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The Journal of

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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.

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 6—LENT II.
March 9—Wednesday: 7.30 p.m. Lenten Service.
March 10—Thursday: 10 a.m. Holy Communion.
March 13—LENT III.
March 16—Wednesday: 7.30 p.m. Lenten Service.
March 17—Thursday: 10 a.m. Holy Communion.
March 20—LENT IV.
March 23—Wednesday: 7.30 p.m. Lenten Service.
March 24 Thursday: Eve of Annunciation of B.V.M.
10 a.m. Holy Communion.
March 27—LENT V (Passion Sunday).
March 30—Wednesday: 7.30 p.m. Lenten Service.
March 31—Thursday: 10 a.m. Holy Communion.

TOTLEY VICARAGE,
February, 1955.

My dear Friends,

There is the well-worn story of the retired General who found himself seated at dinner next to a very glamorous young lady who had, until comparatively recently, graced the front row of the chorus. Now chorus-girls were a little off

our gallant general's beat! So as an opening conversational gambit he said—"y'know, my grandfather fell at Waterloo". The glamour girl looked at him and exclaimed—"Reely, which platform?" The general was completely shattered by this, and misinterpreting his look of bewilderment, the young lady added—"Well, it doesn't reely matter which platform does it?"

Now, as you all know, Ash Wednesday was the beginning of Lent, but I have a shrewd suspicion that Lent is just about as far off our beat as the chorus girl was to the general and as irrelevant to us as "Waterloo" was to her! But it should be the season for us to focus attention on the discipline we should be exercising over our lives. To do this successfully we should be measuring ourselves up against the standards of our Lord. Lent begins with the letter "L" (Primary Reader, page 1), and there are one or two other words which can help us to focus on the basic principles at the heart of Jesus' way of life.

The first of these words is *look*. Where shall we look? And at what and to whom shall we look? We can do no better than to look first at Jesus, especially during the period of the forty days when, alone with God, He prepared Himself for His active work—and as Lent culminated in the calendar of the Church at Easter, so let us look again to those last days of Jesus' earthly life, the days preceding Easter. As we study His perfectness, as described in the Gospel records, and at the self-denying choices He made and the life He led, we may well be amazed, aroused and challenged. Let us then look at ourselves and see, in comparison, what a poor show we have made of this business of living. In Him we can see ourselves objectively and truly; through this experience we may be helped to "let go and let God". And may the look which leads to repentance become a habit as we venture further along the Christian way.

The next word I want to consider is *listen*. During the Temptations—that forty days spent in the wilderness—much of Jesus' prayer must have consisted of quiet waiting upon God, to understand His mind and "hear" His will. Some of us take too little time for prayer; others follow too limited a pattern, often the one they learned in childhood, we talk and petition when we should also be learning to listen—to wait and meditate and allow those deep convictions of right and wrong to form within us which are the only safe guides to Christian living.

These first two words, "Look" and "Listen", are disciplines which allow God to enter and take over, to change and fill. Through our looking and listening we become different. And as the disciple accepts these disciplines he grows. They come first, for we must be something before we can do anything. We must first learn to receive before we can give.

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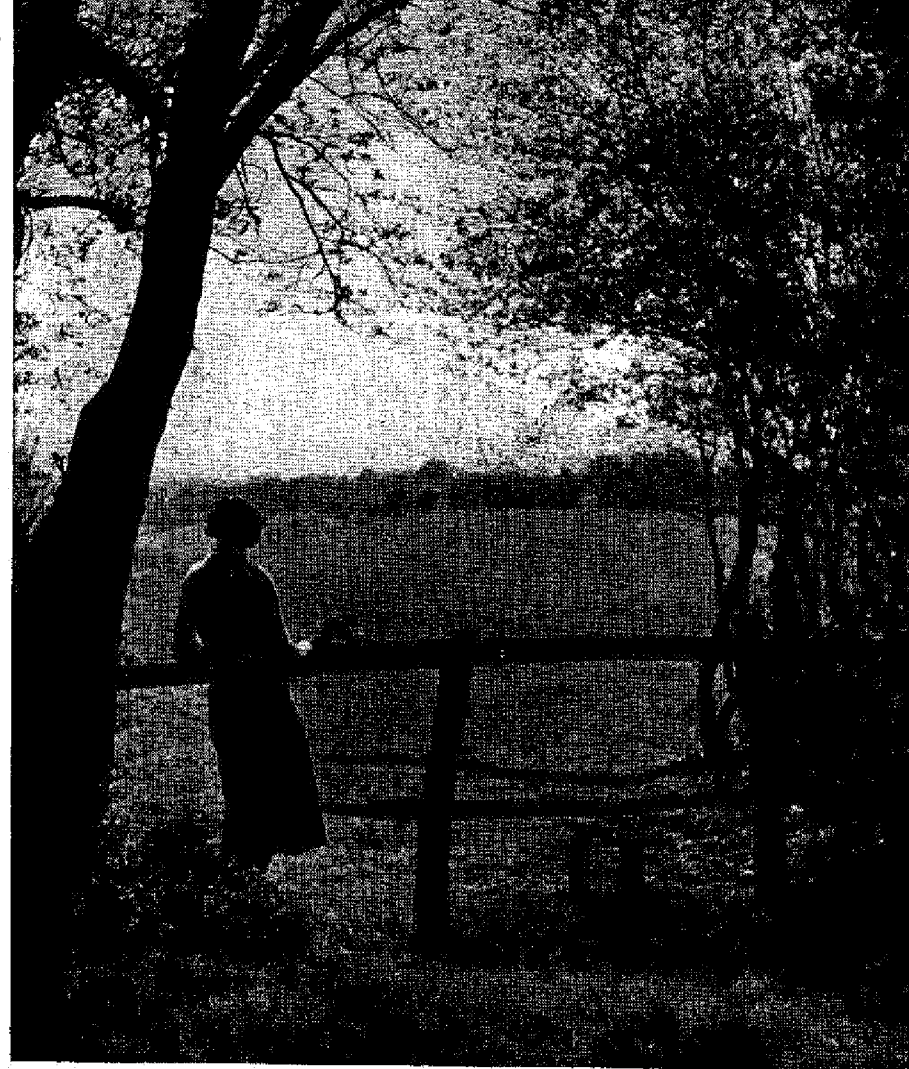
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Serenity

*Teach me, O Lord, the humbler things,
The joy of every grass that springs,
The laughter of the daffodils,
The choiring of th'uplifted hills.*

*If there be sunshine o'er Thy world,
Let laughter round my heart be-curbed;
If silver rain and swirling snow,
Let sweet content my features show.*

—MARY ESSBERGER.

have you heard...

Thought for the Month

If I have five minutes to devote to prayer and devote four minutes, fifty-five seconds to remembering the presence of God, and the nature of God, leaving five seconds for speaking to Him, that is not a bad proposition.—WILLIAM TEMPLE.

Sunday Schools?

A Northern Bishop-Suffragan's remarks at a recent conference about the futility of modern Sunday schools caused a flutter among newspaper reporters but not among the clergy present.

Are Sunday schools necessary for teaching children the Bible? The Education Acts make provision for more adequate Bible teaching to be given in day schools. Are Sunday schools needed for Church teaching? That can be given effectively in the liturgical services and in confirmation classes. What part do they play in character training? It is hard to believe that half an hour in a Sunday school class will counteract the influence of an unsatisfactory home.

The Bishop is not the only Church leader who feels a fresh approach is needed in the teaching of the faith to children.—*The Church of England Newspaper.*

Sir Henry Holland

For the fifth time since his "retirement" from work on the North-West Frontier in 1949, Sir Henry Holland, the eighty-year-old medical missionary, has returned to Pakistan. His expenses, and those of Lady Holland, are again being paid by the rulers of the tribesmen among whom he is so greatly beloved and who are so anxious for him to return.

Sir Henry worked in India for close on fifty years; his special care is the hospital at Shaipur, three hundred miles north of Karachi. During his stay there last winter he performed hundreds of eye

operations. He says that he will continue to operate so long as his sight remains keen and his hand steady. At present it looks as if there is little danger of either failing him.—*Church Times.*

Food for Thought

It is estimated that it requires four acres of productive land to feed one person in the U.S.A., three acres for one person in the United Kingdom, and one-third acre to feed one Japanese.

More and Yet Less

There are more Christians in the world today than there have ever been. But because of the world's birthrate there are also more non-Christians in the world today than at any time in history. Two million non-Christians become Christian each year. But in the same period 20 million are added to the world's non-Christians.

Radio's Widest Spread Broadcast

The Lutheran Church's international radio programme is now the world's most widespread broadcast of any kind—religious or secular. Every week no fewer than 1,180 radio stations located in 60 lands transmit the Lutheran Hour in a total of 56 languages. Although station time alone costs £10,000 a week, it has been possible not only to continue this Radio Mission, but to expand it into new areas of the world where the Christian message hardly ever reaches.

Religious Liberty in Italy

The principle of full religious toleration won a clear-cut victory in overwhelmingly Roman Catholic Italy. Again and again since the war, Italian police have acted against some proselytizing Protestant sects (e.g., Assemblies of God, Church of Christ), have fined or arrested members and broken up services. Last week Italy's highest administrative tribunal, the Council of State, ordered the Ministry of the Interior to grant juridical recognition to the Assemblies of God churches in Italy. The council severely criticized the police for having often ignored Italy's post-war constitution, which permits religious liberty for all. In practice the ruling means that eventually all Protestant sects in Italy will probably have (1) tax-free places of worship, (2) the right to hold public services and solicit funds, and (3) the right to perform legally binding marriage ceremonies and other religious rites.

—*Time.*

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The Lord Bishop admits to the office of first Residentiary Canons in the history of Derby Cathedral the Ven. J. F. Richardson, Archdeacon of Derby (signing) and Canon W. James.

Photograph by courtesy of "Derby Evening Telegraph"

The Bishop of Derby's Letter

March, 1955.

MY DEAR PEOPLE—
The Reports of the two Conferences held last summer in America, at Minneapolis and at Evanston respectively, are now published and available. I proceed to say something about them.

Evanston Speaks

Evanston Speaks, containing the Reports of the six Sections of the Second Assembly of the World Council of Churches, is obtainable from the S.C.M. Press for half a crown. The Reports were in each case received by the Assembly and commended to the Churches for study and appropriate action. They are, if the truth must be told, difficult to read and a trifle dull. The conscientious reader will plough his way through them, and will be edified. The theme of the first Report—*Faith and Order: Our Oneness in Christ and our Disunity as Churches*—brings before the reader the shocking paradox of a divided Christendom. The New Testament knows only one Church. It knows nothing of a plurality of denominationally differing "Churches". In 1948, in the First Assembly of the World Council of Churches at Amsterdam, the "Churches" (with the regretted exception of the Church in communion with Rome) confronted one another in what has been described as an "ecumenical encounter", and declared their intention to "stay

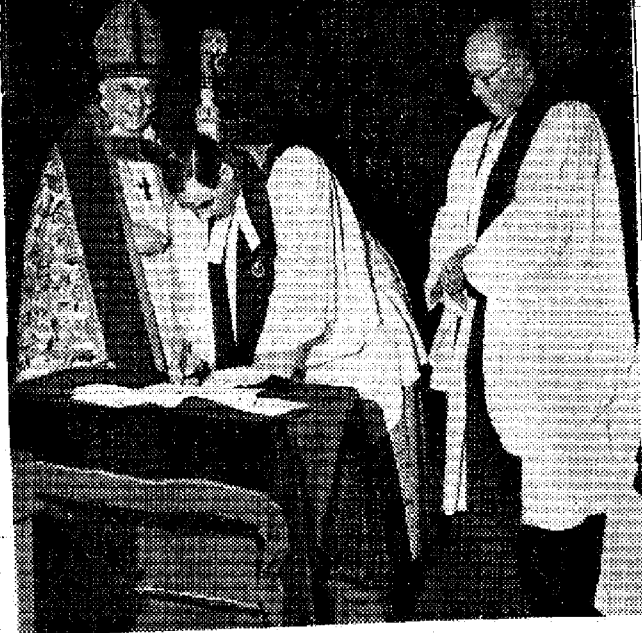
together". At Evanston they have dedicated themselves to God anew, that He may enable them to "grow together". Their theological differences and their disunity as Churches remain: but at least they are becoming aware of the scandal of such a state of affairs, and are beginning to learn from one another.

Evanston Speaks deals with a number of other topics also—the Mission of the Church to those outside her life, Social Questions, International Affairs, Race Conflicts and Tensions, the Vocation of Lay Christians in the world—all in the general context of the main theme of the Conference: *Christ—the Hope of the World*. The documents dealing directly with the main theme are to be published separately, but have not yet appeared.

Minneapolis

The Report of the Anglican Congress at Minneapolis may be obtained for five shillings from S.P.C.K. It contains papers of permanent value which should be read and considered. It is a much more readable volume than *Evanston Speaks*; and it is, of course, of direct and immediate interest to Anglicans. Outstanding

Derby Diocesan News Supplement



DERBYSHIRE CHURCH NEWS

The Pilgrim Players will present *Christ In The Concrete City* (Philip Turner) and *Ye Shall Be As Gods* (Armand Payot) in the Cathedral on Mon., Feb. 28 and Tues., Mar. 1, and S. Francis, Mackworth, on Thurs., Mar. 3. S. Mary's, Boulton, on Sat., Feb. 26.

Mackworth Estate is to be visited by a team of Cambridge students this month.

The Rev. J. H. Blades, Vicar of S. Mark's, Derby, resigns the Editorship of the *Year Book* after Easter to the Rev. C. S. Howarth, who is coming to Milford. Mr. Blades has striven to achieve and maintain a high standard of accuracy in the *Year Book*, and we shall miss him as a pleasant and helpful colleague.

News of Dr. C. W. Silk, formerly Rector of Eckington, is given in the *Frecheville Torch*. He is now Rector of Bimini, one of the small islands in the Bahamas, and also District Medical Officer. He describes his parish as formerly the centre of "piracy, wrecking and boot-legging" and now of big game fishing.

Tideswell is to welcome the Rev. J. K. Mount, Rector of Severn Parish, Crowns-ville, Maryland, this month where, until September, he will join the staff in order to gain experience of English parish life. He met the Vicar (The Rev. V. T. Ducker) when the latter visited the U.S.A. last summer for "Minneapolis".

New appointments include those of the Rev. W. G. Gater, Vicar of Codnor from 1949, to Chinley with Buxworth; and of the Rev. David Rice, Vicar of S. Elizabeth's, Eastbourne, to Chellaston, and the Rev. W. E. Jenkins who comes from Wales to be vicar of Brackenfield with Wessington. We offer them a welcome to the Diocese, and our good wishes to the Rev. A. N. Ware, Rector of Winster from 1947, who is going to Hull, and the Rev. J. Sykes Rymer, Vicar of Little Eaton from 1948, who is to go to the Isle of Man.

Invalids have included the Rev. J. Tranter, of Denby, the Rev. J. Veness of Kirk Hallam, the Rev. C. A. Page of S. Michael's, Derby, and the Rev. J. Naish of Alkington, to whom we wish a speedy recovery.

The Noakes Club Annual General Meeting is on Friday, Mar. 18, at 11, in Diocesan House, when it is hoped many members will attend. The special appeal last September brought £65 in donations, which, with increased membership and catering profits provides a balance of £16 for 1954 (in 1953, £7 deficit). Archdeacon FitzHerbert writes: "Those who use the Club greatly appreciate its amenities. Our hope is to make it more widely known and to increase our membership further."

LETTER TO THE EDITOR

The Rev. K. R. Upton, Vicar of Church Gresley, protesting at our February leader *Hundredths*, writes: "Was it not realised what harm such an article can do in parishes where a more thorough-going stewardship of possessions is encouraged and taught?" Asserting that 'tithing' is not impossible in many cases, he says "The last thing one wants to do is to foster pride in the hearts of those who are beginning to see their responsibilities before God. And we hardly want offertories falling by the adoption of the low standard you suggest. Furthermore, it is simply not true that if all churchgoers guaranteed to pay 'hundredths' few parish churches would have any anxieties."

We had stated that we knew many were giving more than a 'hundredth', but counselled this as a *minimum* standard. If all casual churchgoers as well as the 'regulars' did so, we contend it would solve most problems, and we believe that few who have learned the joy of Christian giving would reduce it to a suggested minimum. It is necessary, however, to teach the difference between the Offertory, which includes the giving of alms, from the collection which includes the payment of 'dues'.—Ed.

GRAVE TRUSTS

The Board of Finance draws attention to the difficulties of administering grave trusts where the capital is a small sum: such trusts for particular graves are subject to the full rate of tax, and this can only be reclaimed on any balance spent on general churchyard maintenance. The board advises that trusts under £100 capital should be discouraged, and that it be made known that even this minimum sum only covers grave and not gravestone maintenance. It is advised that the P.C.C. should be consulted before any acceptance of a trust is made (writes Canon Boorman).

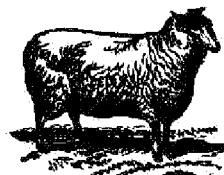
DIOCESAN RECORD

Institution and Installation of Canons Residentiary in the Cathedral Church: Feb. 3, The Ven. John Farquar Richardson, M.A., Archdeacon of Derby, as first Canon Residentiary; The Rev. William James (formerly Hon. Canon of Durham) as second Canon Residentiary.

Admission to Benefice. Jan. 28, Rev. Thomas Neville Vreichvras Rose Price, M.A., to Perpetual Curacy of All Saints, Matlock Bank (P.—The Bishop).

Licences to Stipendiary Curacies. Jan. 28, Rev. Donald Ridley Cooper (Fairfield and King Sterndale), Rev. Henry Buckingham Stephens (Quarndon and Kedleston), Rev. John Ernest Fredric Styles, M.A. (S. Mary, Ilkeston), Rev. Allan Vernon Wintersgill, B.A. (S. Mary, Ilkeston).

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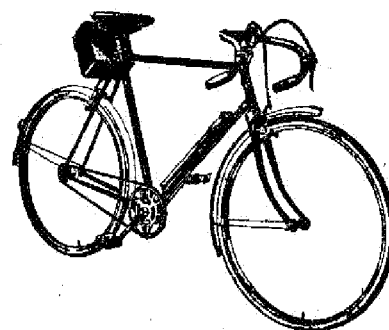
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The Value of Investigation

By R. B. S. GILLMAN

WHAT is the sense of the effort to unearth a few old bones and curious objects of thousands of years ago? The urge to dig up information about ancient things comes from a passion for truth and knowledge. Our way of life is built upon the Christian faith, and that faith is based upon the Bible which Christians claim is the "Word of God" to man. For over a hundred years that claim has been assailed. The Bible has been challenged as to its inspiration, the accuracy of its statements and the purity of its text. It has been largely



The Wall of Jericho.

There has also grown up another branch of knowledge which seeks to establish matters of fact in the Scriptural records, the science of archaeology. Here too British scholars have been to the fore.

In 1930, Professor Garstang excavated Jericho and found that the wall of the city had indeed fallen down flat as described. Thinking at first they had been mined, supported on timbers and then the supports fired during



Remains of dwelling houses within Jericho

the work of English scholars such as Lightfoot, Ramsay, G. A. Smith, Headlam, Streeter, Westcott and Hort and others that the Bible has been reinstated as a reliable document.

Part of the ancient stone wall which still remains standing.

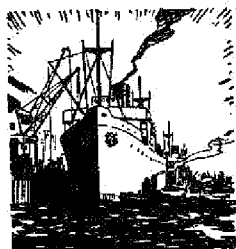
These photos taken by the Editor at ancient Jericho shortly after Professor Garstang had completed his "diggings."



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But the next two words have to do with action. "L" also stands for "Link"—linking up with other Christians. The Christian life **cannot** be lived in isolation. We may be private in our personal devotions, but we must be corporate in our worship. The obvious place for linking is in Church. It's a good fact how often people forget that parsons didn't invent the Church, but Jesus did. It is extremely doubtful whether one can be a Christian and never go to Church. There is a lot of flapdoodle talked about "I'm as good as he is even if I don't go to Church"—that is very debatable, but one thing is certain—anyone who claims the name but refuses to do as Christ intended him to do has but a poor title to the name of "Christian". It was St. Cyprian, I believe, who said, "He who has not the Church to his Mother, has not God to his Father". So I think it is a case of link brother, link!

And the last word I want to consider is "light". "L" stands for light—for lighting and kindling faith in people we contact and in the situations we touch. Jesus said to His disciples, "Ye are the light of the world". Well, are we? I wonder! Every Christian can be a channel for God to work through, each believer can "leaven" a situation and bring vision, and we can certainly handle a bit of vision in the world of today!

Look — listen — link — light. Do these words convey anything to us? There may be better words, there may be cleverer words, but these principles are the basic ones which Jesus established through His own discipleship, and which, this Lent, He would dearly love to see realised in all who call themselves by His name.

Will you then, during this Lent, look at Jesus, listen to God, link with other Christians, and try, very humbly, to be a light to the world?

And one thing more—you won't ask "which platform?" will you?

Yours sincerely,

FREDERICK ADAMSON.

Annual General Meeting

The above was held in the Church School on Tuesday, February 8th. The Vicar announced that Mr. Coleman had agreed to accept office for a further year as Vicar's Warden. Mr. Stansfield had requested that his resignation be accepted from the office of People's Warden at the conclusion of a three year tenure of that post—consequently, a successor had to be elected by the meeting. On a proposition by Mr. Birley, who paid tribute to Mr. Stansfield's tenure of office, Mr. Stacey was unanimously elected as People's Warden.

The Treasurer, Mr. Inchley, introduced the Church accounts for the year ended December 31st, 1954. We were informed in a clear and concise statement that the balance

in the Bank on December 31st, was £27/3/4. This could be regarded with reasonable satisfaction in view of the fact that all the money raised during the year had been devoted to defraying the cost of the redecoration of the Church. The meeting was asked to bear in mind that in the past twelve months work on the Church to the value of nearly £600 had been put in hand and money had been held in reserve to pay for it. Although the balance of £27/3/4 was a small one—it was a true one and the next financial year could be entered upon without the prospect of a crushing burden of debt for work already carried out.

It is fairly obvious that we must endeavour to build up our Church Expenses Account during the next few months. We have had heavy expenses to face, but that's how it is! We ask you to support us to the full extent of your means—because remember—it is your Church as well, you know.

Lenten Services.

You will note from the Calendar that there is a fairly comprehensive programme of mid-week Services during Lent. On Wednesdays at 7.30 p.m. the Vicar will give a series of addresses entitled "I think we may have forgotten something". On Thursdays at 10 a.m. there will be Celebrations of the Holy Communion. May we commend these Services to you as a means of putting in that little "extra" that Lent does demand?

A Jumble Sale

Will be held in the Church School on Saturday, March 19th at 3 p.m.—admission 3d. We ask for the gift of saleable articles which should be given to any member of the Ladies Working Party, or preferably, brought along to School any time after 7 p.m. on Friday, March 18th.

Guides and Brownies.

Our thanks to the Guides who for a "Good Deed" have sewn rings on the Church hassocks—it is a great improvement.

The Brownies repeated their originally successful Concert on Saturday, February 12th, and as a result have given £4/13/0 to the N.S.P.C.C. Well done!

We are pleased to welcome a helper in the person of Miss Newlove, a student at the College.

Confirmation.

At Dore Parish Church on Sunday, May 15th at 6.30 p.m. Classes have begun and are on Tuesdays at 7.30 p.m. in Church.

Official Meetings.

March 15th—Tuesday. P.C.C. in School at 8 p.m.

Baptism.

Jan. 30th—Charles Adrian Kelham.

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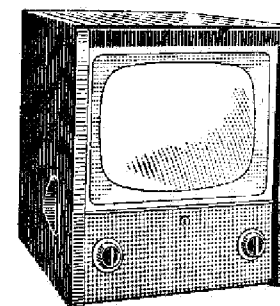
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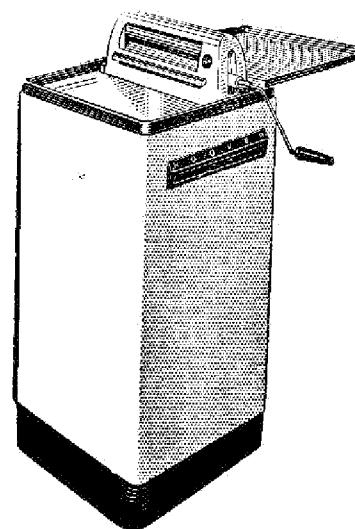


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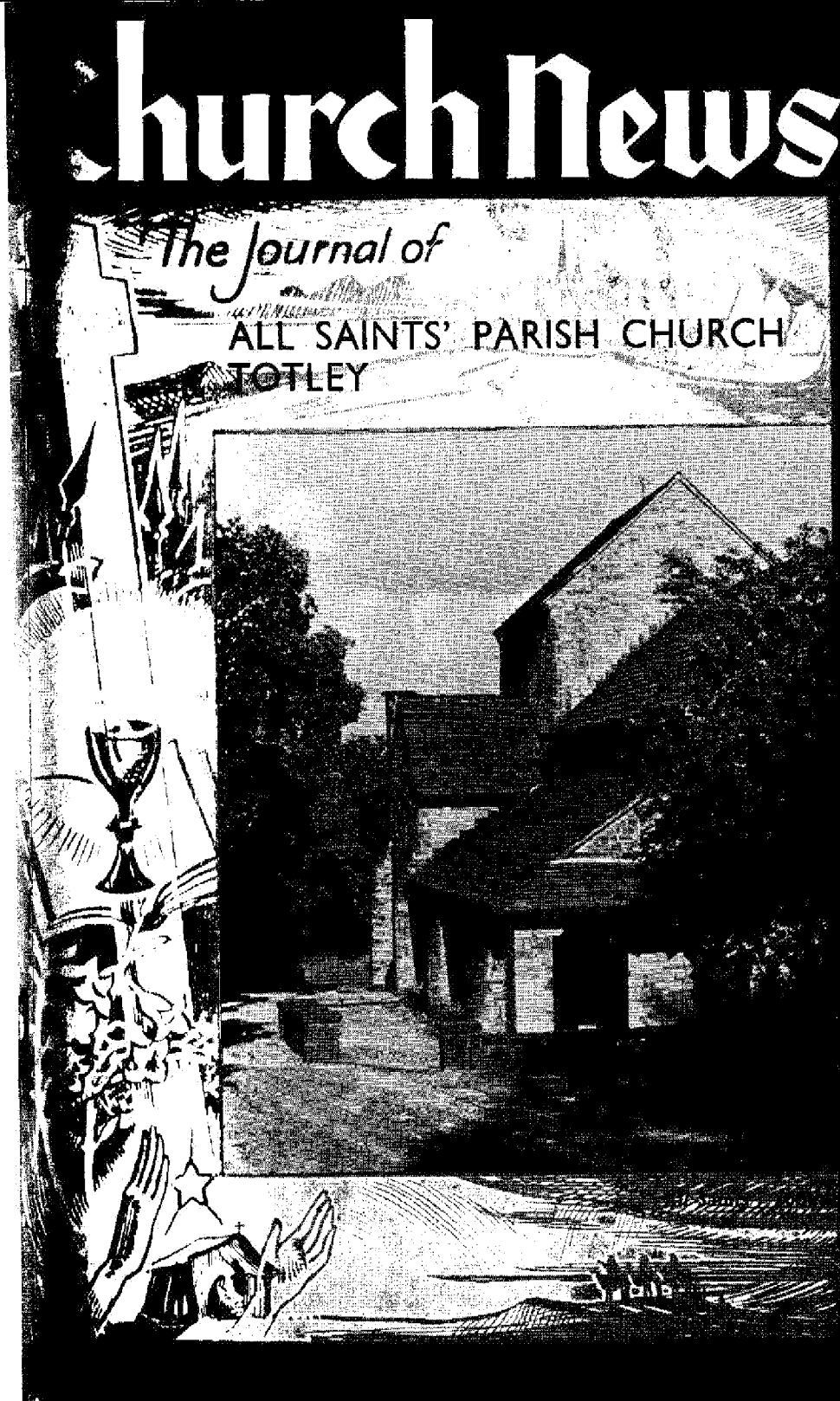
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— SERVICES —

HOLY COMMUNION: SUNDAYS, 8 A.M.

SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.

MATTINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).

EVENSONG: SUNDAYS, 6.30 P.M.

SUNDAY SCHOOL: 2.30 P.M.

WEEK DAY SERVICES.

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

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

CALENDAR FOR JUNE.

June 4—Saturday. Deanery Missionary Festival 6.30 p.m.
Hathersage Parish Church.

June 5—TRINITY SUNDAY.
(Collections for Ordination Candidates).

June 12—Trinity I.

June 19—Trinity II.

June 26—Trinity III.

TOTLEY VICARAGE,

May, 1955.

My dear Friends,

I have viewed with some considerable interest the attempts made by the opposing political parties to woo the support of the electorate for the approaching General Election. How very genteel the hustings have become! How far removed even from the days of my youth when hard verbal, and sometimes, physical knocks were given and received. Could it be because the aims and objects of the main parties are so much alike that there's very little to get

heated about? I always remember the character who was haranguing a crowd from the dizzy heights of a soap box—he had a great deal to say about what “the party” would do if it was returned to power—“we’ll tear down the boss class, we’ll tear up the shares of the stockholders”—in fact the whole place was going to be torn to shreds. When this had been accomplished “the party” was then going to be free to enjoy the fruits of its labours. However, one persistent little man in the crowd kept asking—“yes, but what about us, are we going to be free?” At last, the orator, fixing him with a ferocious glare, replied—“when you’ve returned us to power, you blinkin perishers ‘ll be free to do wotcher blinkin well told!” Perhaps it is a good thing that we have grown a little more genteel! Now, the modern political orator goes to great pains to explain just exactly what will result from his party’s access to power—he is usually prepared to give a civil answer to a reasonable question—all very proper—all very worthy—all very laudable.

By the same token the christian apologist ought to be able to give, as St. Peter would say—“a reason for the hope that is in him”. He ought to be able to answer a question such as this—“what would the world be like if all you’ve been speaking about came true?” Of necessity, the answer here must be brief. Much in the world would be identically the same if the world of the christian teacher came true—the weather, the changing seasons, the “laws of Nature”—these would be the same. What would be different would be the world of relationships; the way we live together. The central point of the change would be *within us*: we should be new people, living by a new spirit. The outward life would be affected by this change within. It’s worth picturing what sort of a world it would be if Christ could have His way with us: not only because it is a lovely dream, but also because it happens to be the only Utopia worth working for. All the rest are built on sand. They cannot last.

Have we thought sufficiently about this—that this is God’s world, built to work His way? All else carries in itself the seeds of its own destruction. Its origin is in “separateness” from God. It does not share in the eternal substance. Over all our buildings, our houses, our Council chambers, our Houses of Parliament, our United Nations’ Headquarters, should be written up these words for all to see—“Except the Lord build the house; they labour but in vain that build it”. What is built apart from God has no endurance. That is why, through all the centuries, we have seen the downfall of successive civilisations and systems. Only what is right and good is finally enduring. Hitler and Mussolini boasted that the Axis would last a thousand years—but it didn’t—it lasted five, because the whole thing was rotten.

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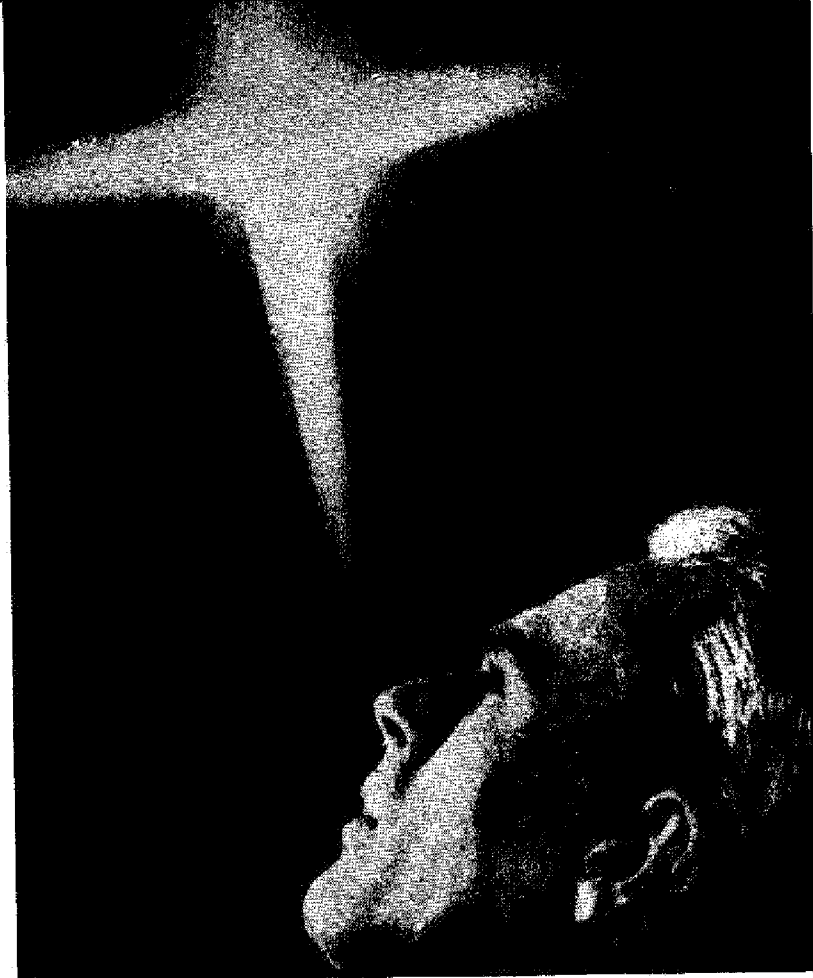
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"My dear Michael . . ."

THIS Sunday morning is straight out of fairyland, with the hot sun blazing out of a cloudless blue sky and setting the great clumps of rhododendrons ablaze with flaming colour; outside my window the wild hills of Westmorland roll on and on to the misty horizon; and there are rabbits at the bottom of the garden, with a shimmering stream that has been chattering downhill since the beginning of Time; in the middle distance a toy train, trailing a plume of cotton-wool smoke, urgently rushes down the main line to keep an appointment at Euston Station 300 miles away. This is truly the very heart of England on a perfect summer day; venerable sheep, black-faced lambs, meditative, grazing cows; rooks arguing away, a cuckoo calling confidentially; and in the high leafy Cathedral of the green carpeted woods, a hidden choir of birds is singing to the Lord with cheerful voice—and talking of Choirs and



By CHRISTINE CALDECOTE

THOSE who have visited the headquarters of the World Council of Churches at 17, Route de Malagnou, in Geneva, know what an efficient and highly organized place it is. With its many departments and staffs drawn from almost every kind of Church tradition, as well as from most parts of the world, it is like a United Nations Organization in miniature.

It would be a tonic for Christian people to spend a day at World Council Headquarters and to see large-scale Christian activity carried out ably and enthusiastically by people of such widely differing backgrounds and Church traditions.

Since the end of March the British Council of Churches has had its own headquarters in a fine block of buildings in Eaton Gate. The building has been adapted to the Council's purposes, and contains offices for the officials of the various departments, as well as Committee rooms, and a Council Chamber. The two top floors are taken over for that important side of the Council's work, the Inter-Church Aid and Refugee Service, under its indefatigable Secretary, Janet Lacey. For the first time all departments of the Council are under one roof. The building was dedicated by the Archbishop of Canterbury in the presence of a great many friends of the Ecumenical Movement. So now we can hope for an even greater measure of co-operation between Christians in this country, for which the new Ecumenical centre should act as an inspiration and power-house.

Periodicals for Overseas.

I have just been talking to Mr. Mark Gibbs, a young Manchester schoolmaster, who has pioneered a most interesting venture—"Periodicals for Refugees".

He is Senior History Master and Careers Master at Audenshaw Grammar School and there for the past five years his pupils have helped to organize the sending away of more than 140,000 magazines of all kinds to Refugee

Camps in Europe. During school holidays Mr. Gibbs visits the camps in Austria and Germany and other parts of the Continent to see what types of periodicals are most in demand. From all sides he and his boys receive messages of thanks from people who gratefully receive their parcels.

Now Mr. Gibbs and his boys plan to extend their programme. They have made contact with some forty overseas colleges and training institutions (mostly in Africa and India) and have arranged to provide them with regular supplies of journals ranging from *The Listener* and *Illustrated Family Doctor* and the *Nursing Mirror*. If any of you would care to help with the scheme, I'm certain Mr. Gibbs would welcome your offers of help. The full address is Periodicals for Overseas Central Register, Audenshaw Grammar School, Audenshaw, Manchester.

* * *

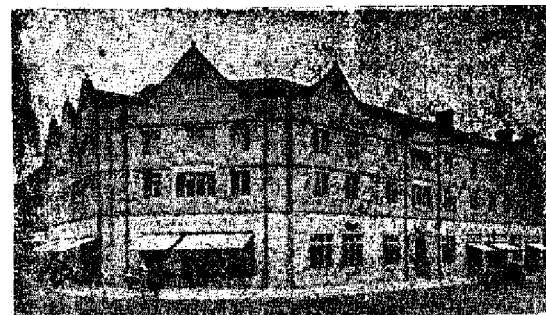
The Lampeter Appeal

A unique educational institution in our own country is in urgent need of financial support. I refer to St. David's College, situated in the picturesque Cardiganshire market town of Lampeter. St. David's was founded before the middle of the last century on the model of the colleges of Oxford and Cambridge. It is built around a quadrangle, and in appearance is very like one of the colleges at our ancient universities. It has a number of faculties, and offers a general education, and though the majority of its men have entered the Anglican ministry there have always been a certain number who have become teachers or who have followed other secular callings. A very large proportion of the Welsh clergy are in fact Lampeter trained.

In the past endowments have helped St. David's to pay its way, but with greatly increased costs the capital resources of the college have become insufficient. Also, owing to legal technicalities it has not been possible to obtain money from the University Grants Committee. Now, the Principal, the Rev. J. R. Lloyd Thomas (a former Dean of Monmouth) tells me that an appeal is going to be made in both Wales and England to see if the necessary funds can be raised to put the college on a sound financial footing. I hope the appeal is a resounding success—the object is certainly a very worthy one.

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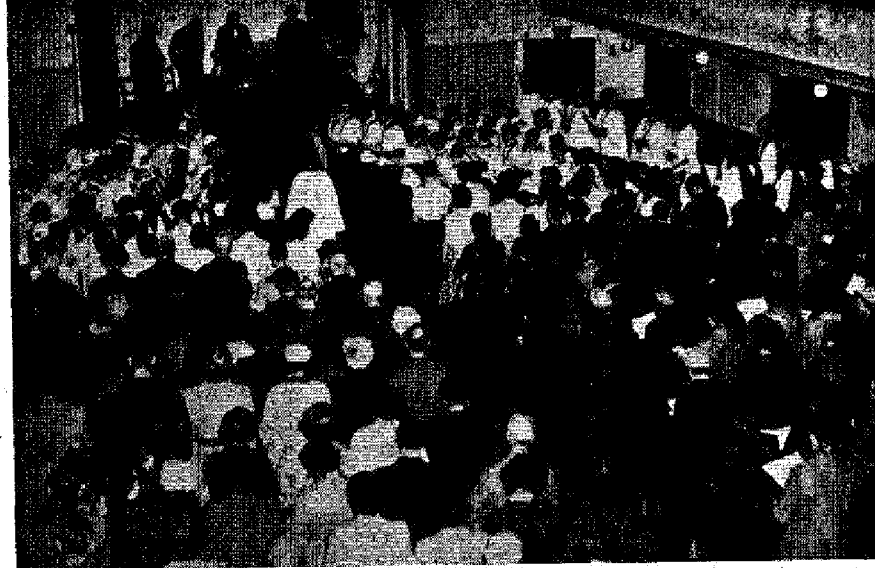
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Photograph by Mr. R. W. Dudley, Derby.
At the G.M.S. Rally in Derby, in May, R.S.C.M. Choirs led the singing, and choral speaking was done by Training College students and Derby High School girls.

The Bishop of Derby's Letter

June, 1955

MY DEAR PEOPLE— Trinity Ordination

On Trinity Sunday I hope to ordain at Alfreton Mr. John Ramsden Shaw, who has been trained at King's College, London. He will go to the parish of Alfreton, and unfortunately he is the only man to be ordained deacon this time. I think the position as regards prospective ordinands is improving, but it will be some time before the men now in training can be ready for ordination; so there will still, I am afraid, be some lean Embertides ahead. Meanwhile I commend Mr. Shaw to the prayers of the Diocese.

A letter has gone out, as in previous years recently, to the clergy asking them to arrange for collections in church to be devoted on Trinity Sunday to the Ordination Candidates Fund.

Friends of the Cathedral

Saturday, June 18, has been fixed for the Annual Meeting of the Friends of Derby Cathedral. Even-song in the Cathedral will be at 2.30 p.m. on that day, and will be

followed by the Meeting of the Friends, which will be held at St. Michael's Church House, Derby.

The New Government

By the beginning of June the Parliamentary Election will have been held, and a new Government will be in power. Whatever the results of the Election, Churchmen will, I trust, support by their prayers those to whom the responsibilities of government, in these critical days, have been committed. There have been differences of emphasis, as was natural, in the programmes put forward by the contending parties; but it was satisfactory to observe that, on the main issues, there was a good deal of substantial agreement. Let us pray that God's blessing may be upon the future of our country at this time.

Preaching and Teaching

Modern New Testament scholarship has learnt to distinguish sharply the function of *preaching*—the proclamation of the central message of Christianity, the Good News of Redemption, offered to man

Derby Diocesan News Supplement

DERBYSHIRE CHURCH NEWS

Readers of the Diocese held their annual Festival Service at the Cathedral last month, when a number of new Readers were commissioned (see *Diocesan Record* at foot of next column). It is estimated that about 60 services are conducted in the Diocese by Readers each Sunday. We owe these voluntary servants of the Church a great debt of gratitude.

The Bishop of Honduras is to visit Derbyshire from July 1 to 14. He hopes to meet the clergy and speak at meetings and in churches and schools. We hope to give news of where and when he may be heard in our next issue.

Basegreen Church-Hall, in Ridgway Parish, is to be dedicated to S. Peter on his day by the Bishop. This is another *Ten Years Plan*-sponsored project.

S. John's, Ripley has moved a step nearer its ambition to become a separate parish (writes the Rev. J. R. Pritchard). The foundation stone of the new Church Hall was laid in April. That of the church was laid in 1893.

We welcome to the Diocese the Rev. J. W. E. Brown, Vicar of Hoo-with-Stoke, who is to be incumbent of Crich, and bid "God speed" to the Rev. Frank Mitchell, Vicar of Clay Cross for 17 years, who goes to S. Paul's, Farrington, in the Blackburn Diocese. Good wishes for recovery are offered to the Rev. E. P. Cook, assistant priest of Eyam.

We regret to hear of the death of the Rev. A. G. H. Britton, Vicar of Weston-Trent from 1947 to 1953. He was previously incumbent of Winster.

Swanwick has joined the ranks of parishes who have completed their *Ten Years Plan* target. Although Frecheville did so in 1953, and has made further contributions, we find the fact has not as yet been recorded here. We congratulate both parishes.

Ilkeston Deanery has held its annual Choir Festival at Ockbrook, when nearly 300 voices were conducted by Mr. C. H. Burton, of S. Mark's, Derby. The Men's Fellowship of S. Mary's, Ilkeston, is to visit a theological college each year, taking a group of youths with them. This year it is Kelham.

The prize bun this month is awarded to Mr. G. H. Heath Gracie, Organist of the Cathedral. We cannot believe it was by coincidence that the anthem *They that go down to the sea in ships* was sung when Bishop Sinker was preacher, or that when Bishop David Hand preached at the end of May, and led the liturgical procession at Evensong, the hymn was *Thy hand, O God, has guided...*

Tu., Oct. 25, Diocesan Conference.

PUBLICATIONS

The Inspection and Care of Churches (Central Council and Ch. Information Board: 6d.) has been circulated to all incumbents and P.C.C. Secretaries. It explains the 1955 Measure of this name. We draw attention to other useful pamphlets in this series, listed inside the cover, on such subjects as electrical installations, church heating, gravestones, burials after cremation, etc.

Parish publications include the *Ripley Parish Magazine* in a new and attractive cover, an immense improvement. All crown-octavo magazines, however, can be improved by clearer headings and larger type for less material. Ideally they should also be increased to demy-octavo to contain the *Diocesan News*...

NOTICEBOARD

W., June 8, at Ashford: Youth Pilgrimage, 7-30. Assemble at Sheepwash Bridge, but clergy, choirs, servers robe in the Village Institute, where service also will be held if wet. Pilgrimage badges (3d.) from Youth Chaplain, Ashford Vicarage, Bakewell.

W.-Th., June 8-9, in S. Werburgh's, Derby, 8. Religious Drama Guild in *Thor with Angels* (N.B. Change of dates). Programmes (2s.) from Cathedral Verger, etc.

Sa., June 11, Dioc. Missionary Festival, Cathedral and S. Michael's Ch. Hse.

W., June 22, at Morley Rectory, A.C.S. Festival, 12-5. Duke of Devonshire.

Sa., July 9, S. at Ashbourne, S.P.G. Summer Festival. Bishop of Honduras.

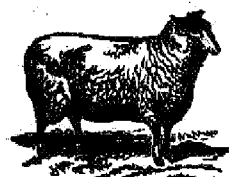
M.-Th., Sept. 5-8, Clergy Retreat, at S. Elphin's, Darley Dale, Fr. Curtis, C.R. Fee, £3 15s.: Booking Fee, 10s., to Rev. R. C. Norfor, Barlow Vicarage, By Sheffield.

DIOCESAN RECORD

Appointment of Rural Dean. Apl. 2, Rev. Ronald John Stanford, M.A., Vicar of Darley, as Rural Dean of Bakewell.

Admissions to Benefices. Apl. 18, Canon Norman Stanley Kidson, M.C., M.A., to United Benefice of Etwell with Egginton (P.—The Bishop for this turn); Rev. Geoffrey Daniel Prime to Perpetual Curacy of Great Longstone (P.—Vicar of Bakewell); May 8, Rev. David Ford, M.A., to Rector of Brimington (P.—Vicar of Bakewell).

Commissions as Readers. May 7, *Diocesan*: Messrs. A. F. Allin, M. Berry, W. B. Clayton, H. Grey, and W. Beech (from Chester), W. B. Williams (Liverpool); *Parochial*, Messrs. W. Cooper (Brampton), A. S. Perkins (Ironville), J. R. Smith (Whittington), J. W. Taylor (Sutton-with-Duckmanton), L. Yeomans (Wirksworth).



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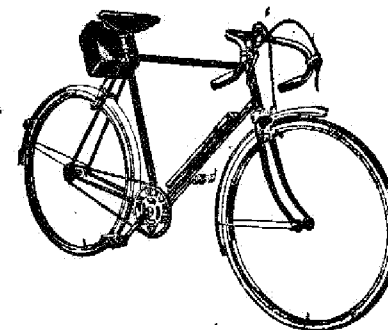
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The Dead Sea Scrolls

By

F. H. LING



This photo gives some idea of the terrain and the Caves high up in the rock. In this Cave—the Fourth Cave—fragments of some 100 different Manuscripts have been recovered.

FOR some years past there has been a most exciting, and at times exasperating, pursuit after and research into a number of manuscript copies of parts of the Bible or of literature closely related. In a previous issue (*Church News*, March, 1955) we told the story of how they came to be discovered.

A list of the discoveries, together with a list of the Books of the Bible directly affected, gives some conception of the magnitude of the find. From the various caves near the Dead Sea have been collected over 600 fragments belonging to the Books of Genesis, Judges, Deuteronomy, Leviticus, Daniel, "The Book of Jubilees" together with a complete manuscript of the Book of Isaiah, an important commentary on "Habbakuk", "The Manual of Discipline", some Psalms of Thanksgiving, a work entitled "The War of the Sons of Light against the Sons of Darkness", fragments of the book of Tobit (in the Apocrypha), of the Testament of Levi and the Book of Enoch (which illustrate the important pre-Christ period of the Maccabees) and several other items.

The immense value of this great windfall of ancient literature is added to by the fact that it has been found

together with ancient pottery of the Hellenistic Period of the 3rd Century B.C., and also because the MSS. are in a variety of ancient scripts and texts—some in Hebrew, some in Greek, some in Phœnician type. Two interesting results of these archaeological discoveries may be mentioned. The vindicating of the accuracy of St. John's Gospel. The Praetorium, or The Pavement referred to in chap. 19, v. 13, has been located and Aenon, near Salim, John chap. 3, v. 23, can now safely be put in the map, at Shechem. Again these scrolls give much light on the practice and teaching of the Essenes, and help us to understand more easily the allusions by Jesus to "Sons of Light", "walking in darkness" and so on. There is moreover a frequent referring to "The Teacher of Righteousness." Was he John Baptist or a leader of the Essenes unnamed, or even Simon Maccabeus in the Gospels. Much further research will be needed to pin down such identifications—but when all has been made available to the general public the world will be much richer in knowledge of the circumstances and current ideas and influences of the times of Jesus.

But when and where was this

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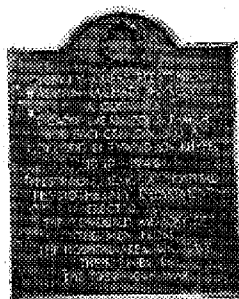


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St. Peter was a realist and in his Epistle he saw a vision of a world that would "disappear in a terrific tearing blast, the very elements will disintegrate in heat and the earth and all that is in it will be burnt up to nothing". We, in these days, know how to interpret his vision only too well. But years before H-bombs and knowledge of atomic energy, this man saw how what was apart from God was heading for final ruin and for eventual destruction. It is *then*, after that which is transient **has passed**, that he speaks of new heavens and a new earth. *This* is the final, the real, the enduring. Let this, therefore be the kind of earth we work for, pray for, live for: not only because "righteousness" means justice, fair play, decency, good work, honesty, opportunity for all, but supremely because it means "what is right", or, "what is in accordance with the will of God".

All of us Christian folk in these days know that we are often regarded as "visionaries", "idealists", folk with our "heads in the clouds". The plain fact is, and every year continues to underline it, that real christians are folk with their feet very firmly planted on the earth. Their vision is the right one. It is no use trying to work things any other way. When we invest in a new washer, we take the trouble to find what is the right way to work it, and if we have any sense, we see that we use it properly. We adopt this wisdom in connection with everything else than our own lives, and our world! It is an awful business, having to discover how things work by means of the accidents that happen—but that is the way we have been treating our world. "Righteousness", or the way of God, means getting the plans right, and working things the right way. The complicated machinery of human life and relationships is to be worked this way—God's way.

Christianity's task is not to create the new civilisation so much as to create its creators. It is our great privilege as christians to lift before the gaze of all men—the Christ. What is needed is a real dedication and a real opening of the heart and life to God in Jesus: a life lived no more to self but to Him: a life in which we get to know God's plan, and experience His power to live according to it. This is the way to what is right and true.

Yours sincerely,

FREDERICK ADAMSON.

Coffee Morning.

The Vicar and Mrs. Adamson were pleased to welcome so many of you on May 18th, at the Vicarage. These things are the work of many hands, a veritable "combined operation"—and we are so glad it proved such a pleasant function on a providentially fine day and at the same time raised about £34 for the "Cause".

Deanery Missionary Festival.

This will be held at Hathersage Parish Church on Saturday, June 4th at 6.30 p.m. A number of choristers from Totley will take part in the singing by the united choirs of the Deanery. It is hoped that some of you will be able to attend that Service. The preacher is the Right Reverend G. Sinker who is now Assistant Bishop in the diocese of Derby.

Trinity Collections

The collections on Trinity Sunday, June 5th, will be given to the Diocesan Ordination Candidates Fund. As you are aware the great need of the Church of today is more clergy! The present day Ordinand has to read for a degree at the University during which time he receives the normal amount of financial assistance from the state. However, he has then to complete a further two years of study of a specifically theological kind. It is *then* that he needs help from the Church itself—during these two years he receives no grant from the State and the faithful ought and must help with the training of future members of the priesthood. No man is given help other than what he definitely needs. If he can pay his own fees for his theological training, then he is obliged to do so. However, as you will realise, there are many excellent men who are not in this happy position—these are the ones we are asked to help. We ask you to remember this on Trinity Sunday and to be as generous as you possibly can.

Baptisms

April 17—David James Harrison.
May 1—Linda Holmes.
May 11—Karen Lindsay White.

Altar Flowers.

June 5—Mrs. Johnson.
June 12—Mrs. Lee.
June 19—Mrs. Hargreaves.
June 26—Mrs. Parkin.
July 3—Mrs. Tinsdell.

Church Collections.

	Alms.	Church Ex.
April 17—	13 9	2 18 10
April 24—	8 5	2 12 7
May 1—	15 0	3 6 7
May 8—	1 0 2	
May 15—	9 9	2 2 8

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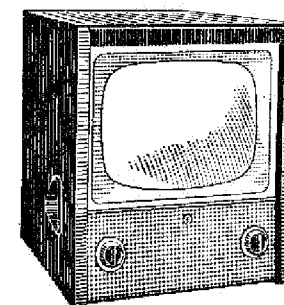
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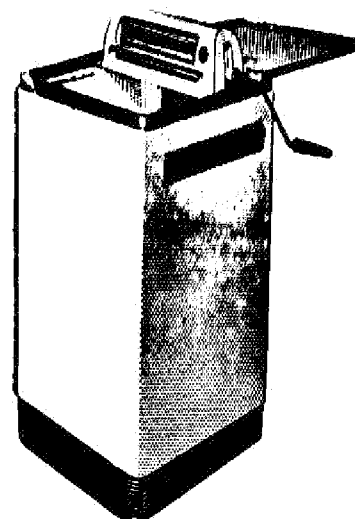
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MATINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).
EVENSONG: SUNDAYS, 6.30 P.M.
SUNDAY SCHOOL: 2.30 P.M.

WEEK DAY SERVICES.

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

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

CALENDAR FOR JULY.

July 1—Friday. R.D. Conference, Hathersage, 7.30 p.m.
July 3—TRINITY IV.
July 10—TRINITY V.
July 17—TRINITY VI.
July 19—Tues. P.C.C. 8 p.m.
July 24—TRINITY VII.
July 26—Tues. Sunday School Outing to Filey.
July 31—TRINITY VIII.

TOTLEY VICARAGE

June, 1955.

My dear Friends,

I am sure that many of us feel at times that the Psalms are rather divorced from the life of the twentieth century. However, every now and then, the Psalmist brings to our notice something which really hits home. Very few of us like to appear ridiculous in the eyes of our fellows. But I wonder if it has ever occurred to us that we sometimes appear in that light to God?

In the thirty seventh Psalm it stands written—"The Lord shall laugh at him". Now many have taught that to impute a sense of humour to God would be derogatory. But would it? Humour is not incompatible with perfection and I have never understood why it should be considered derogatory to the character of God to suppose that He has a sense of humour. The lack of this sense is considered a defect in human nature, and some of us think heaven would be very dull without it. The world is full of absurdities which to a superior Being may afford infinite merriment. The saying of the Psalmist is therefore more than a figure of speech; it represents a reality in the universe.

Incidentally, on a recent Sunday morning for a variety of reasons there was not one single man present in the choir—O Calamity! Feeling rather like a batsman caught on a sticky wicket I shaped up to help with the singing of a particularly tricky chant of Psalm 12—when it dawned on me—the first verse ran—"Help me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men"! "The Lord shall laugh at him".

There are many kinds of men at whom God must laugh. I think that God must laugh at the man who believes that the path of selfishness is the road to self-realisation. God means us to get the best and the most out of life, but He has set in human hearts the principle that we lose what we hoard and keep what we share. Selfishness is suicidal. We have been treated to an exhibition of human selfishness on the grand scale in the recent wave of strikes that has struck this country. First the railwaymen holding the community to ransom; then the dockers showing one of their periodic bursts of petulance and now the crews of passenger liners, not content with striking themselves they run around like dogs at a fair endeavouring to get others to indulge in their particular form of selfishness. I do not say these men have not got a genuine grievance—some of them, at least, have. What I do say is that, with the negotiating machinery of today at their disposal, theirs is a brand of selfishness the community can ill afford. I suppose what they are after is, in the final analysis, happiness—happiness in terms of better

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JULY IN BRITAIN

JULY is the heart of the year and when older people look back and conjure up Julys of the past they will invariably think of them as rich and burning, as warm and gaudy as a paint-box, and yet July is not always like that. In fact, in the list of driest and wettest months it comes rather lower than we should expect. Fre-

quently it is wet and dismal but, at its best, how gorgeous a month it can be!

* * * *

The sun rides high in the heavens and pours its gold upon the fields standing feet deep in the growing amber of wheat and oats. How vivid, too, is the countryside with wild

Not Conditional

The Church must stand by its principles and it must not water-down to worldly standards. So much of the latter is done, that it is most refreshing to read about a parish priest remaining firm. Baptism surely, however, centres around the infant, who thereby becomes a member of Christ, irrespective (fortunately) as to whether the parents and godparents are Christians at all. Baptism should not be conditional, but by all means the parish priest should inform the parents as to what will be expected of them . . . I was responsible for my Godfather being baptized when he was in the sixties. Perhaps if I had been born in Woodford, I would not have been baptized, I would not have been a Churchman, and my Godfather would have died unbaptized!

LAWRENCE E. JONES—London.

No Success Can Justify

God's gift of the life and death of His Son for our salvation was free and unconditional. The Church cannot make legalistic bargainings for the administration of the sacraments such as are in the pattern of state laws. It is doubtless desirable to remind parents plainly and unambiguously of their duties to the Church into which they seek to have their baby received. The form outlined in the article (including required financial support) falls far short of Gospel standards. No increase of membership or finance can justify the application of methods employed by the secular state to the affairs of the Church. It is only by showing forth God's love and mercy that the Church can claim to be making any attempt to fulfil its high office.

GRACE FOX—Oxford.

Pre-Evangelism is being Neglected

If the numbers coming forward in the parish (of Woodford) 8 years ago were 151 for baptisms and 59 for weddings, whereas now there are only 6 baptisms and 6 weddings, both the Rector and congregation together stand condemned by this very testimony. The work of pre-evangelism in the Parish is being neglected. . . Denying the rites of the Church can bring many through fear or other negative reasons to give alms and attend services, but it cannot convert them. . . Canon Bryan Green in his book *The Practice of Evangelism* deals with this question—'Any suggestion that it would be a good policy to repel some of those who come until they mend their

ways is, I believe, quite foreign to the traditional attitude of the Catholic Church'.

W. T. GWYTH—Bournemouth.

Hypocritical Acceptance

As a sidesman and Parochial Church Councillor for nearly forty years I think Mr. Wansey's views on Baptisms are wrong by every standard of Christianity and fair-play. He is prepared to deny a child membership of the Catholic Church because he has not been able to convince two other persons of their duties of Church membership, nor to blackmail them into a hypocritical acceptance. If those to whom he has refused Baptism have been baptized elsewhere by the charity of his clerical neighbours, his gesture has been futile and dangerous to his own congregation who are being encouraged to regard Baptism and Holy Communion as rewards for the virtuous.

J. A. TAYLOR—Sevenoaks.

Bullied and Threatened

Mr. Wansey's words are a slap in the face to all spiritually minded souls who believe that God is Love. Rather than be bullied and threatened I believe with perfect faith that Christ will not reject an unbaptized child of any or no faith. I would not dedicate my child to the Church but to God. I can worship Him without a Church; I can do without the trappings. . . Christ had no pride—he was God's Servant, working for us and for God's Glory.

MRS. ABRAHAMS—Birmingham.

No Bargaining

I disagree entirely. I consider he will do great harm in his high-handed approach to reform. My parents were not regular church attendants, but did have their four children christened. I never went to Sunday School or Church as a child, but was always proud that I possessed a Christening Card, and to know I was one of God's children. As adults my two sisters and myself became confirmed of our own free will. I am sure that had we not been christened we should not have considered ourselves members of the Church, and there would have been no encouragement to go further. There should be no bargaining on behalf of a tiny babe who cannot appeal for itself. To withhold Church blessings on the strength of what its parents may promise or not promise, is utterly wrong and presumptuous.

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Photograph by Mr. John McGrindle, Ashford-in-the-Water.

Bishop Sinker blesses the Diocesan Youth Pilgrimage at Ashford
(see "Derbyshire Church News" inside)

The Bishop of Derby's Letter

July, 1955

MY DEAR PEOPLE—

An Epidemic of Strikes

How very hard it is for an ordinary observer, with no expert knowledge of industrial or trades union affairs, to form a judgment of any value at all with regard to the rights or wrongs of the kind of industrial disputes which give rise to strikes, more especially in vast nationalised undertakings such as the mines or the railways or (although these are not in the strict sense nationalised) in the docks! We all suffer, when these things happen; and the sudden outbreak of a disastrous strike, which threatens to paralyse a large part of the life of the nation, and which (unless speedily brought to an end) might easily land us in national bankruptcy and ruin, is apt to appear as though it were a calamity brought about by malign and inscrutable forces, beyond man's control. Yet it is actually, however complicated the circumstances, the result at some level of a failure in fellowship; of the incapacity of human beings, leaders or rank and file or (it may be) both, to discover and to implement

what is fair, just and practicable as between man and man! Passions are roused, and, when passion distorts judgment, reason and charity are alike apt to be banished. There have (alas!) been instances in which the leaders, on the one side or on the other, have refused even to sit round a table and to discuss the issues, with the help of impartial advisers, in hope of a settlement. There have been instances in which the impression has been conveyed that the trouble has been the result far less of disputes between workers and management than between the clashing claims and the mutual jealousies of rival trades unions. It is hard for the Church in such circumstances to obtain so much as a hearing for the Scriptural words, "Sirs, ye are brethren; why do ye wrong one to another?" Yet it is clear enough that continued indulgence in large scale strikes, paralysing the economic life of the country for prolonged periods, is not only a disgrace to human society, but must in the long run, failing a remedy, tear our society to pieces. The totalitarian states simply suppress strikes by force; we must

Derby Diocesan News Supplement



The Bishop of Honduras (Rt. Rev. Gerald Henry Brooks) with his Diocesan staff

The Bishop of Honduras in Derbyshire!

July Engagements

- S. 3. Derby, 8, S. Werburgh's: 11, S. Anne's: 2.45, S. Barnabas's: 6.30, The Cathedral.
M. 4. 11, Derby R.D. Chapter (S. Werburgh's Church Hall).
Tu. 5. 10.45, Alfreton R.D. Chapter.
W. 6. 7.30, Ilkeston Open Meeting.
Th. 7. 10.45, Ilkeston R.D. Chapter.
F. 8. At Breadsall Mount.
Sa. 9. 3 and 5.30, S. Derbyshire S.P.G. Festival at Ashbourne.
S. 10. 8, Bakewell Church: 10.30, Newbold: 2 and 6.30, Chesterfield.
M. 11. 11, Bolsover R.D. Chapter: 3, Eckington Garden Meeting: 8 Chapel-en-le-Frith Meeting.
Tu. 12. 11, Buxton R.D. Meeting: 4, Bakewell R.D. Chapter.
W. 13. 11.30, S. Elphin's School: 3, Walton-on-Trent Garden Meeting.
Th. 14. Osmaston, and return to London.

Enquiries should be addressed to Canon S. L. Caiger (Diocesan Secretary of the Derby-Honduras Association) at Osmaston Vicarage, Ashbourne, Derby (Tel. Ashbourne 317).

Note.—Our Diocese "adopted" the Honduras Diocese in 1928, and has contributed over £4,000 to its work (£254 in 1954, which was a record total).

DIARY

M.-Th., Sept. 5-8, Clergy Retreat, S. Elphin's: £3 15s. od., Booking Fee 10s. to Rev. R. C. Norfor, Barlow Vicarage.

Sat., Oct. 22, Sunday School Teachers Festival (Derby Archdeaconry) at 3 at Repton Church: Preacher, The Bishop. 4.30, Tea: 5.15, Speaker, Mrs. Rawlinson.

DIOCESAN RECORD

Ordination by the Lord Bishop of Derby in Alfreton Parish Church, June 5: Deacon, John Ramsden Shaw, A.K.C. (Curacy, Alfreton). Preacher: Canon R. N. Craig, Vicar and Rural Dean of Alfreton. The Gospel was read by the Rev. J. R. Shaw.

Admissions to Benefices. May 19, Rev. David Edmund Rice, M.C., to Perpetual Curacy of Chellaston (P.—The Bishop); May 26, Rev. John William Etheredge Brown, M.A., to Vicarage of Critch (P.—Church Trust Fund Trust); June 2, Rt. Rev. George Sinker, M.A., to Vicarage of Bakewell (P.—Dean and Chapter of Lichfield); June 9, Rev. Edward Arthur Burton to Vicarage of Tibshelf (P.—Martyrs Memorial and Church of England Trust), Rev. Philip Cuthbert Wells, B.A., to United Benefice of Walton-on-Trent, Coton-in-the-Elms, and Rosliston (by Order in Council uniting the benefices).

Licences to Stipendiary Curacies. May 19, Rev. George Patrick (Chesterfield), Rev. Frederick Herbert Sisley (Normanton-by-Derby).

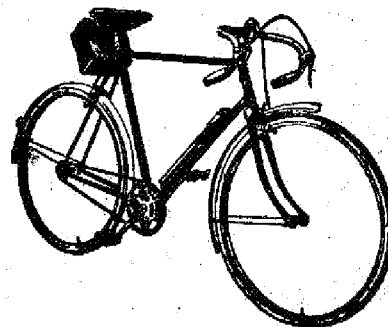
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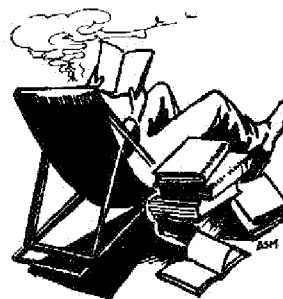
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In these addresses is set forth the belief of the Christian Church, that if every single person would really take Jesus of Nazareth as seriously as He deserves to be taken, then He could "Change" them. And in changing them He would change the world.

★ "Christian Faith To-day" By Bishop Stephen Neill. A Pelican Book—2s. 6d. Stephen Neill was born on the last day of the Nineteenth Century. Educated at Dean Close School and Cambridge, he became a Fellow of Trinity College in 1924, but soon after his election went out to India as a missionary. The next twenty years were spent in learning to speak Tamil like an Indian and in doing all kinds of missionary work. He became Bishop of Tinnevely—one of the four Anglican Dioceses which in 1947 became part of the United Church of South India. He returned to England through ill health in 1944 and in addition to spending three years teaching Theology at Cambridge he has been engaged in work connected with the World Council of Churches and the Ecumenical Movement. This book is the outcome of lectures given in a number of Universities and Colleges and of the discussions following the lectures. Therefore many questions asked by modern students and problems felt by modern men are dealt with in this clear statement of the Christian Faith.

★ "The Only Hope of the World" (Broadcast Talks) Mowbray & Co. Ltd.—5s. A good five shillings worth. A series of Broadcast addresses delivered in the People's Service of the Light Programme at 11.30 on the Sunday Mornings of January to April, 1954, by the Bishop of Croydon, whose four addresses deal with the early life of Jesus; Canon Matthew McNarney, a Roman Catholic, the titles of whose addresses are:—Choosing His Friends; Praying and Working; Pattern for Living; Power to Heal; the Rev. F. Townley Lord, a Baptist Minister and his subjects are:—The Kingdom Within; Founding His Church; The Cost of the Kingdom; Lifting the Veil; and lastly the Rev. Thomas Allan, a Church of Scotland Evangelist, and his subjects are:—The Approaching Crisis; The Last Days; The Cross

★ "The Eyelids of the Dawn" By Jack Winslow. Hodder & Stoughton—10s. 6d. An attractive title to an attractive book of memories, reflections and hopes of a man of many parts. Winslow's forbears sought to evangelize American Indians. He himself, a son of the Rectory, educated at Eton and Balliol, ordained, on the Staff of S. Augustine's College, Canterbury and then to India where he spent his best years till 1934. On his return home still eager for the fray, he has been connected with the Oxford Group and latterly with Lee Abbey in North Devon. He still speaks with great hope and courage and faith. Two short quotations:

"For all who desire a life of sacrificial adventure, I can think of no more thrilling age in which to be alive".

And a passage which ends the Book:

"We can welcome the Welfare State and be grateful for what it has brought us. But the supply of man's physical needs is not the total answer to his sickness. We need a deeper diagnosis. There is a spiritual hunger in the hearts of starved multitudes to-day. They cannot be fed for ever on the husks of secularism. There is a spirit in man which, once it is aroused from its lethargy, still knows its kinship with the Eternal; still thirsts like the Psalmist of old, for the living God: still responds to the Divine Love focused in a Man with arms outstretched upon a Cross on a lonely hill. I, for my part, in company with hundreds whom I rejoice to claim as friends, wish nothing better than to spend whatever years and strength remain in introducing men to that 'tremendous Love'. For the rest I am in God's Hands. Like Kabir, the Indian Weaver-Poet, I have staked my all in this life and death gamble with the Lord. If I win, I have Him, and if I lose, He has me."

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conditions and wages. But no man ever found abiding happiness who spent his life looking for it. Happiness is the by-product of unselfishness.

In one of his essays G. K. Chesterton wrote on Success, and here is a pertinent passage from it—"On every bookstall you may find books telling people how to succeed. They are written by men who can't even succeed in writing them. They are books about nothing. They teach nothing of any value, but they lead people to be snobbish: they spread a sort of evil poetry of worldliness, and they inflame the evil passions of avarice and pride". In the Old Testament we see Saul with a spear in his hand to slay David; and we see David with a harp in his hand to cheer Saul. That was why one failed and brought tragedy to his land, while the other won a kingdom and made a people happy and prosperous. Yet foolish people still go on living for self and forgetting that the benediction of self must come from the approval and respect of others. Have you never seen a little boy crying because he could not fill a hole in the sand with buckets of water? You could tell him that what he could not do if he stayed there a lifetime the ocean would do in one wave of the incoming tide. It is still true that "God punishes the selfish by giving them pleasures without pleasure and joys without joy". The selfish man must make God laugh!

Yours sincerely,

FREDERICK ADAMSON

Examination Successes.

We extend our congratulations to the following pupils of the Church School who have attained success in the recent Examinations:—

King Edward VII—J. L. Tynan.
D. A. Ogden.

High Storrs—W. H. Shirt.

Abbeydale—E. M. Fox.
S. Sands.

De La Salle—G. Husband.

Notre Dame—D. A. Davison.

Nether Edge—M. J. Brownhill.

City Grammar—D. J. Marshall.

Dronfield—R. C. W. Green.
G. E. Nicklin.

Rowlinson—C. L. Hustler.

Sunday School.

The children of the Sunday School accompanied by members of the staff and parents and friends will, it is hoped, depart for Filey on Tuesday, July 26th. We look forward to an enjoyable excursion and hope for a fine day!

In accordance with our usual custom the Sunday School will be closed during the holiday period—this year from Sunday, July 31st until Sunday, September 11th.

Departure.

We have recently bade farewell to two more parishioners—Mrs. and Miss Shore. They have gone to live in Warmington, Northants. We are grateful to them for their services as magazine distributors and we shall miss them from their accustomed places in Church.

Baptisms.

May 29—Sandra Elizabeth Anne Marsden.

May 29—Susan Kaye Bellamy.

June 19—Philippa Jane Roberts.

Marriages.

May 28—Kenneth Barnes and Dorothy May Platts.

Altar Flowers.

July 3—Mrs. Tinsdeall.

July 10—Mrs. Coleman.

July 17—Mrs. Mills.

July 24—Mrs. Maries.

July 31—Mrs. Freeman.

Aug. 7—Miss Lockwood.

Church Collections.

	Ordination Candidates.	Alms.	Church Ex.
May 22—		1 3 7	4 15 5
May 29—		1 12 7	4 19 2
June 5—5 10 0			
June 12—		0 13 5	1 9 3
June 19—		1 1 9	2 3 7

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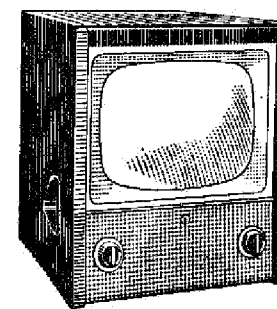
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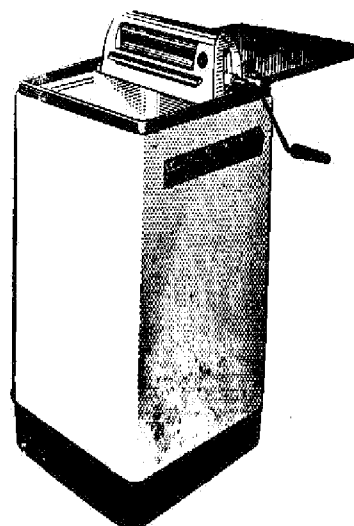
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