of all Christian living.

Yours sincerely,

FREDERICK ADAMSON.

Remembrance Sunday.

Remembrance Sunday will be observed on November 8th. As in previous 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. At the time of writing no arrangements have been made concerning the attendance of the Companions of the Fellowship of the Services. However, we hope to have them with us once more and that the chairman will lay the customary wreath at the War Memorial.

Guides and Brownies.

The Guides and Brownies hope to hold a "Bring and Buy Sale" in the Church School on Saturday, December 5th at 3 p.m. The sale is in aid of funds and there will be stalls offering articles for sale and light refreshments will be available during the course of the afternoon. We hope you will come along and stimulate these young people by your interest and financial support.

A Bonfire Party has been arranged to take place in the Vicarage garden on Wednesday, November 4th. The Guides and Brownies have invited the Brownies of St. Catherine's, Woodseats, to join with them.

A Brownie Enrolment took place in the Church School on October 14th. The following Brownies were enrolled by the Commissioner, Mrs. Wright:—Susan Bramall; Elaine Coates; Anne Stubbs; Gillian Taylor; Wendy Young.

Official Meetings.

November 17—Tuesday, 8 p.m. P.C.C. in School.

November 20—Friday, 7-30 p.m. K.D. Conference, Abbeydale.

Altar Flowers

Nov. 1—Mrs. Kirkman.

Nov. 8—Miss Harris.

Nov. 15—Mrs. Culley.

Nov. 22—Mrs. Marcroft.

Nov. 29—Mrs. Margerison.

Dec. 6—Miss Lockwood.

Baptisms.

Sept. 27—David Eric Marsden.

Sept. 27—Andrew Richard Butcher.

Oct. 11—David John Osborne.

Oct. 11—Sandra Joan Williamson.

Oct. 11—Richard Knapton.

Oct. 11—Michael Philip Ledgerd.

Oct. 18—Joseph Edward Russell.

Weddings.

Oct. 10—William Norman Maltby and Barbara Smith.

Church Collections

	Alms.	Church Ex.
Sept. 20—	9 9	2 14 7
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Oct. 11—	11 6	2 12 7
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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 DECEMBER.

November 29—ADVENT SUNDAY.

December 6—Advent II.

December 13—Advent III.

December 20—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 27—1st Sunday after Christmas.

St. John Apos. & Evang.

TOTLEY VICARAGE,

November, 1953.

My dear Friends,

"Christmas is coming, the geese are getting fat . . . !" In our imagination we have transported the first Christmas to our own land. We have set the Christ Child in an English stable and surrounded that stable with English snow. We have provided English cows to stare and English asses to bray. Nor would I change the picture we have built up, for to me it is all part and parcel of what I have

come to know as Christmas. In more rational moments, however, we must think differently. We can't live entirely by imagination. Behind all the cheerfulness we associate with the festive season, behind all the gaiety and the giving, behind the wassails and the waits, there is something of pathos, and we shall understand something of that pathos if we let our imagination carry us a little farther.

I think it is parents who will appreciate the pathos most. Do you remember how, when you looked forward to the coming of your own baby you sacrificed and saved and mother stitched and sewed, while father had no thought then of "long hours", if by means of overtime he could earn that little bit of extra money the new baby would need? And can you ever forget how, between you, you endeavoured to make a place fit for a king to be born into? Just imagine, then, the feelings of this young couple who, when their highest hopes were about to be fulfilled, were ordered by the officers of an occupying army to make a journey across half the length of a kingdom; not in a well-sprung saloon along a modern motor road, but along the dry and dusty tracks of the sub-tropical scrub to the jolting, jarring, jog-trot of an ass!

Do you understand what thoughts would tear their minds? Do you not see how hopes would be turned into fears, and anticipation to anxiety? But do you not understand also, how Mary—with that quiet determination which seems to override all difficulties and which is a characteristic of true motherhood—would begin to reshape her ideas and console herself with the thought that, no matter what would have to be endured on the journey, the advent of her Child should still give her the joy which was hers by right and that the birthplace of her babe should be as near perfect as she could make it?

Let your imagination travel a little further, then, and get a glimpse of this woman who, having arrived at her destination at long last, was rebuffed with an abrupt "No room". No word of welcome awaited her—"there was no room in the inn". So says St. Luke. He does not condemn. He throws in the remark without comment. He merely describes. "She laid Him in a manger", he says, "because there was no room in the inn". What sort of people were they who were willing to stand by and see this girl, this slip of a girl, give birth to her babe in a barn? No guest chamber for her—only a barn or a stable if you like.

That is why I think the Christmas story is pathetic. Looking past the joy and the thanksgiving; looking past the angelic choirs and the bursting of the very earth into song, there is pathos—a deep, moving pathos.

And that first reception of Christ into the world is typical of the treatment of Him ever since. He is not banished completely, He is tolerated; but He is kept in His place. We offer Him a certain hospitality, but it is not the

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WHAT FOUR MEN FOUND

Told by WALTER RUSSELL BOWIE of Virginia, U.S.A.

ON the night when the little child of Mary was born in the stable in Bethlehem, three people were in the inn when Mary and Joseph were refused admittance. They slept within the sheltering walls while the Christ-child was born in the stable. They knew nothing of the brightness of angels in the sky. They heard nothing of shepherds, who, on the plains of Bethlehem, heard an angel's voice and hurried to the stable to see the little child in Mary's arms. They only slept, unknowing, and next morning rose indifferently to start upon their homeward way.

But as they set out together on the road that led down from the hill of Bethlehem to the Judean plain, it happened that they drew together; and they talked to one another and asked what had brought them there.

"I came to Bethlehem," said Marius, a Roman centurion, "with a detachment of legionaries to guard the town during the enrolment and the taxing, and also for another particular reason of my own. I know the man who has bought the privilege of collecting Caesar's taxes here in Bethlehem. I have done business with this Jacob Ben Israel before. I told him it was to his good that Roman soldiers should be here to watch against thieves, and to keep the town in order while he gathered in his revenue. He was a wise man, and he understood. And so I come away from Bethlehem"—and here he touched his girdle—"with these hundred silver denarii which I can use to good advantage. I shall enlarge and adorn the courtyard of the house I am building for

myself in Caesarea. My visit to Bethlehem has worked out well."

The second was a sheik named Ilbrahim who dwelt in his wide tents on the plains of the Shephelah.

Crossed Palms with Silver

"There is a market-place in Bethlehem," he said, "where many sheep are sold on the days when crowds come into the town. There are those in Bethlehem who have charge of the market-place, and there was need of a little private converse between them and me. So I came upon my camel hither to talk with them. Hereafter, my sheep will be given room in the market before the flocks of any others who have sheep to sell. It is true I had to cross their palms with money; but the money I have paid will come back to me many times over in the days ahead." He laughed. "This journey to Bethlehem will mean much profit, and I am satisfied."

Came to Eat

The third was a rich man of Jerusalem named Hazor, who rode upon a mule richly caparisoned.

"An old friend of mine in Bethlehem lives in the one great house of the town," he said. "Once in every year he gives a feast to all his acquaintances, and I came to his feast last night. Such a banquet as it was! There were cakes made from the finest flour that is grown upon the Judean plains, the flesh of lambs, fish from the Sea of Galilee, pomegranates and dates and other fruit from the gardens of Damascus, and wine from the vineyards of Lebanon. Such a

cation, the layman's job, and to various saints. Christianity to Kenneth Bell was a matter to be discovered in the full use of one's talents, which he tried and practised in his own life. The faith he describes is varied and adventurous. He deals with keeping alive all life's wonder and enthusiasm. It is a good book for clergy to keep; and the sort of material which any keen Christian will find not only helpful but inspiring.

As Christmas comes, one wonders why it is that the spirit of the time is not mirrored in the world at large. In *★"Making Men Who'e"* J. B. Phillips (Highway Press, 1952, 6s.) grapples with the problem of what the Christian faith should be today. He points to the fact of "the smallness of entry" of Christ into the world at Christmas time, and how slowly God really does work to fulfil His plan, and our job is to consider Christ

afresh, and let God in. Much of this is topical for Christmas.

Children's Books

Mandeville Publications; *Billy Bunter's Own* and *The Tom Merry's Own* are good value for a school-boy. Each annual is well printed in good type; there are good photos of ships, cricketers, and football teams (10s. 6d.).

A delightful book to give to small children this Christmas is *★"If I'd Been Born in Bethlehem"* by Joan Gale Thomas (Mowbrays, 3s.). It is the Christmas Story in poetry form with most attractive drawings. Also commended is *★"Fifty Favourite Bible Stories"*, edited by Ernest H. Hayes (Carwal Publications Ltd.), and also two small booklets by the same publishers, *"My First Praise Book"* and *"Look Upon a Little Child."*

— INTERPRETATION —

See the Drawing on Page Nine

I WANT you to look carefully, if you will, at this drawing of the Nativity. I think the first thing which will strike you is that it is entirely different from the usual type of Christmas picture—with Mary and Joseph, the ox and the ass, the wise men and their gifts, the usual background of life in Palestine; the human story which we know so well of the Baby in the manger. This story which we have known from our childhood, beautiful and impressive as it is, is fraught with a certain danger. It dwells so entirely on the things we understand: the birth of a baby born in lowly circumstances so long ago in Bethlehem. It omits so often much of what we believe truly happened in the birth of Jesus. Now here is a truer, and I think, striking conception of the religious significance of the Nativity—Jesus "who for us men and for our salvation came down from

heaven"—therefore the large dominating hands of God, as it were, giving mankind Jesus. You will notice also Joseph is absent, but Mary is present, for we believe that "He was incarnate by the Holy Ghost, born of the Virgin Mary." So Mary is significant, Joseph is not. We say that "He was born for our salvation"; He was born "to give light to them that sit in darkness and in the shadow of death": to set free those who were "fast bound in chains of misery and iron." In the foreground therefore you will see persons bound, looking for light and understanding, and finding it—yes, and persons bound still, who if they would but look they too would find the glorious freedom of the children of God.

That is a little, I think, of what the artist has tried to express through this picture, and what it says to me. I hope you will study it and see what it has to say to you.

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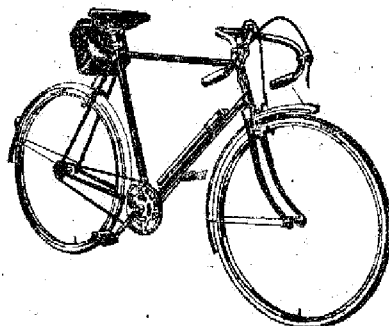
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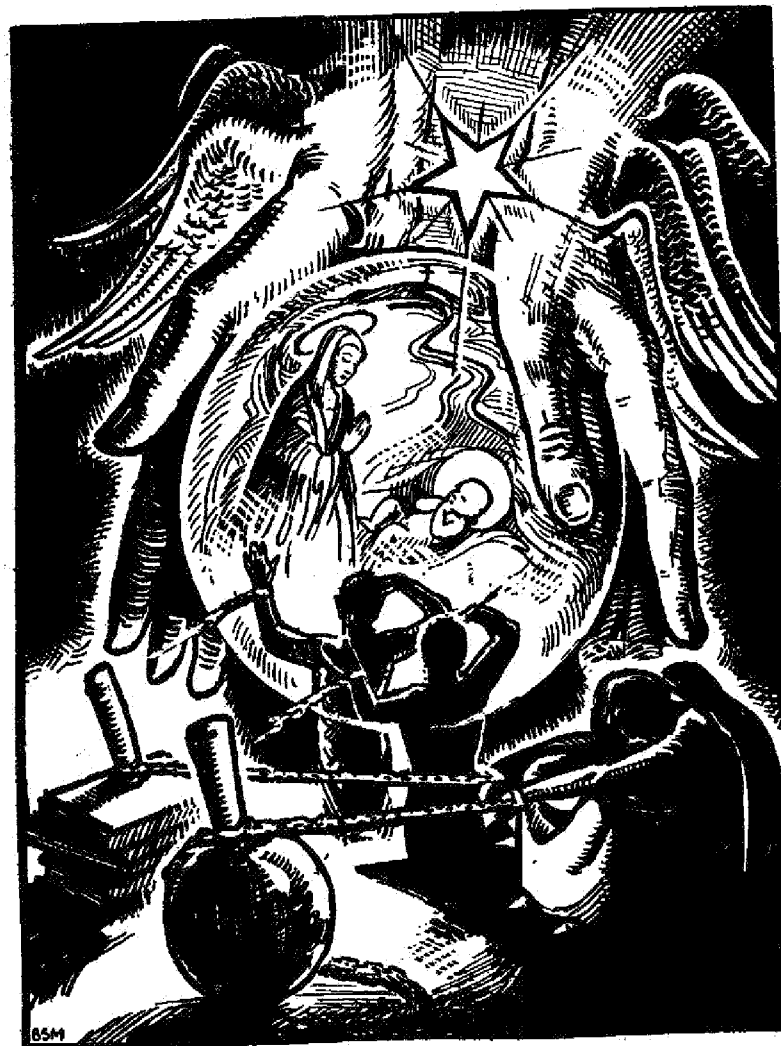
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in time past unto the fathers by the prophets, hath in
these last times spoken unto us by His Son.—Hebrews.

He was the true Light, which lighteth ever man that
cometh into His World.

And was made flesh, and dwelt among us, and we
beheld His glory . . . full of grace and truth.—St. John.

Thou, child, shall be called the prophet of the Highest:
for thou shalt . . . give Knowledge of Salvation . . . and
Light to them that sit in darkness and in the shadow of
death, and guide our feet into the Way of peace.—St. Luke.

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warm hospitality of the guest chamber. The high places in our society we reserve for our favourite film-star or sportsman. If we are of another calibre of mind we reserve them for the men of letters and the men of science; for the explorers and the litterateurs. The innermost places of our hearts we set aside for our hobbies and our professional interests. The Christ Child is not banished altogether; it is not a case of no room, but no room in the guest chamber. The manger is there still for its priceless Treasure. But it is only a manger.

And yet, in spite of all the difficulties; in spite of the cold reception; in spite of the apathy and the tolerance; the message of the Babe of Bethlehem has gone round the world giving new hope to the weary, consolation to the suffering, peace to the perplexed, and joy to all who will open their hearts.

Surely there is nothing the world needs more than that. Surely it is for the Christmas message—the pure, the simple Christmas message—that mankind is yearning today as never before. But where are the messengers? Is it that Christians are betraying their trust? Where is the fire and the fervour that should be setting the rafters ringing in peasant's house and squire's hall? Where are those whose message spurs them onward, ever onward? And let me ask you, my friend—where are you—where are you?

Wherever you are, may the Holy Child bless you all this Christmastide.

Yours sincerely,

FREDERICK ADAMSON.

Christmas Services.

We would draw your attention to the Christmastide Services as shown in the "Calendar". You will have noticed that on Sunday, December 20th, at 6-30 p.m., the Service of the Nine Lessons with Carols will take the place of Evensong. On Christmas Day itself there will be two celebrations of the Holy Communion at 8 a.m. and 11 a.m. You will not need to be reminded that Christmas is one of the major festivals of the Christian year—when all communicants are expected to present themselves at the altar of God. Christmas is a busy time we know—but how dreadful if we cannot, or will not, make time for Him Who made this glad season possible. More people than ever before, communicated at our Christmas Services last year, a cause for rejoicing. Let us do the same again, only more so!

Christmas Tree.

May I once again appeal to your generosity on behalf of the Blind Babies? Your generosity in this respect in the past six years has been remarkable. We have sent more than £200 to these poor children from this parish. So it is

with every confidence that I remind you of the Christmas Tree we hope to have in Church again this year—and of its charitable purpose.

Sunday School.

The Annual Christmas Party will be held on Saturday, December 19th, in the School. We ask you once again to supply us with those seasonable "extras"—such as jellies, blancmanges etc., which are always so acceptable on this occasion! Please bring or send them along to School on Saturday morning, December 19th, any time after 10 a.m. We hope for a visit from Father Christmas if our conduct during the past year has merited it, and there will be a film show which we all seem to enjoy. The distribution of prizes will take place later in the evening—we will inform the children of the approximate time, and we hope some of you parents will come along and join us then.

Guides and Brownies.

The District Commissioner for Abbey Division, Mrs. Hall, held an enrolment for our Guides on Monday, November 2nd. The following Guides were enrolled:—Gillian Bramall; Beryl Fox; Christine Garnett; Elva Higgott; Maureen Kirby; Jean Thorn; Janet Smith.

We were pleased to see the Scouts and Brownies and Guides in Church on Remembrance Sunday. Church parade is to be a regular feature of the B's and G's existence—they will parade at Mattins (11 a.m.) on every second Sunday in the month commencing Sunday, December 13th.

Please don't forget the "Bring and Buy" in aid of funds on Saturday, December 5th, at 3 p.m., in School!

Whist Drive.

Friday, December 11th, 7-30 p.m. in School. Tickets 2/-.

Baptisms.

November 15—Hilary Jane Taylor.

Weddings

November 7—Terence Burns and Ann Willars.

Altar Flowers.

December 6—Miss Lockwood.

December 13—Mrs. Mole.

December 20—

December 25—Christmas—Ladies' Working Party.

January 3—Mrs. George.

Church Collections

	Alms.	C. Ex.	Earl Haig Fd.
October 25—1	1 10	4 7 2	
November 1—1	0 9	2 0 9	
November 8—	14 0	1 9 3	6 15 7
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