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The Journal of

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TOTLEY



All Saints', Totley

No. 116

JANUARY, 1958

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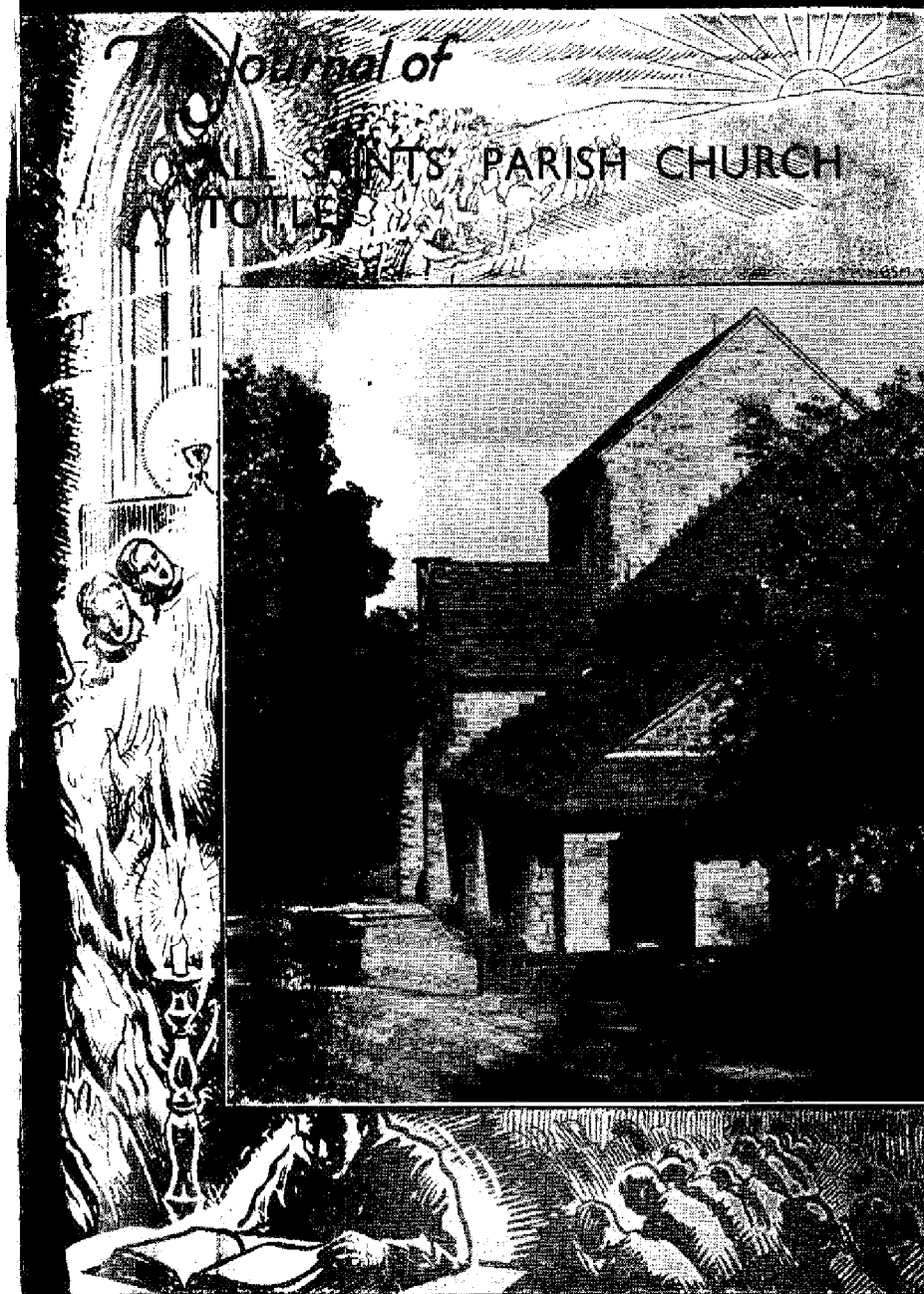
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Mr. A. D. Stacey.

Secretary, Parochial Church Council: Mr. L. Lee,

33, Main Avenue, Totley. Tel: 70233.

Secretary F.W.O. Scheme: Mr. E. Coleman.

Organist and Choirmaster: Mr. A. E. Linfoot,

202, Baslow Road. Tel: 71289.

Magazine Secretary: Mr. A. D. Stacey,

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— SERVICES —

Holy Communion:	Sundays, 8 a.m.
Sung Eucharist:	First Sunday, 11 a.m.
Mattins:	Sunday, 11 a.m. (Except First).
Evensong:	Sundays, 6.30 p.m.
Sunday School:	2.30 p.m.

WEEK DAY SERVICES

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

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

CALENDAR FOR JANUARY

January 1—CIRCUMCISION OF OUR LORD.

10 a.m. Holy Communion.

January 5—Christmas II.

January 6—EPIPHANY OF OUR LORD.

10 a.m. Holy Communion.

January 12—Epiphany I.

January 19—Epiphany II.

January 26—Epiphany III.

Totley Vicarage,
December, 1957.

My dear Friends,

As we come to the end of the old year and the beginning of the new most of us become more reflective than at any other time. We start thinking about "life"; we begin likening life to this and that and are nearer to becoming poets than we dreamed possible!

For most of us the year 1957 will have been a pretty "mixed bag" — life has had its ups and down; for some, there may have been more "ups" than "downs", for some, the reverse has been only too true. I rather want to speak to the unfortunates who have had a preponderance of "downs" and I want to suggest, if I may, a source from which help may be obtained.

There are times when many of us feel that nothing and no one can help us—there was a man in the Gospels who felt precisely in that way. Our Lord offered to help Him and he asked—"What have I to do with Thee, Jesus?" This was the question of a man at the end of his tether—a man in extremity. He had reached a stage where no one could help him. If people had at one time tried to help him, they had long ago given up, and had turned him away from their doors, and driven him out of their houses an outcast. He could do nothing to help himself. He lived, indeed, among the tombs, himself as good as dead. This man called himself "Legion" and had become his own enemy, and the enemy of other men. He had, it seemed, reached "the point of no return".

Then came Jesus. As He landed from His little boat, the wild man came leaping down the hillside, expecting, perhaps, that He would run away from him in fear—as most people did. But he found himself face to face with Jesus. What he saw in those calm eyes made him kneel down, suddenly aware of a greater power than terror or violence. There and then the "point of no return" became the beginning of a new life.

"What have I to do with Thee, Jesus?" The man's own answer was — "Nothing; keep away. Don't bother me. Torment me not—we've nothing in common". So he thought. But He was wrong. He had everything to do with Jesus, everything to gain. How easy it is for us to take this attitude. Religion? God? Christ? What have we to do with such irrelevant and remote matters? Nothing! We may persist in saying this even though we bear burdens of frustration, unhappiness, and distress which make our lives often unbearable. Because of that, whether we realise it or not, we have as much to do with Jesus as this man Legion had. We have the same urgent need. And Christ's answer is the same. What, then, is Christ's answer? It is in terms of our need— an answer to the things that are wrong in our lives. And in the lives of so

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LEADED LIGHTS

THE LAMBETH CONFERENCE

What it is and what it is about

By The REV. DEWI MORGAN

BISHOPS ALL OVER THE world are beginning to pack their bags and make sure that their travel tickets are in order. And their destination is Lambeth Palace on the bank of the Thames, just opposite the House of Lords. They have drawn a line through the dates July 3rd to August 10th in their new diaries. And they are using up every spare moment studying long preparatory documents which deal with most aspects of the Church's life. For another Lambeth Conference is to be held.

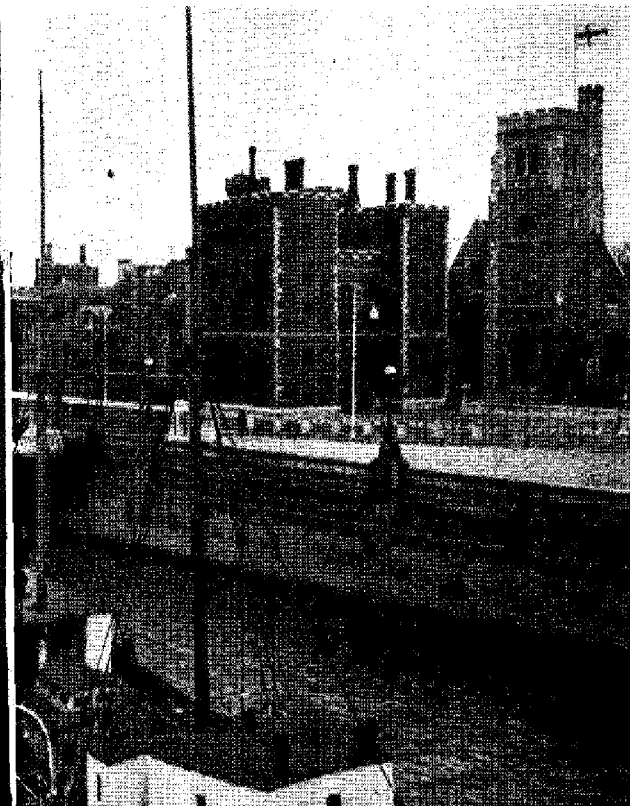
Now bishops are important people with very heavy commitments. Is it right for them to leave their dioceses and come to London? All over the

world the Church could use much more money than it has at its disposal. Is it right that so much should be spent on travel on this occasion? Is the bishops' journey really necessary?

In 1867 when the first Lambeth Conference was held there were very many people who didn't think so. In fact there were many people who thought such a journey actually harmful. When the first suggestion that all Anglican bishops should meet was made by the American Church and subsequently supported by the Church in Canada there were many angry ecclesiastics in England. Some of them suspected the meeting was intended to pass judgment on

Bishop Colenso, a man who was as poor a theologian as he was a great missionary. Colenso had committed himself to what many people believed were heretical statements and schism in South Africa was the result. Colenso had friends in England and some of them suspected the intention of the Conference was to condemn him. They weren't going to have that.

Then there were many people who believed that such a



*Lambeth Palace and
Lambeth Palace Church
from the Thames.*

Dear All of You,

A happy new year to you. In some ways I'm rather glad that we do start the new year in January. It gives us something exciting to look forward to, just when all the fun and the parties and the gayness of Christmas are over, and life *could* begin to be a bit dull. The realness of Christmas isn't over, of course. It never is. The fact that Almighty God humbled Himself and became man—a Baby born in a stable—is part of the Creed of our Faith, and we don't forget it once December 25th is over. And all through the year we keep being reminded of it. We remember it, of course, when we say the Creed in Church. But we remember it, too, I hope, every time we see a new baby.

January sees the turn of the year. There is still a lot of the Winter left to come, but Spring is on the way. You may live in a part of the world where Spring has already come. Even in England you may find a few early flowers in sheltered parts of your garden, or in the woods, and in some places there are lambs.



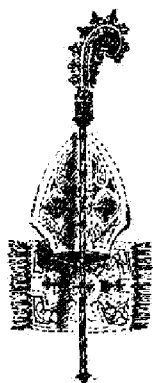
Scientific knowledge makes changes, and you probably—some of you—know more about that than I do. God, who gave to man the fruits of the earth, and the minerals, and the latent power, gave to man also the brain to work out how to use them. It was God who gave man the idea of moulding iron and using it. It was God who was behind the first plough and the first combine harvester, as well as all the things that come to our minds when we think of industry. God taught men to care for the gifts He gave them (and still is giving them). God taught the shepherds to look after their sheep. Long before Our Lord was born

CHILDREN'S PAGE

in Bethlehem, men had learned "The Lord is my shepherd; therefore can I lack nothing", and when He lay in a cattle stall shepherds as well as kings came to worship Him. You don't have to be a shepherd or a king before you can worship Him, of course. His love is for us all, and all He asks is our love in return.

You will be reading in the rest of the magazine that 1958 is Lambeth Year, and our prayers will be with and for the Bishops who are coming to the Lambeth Conference, and with the clergy and people in the dioceses which they are leaving for the time of the Conference, all over the world. January—especially this January in Lambeth Year—is quite a good time to be thinking of shepherds and Bishops. They are the men whose jobs seem, at first sight, so different, and which really have so much in common.

As the shepherd leads and looks after his flock, so the Bishop leads and looks after his—the clergy and people of his diocese or district. That is why the Bishop's crozier is rather like a shepherd's crook! If you've seen the CHURCH ALBUM on CONFIRMATION, you may have read about the Bishops:



"They are chief shepherds serving the flock of Christ, rather than officers commanding it; and their relationship to those under their authority is that of 'Father-in-God'." You may not see your Bishop very much, except at Confirmation, or on a special Sunday when he may preach at your Church, but you know that he is there, working for you and praying for you. And he will be glad of your prayers, too.

God bless you,
GERALDINE MIDDLETON.

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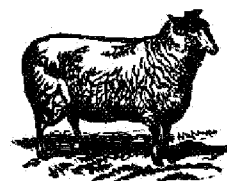
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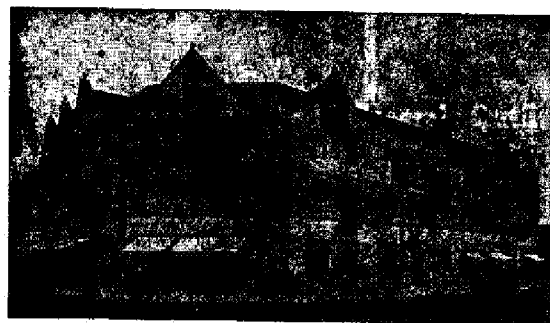
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many of us, as in Legion's life there is one important thing wrong. It is *dividedness* — to which Christ's answer is *wholeness*.

It is impossible to live in a world like ours without realising how much tragedy and sorrow lie hidden behind the doors of seemingly calm and respectable homes — how many divided lives there are. That is why Christ's answer is so urgently relevant—for He offers to man *wholeness*, integration, healing of spirit at the centre of man's life, so that he comes again, like Legion, to his right mind.

You know, our sense of peace and confidence depends on whether we are happy about the way we are going—that we are facing the right direction; that we are both growing as persons and “getting somewhere” satisfying. Not necessarily that we are doing well at our job, or popular with our friends—but that we feel that our whole life is satisfying at the centre. Unless we feel that, we are bound to become divided, to dart off after one thing or another into innumerable blind alleys. This is an age full of people dodging down brief *cul-de-sacs*. And the end is frustration, bitterness, revolt—and finally breakdown.

Much of modern life is lived in suburban areas. Even the centres of great cities have now become suburban in type with their great blocks of flats breeding a similar isolated life. And one of the characteristics of this life is constant restlessness. Even when there is every comfort, people are moving, changing house for the flimsiest reasons, going a little further out to the fringe, and finding there only the same emptiness. It is possible for us to “fuss” about trivial matters, even while we are moving nearer to eternity—to the inescapable presence of the Living God.

How we try to keep away from the realities of life, the deep, searching factors of life which touch us to the quick! We evade, or we skate on the thinnest ice, hoping that we shall avoid God, or just escape detection or the consequences of sin, or avoid committing ourselves in a way that will interfere with our comfort. Then, without warning, the ice breaks and we are “on the spot” facing life in a position where neither money nor worldly security make any difference. And we cry out angrily—“What have I to do with Thee, Jesus?”

The real question for each one of us as we enter another new year is—“what can I do *without* Thee?” Life can so easily end in division and tragedy, when it is open to us to welcome to the shore of our lives the One Who alone can give us wholeness and peace and a truly new beginning.

May God's blessing rest upon you all throughout the coming year.

Yours sincerely,

FREDERICK ADAMSON.

Annual Parochial Meeting.

The Vestry Meeting followed by the Annual General Meeting will be held in the Church School on Tuesday, February 11th at 7.30 p.m.

In preparation for the above meeting the Electoral Roll will be available at the back of the Church for inspection, addition and emendation as from Sunday, January 5th.

Official Meetings.

January 21—Tuesday. Meeting of the P.C.C. 8 p.m.

January 21—Tuesday. Meeting of the T.C.C.W. 7.30 p.m.

January 28—Meeting of the L.W.P. (Mrs. Stacey, 10, The Green).

Altar Flowers.

January 5—Mrs. George.

January 12—Mrs. Norman.

January 19—Mrs. Lewis.

January 26—The Brownies.

February 2—Mrs. Atkinson.

Baptisms.

Sept. 29—Helen, Susan Mettam.

Philip Louis Merrick.

Peter Ian Hassall.

Andrew Pendall.

Oct. 13—Gillian Kay Maltby.

27—Helena Mary Hill-Wilson.

Nov. 17—Steven Nicholas White.

Timothy Andrew Peacock.

Dec. 15—Andrew David Russell.

Sara Claire Midworth.

Marriages.

Nov. 2—Eric Stalman Cole and Gertrude Ann Beardshaw

John Anthony Rose and Barbara Anne Biggin.

Dec. 8—Donald Havenhand and Betty Cooper.

Church Collections.

Nov. 24— 18 6 4 4 11

Dec. 1— 1 5 9 4 5 1

Dec. 8— 10 6 4 10 11

Dec. 15— 1 0 4 3 16 11

Dec. 22— 13 9 9 5 11

Dec. 25— 12 18 11

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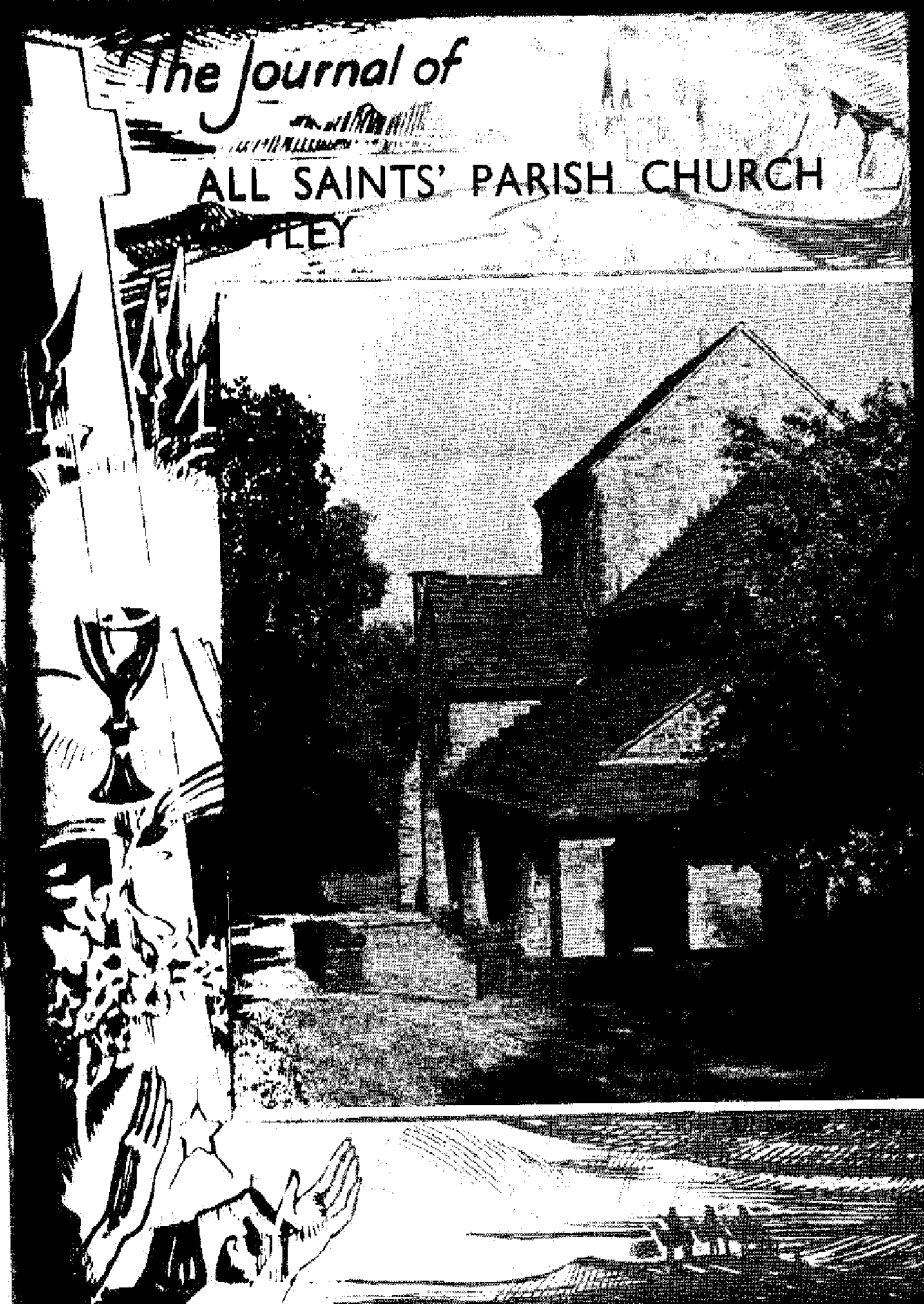
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SERVICES

Holy Communion:	Sundays, 8 a.m.
Sung Eucharist:	First Sunday, 11 a.m.
Mattins:	Sunday, 11 a.m. (Except First).
Evensong:	Sundays, 6.30 p.m.
Sunday School:	2.30 p.m.

WEEK DAY SERVICES

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

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

CALENDAR FOR JUNE

- June 1—TRINITY SUNDAY.
 June 8—TRINITY I.
 3 p.m. Confirmation—Dore Parish Church.
 June 15—TRINITY II.
 June 21—Saturday. 3 p.m. Lambeth Youth Rally,
 Chatsworth Park.
 June 22—TRINITY III.
 June 23—Monday. Lambeth Service, 7.30 p.m.
 Chesterfield Parish Church.
 June 27—Friday. Ruri-Decanal Conference, 7.30 p.m.
 Hathersage.
 June 29—TRINITY IV.
 St. Peter, Apos. & Mar.

Totley Vicarage,
 June, 1958.

My dear Friends,

This is the year of the Lambeth Conference—a fact which you may think has little enough to do with you. The Conference consists of a gathering of some 500 bishops from every conceivable corner of the earth. It will meet in the Great Hall of Lambeth Palace, the London home of the Archbishop of Canterbury, from the end of June until the second week in August. During those few crowded weeks great problems—problems of faith and order within the Anglican Church together with the wider problems affecting the lives of men and women throughout the world, will be discussed by the assembled bishops.

It is only too easy for us as churchmen to become parochial in our outlook but on these occasions we realise what a truly world-wide organisation the Anglican Communion represents. Bishops have been arriving for this Conference from places of which we may never have heard and yet they come as leaders of groups of people who worship in the Anglican way, just as we do ourselves. They will bring to their deliberations a wealth of experience of vastly differing conditions. For example, there is the Right Reverend William Jones Gordon, Bishop of Alaska, who gets about his diocese by flying his own plane and by using dog teams, skis and snow-shoes. Then there is the Bishop of Melanesia in the South

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by THE REV. CECIL RHODES, M.A.

"I PUBLISH THE BANNS OF marriage between . . ." Yet another couple contemplating the greatest step of their lives—the step which may help them more than anything else to be fine men and women; which may bring them and others strength and support, contentment and happiness, joy and usefulness—or will they sooner or later make a mess of it, as too many do?

How will it work out? Will they be just snug and smug; wildly romantic and wilful and wildly unreal and insane in the whole thing—or will it develop in them nobility of spirit?

Too many people say the future prospect is "in the lap of the gods." My own conviction, based on some knowledge, after dealing with many making marriage and too many breaking marriage, is that nearly everything depends on the mental outlook and ideas of those who get married.

One thing is certain, marriage today, more than ever in the past, is an art. And those who drift into it and hope to live happily ever after, under prevailing conditions, can only be regarded as stupid. Old ties and conventions which held people together in the past have gone. Divorce is no longer regarded as any taboo. No longer is it necessary that it "must work" with no alternative. No longer will a woman suffer undue misery at the hands of a domineering and selfish husband, nor a man at the hands of an irresponsible and fickle woman.

It may be regretted or detested that the wedding knot these days proves too easily a slip knot, if the wedding does not run smoothly.

Yet if this weakening of the marriage-tie makes us face the problems of marriage more earnestly, then in the long run I believe it may prove to be salutary.

Already it is dawning upon the minds of younger people getting married that their love will not necessarily survive happily ever after, irrespective of what they are or what they do, and a more thoughtful approach is being given as to what makes marriage succeed and what

1



The Editor greets a very charming Bride at the Reception.

YOUNG PEOPLE'S PAGE

Dear All of You,

At one time, June used to be *the* month for weddings, though in recent years, because of something complicated to do with income tax, there has tended to be a rush to get married before April 5th, and Spring weddings have become popular. In point of fact, of course, there



are weddings all the time, as you can see from the large number of wedding photographs in any local paper at any season of the year. Generally, church members try to avoid seasons of Advent and Lent, but there are numbers of people who don't, and many know nothing about these seasons anyway, and as like as not will be getting married in a Register Office so it makes no difference to them. There are, though, quite a lot of people who don't go to

Church as a general rule, and don't normally say any prayers and are

inclined to tease and laugh at those of us who do, and yet who like to be married in Church, and like their children to be baptised and who want to be buried in consecrated ground when they die. It always seems a little odd. If you think it matters where you're married, and where you're buried, why do you think it doesn't matter where and how you live in between? It doesn't make sense, does it? If you want God on your wedding day, surely you want Him always—else why bother at all?

And you're probably wondering just what all this has got to do with you, right now. Actually, it's got quite a lot to do with you, even though you aren't likely to be getting married for a few years yet! You see, a Church wedding can be a "pretty" wedding—white lace and orange blossom, flowers and a building which in itself is beautiful. It gives a wonderful opportunity for the kind of wedding which looks like the kind most

people have dreamed of, and it also gives them a nice feeling, which they probably can't describe, but which seems a right thing to have. As, indeed, it is. But the real meaning of a wedding goes deeper than pleasant feelings and beautiful clothes. It is based on the love two people have for each other, which love is given them by God, and if they are going to be really happy together they must make time for Him in their lives. Which is all quite straight-forward, and the obvious question is "Why don't they?" And that's where you and I come in, because we are part of the answer. Most people outside the Church look at us—the ordinary members of the Church—and usually nothing happens. What *should* happen is that they should see in us something so breathtaking, so wonderful, so incredible that they want what we have. If we love God, that's how we ought to be—and, let's face it, most of us aren't! Some of us are so pious that we'd put anyone off joining anything if it meant becoming like that; some of us are just plain dull;

some of us—oh, you know the sorts of people there are about as well as I do. Some, thank God, are the sort in whom the love of God is so radiant that you feel better for having met them, and if more of us were like that, more people would come to Church all the time, and not just for weddings and baptisms and funerals! Well, what sort of Christian

are you? And if you feel you're the sort who wouldn't inspire anyone to follow Our Lord, will you ask God to help you be the sort He wants you to be? He will—if you let Him.

God bless you,
GERALDINE
MIDDLETON.



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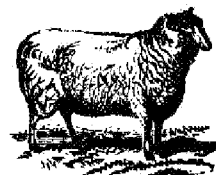
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Seas who gets about his vast diocese by boats of various kinds visiting his people dotted on the tiny islands of the southern Pacific like so many points of light in a vast sea of darkness.

Before the Conference actually opens these bishops will go out in teams to every diocese in the kingdom. Four of them are coming to Derbyshire — they are the bishops of Accra (W. Africa), Eastern Oregon (U.S.A.), Tasmania and Nasik (India). It is hoped that we may see something of them during their visit. Quite obviously they cannot visit every parish in the diocese so they will concentrate on certain centres. The centres most appropriate for us for reasons of geography are Chesterfield and Chatsworth Park. You may care to know that on Saturday, June 21st, at 3 p.m., a Diocesan Youth Rally will take place in Chatsworth Park. Don't be put off by the title—it is hoped that lots of young folk will be there but older folk are also asked to attend. There will be robed clergy and choirs—there will be a Procession of Witness composed of young people from the diocese of Derby—there will be hymn-singing and the four visiting bishops together with our own Bishop of Derby and Bishop Sinker will be present and will speak to what we hope will be the "assembled multitude". Then on the following Monday evening — June 23rd at 7.30 p.m. there will be a "Lambeth Service" in Chesterfield Parish Church.

I hope that some of you will attend one or other of these gatherings—the problem of transport is our difficulty but many of us have cars and I feel sure that if you will signify your desire to attend something can be arranged—anyway, we shall only find out by trying!

In the meantime there is something we can all do, and that is, we can pray that God will guide and direct aright the deliberations of these, His servants, who have come to us from the ends of the earth. As members of the good old C. of E. we are members of no small family and it would be a wonderful thing if the leaders of our Church could feel that they were being buoyed up on a veritable wave of prayer—the prayers of God's faithful people.

Yours sincerely,

FREDERICK ADAMSON.

Trinity Sunday

We are asked by the Bishop of Derby to set aside collections in Church on Trinity Sunday for the training of men for the ministry. This diocese has several men in training at the present time — we need many many more and money is urgently required for their training if the work of God is to go forward. One of the great problems confronting the Church to-day is the lack of suitable candidates for ordination. There are a number of reasons for this which cannot be enlarged

upon here. But let us see to it that those we have are not frustrated in their desire to offer themselves for God's service by any lack of funds for their training. You may rest assured there is no question of "feather bedding" — those candidates who can pay for their training do so—those who cannot must and should be assisted. Should this edition of the magazine reach you after Trinity Sunday and should you wish to donate something for this purpose, the Vicar will only be too happy to see that your contribution reaches its proper destination!

Reminder

Coffee Morning at the home of Mrs. Kirkman, "Barn Croft", Vicarage Lane, Dore, on Thursday, June 5th, 10 a.m.—12 noon. We notified you of this last month and we mention it again to ensure that you really *do* go!

The Coffee Morning held at the Vicarage in May was a great success—result—£53/12/3. This surely represents a fine achievement and most certainly an awful lot of coffee!

Baptisms

April 27—Michael John Wilkinson.
May 4—Jeremy Lee Watson.
May 11—Christopher John Cook.
May 18—Robert John Stanway.
May 18—Gail Elizabeth Searby.

Marriages

April 26—Keith Reynolds and Hazel Brenda Foster.
May 24—Brian Balthasar Meurer and Norah Agnes Tulley.

Altar Flowers

June 1—Mrs. Johnson (Main Avenue).
June 8—Mrs. Turner.
June 15—Mrs. Hudson.
June 22—Mrs. Simons.
June 29—Mrs. Gillott.
July 6—Mrs. Midworth.

Church Collections

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April 13—	1 1 6	6 8 11
April 20—	15 1	3 10 7
April 27—	1 2 7	5 0 9
May 4—	1 14 6	4 1 1
May 11—	19 3	4 7 11
May 18—	19 0	2 18 2

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SERVICES

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

CALENDAR FOR AUGUST.

August 3—TRINITY IX.
August 10—TRINITY X.
August 17—TRINITY XI.
August 24—TRINITY XII. St. Bartholomew, Apos. & Mar.
August 31—TRINITY XIII.

Totley Vicarage,
July, 1958.

My dear Friends,

Those of us with memories were recently shaken to the core by news of the execution of Mr. Nagy, the ex-Premier of Hungary, by the Communists.

One of our supposed experts on Communism said eighteen months or so ago—"There is a finality for better or worse, about the Communist conquest of Eastern Europe". And some of us believed it, saying, "Well, we must be practical and realistic. We must accept facts". But was it a fact? Fortunately, within a few weeks a lot of ordinary people marched down a street in Pozan, Poland, crying, "Give us bread—and freedom too". They proved that the man wasn't really an expert or a realist. He was merely a defeatist. He had lost

faith both in man and God. He didn't believe and many of us have not really believed that the urge of man to be free can be and will be stronger than the tyrant's sword, or even his police state.

The growing urge to be free came to a climax a year ago last autumn in Hungary. Foolish? Yes, just as foolish as the Tolpuddle Martyrs or any minority which in the long course of history has cocked a snook at tyrannous authority and thereby has made possible the freedom which we enjoy to-day.

The Communists understood the significance of what happened in Hungary better than we did. They were scared into near panic, as we've learned from several sources since. They cringed and pulled back. And then, in surely one of the most tragic coincidences of history, at the very moment when Communism was shown to be losing ground in Europe—three nations of the West—our own included—by starting the abortive adventure in Suez, took it upon themselves to demonstrate that the free world too was much weaker than realized. That whole episode revealed to the Communists how weak and divided the West was. It too was beginning to splinter. And the Communists promptly moved back into Hungary.

That brought us to the showdown. The Communists were losing in Europe; but the free world was losing in Asia and Africa. The sixty-four thousand dollar question of our time became — which would disintegrate the faster, the Communist world or the free world? Or, which could pull itself together the faster and the more solidly?

Well, we know now. The Communists have made more headway since Hungary in pulling themselves together than we have. They learned the plain lesson of Hungary. They knew that they had to win the whole world quickly, including us, or this growing urge for freedom would cause them to lose the whole world quickly, including them. They went to work for dear life.

But we of the West hesitated—we groped for the familiar, trying to hang on to "business and politics as usual". We wanted peace so badly that we are in danger of losing it and our freedom. We were not quite willing as a people to face up to the threat and a democratic government cannot get very far ahead of its people. They know that it is now or never for them; and therefore they are reckless and dangerous. They intend to win.

What can we do in such a situation? First of all, we have to wake up—wake up to the real nature of the threat. Second we've got to find our way through the series of dilemmas in which we've been caught, the dilemmas that have kept us paralysed while the Communists untroubled by inhibitions, have forged ahead.

How do Christian people deal successfully with unprincipled persons without becoming like them? It is another fact of history that in wars adversaries tend to exchange vices. In order to defeat the enemy, we're tempted to adopt his methods

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LEADED LIGHTS

Name This Child

By the Rev. MARCUS DONOVAN

"RECTOR, 'E WON'T HAVE it," complained a Norfolk labourer. "And I picked it out of a book too," he added. The father had proposed to have the baby called "Vinolia," a name which he had seen in an advertisement in a magazine. It is said that after this, the rector put up a list of suitable names in the Church porch, and in those days it is quite probable that he could enforce the choice of one or other of them.

A parish magazine which recently reached us contained a note: "The vicar declines to baptise children with bizarre or un-Christian names." We wonder what his readers made of the word 'bizarre.' And it is doubtful

how far he was within his rights. There are certain names like "Diane," "Hector" and perhaps "Flora" which are at any rate pre-Christian, and we recall a well-known priest whose "Christian" names were "John Bacchus."

Care should be taken about the choice of names. An unsuitable name could be a serious handicap. On the other hand, a name with distinctive associations will often influence its possessor.

That eminent Churchman, the late Athelstan Riley, used to say that the Christian name that had been chosen for him

*August—This blessed respite;
When cares and tasks are laid aside,
And things pleasant and pleasurable
take our minds,
So let these pages in this month
Be content with things simple and in
lighter vein.*

caused him to turn his thoughts to history from a very early age, and thus laid the foundation of his interest in the Church.

Canon Dearmer rightly urged that godparents should be content with a single Christian name, pointing out that the use of two names was comparatively modern. Otherwise, we might have had "William Wother-spoon Shakespeare"!



Saints' names seem to be coming back into popular use: Peter, Michael, Denis, Stephen, Joan and others. In the R.C. Church, we believe it is obligatory to add a saint's name, hence we find Marie occasionally added to a man's name. There are many suitable names in the calendar of Saints, e.g., Basil, Leonard, Maurice, etc., most of them short, manly and euphonious. Sponsors might well draw upon these in preference to film-star names. The registrar's returns in one London borough in 1938 showed twenty per cent. of the names conferred were film names, 'Shirley,' 'Myrna,' and the like.

Then there is the use of surnames for first names (common in U.S.A.). 'Stanley' has almost become a Christian name, due to the immense impression made in the last century by Sir H. M. Stanley, whose search for Livingstone became a national saga. As it happens, Stanley's real



The beautiful Font and Canopy, Lagos Cathedral.

YOUNG PEOPLE'S PAGE

Dear All of You,

Do you go to Church when you're on holiday? Or do you think you needn't bother? It's surprising, you know, the number of people who quite seriously think that if you're on holiday "it's different," and for one reason or another just don't bother.

Sometimes, of course, it isn't easy. You may be staying in some remote village, miles from the nearest Church and no possible means of transport; it may quite genuinely be too far to walk, and you may not be able to borrow a bicycle.

But mostly that doesn't happen. Usually it is possible to make arrangements to get to at least one service on a Sunday somewhere, however far from civilisation you may be. It may take a bit of arranging and organising, but it is possible. And that deals with the people who say "I'd like to go to Church, of course, but it seems impossible when I'm staying at ——" Difficult, but not impossible.

It's not impossible even when you're in that most difficult of all situations—staying with friends who don't themselves go to Church. It's very easy to say "I'll make things difficult if I say I want to go—I can't upset any plans they have made—better say nothing."

You know, it won't make things difficult. Your friends know and like you, that's why they've asked you to stay with them. They know you go to Church normally. They won't be surprised if you say you'd like to go while you're staying with them, and when would it be best for you to go—after all, you don't want to disorganise all your hostess's arrangements for Sunday meals—and they'll be only too glad to discuss it, and make some arrange-



Wherever you are—

ment which will suit everybody.

They may even feel like coming with you. What will surprise them is your saying nothing and just not going. They'll think it's a bit odd if you don't

bother on holiday—why do you go any time? Well, why? They've got a point, haven't they? If you love God at all, don't you love Him always?

But you do love Him always, and you do want to go to Church—even miles away from home, when you're on holiday. You know God is with you, everywhere. He is present at the services at this Church just as He is at your Church at home. You know it's true, and yet—somehow it seems strange and a little lonely going to a Church you've never been in before. It shouldn't do. And if it does, it's the fault of the people for whom this is home.

Supposing someone was on holiday in your town, and came, alone, to your Church. Would it seem strange, or would the visitor feel at home at once? Think about it. And if all of you who read this are determined that any visitor who comes to your Church shall not feel strange, it's going to make a tremendous difference—all over the country. And if we all try, in time no one will feel strange or lonely in any Church. Which is the way Our Lord wants it.

Maybe, being able to go to Church whenever we like—holiday and term-time—is another of the things we have to be grateful for. It would be a pity if those of us who can go, didn't, wouldn't it?

Enjoy your holidays, and God bless you.

GERALDINE
MIDDLETON.



Go to Church.

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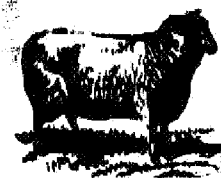
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and become just like him. But what is the point of resisting him if we're going to become like him?

For example — how do we deal successfully with lying words? Take the term "peaceful co-existence". To us that means peace; but that isn't what it means to them. They seldom talk about peace — that would mean a genuine settlement. They talk about peaceful co-existence. Why? Because we are still stronger than they are. They want us to be willing to co-exist peacefully until they can become stronger than we—and then they will really put the screw on. Peaceful co-existence means peaceful co-existence by us as long as we are stronger; when they become stronger, it means peaceful submission. How does a football team play according to football rules with a team that's playing according to cricket rules?

Maybe we will have to sacrifice some free milk in order to get more missiles, and give up a little rock-and-roll in order to get more rockets. But these alone won't do the job. It is the Christian Church and a Christian people that must be the leaven working in the world to change its character and to transform it.

This is the most important part of our task. I see no way to resolve these dilemmas with which honest men wrestle, or to solve to-day's crushing problems save by going back to the fundamental source of men's actions—the desires of the human heart. Our basic problem is not missiles, it is men. It is the character of the men who control the missiles, men who deny moral principles and values, men who reject moral judgments, men who scorn moral restraints. So many of us in the West live in a kind of thankless plenty, enjoying a prosperity which we owe to God, but for which we think we have nobody to thank, and therefore we use these things selfishly and thus help to destroy them. One wants to say to these people what Helmut Thielicke said to a group of students a few weeks ago when discussing the suppression of the Hungarian revolt—"Are we still worth our freedom, we who do nothing but consume freedom instead of producing it?"

Our greatest need is to recapture a faith in our faith, like the faith the Communists have in theirs. Do we really believe that the Christian gospel presented to men will change their hearts? If so, we'd better get to work in earnest.

Yours sincerely,

FREDERICK ADAMSON.

Shades of Noah.

The recent storms brought great hardship and loss to many people in the Sheffield area. Several of our own people in this parish underwent terrible experiences. It is impossible to imagine such a situation as existed in the homes of these unfortunate people until one has seen it for oneself. A fairly comprehensive acquaintance with the damage convinced us that there is something in the British character which enables it to rise triumphant over real tribulation. Everywhere one saw

strained faces—faces obviously suffering from lack of sleep—but faces which could always be encouraged into a rueful sort of smile and it is never easy to smile with one's household treasures spread around outside, covered in mud, in the pouring rain. Everywhere one was told the same thing—"everyone has been most kind"—it was good to hear and good to see. We are pleased to know that a "Flood Relief Fund" has been started by the civic authority and as a church, we hope to demonstrate our support of this fund in a practical manner.

Scholarship Successes.

We offer our congratulations to the following pupils from Totley C. E. School who achieved success in the recent examination. We would point out that the numbers are smaller than usual for the simple reason that fewer candidates took this examination than in former years.

Michael Taylor—King Edward VII School.

Pamela Smith—Grange Gram. School.

Susan Lowe—Grange Gram. School.

Christine English—Brincliffe Gram. School.

Frances Tym—Dronfield Gram. School.

Thomas Hill—Rowlinson Technical School.

Katherine Hodgins—King Ecgbert Technical School.

Resignations.

The Managers of Totley C. E. School have accepted with regret the resignations of Mrs. Peacock and Mrs. Cook from the School staff. Both these ladies have felt the need to retire from a task which makes great demands upon a person's devotion and capacities. Both have rendered yeoman service to the school and to the generations of scholars who have passed through their capable hands. We salute them and offer our very best wishes for their future happiness.

Baptisms.

July 6—Carole Elizabeth Hughes.

Marriages.

June 21—Barry Mabson and Patricia Needham.

Altar Flowers.

August 3—Miss Lockwood.

August 10—Mrs. South.

August 17—Mrs. Freeman.

August 24—Mrs. Stacey.

August 31—Mrs. Gilpin and Miss Heard.

September 7—Mrs. Powell.

Church Collections.

	Alms	Church Ex.	Flood Relief Fd.
June 22—	16 6	3 1 7	
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33, Main Avenue, Totley. Tel: 70233.

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Holy Communion: Sundays, 8 a.m.
Sung Eucharist: First Sunday, 11 a.m.
Mattins: Sunday, 11 a.m. (Except First).
Evensong: Sundays, 6.30 p.m.
Sunday School: 2.30 p.m.

WEEK DAY SERVICES

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

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

CALENDAR FOR DECEMBER.

December 7—Advent II.

December 14—Advent III.

December 21—Advent IV.

6.30 p.m. Service of the Nine Lessons with Carols

December 24—CHRISTMAS EVE.

11.45 p.m. Sung Eucharist.

December 25—CHRISTMAS DAY.

8 a.m. Holy Communion.

11 a.m. Sung Eucharist.

December 28—Christmas I.

January 1—CIRCUMCISION OF OUR LORD.

(New Year's Day).

10 a.m. Holy Communion.

Totley Vicarage,
November, 1958.

My dear Friends,

We are being constantly reminded that there are still so many "Shopping days till Christmas". In many ways we are being "conditioned" for the annual spending spree which has somehow come to be associated with the Birthday of the Prince of Peace. We all tend to become like Martha, who fussed about so many things that she missed the real joy of Christ's presence in her home. Think of the Christmas cards we see nowadays. I think they become more beautiful every year, but I confess I am a bit disappointed with the pictures on some of them. There are lots of snow scenes, plenty of fat robins fairly bursting their red waistcoats, tons of holly and red candles, black cats, ballet dances and "highland glens under snow". I am eagerly awaiting the portrayal of Father Christmas arriving via Sputnik! You know, if you didn't know what Christmas was about most of your cards wouldn't give you a clue. So what about a campaign for putting Christ back into Christmas? Putting Him back into Christmas from which He's been left out by too many people—even pushed out by some people—they've even left His name out: they call it 'Xmas instead of Christmas!

I'm going to agree immediately with the people who say you can have a good time at Christmas without ever thinking about Bethlehem and all that. It depends rather on what they mean by a good time. If they mean two or three days off work, lots of time to eat and drink and be merry, a round of parties and pantomimes and plenty of fun and games, I know what they mean, and I don't want to quarrel with them. In the middle of our winter it does none of us much harm to have a break from work and enjoy ourselves in the company of our friends—but the greatest "friend" of all, is our Lord Himself and so many of us leave Him right out in the cold. Most of us feel the injustice that was done Christ at His Birth—He was left out in the cold of that Bethlehem Stable—but many of us perpetuate that thoughtless injustice by leaving Him out of our plans for a "Merry Christmas".

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LEADED LIGHTS



Dear All of You,

I am writing this on a very hot night in September, and it seems funny to think that by the time you are reading it the weather will almost certainly be anything but hot. And you, and I, and practically everyone else we know, will be deep in last minute preparations for Christmas.

Every year I mean to start getting ready for Christmas earlier, and I never do. I *always* end up with one tremendous, mad, chaotic rush in the last couple of days, doing all the things I'd planned to do weeks before. But I'd done something else . . . and so it goes on. You probably do it too!

Actually, most people do. And when you come to think about it, it's quite silly, because having to do so many things in such a hurry means that half aren't done as well as they should have been; and means too that by Christmas Day half of us are too tired to enjoy anything.

It is worth thinking ahead, making plans and sticking to them, so that when we come to the birthday celebrations of the King of Bethlehem we are not too tired to take part.

He is the King of Love, and the things we do—the presents we give each other, the cards we send, even the decorations we put up, the parties we go to—are all part of our showing our love for Him, Who loved us enough to be born in a stable—for us.

He wants us to be happy, and to enjoy ourselves, and to make other people happy, and when we do, it "delights His heart of love."

Some things, I know, you can't do until Christmas Eve; tradition has it that no decorations shall go up before then, though in these days few people remember or keep to that. But you can get them ready in advance. If you think about it, you'll find that there is quite a lot that *can* be done early, and it is well worth the effort if you can organise yourself into having time to stop and think and say your prayers without falling asleep over them in the days before Christmas. You'll find your Christmas

will be a lot happier—and more fun. Why will people think that religion is dull, and if you go to Church you can't have any fun?—if you do.

Christmas cards which appear in the shops in August are, I believe, primarily for those of us who want to buy them to send abroad. Perhaps the shopkeepers are right, and mid-summer isn't too early for us to be thinking about Christmas. Just as December isn't too early to be thinking about Spring—and next May's Christian Aid Week! As I write this, plans are already being made, all over the country—from Inter-Church Aid Headquarters in London to tiny country villages. In our

town, the group of young people who organised the activities for Christian Aid Week 1958—we did a play, showed a film and sold refreshments, in a different hall every night for six nights—are planning a similar effort for next year, only this time we hope to put on a play (a different one from this year's) each night from Monday to Friday, and on the Saturday to have a Garden Party, at which we hope to present a pageant—among other things. Do you know yet what your town is planning? After Christmas, there sometimes is an air of



anti-climax, and life seems dreary and there is nothing very exciting happening. Well, here's your chance. People your age can organise things — I was twelve when I wrote my first play, it was performed to "an invited audience"

in a friend's garden on two Saturday afternoons and we made £5 in the collections—that too, by the way, was for work among people in other countries, it went to one of the Missionary Societies. You might make some plans in the holidays. How about it?

Enjoy your Christmas, and God bless you.

GERALDINE MIDDLETON.

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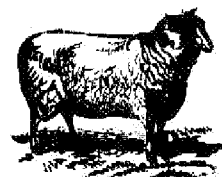
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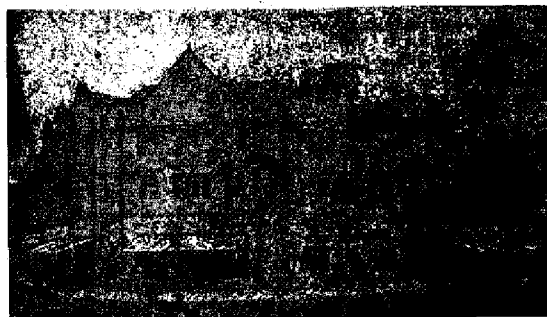
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What I really want to say to you in these days before Christmas is that if you really want to put Christ into your own Christmas you must put yourself in the place where you are most likely to find Him. How are you going to spend Christmas Day? Oh I know you will have a lot to do; but there's lots of time from the time you get up in the morning until the time you get to bed at night, and I want to ask that you so arrange your time-table that at some time or other you go to Church and take Communion. It will, maybe, take an hour of your time. It may mean staying up a bit later on Christmas Eve or getting up a bit earlier on Christmas Day, but I am so sure of what could happen that I beg you to do it. Christ will be there waiting to give Himself to us in the bread and the wine. Remember His invitation—"Behold I stand at the door and knock. If any man hear my voice and opens the door I will come into him and will sup with him, and he with Me".

If you accept that invitation Christ will come very near to you, and you will know the secret of a really happy Christmas.

So with the hope that the Holy Child may bless you all in your homes this Christmastide.

I am,

Yours sincerely,

FREDERICK ADAMSON.

Christmas Services.

You will, no doubt, have read the "Calendar for December"—you will see that we are repeating the "midnight" Celebration of the Holy Communion at 11.45 p.m. on Christmas Eve which was so well-attended last year. We feel that this service together with those on Christmas Day do give everyone an opportunity of making their Communion who so desire. The Service of the Nine Lessons with Carols will be held on Sunday, December 21st, at 6.30 p.m.

Christmas Tree.

The Christmas Tree for the Blind Babies has become, for us, an institution over the years. We have sent almost £400 to these unfortunate children as a result of former generosity on the part of you all. I know you won't fail this year. So please, hand your gift to the Vicar—we mustn't let these unfortunate youngsters down after they have come to expect help from us each Christmas.

Church Bazaar.

Below you will find details of the Bazaar which was held on Saturday, November 15th. As you will see it was an unqualified success thanks to the effort and generosity of a great many people—we are grateful to them for what they did.

	£	s.	d.
Fancy Needlework Stall	17	7	8
Food and Cake Stall	27	9	9
Christmas Gift Stall	28	7	8
Toilet Stall	40	9	9
Pottery Stall	16	9	4
Men's Stall	16	19	2
Women's Church Club Stall	18	11	0
Refreshments	17	10	0
Games (Guides and Brownies)	10	7	9
Bran Tub	3	9	6
Handkerchief Girl	2	3	6
"Shirt Patches"	5	0	0
Door	2	12	6
Sale of Tickets	1	14	0
Donations	49	0	0

Total 257 11 7

Expenses 1 13 0

Balance £255 18 7

Baptisms.

October 26—Jane Margaret Coldwell.

Altar Flowers.

December 7—Mrs. Davis.

December 14—

December 21—Ladies Working Party.

December 28—Mrs. Dolman.

January 4—Mrs. George.

Church Collections.

	Earl Haig	Alms	Church Ex.
October 26—		1 0 6	5 0 6
November 2—		1 13 3	10 10 9
November 9—7 7 0		16 0	3 7 11
November 16—		17 9	4 6 11
November 23—		16 4	4 1 3

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