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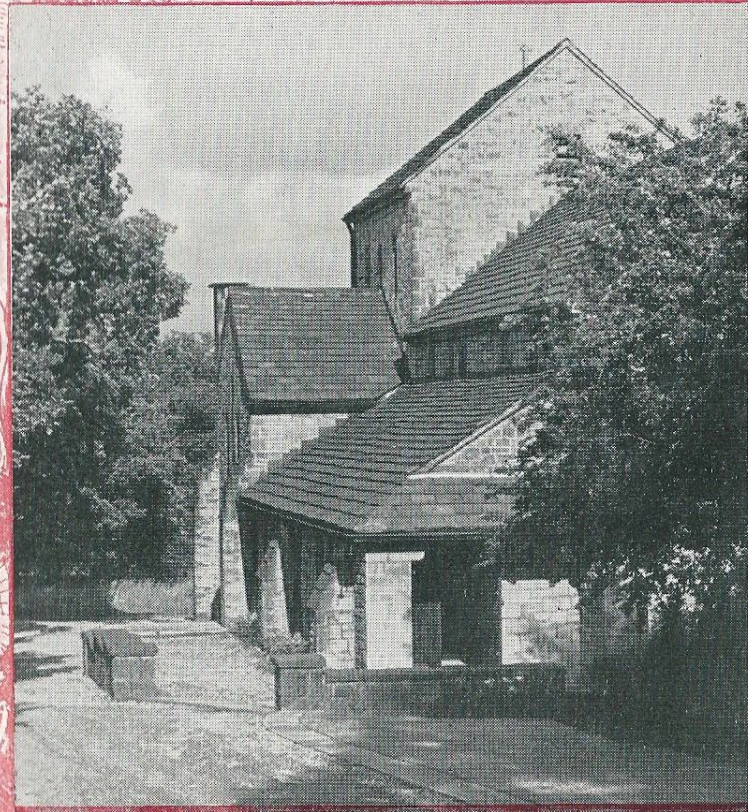


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Church News

The Journal of

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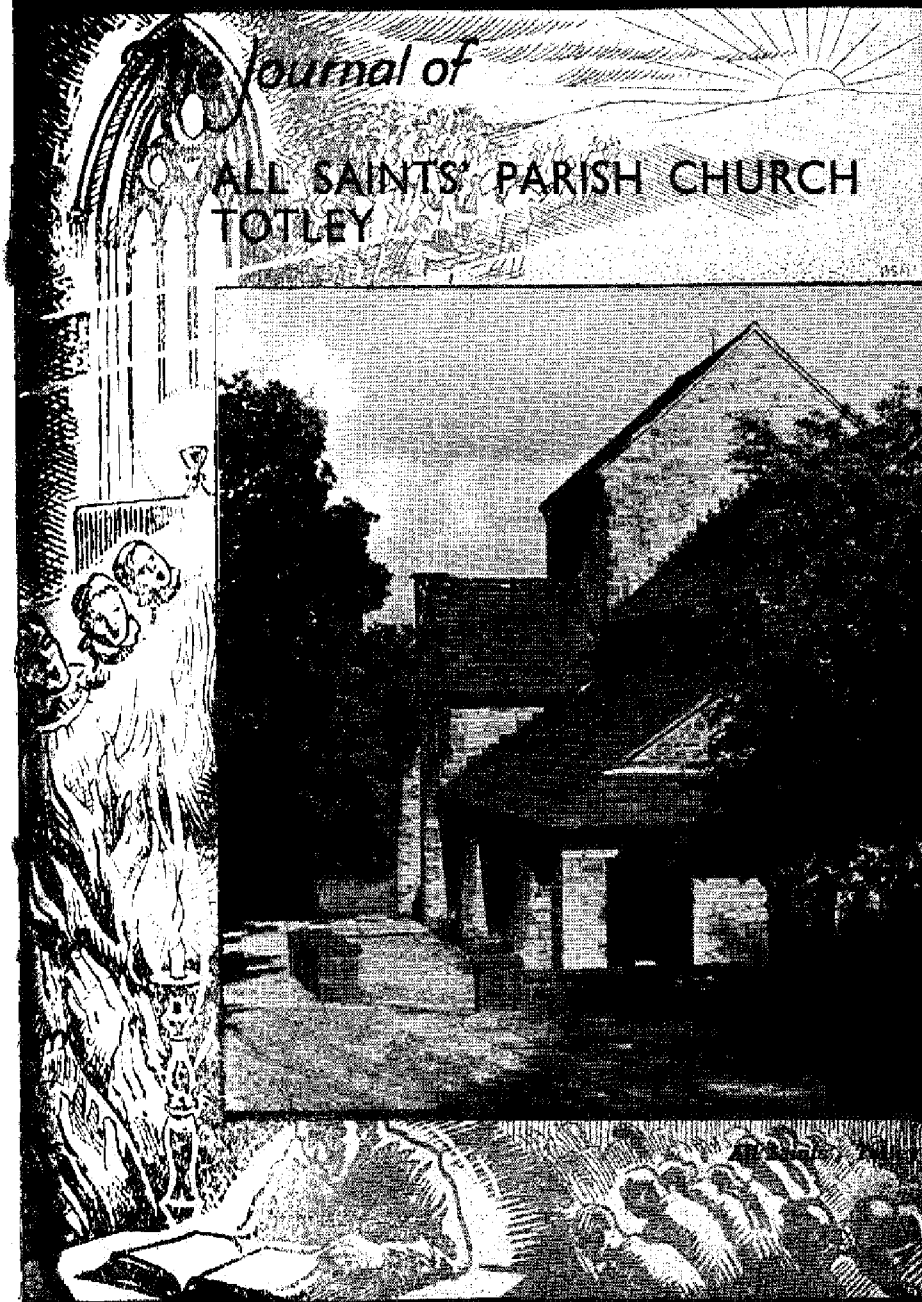
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— SERVICES —

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

WEEK DAY SERVICES.

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

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

CALENDAR FOR MARCH.

March 1—(Thurs.) 10 a.m. Holy Communion.
March 4—Lent III.
March 7—Wednesday. 7.30 p.m. Lenten Service.
March 8—Thursday. 10 a.m. Holy Communion.
March 11—Lent IV.
March 14—Wednesday. 7.30 p.m. Lenten Service.
March 15—Thursday. 10 a.m. Holy Communion.
March 18—PASSION SUNDAY.
March 21—Wednesday. 7.30 p.m. Lenten Service.
March 22—Thursday. 10 a.m. Holy Communion.
March 25—PALM SUNDAY.
11 a.m. Sung Eucharist—Blessing and Distribution of Palms.
March 27—TUESDAY. 7.30 p.m. "OLIVET TO CALVARY" (Mauder).
March 28—Wednesday. 7.30 p.m. Lenten Service.
March 29—Maundy Thursday. 10 a.m. Holy Communion.
March 30—GOOD FRIDAY.
11 a.m. Litany, Ante-Communion and Address.

April 1—EASTER DAY.

7 a.m. and 8 a.m. Holy Communion.

11 a.m. Sung Eucharist.

2.30 p.m. Children's Service.

6.30 p.m. Evensong.

TOTLEY VICARAGE,

February, 1956.

My dear Friends,

There is a French proverb—"It is the first step that costs", but this is only partly true. That which is much more true is that the real costliness of life is in being true to one's faith when it has led to a way of sacrifice; being true to one's word when it means an unexpected cost; being true to one's cause when it is in peril; being true to one's friend when he is perhaps discredited and in dire trouble. The word "patience" in its truest and deepest meaning holds in itself the implication of all these claims.

It is a good thing for us now and always to look away to our Lord. Nothing could be easier than to think of examples of those who have failed to follow their faith when the way was hard, or of promises broken, causes betrayed and friends deserted. But is there anyone of us who is in a position to throw stones at others, if we face frankly the secret motives of our own lives? Let us rather look with faith upon the perfect patience of our God. He came down to the Manger to show His sympathy with His poor and to fulfil the ideal of the divine love. It would have been wonderful indeed if all the beauty of it had been recognised, but when so very few welcomed Him He none the less was wholly true, if one may use the expression, to His own faith. He never lowered the standard of His faith in love, though that faith cost Him all the hardness that came into His life and the final experience of Calvary. The great creed that God is love and man is God's child was terribly challenged by the way of sorrows and the failure of men, but our Lord was wholly loyal to that creed when He hung upon the Cross between the silence of heaven and the strident hatred of earth. All alone, He was true to His cause, and though His friends failed Him He never failed them. His faith, His words, His cause, His comradeship, all had to meet and rise above the strain of disillusionment, disappointment and rejection.

When our Lord willed to share our experience, He allowed Himself to be set in such circumstances that His only support was faith in the character of God, in the God who "will not fail His people, neither will He forsake His inheritance". Our Christian Gospel is the revelation of a life of perfect trust in God, perfect fidelity to man, and

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FAILURE?

By The REV. CECIL RHODES, M.A.

WHAT must have been our Lord's thoughts as He grew clearly aware "that He must go up to Jerusalem, and suffer many things . . . and be killed"? We may rightly believe that He reflected upon the past; His childhood . . . the visit to the Temple . . . the memory of the quiet countryside around His home . . . the House of God which had been so dear to Him. And would not His mind have dwelt on those later and greater events—His visit to the River Jordan . . . His baptism by John the Baptist . . . the strain and exhaustion of the Wilderness experience . . . the remembrance of His ministry beginning so well; the disciples, the crowds, the miracles—"All men seek after Thee" . . . the rising cloud on the horizon; disputes and arguments with religious leaders . . . the disagreements among the disciples . . . their inability to understand His teaching and the awareness even now that one would turn traitor. One great fact seems clear—failure with the religious leaders; failure with the crowds; failure with His own disciples; failure with His own kinsfolk. Was it not failure of a mission, absolute and complete?

We are well aware that to say He failed is the last thing one can ever truly say about Jesus. In a very real sense, if anyone at all has triumphed in this world it is He. Even His detractors confess "O Pale Galilean, Thou hast conquered . . ." What then? Failure there was—outward failure, if one may so describe it. The world of people around Him could not respond to or rise to the heights He set before them. Inward failure, or failure within Himself there was not. He

himself never faltered. He failed not in the temptations; He failed not whatever demand or whatever situation was placed upon Him. The citadel of His soul was not breached, nor was it to be breached in the coming gruelling days. He knew the will of God and He did it to the end.

What is our goal . . . inward victory or outward victory? How often and how easily we are allured into believing the important triumph is the outward victory—to succeed with our friends, at our business desk, in professional life. And the world at large, unperceiving, admires and applauds. Yet we are inwardly aware that in the last analysis it is but dust and ashes. Eternity is not thus discovered, nor is God. That comes to those who seek inward conquest, regardless of success or failure without.

And if the battle seems fierce, the warfare long, take courage from the remembrance of our Lord. It was the hour before the dawn, the final testing "and when God hath tried me, I shall come forth as gold."



stipends, and little or nothing in the way of tithes. Rectors there are still, but nowadays they, too, serve their own parishes, though in cases where the work is too much for one man

they may, as vicars also, have curates to help them. But that is a far cry from absenting oneself and leaving the whole of the work to a salaried substitute.



THE WAY OF PRAYER



The first thing that I do is to close my eyes and then still my body, in order to get it as far out of the way as I can. Then I still my mind and let it open to God . . .

I thank God inwardly for this occasion, for the week's happenings, for what I have learned at His hand; for my family; for the work there is to do; for Himself. And I often pause to enjoy Him. Under His gaze I search the week, and feel the piercing twinge of remorse that comes at this . . . and *this* and *THIS*, and at the absence of this . . . and this . . . and this. Under His eyes I see again—for I have often been aware of it at the time—the right way. I ask His forgiveness for my faithlessness and ask for strength to meet this matter when it arises again. There have been times when I had to reweave a part of my life under His auspice.

I hold up persons before God in intercession, loving them under His eyes—seeing them with Him, longing for His healing and redeeming power to course through their lives. I hold up certain social situations, certain projects. At such a time I often see things that I may do in company with, or that are related to, this person or to this situation. I hold up the person in the meeting and his needs, as I know them, to God. . . .

When I have finished these inward prayers I quietly resign myself to complete listening—letting go in the intimacy of this friendly company and in the intimacy of the Great Friend who is always near.

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"Derby Diocesan News"
Supplement

No. 104

March, 1956

The Bishop's Letter

MY DEAR PEOPLE—
The Missions to Seamen

I have been asked by the local Organising Secretary to call attention (which I most readily do) to the work of the Missions to Seamen, an Anglican Church Society serving seamen of all denominations and nationalities the world over. Here in Derbyshire we are remote from the sea; but we live on an island, and we depend utterly for our sea-borne supplies on the Merchant Navy. A little imagination should enable us to realise some measure of our indebtedness to seamen, whose lives are perforce isolated from the normal centres of Christian fellowship, and from the privileges we enjoy in our own Church life. Information and literature may be obtained from the Organising Secretary for the Dioceses of Derby, Lichfield and Southwell, who is Captain W. Carnall, R.N.V.R., of 200, Broadway, Derby.*

A Tragic Quatercentenary

Four hundred years ago this year, on 21 March, 1556, there was burnt at the stake in Oxford the deprived Archbishop of Canterbury, Thomas Cranmer, the man who played so conspicuous a part in the English Reformation. There is a tendency in these days to be unsympathetic towards Cranmer. The historian Wakeman considered it a pity that he was ever "taken from the seclusion of university life", and spoke harshly of his "abject subservience" to the Crown. It is indeed not easy for modern persons to think themselves back into the days of personal government, and of serious belief in the divine right of the anointed Sovereign. "The political theorists

*Details of the centenary celebrations this year of the Missions to Seamen will be found on page 4.—Ed.

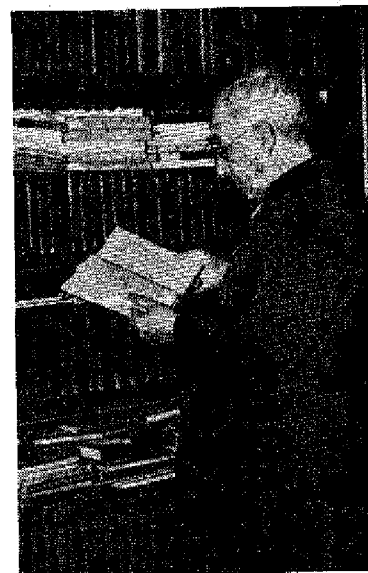


Photo: R. W. Dudley, Derby.

and theologians of the sixteenth century", writes Professor Norman Sykes, "saw in the 'godly prince' the veritable *shaliach* of God Almighty." The growing influence upon Cranmer's mind first of Melancthon and then of Ridley brought it about that the development of his thought in the reigns of Henry VIII and of Edward VI kept convenient and even pace with the development of the royal policy. Then came (horror of horrors!) the accession of Mary. Here, too, was an anointed Sovereign, but one whose policy involved the complete reversal of all that had been done in the two previous reigns. It is not altogether surprising that Cranmer should have wavered. The doctrines of the Royal Supremacy and of the divine right of the Sovereign had played him false. The vacillation which prompted his successive recantations is intelligible, but he could not really, with inward sincerity, hark back to the religious and theological outlook of the times prior to the Reformation. In the end he withdrew all recantations, and plunged first into the flames the hand that had signed them. He died, it is said, with extraordinary fortitude.

"MISSIONS TO SEAMEN" CENTENARY

The Centenary of this Anglican Church Society, which ministers to seafaring men all over the world, is celebrated in 1956 and early 1957, beginning with a Service of Praise and Thanksgiving in Westminster Abbey when the Archbishop of Canterbury will preach and the Queen Mother will be present.

Derby Cathedral will display the Missions to Seamen Exhibition from Apl. 23-29, and on the Sunday (29) the General Superintendent of the Society, the Rev. Cyril Brown, M.A., will preach. Many Deaneries have already planned special services in deanery or in parishes. Information will be gladly given by the N. W. Midlands Organising Secretary, Capt. W. Carnall, 200, Broadway, Derby (Tel. 46235). (See *Bishop's Letter*, page 1).

DERBY GUILD OF RELIGIOUS DRAMA

The Guild will present two plays in March and April: *According to the Scriptures* (Elizabeth Heward) in S. Giles, Normanton-by-Derby, Mar. 28; S. Paul's, Derby, Mar. 29; S. Barnabas, New Whittington, Mar. 30; and *The Castle of Perseverance* (the first English morality play) in S. Andrew's, Derby, Mar. 26 and 27.

PARISH PUBLICATIONS

Two interesting cover designs reach us since last month's commentary. Boulton has a good black-and-white design of cross-keys against a lych-gate: S. Mary's, Pilsley, has a new black-and-white cover, embodying an altar surrounded by industrial symbolism. Both are bold and arresting. The *D.D.N.* Editor is glad to receive monthly copies of parish publications, and to advise on publications when requested.

A Teachers' Training Course, from Tues., Feb. 28 and roughly fortnightly, is to be held in the Sunday School Organiser's office at Diocesan House. There is no coaching fee. Some teachers plan to take the optional examination in November after the course. Particulars from Miss N. M. Davidson, 3, The College, Derby.

Derby & Derbys. Moral Welfare Assocn. holds its A.G.M. in Diocesan House on Thurs., Mar. 8, at 3, and its Fete at Broadway Baptist Church Hall and Grounds on Wed., May 30, at 3.

A 3-volume Bible, 14 by 11 ins., well-bound, illustrated, offered free of charge. Apply Miss Ruth Morris, Fir Bank, Heyworth Street, Derby. (Tel. 48503).

Reprinted from *Derby Diocesan News* by Harpur & Sons (Derby) Ltd, 10, Friar Gate, Derby. Mar., 1956.
DDN Editor, Darley Abbey Vicarage, Ferra's Way, Derby: DDN Business Manager, 1, The College, Derby

CORRESPONDENCE

Look out for them in July next!

Sir,—Some of your readers may have come across columns of our Church Army Crusaders during the summer months, but for the benefit of those who have not, may I acquaint them with the fact that, with the blessing of the Bishop, a Column of Church Army Crusaders, after an official "send-off" from Chester, will be travelling through the Diocese, staying a day and a night in various parishes on their way to seaside destinations, during the month of July 1956?

It helps our Crusaders a great deal when the parishioners support them—by their prayers, publicity and, perhaps, hospitality—because such co-operation awakens curiosity in others not so interested and is likely to draw non-Church-goers to learn for themselves the object of the Crusaders' journey.

I shall be glad, therefore, if your readers will remember what will be happening during the month of July, 1956, and do their best to help.

Yours, etc.,

(Capt.) J. B. Gearing, C.A.

London, W.1. (Secy., Summer Crusades)

Non-communicant Churchwardens?

Sir,—Would you kindly settle a hypothetical case which has arisen in friendly argument? We understand any rate-payer can be elected to be a churchwarden, whether he is a communicant member of the Church or not. But if it is necessary for a Parochial Church Councillor to be a communicant, doesn't this apply also to a Churchwarden?

Yours, etc.,

Derby B.P. (name supplied)

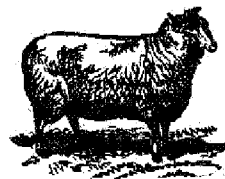
Without embarking on legal argument and definition, we would say your first assumption is correct. But a non-communicant who was elected Churchwarden would not be eligible to sit as a member of the Parochial Church Council, so it would hardly be worth his while to accept office as churchwarden, unless he merely wanted to make himself a nuisance.—Ed.

DIOCESAN RECORD

Admissions to Benefices. Jan 20, Rev. David Lewis Gardner to Perpetual Curacy of Chaddesden (P.—Martyrs Memorial and Church of England Trust); Rev. George Henry Gillespie, M.A., to Perpetual Curacy of Allenton and Shelton Lock (P.—The Bishop).

Licence as Minister. Jan. 20, Rev. Derek Guy Hall to Trinity Chapel, Buxton.

Resignations. Jan. 10, Rev. Edward Bruce.



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NEWS VIEWS

By WESTMINSTER

300th Anniversary

The Archbishop of Canterbury, Dr. Geoffrey Fisher, talks with the Chief Rabbi of Great Britain, Dr. Israel Brodie. The Archbishop is giving a Garden Party in the grounds of Lambeth Palace on June 12 to mark the three hundredth anniversary of the return of the Jewish Community to this country. The Jews were expelled from England in 1295 and were re-admitted by Cromwell in 1656. The Lambeth Garden Party will be one of a number of celebrations in connection



with the tercentenary. The Archbishop and the Chief Rabbi are both Presidents of the Council of Christians and Jews, which has done so much in recent years to fight against all kinds of racial and religious intolerance.

The Kirchentag

In the last few years many will have heard reports of a new lay movement in Germany, and of great gatherings of tens of thousands of ordinary churchpeople lasting a whole week and given over to services and Bible study. These Kirchentag (Church Day) gatherings have already proved a significant feature of life in post-war Germany.

In Russian Zone

The first Kirchentag took place in Essen only five years ago, and had as its theme "Save the Person." Since then there have been Kirchentags in Berlin, Stuttgart, Hamburg and—greatest triumph of all—at Leipzig, the largest city in the Russian Zone of Germany, in 1954. At Leipzig, in a week of pouring rain, more than 600,000 churchpeople from East and West Germany gathered under the banner "Be Glad in Hope," and showed the



strength of a faith that cuts across every man-made frontier.

In August there is to be another mass gathering—at Frankfurt. Thousands of English people will be holidaying on the Continent at that time, and a special invitation is extended to them to join their German brethren in this "unique experience in international fellowship."

New Booklet

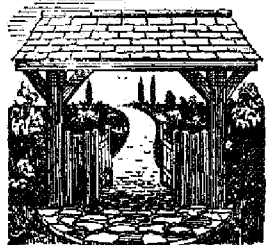
For those who would like to know more about this great venture, I would recommend an excellent little booklet written in English and obtainable through the British Council of Churches (6 Eaton Gate, London, S.W.1). Titled *Kirchentag Calling*, it is edited by Mr. Bernard Causton, a professional writer who was a British newspaperman in Berlin during the Church struggle under Hitler, and who later became Press Officer of the World Council of Churches. There are few men who know the German Church background better than Mr. Causton, and his booklet is, as one would expect, both interesting and authoritative.

Refugees

More than ten years after the end of the second World War refugees are still one of the most crucial problems facing Governments and International bodies. The Christian Church has been in the forefront of activities to help the homeless and dispossessed in all parts of the earth's surface. The World Council of Churches, through its Refugee and Inter-Church Aid Department, has taken a leading role in this work of corporate



Rheumatism



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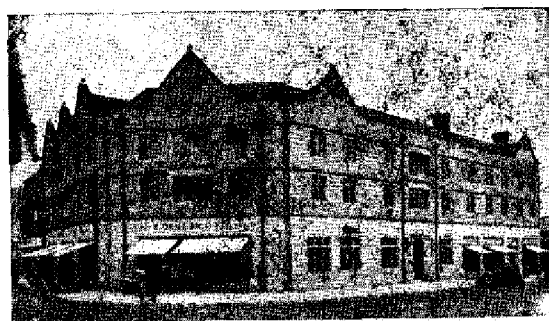
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utter loyalty to love. We see that life launched at Bethlehem and wrecked at Calvary. None can sail through a more stormy voyage in their life's experience than did He who was born as a Babe in the Manger and killed as a Man on the Cross, and yet He shines forth peerless and victorious.

Our religion does more than just tell the story and show the splendour of the example. It points to a living Presence, with us always, coming to us in His covenanted ways, ministering to us through the persons of His priests, and making Himself one with us in the Sacrament of His love. We are called to live in testing times, but we have grace sufficient through fellowship with our Master. Our trust is in the character of the God who will not fail His people nor forsake His inheritance, though they may seem to be as bereft of power as He was when He bore the scourging, and as forsaken of God as He was who died in the darkness of Calvary. But, for all that outward seeming of defeat, there will be granted to the chosen soul a deep interior strength which shall be manifest as victory when the tyranny is overpast.

As Christian folk we should be thinking about these things during this season of Lent and as we let the full wonder of the Gospel of the Incarnation come to us, the face of Jesus shines before us in three different aspects—first of all, in the simplicity of the Babe, and our Gospel is a very simple Gospel; secondly, in the agony of the face crowned with thorns, and our Gospel shows that love must be tried and tested and proved true by sacrifice; thirdly, in the glory of the risen Lord, giving us the perfect assurance of the ultimate triumph of truth and love.

Yours sincerely,

FREDERICK ADAMSON.

"Olivet to Calvary"

After a lapse of several years the Choir under the direction of Mr. Linfoot are preparing to give "Olivet to Calvary" (Mauder) on Tuesday in Holy Week, March 27th, at 7.30 p.m. A great deal of work is being put into this despite the ice and snow and we look to you to support the Choir on this occasion by your presence. We are particularly fortunate in our "principals" as you will see from the following list:—

Soprano—Miss Margaret Booth.

Contralto—Mrs. A. Tinsdeall.

Tenor—Mr. Clifford Mills.

Baritone—Mr. C. Hayes Jones.

Mrs. Tinsdeall and Mr. Jones are regular members of the Choir. Mr. Clifford Mills used to be a parishioner of Totley and we shall be glad to welcome him again. Miss

Poorth, we look forward to meeting and hearing in our Church for the first time. A work such as this can be, and we hope, will be, a musical treat, but it can also be a great spiritual experience—we hope you will come along.

Jumble Sale.

This year's "Bargain Sale" will be held on Saturday, March 10th, at 3 p.m. in the Church School. Admission 3d., and we ask you to consider the modest fee charged for admittance to a veritable treasure house. We appeal for the gift of saleable articles for our Jumble Sale, and it's no use saying that any old clothes you may have you are wearing to keep out the cold because the weather will be warmer by March 10th. So "bring out your dead" and let us turn them into cash for the good of the cause! Articles may be given to any member of the Ladies Working Party, or, better still, brought along to School any time after 7 p.m. on Friday, March 9th.

Annual General Meeting.

The above meeting took place on Tuesday, February 7th. Mr. Coleman was asked to continue as Vicar's Warden for a further year. Mr. Stacey was re-elected as People's Warden. The resignation of Mr. Peter Williams from the Parochial Church Council was accepted with regret—he is removing shortly to another place. The following were elected to the P.C.C.:—Mrs. Inchley; Messrs Beckett, Harrison and Mettam. Mr. Blackburn was elected Sidesman. The Balance Sheet showed a balance of £61/7/1 at the Bank on December 31st, 1955.

Official Meetings.

March 20th—Meeting of the P.C.C. in School at 8 p.m.

Marriage.

Feb. 15—Richard Charles Backhouse and Edith Summerfield.

Baptisms.

Jan. 22—Catherine Ann Malton.
Feb. 18—Susan Alison Green.
Feb. 19—Paul Clifford Hassall.

Burials.

Feb. 20—Jessie Dawson.

Easter Flowers.

On Easter Day the flowers for the Church Altars will be provided by the Ladies Working Party. However, we do ask for gifts of flowers from any and all members of the congregation—these will be welcomed for the decoration of the Church. Flowers may be left at the back of the Church during the morning of Saturday, March 31st.

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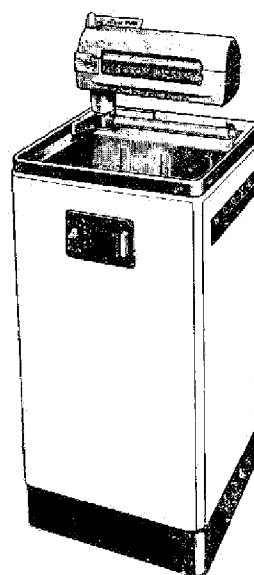
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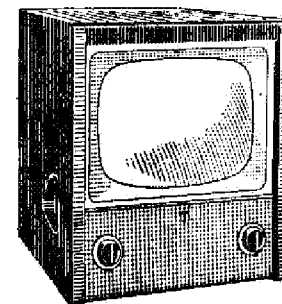
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Churchwardens: MR. E. COLEMAN,
MR. A. D. STACEY.

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

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

Organist and Choirmaster: MR. A. E. LINFOOT,
202, Baslow Road. Tel. 71269.

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10, The Green, Totley. Tel. 71882.

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— SERVICES —

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

WEEK DAY SERVICES.

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

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

CALENDAR FOR APRIL.

April 1—EASTER DAY.
7 a.m. and 8 a.m. Holy Communion.
11 a.m. Sung Eucharist.
2.30 p.m. Children's Service.
6.30 p.m. Evensong

April 8—Easter I.
April 15—Easter II.
April 22—Easter III.
April 29—Easter IV.

TOTLEY VICARAGE,

March, 1950.

My dear Friends,

I believe that what makes Christianity unique among all religions is the Cross on which Jesus Christ died in order to reconcile us to God—for in that Cross we see the wondrous love of God for men revealed. In no other religion do you find a Cross. The first Christians adopted the Cross as their special distinguishing mark. During the terrible slaughter that followed the partition of India in 1947, when Moslems were killing indiscriminately Sikhs and Hindus, and Sikhs and Hindus were murdering Moslems, the Christians in many places sewed a cross of calico on their shirts and coats, and by that sign escaped with their lives. The cross saved them from a terrible death.

The cross is the distinguishing mark of the Christian. It was the mark of the Apostle Paul; the subject of all his teaching, in which he boasted: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ". Why did St. Paul in his preaching and in his epistles so often refer to the Cross! It was because of Him who was nailed to a Cross of wood, submitting Himself to an ignoble death in order to atone for the sin of the world. That crucified figure has held the attention, has evoked the worship of countless millions of men and women in the last twenty centuries—it is the Man nailed to the Cross who has drawn men, has won men to pay allegiance to the Saviour of the world.

In Chicago there is a unique Church at the top storey of a skyscraper. It is roofed with a Gothic Spire which is crowned by a lofty cross, one of the highest points in the city. People come and go, doing their shopping, paying very little heed to that cross. But one day, a man looking up at the cross became wildly excited. A crowd quickly gathered round, all looking at the cross. All traffic was stopped; the police rushed up to find out what was the matter. Someone shouted out: "It is the cross". "What's

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SPRING IN THE AIR

By MAY BIRD

SPRING came very early this morning. You sensed it at once in the joyful warbling of bird song at dawn, in the gentle breeze stirring the branches of the trees before the glow of sunrise painted the eastern sky pink and palest gold, and a thin veil of mist dissolved in sunshine.

Under the tall beech tree in the garden, snowdrops and crocus, mauve, white, and yellow, grew in the long grass, and in the flower beds the green spikes of daffodils and folded buds of hyacinths pushed their way through the damp earth, looking for the sun's light and warmth.

In the hospital down the road, patients stirred in their sleep, the songs of the birds drifted through the windows into the quiet wards winging a message of hope to lighten long hours of pain and suspense.

A weary student, with serious face

and tired eyes, feeling the magic thrill of this first spring day, roused once more to enthusiasm, resolving to work harder until the aim he strove for was at last achieved.

Across the field path where the very first lambs were capering beside their woolly mothers, two youthful figures walked hand in hand, one slim and rather tall, the other rosy-cheeked and chubby.

Jane looked up into the blue sky and felt the warmth of the sun, and the delicious scent of the warm spring air. She had a winsome face, delicate rose colouring, fair hair, and deep blue eyes, and a mouth that smiled so readily. School days were just behind her and the future beckoned, a world full of promise and adventure just beginning.

Young Robin (not yet seven years old), in the exuberance of his spirits

agitative use of good pictures and clever pen and ink drawings, of pleasing type faces and fine paper have made an immeasurable difference to the impact of these publications.

Focus and Witness

But the transformation is going on around us. Daily I see parish magazines in which similar ideas are obviously at work. Quite recently I have had occasion to glance at the Hatfield *Focus*, produced by a former Secretary of the British Council of Churches, the Rev. David Say, now rector of Bishop's Hatfield in the St. Albans diocese; and the *Stifford Witness*, issued FREE by the Rector of St. Mary's, Stifford, the Rev. P. V. Simpson. Both are excellently turned-out journals with bright attractive covers, and both, I notice, have the excellent sense and good taste to use this *Church News* inset to supplement their local section.

For Children

Talking about films, I must mention a brochure which I have just received from that expert in the religious field, Major Noel Evans. It is called *Children's Entertainment Films Selected by Religious Films Limited*.

It has an interesting foreword by Bishop J. H. Linton, once Bishop in Persia and later Assistant Bishop of Birmingham, who now lives in retirement near London. Dr. Linton has for a number of years been Chairman of the Christian Cinema and Religious Film Society, and a pioneer in the use of films for evangelism.

"Our aim," he writes, "is to develop the use of visual aids in Christian Evangelism and education, and we consider that in certain circumstances films help in attaining that end."

Special Programme

"Many requests for Children's Entertainment Films for Sunday School parties

and special occasions have prompted us to believe that we can render a good service by distributing a selection of Children's Entertainment Films."

The brochure contains details of the many specially produced films for young people, with a brief synopsis of each, and particulars of length and price. There are also suggested specimen programmes, each made up of three features.

Anyone who is at all concerned with film activities among children would do well to have this most useful pamphlet. It can be obtained on application to Major Noel Evans, Religious Films Limited, 6 Eaton Gate, London, S.W.1.

A Face of Suffering

A "still" from the film "Over the Hill" produced for the British Council of Churches Inter-Church Aid and Refugee



Department, showing one of the Displaced Persons in Western Germany. There are still 200,000 of them—Poles, Lithuanians, Latvians, Estonians and Russians—most of them transported to Germany by the Nazis during the second world war.

Fort Hall Memorial Church

The Information Officer of C.M.S. writes:—

"Knowing of your interest in the diocese of Mombasa and not least in Bishop Kariuki (who is at the moment in England), I am sending you this photograph of the architects' impression of the Kikuyu Memorial Church, Fort Hall, from which it is hoped Bishop Kariuki will conduct his ministry.

"This new church, as you know, has been the subject of an appeal by the Bishop of Mombasa for £10,000, and we are doing everything possible to support the Bishop in this appeal.

"We arranged a reception for Bishop Kariuki here last week, and this was reported on the front page of the *Church Times*."



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Photograph by courtesy of "Light and Life"

The Family of the Church at worship : an excellent example of a picture with a story, from the cover of the parish publication of Riddings parish. Pictures of churches without people suggest museums rather than centres of worship.

The Bishop's Letter

MY DEAR PEOPLE—

April this year opens with Easter Day. The Church at Easter proclaims Jesus the Conqueror of Death, Evil and Sin. Because of the triumphant affirmation that Jesus lives, the Church lives also; without it, the Church in its Christian form would not exist. The Resurrection of Jesus Christ from the dead cannot be *proved* : it is for faith to affirm it. The details of how it happened, and in what precise form, cannot be known; but unless its truth be assumed as

fundamental, the Church cannot be explained. I wish to all readers of *Derby Diocesan News* a happy Easter.

The Bishop's Visitation

As those immediately concerned will already know, I propose to hold visitations this year at the Cathedral on Tuesday, April 24, at Buxton on Wednesday, April 25, and at Chesterfield on Thursday, April 26. The themes of the Charges which I hope to deliver will be (1) The Ecumenical Encounter (a consideration of the implications of the existence of the

CORRESPONDENCE

Communicant Officers

Sir,—Following the letter in your March edition about Churchwardens being communicants, I wish you could publish a short article on the need for Church Councillors, Sidesmen, and all other officers being communicants also. How can the leaders of a congregation discharge their duties with a good conscience unless they are devout worshippers? Yet some Church Councils are large and include a number who are rarely if ever seen at the altar. Surely it would be better to reduce the size of the Council and improve its quality. I think the clergy, when acting as chairmen at the Annual Meeting, should insist on those proposed being regular communicants, and the Meeting should back them up firmly.

Yours, etc.,

Ilkeston. "Over Twenty Years' Service"

An article is unnecessary, since our correspondent has made his point admirably. What he says is clearly the intention of the Representation of the Laity Measure. But there is the problem of the minimum qualification needed for communicant status, which remains undefined in the Anglican Church. "Three times a year" is obviously no more than a very inadequate minimum.—Editor.

New Nursery Technique

Sir,—A certain parish in the Diocese is starting a morning Nursery, which is described in its parish magazine as "an ursery". As there is no such word in the Dictionary, we can only presume it is a new word derived from the Latin *ursa*: a bear, and therefore denoting a bear garden.

Yours, etc.,

Mackworth.

E. J. Walser.

We have verified the facts from the magazine in question, and believe Mr. Walser is mistaken in his exegesis. The error is evidently a printer's misunderstanding on the 'phone: the word should have been "an hersery", referring to a room containing a number of glass-sided sound-proof receptacles into which the children are thrust, thus teaching them to be seen and not heard.—Editor.

GOING UP!

The circulation of the *D.D.N.*, in its two editions (quarto and demy-octavo) has now reached 40,000 copies per month.

(contd. from foot of next col.)

Reorganisation Measure, 1949).

Appointment of Curate-in-Charge.

Feb. 14, Rev. Edward John Lewis, M.A., as Curate in Charge of Pentrich.

FOR YOUR DIARY

Mon., Apl. 9, Clergy Day Retreat, S. Elphin's, Darley Dale, from 4.30: Conducted by Canon R. P. Stacy Waddy (Birmingham): fol. by—

Tu.-Fri., Apl. 10-13, Clergy School, also at S. Elphin's: Subject, *The Pastoral Ideal*. Lecturers, Archdeacon of Chesterfield, Canon Alan Richardson, Canon Hedley Hodkin (Sheffield), Rev. E. N. O. Gray (Co. Durham).

Sun., Apl. 15, S. Derbys. C.M.S. Association sermons (exchange of pulpits), fol. by—

Wed., Apl. 19, S. Derbys. C.M.S. Asscn. Annual Meetings: 2.45, meeting: 4, Tea: 4.30, Members' A.G.M.: 7.30, Meeting. Speaker, Mr. A. W. Mayor, Principal of Ng'iya Teachers' Training Centre, Kenya.

Tu., Apl. 24, The Lord Bishop's Visitation at the Cathedral.

Wed., Apl. 25, Visitation, Buxton.

Thurs., Apl. 26, Visitation, Chesterfield.

Th.-Fri., Apl. 26-27, Derby Guild of Religious Drama Players in *The Castle of Perseverance*, S. Andrew's, Derby. (Please note corrected date).

Sa., May 5, Readers' Annual Festival and Admission Service, Cathedral, at 2.30: Preacher, Canon James.

Wed., June 27, A.C.S. Festival, Morley.

Sa., July 28-Aug. 25, Diocesan Summer School at Bexhill. Particulars from Miss N. M. Davidson, 3, The College, Derby.

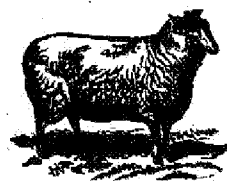
Sa. Aug. 25-Sept. 1, Diocesan Youth Holiday at Kilvrough Manor, S. Wales. Particulars from the Rev. T. D. W. George, Ashford Vicarage, Bakewell.

DIOCESAN RECORD

Appointment of Rural Dean. Feb. 14, Rev. John Owen Max Dawson-Bowling, M.A., as Rural Dean of Glossop.

Admissions to Benefices. Feb. 14, Rev. Leslie Robert Aitken to Rectory of S. Normanton (P.—Martyrs Memorial and Church of England Trust): Rev. Ernest Gregson to Perpetual Curacy of Christ Church, Chesterfield (P.—Rector of Holy Trinity, Chesterfield); Rev. Edward John Lewis, M.A., to Perpetual Curacy of Swanwick (P.—Wright Trustees): Rev. John Herbert West, M.A., B.D., to Rectory of Sutton-cum-Duckmanton (P.—J. Austin, Esq.): Rev. Frank Jeremy Wootton, M.A., to Vicarage of Scarliffe (P.—The Bishop); Mar. 6, Rev. Roger Bagnall, M.A., to Rectory of Shardlow in plurality with Elvaston (under Order for Plurality under Pastoral)

(contd. at foot of previous column)



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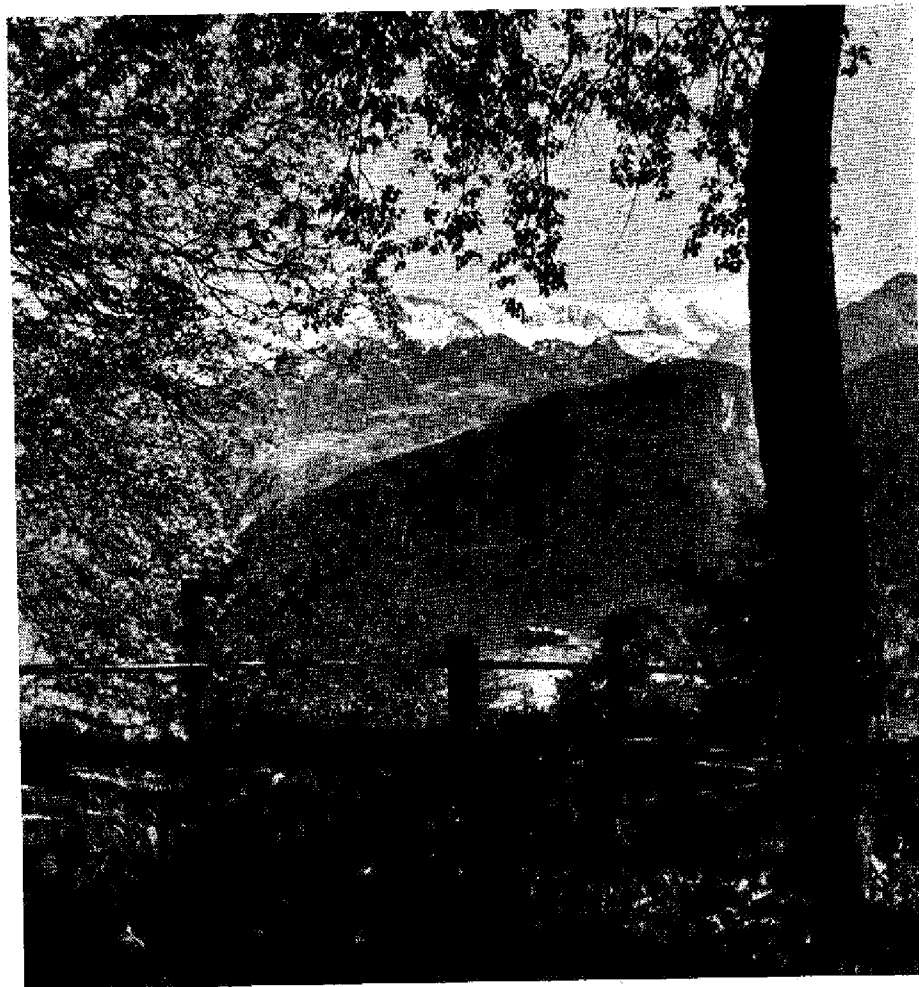
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I will lift up mine Eyes unto the Hills—

So spake the Psalmist, thinking of God. What do Mountains and Hills tell?—

“Mountains and hills are the source of life.

Mountains and hills offer security.

Mountains and hills inspire us with the desire to ascend.

Mountains and hills draw our view to the distant horizons.

Mountains and hills can't be hidden.

Mountains and hills can't be ignored or denied.”

—An African speaker at the All African Lutheran Conference,
November 1955, held in the foothills of Kilimanjaro.



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CHURCH COLLECTIONS, SUBSCRIPTIONS AND LEGACIES are urgently needed. Cheques and postal orders should be made payable to the 'Clergy Homes Fund' and sent to William H. Oatley, O.B.E., A.C.A., 53/55 Tufton Street, London, S.W.1.

This inset, entitled "Church News," is published by Home Words Printing and Publishing Co. Ltd., 11, Ludgate Square, E.C.4, and edited by the Rev. Cecil Rhodes, St. Augustine's Vicarage, 4, Manor Road, Edgbaston, Birmingham. April, 1956
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A View of our Bakewell Premises

the matter with it?". And the reply came—"There is a man on it".

"There is a man on it". Yes, on that Cross at Golgotha there is a Man; a Man who is more than a man, for "God was in Christ reconciling the world to Himself". God was in Christ as He hung on the Cross.

"The Cross" is only a brief designation of all Christ's work on our behalf. The Gospel which Paul preached did not end with the Cross. He preached "Christ crucified", but did not stop there, for on the third day the Jesus Who died on the Cross, whose dead body was laid in a tomb, rose from the dead, and is alive for evermore. The death of Jesus proclaims Him Very Man; His resurrection from the dead marks Him off as the Son of God. He rose from the dead, victor over death and the grave, as He had said over and over again to His disciples. On Easter Day we visit in thought an empty grave which makes all other graves empty.

That is the gospel Paul preached, which marks Christianity off from all other religions—Jesus Christ, the Son of God, crucified, dead and buried; who rose from the dead, and is alive for evermore. Alleluia!

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

Yours sincerely,

FREDERICK ADAMSON.

Coffee Morning.

The Vicar and Mrs. Adamson wish to invite you to a "Coffee Morning" to be held at the Vicarage on Thursday, May 3rd, between the hours of 10.30 a.m. and 12 noon. There will be a Bring and Buy Stall and Tickets, price 9d. (coffee and biscuits) will be on sale shortly. We hope you will come along and support us on this occasion and incidentally, lend a helping hand with the Church funds—they certainly need one!

Confirmation.

The Confirmation Service this year will be held in St. John's, Abbeydale, on Sunday, June 24th, at 3 p.m. Those from this parish who intend offering themselves as candidates should give their names to the Vicar as soon as possible. Classes begin on Monday, April 30th, at 6.30 p.m. in Church.

Marriages.

March 10—Alan Davies and Joyce Helen Andrew.

March 10—Louis White and Kathleen Pearson.

Baptisms.

March 4—Elizabeth Sporne.

March 11—Richard James Branson Metcalfe.

Altar Flowers.

April 1—Ladies Working Party.

April 8—Mrs. Gillott.

April 15—Mrs. Bowie.

April 22—Miss Goldthorpe.

April 29—Mrs. Evans. —

May 6—Mrs. Kirkman.

Church Collections.

	Alms.	Church Ex.
Feb. 12—	10 10	2 13 4
Feb. 19—	15 9	1 17 1
Feb. 26—	11 8	2 19 5
Mar. 4—	14 3	3 3 0
Mar. 11—	11 9	3 7 3

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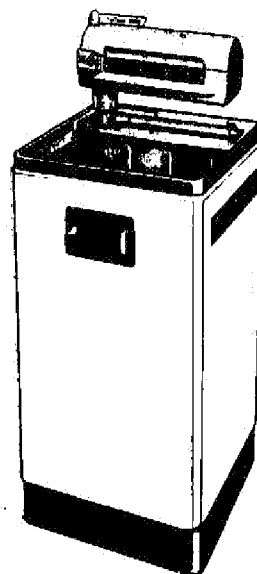
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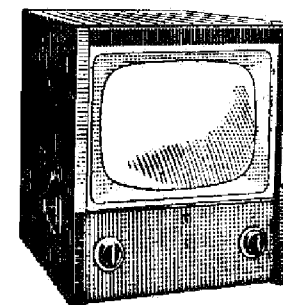
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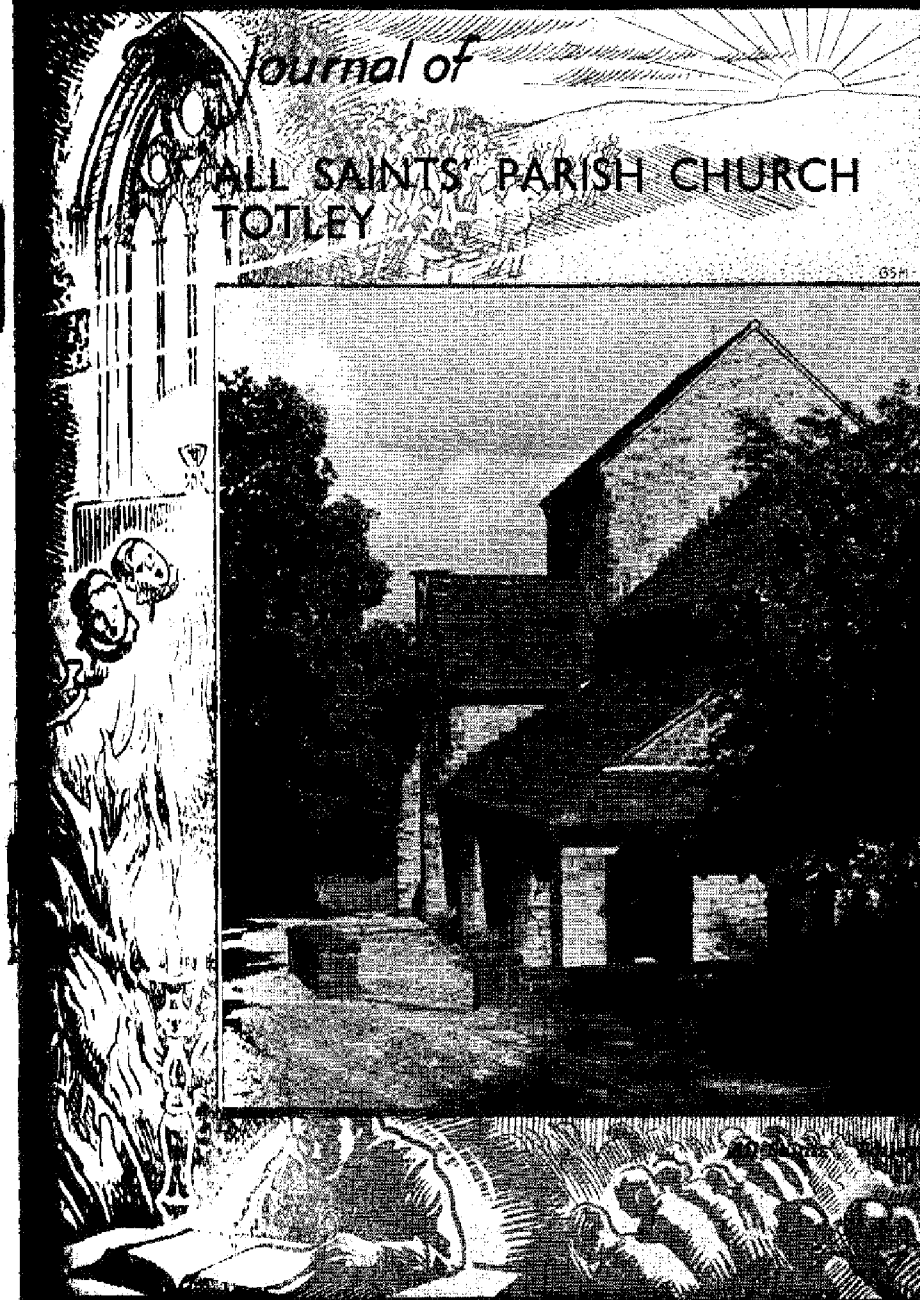
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Churchwardens: MR. E. COLEMAN,
MR. A. D. STACEY.

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

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

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— SERVICES —

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

WEEK DAY SERVICES.

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

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

CALENDAR FOR APRIL.

April 1—EASTER DAY.
7 a.m. and 8 a.m. Holy Communion.
11 a.m. Sung Eucharist.
2.30 p.m. Children's Service.
6.30 p.m. Evensong

April 8—Easter I.
April 15—Easter II.
April 22—Easter III.
April 29—Easter IV.

TOTLEY VICARAGE,

April, 1956.

My dear Friends,

It would seem a far cry from the complexity of our modern civilisation with its intricate systems by which men earn their daily bread to the simple story of two men who were sorrowfully going home after they had watched the Crucifixion of Jesus, and had known with it the death of their hopes. A stranger fell into step with them and walked by their side. The conversation turned to recent events in Jerusalem; and at the end of the day's journey they invited their new companion in to supper—and as He broke bread with them they recognised who He was. Immediately they got up from the table, hurried back to Jerusalem through the night to tell their companions the good news that Christ had risen and they had seen Him. "Then they told what had happened on the road, and how He was known to them in the breaking of the bread".

All round the world, wherever Christians gather, this fact is regularly remembered—sometimes with elaborate ritual, sometimes with the simplest of ceremonies. When however, the Christian community gathers together to break bread, it remembers not only the Last Supper which Jesus had with the disciples before He went out to suffer and to die, but also that He made known His victory over death in the breaking of bread. The Church is thus not only proclaiming the truth about itself, it is proclaiming the truth about society—this whole complicated process of bread-winning. It is saying that there in that process Christ is Lord, and that in that process He is to be served and that soul-saving and bread-winning are not two independent operations, but one. A civilisation saves its soul by the way it wins its daily bread. Sometimes when Christians speak about politics, economics, social problems, there rises a chorus of protest—"Let the Church mind its own business". "The Church must confine itself to its spiritual task". But Christian judgment ought to be brought to bear on the use of money and upon certain commercial practices for these concern mankind and mankind is the Church's business.

The enemies of the Christian faith in lands where the policy is to confine and limit the Church say they will permit liberty of worship, but they prevent the Church from doing its task of caring for the sick and aged, championing the cause of the oppressed and they silence those who seek to bring Government policy and national affairs under the judgment of Christian truth. But the Christian Church

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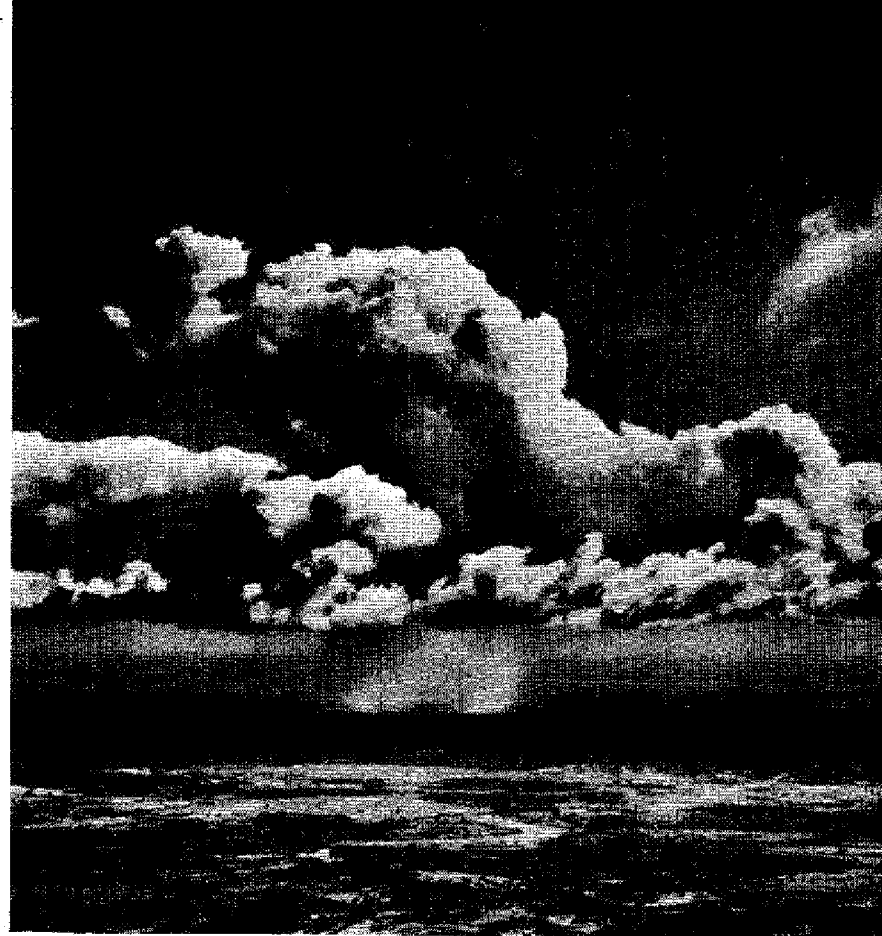
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. . . He showed Himself alive after His Passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the Kingdom of God: And being with them, commanded them that they should not depart from Jerusalem but wait for the promise of the Father . . .

And He led them out as far as Bethany, and He lifted up His hands and blessed them.

And it came to pass, while He blessed them, He was parted from them . . . and a cloud received Him out of their sight . . .

And they returned to Jerusalem with great joy: and were continually in the Temple, praising and blessing God. Amen.

St. Luke's Narrative concerning
the Ascension.

trumpet is always a very dangerous thing to do, and advertising consists in blowing your own trumpet."

The Archbishop ended with these words "Everything in human life is a matter of proportion: you will find that some kind of disproportion is blocking progress all over the world. Religion above all is a sense of proportion. The ultimate answer is as always, 'Seek ye first the Kingdom of God'."

Whitsun Conference

The middle of this month brings us again to Whit-Sunday—the birthday of the Church. Such a season offers an appropriate moment for a gathering representing Church people of many different denominations.

For the past two years the British Council of Churches has organized a Whitsun Conference at the Hayes Conference Centre at Swanwick, Derbyshire. More than two hundred men and women—their ages ranging from "under-twenty" to "over-eighty"—have attended these conferences. They have come from all kinds of social and occupational backgrounds, but have discovered a real and genuine Christian unity.

Special Tasks

From May 18th to 22nd people who normally take an active life in their congregations will again be meeting at Swanwick to survey, by means of Bible study, lectures, and discussions the special tasks which are facing the Church in this country.

This year's chairman is the Bishop of Middleton, the Rt. Rev. Frank Woods, and Canon McLeod Campbell is acting as chaplain. Speakers are going to include Professor Greenslade, of Durham, the Rev. Alan Booth, and Mr. Victor Jones, a factory inspector.

Much value comes from such meetings between Christians of differing religious traditions. They find, for a start, how

much greater are the things that unite them, than are those that divide.

German Deaconesses

I have just been hearing about the place of deaconesses in the life of the Evangelical Church in Germany. There are about thirty-two thousand deaconesses at the present time, and they are responsible for much of the Church's social and charitable work. They train with a basic two-years course at one of the large mother houses like Kaiserworth or Bethel, and then most of them go into hospital for another two years' nursing before going to parishes. They work in hospitals, orphanages, railway missions, and of course, in the parishes. At the moment, the Church is finding it difficult to recruit a sufficient number of young women for this responsible work.



Dr. George Bell, Bishop of Chichester, one of the ablest and most experienced Anglican Bishops, is one of the leaders of the Church of England Delegation which is meeting Methodist leaders to discuss closer relations between the two churches.

Lampeter Progress

St. David's College, Lampeter, has been in the news lately. Its appeal for £100,000 endowment fund is meeting with a good response and money is flowing in from nearly every Welsh parish, as well as from England and overseas.

Its energetic Principal, the Rev. J. R. Lloyd Thomas, has been appointed to a Canonry by the Bishop of St. David's, a well-deserved honour though he still has some way to go to reach his former dignity of gaiters and the title "Very Reverend" which he enjoyed as Dean of Monmouth, which he gave up to assume the headship of his old college.

A stroke of good fortune has been the magnificent generosity of wealthy London cinema-owner, Mr. D. J. James, who has given the college £30,000 to endow a Chair of Pastoral Theology.

These events should encourage all who are concerned with the future of St. David's and may even help the University Grants Committee to decide that the college merits State aid—which it has not received up to the present time.

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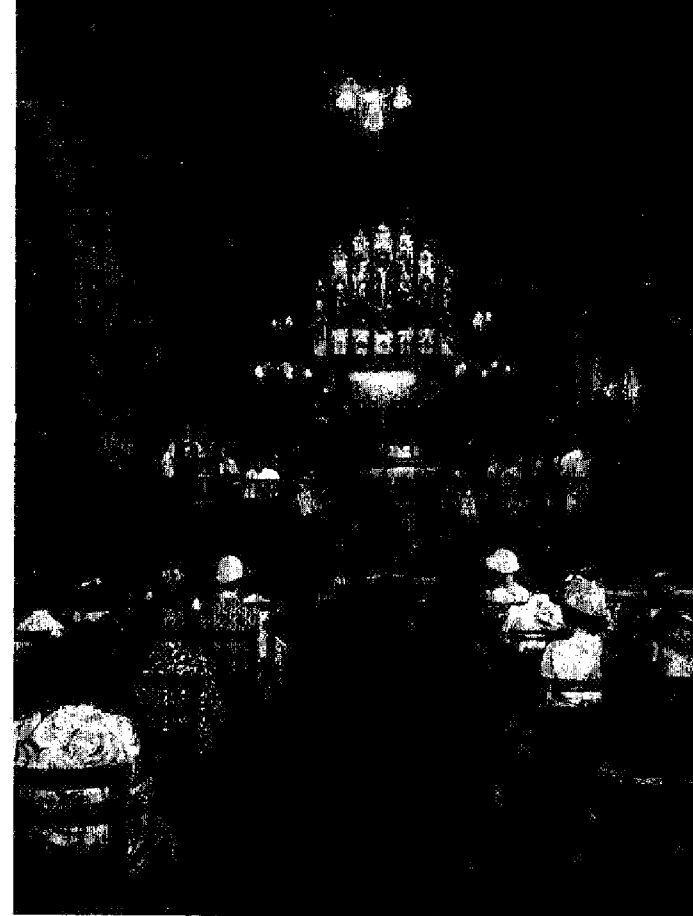
No. 106
May, 1956

Family worship in S. Bartholomew's, Hallam Fields, near Ilkeston: another 'picture that tells a story' featured on the cover of a parish magazine.

Magazine readers who are familiar with the exterior of their parish church are thus acquainted with its interior, but when put to its intended purpose of the family worship of God.

Pictures of an empty church suggest a place for sight-seeing rather than a home of worship.

By courtesy of
"S. Bartholomew's
Review".



The Bishop's Letter

MY DEAR PEOPLE—

Without Easter, the Church in its Christian form would never have come into existence; without the living presence and power of the Holy Spirit, inspiring and guiding its life, the Church could not continue in being. The experience described as "receiving the Holy Ghost" has been described as the essential and distinctive thing in early Christianity, the secret of its transporting joy and power, the source of the Victory which overcometh the world. The power of the Holy Spirit, the bestowal of which on the waiting Church at Pentecost we celebrate at Whitsuntide, is still the secret of Christianity,

and the source of the possibility of the Christian life. The characteristics—love, joy, peace, and the rest—which S. Paul describes as the "fruit" of the Spirit in Galatians 5, 22 seq. are such qualities as, taken together, make up the character of Christ; and it is the reproduction of the Christ-like character, in instance after instance, in the lives of Christian saints which constitutes the most telling and powerful of the evidences for the truth of Christianity.

The Trinity Ordination

On Trinity Sunday I hope to ordain in the Cathedral the Reverend John Ramsden Shaw, assistant curate of Alfreton, to the priesthood; and to admit to the diaconate Matthew

AN INVALUABLE BOOKLET

One of the good things about the Welfare State is that the community as a whole now recognises its responsibility towards the sick, the ill-treated, the unfortunate, the infirm and the troubled, and particularly towards children and old people. But one of the dangers of the new situation is that people can become "cases" and provisions for their assistance can become rules-of-thumb. Here the humanity of the individual administrator, especially if he or she is a practising Christian, makes all the difference.

A further danger, however, which is not perhaps fully recognized, is that those who in Christian charity used to do what the State has now undertaken to do may feel they are superfluous, whereas the truth of the matter is that they are often essential as a humanising "go-between" agent. But a further difficulty is that the voluntary worker may become bemused by the mass of statutory provisions, and not knowing how to set about making a contact in any given situation with the right state official to deal with it, misses the opportunity of contributing his or her good offices. This is particularly true of the clergy, especially in rural parishes. To them the parishioners often turn for help, and they often wish they knew where it could be had. Where does one begin in an attempt to enlist the aid which the community provides?

An altogether excellent handbook entitled *Guide to the Welfare Services for Derbyshire* has just been published by the Rural Community Council, and will be distributed free to the clergy. It gives an astonishing condensation of a mass of information which the clergy will welcome and can use in advising their parishioners. Clergy will welcome it thankfully, and should study its pages and excellent index so that they can place their hand unerringly on the answers to their people's questions.

Parish Publications

Amongst magazines with interesting covers which have come our way is the *Melbourne Parish Magazine* with a pleasant pencil drawing of this lovely church, and neat layout inside: *The Milford Messenger*, with an emblem of the Holy Trinity hovering over an outline of the village: and *The Standard Bearer* of Pleasley and New Houghton with a silhouette of a cross and a colliery, well printed in colour, and a vast improvement.

STOP PRESS. Clergy paying increased RATES demands should add a memo "This payment is made without prejudice to the claim that the house is within Section 8 of the Rating and Valuation (Miscellaneous Provisions) Act, 1955." Fuller details in the June "D.D.N."

Reprinted from *Derby Diocesan News* by Harpur & Sons (Derby) Ltd., 10, Friar Gate, Derby. May, 1956.
DDN Editor, Darley Abbey Vicarage, Fencers Way, Derby: DDN Business Manager, 1, The College, Derby.

Correspondence

Communicant Status

(From the Rural Dean of Duffield and a former Proctor in Convocation).

Sir,—I refer to the letter in the April issue of *D.D.N.* entitled *Communicant Officers* and the Editor's comment. It is not correct to say that "the minimum qualification needed for communicant status . . . remains undefined in the Anglican Church". Para 16 of the *Constitution of the National Assembly of the Church of England* gave the Archbishops authority to decide any question which might arise concerning the Constitution. They decided that the word "communicant" "should be regarded as meaning that actual lay representatives must be persons who have communicated in the Church of England at least once within the year preceding election": see *Ecclesiastical Law*, 1955, pp. 52 and 151. See also *Representation of the Laity Measure 1955*. Interpretation 1(1). In these rules "actual communicant member means a person who has received Communion according to the use of the Church of England or a church in communion therewith at least once within the twelve months preceding the date of his election or appointment". When the Measure was considered in the Church Assembly (15th June, 1954) two amendments were moved, the purpose of which was to make three times the minimum requirement. Both were negatived.

Yours, etc.,

J. F. Sides.

Holbrook Vicarage.

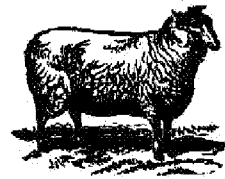
We thank Mr. Sides for his authoritative statement. A reliable way of securing accurate information always is to make a statement and then wait for it to be knowledgeably contradicted.

Canon Howard Dobson, Rector to Huntingfield, Hallsworth, formerly Rector of Clay Cross, writes pleasantly in similar vein, for which we thank him.

We believe most readers will agree, nevertheless, that the "at least three times a year" required by the Book of Common Prayer is still worthy of respect, although it is also, as we suggested, "a very inadequate minimum". The Chairman of an Annual Parochial Meeting is at least entitled to place the moral responsibility for accepting office under such conditions on the conscience of the nominee. The heart of the matter is, however, that a situation requiring such niceties of definition should rarely if ever arise in a healthy parish.—Editor.

DIOCESAN RECORD

Admission to Benefice. Mar. 23, Rev. Albert Batsleer, M.A., to Vicarage of Glossop. (P.—Trustees).



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CHRISTIAN BELIEFS ABOUT GOD AND MAN

By JOHN WREN-LEWIS

WHEN the Editor of *Church News* asked me, two years ago, to write a series of articles for him on Christian doctrine I sat down and did some hard thinking about the most useful way of approaching my task.

There are many good, short books giving straightforward expositions of the doctrines of the Christian church, and it seemed to me that it would be a waste of the Editor's valuable space simply to tell the story again. So I decided to take rather a different line. I decided to try to find out why it is that so many people outside the Church, who are often eager to hear about Christianity, put down these many learned or popular expositions of the faith with a sigh and say they are awfully sorry but somehow much of the doctrine just doesn't seem to mean anything. I tried to put myself in their shoes, and so I found myself devoting the whole first half of my series, as old readers of *Church News* will know, to the basic question of what belief in God really means. Quite a lot of my space I gave to saying what it does *not* mean, because I found, as I came to study the problem, that much of the trouble arises from the fact that the very root words like "God," "creator" and so on are taken, sometimes by Christians themselves, to mean things they do not really mean at all—and the non-Christians' objections are perfectly valid objections to these false meanings. All this was really preliminary to the main task the Editor had set me, but as time has gone on I have become more and more convinced that something of this sort is an essential preliminary to any exposition of Christian doctrine to-day, and some of the comments on my articles that

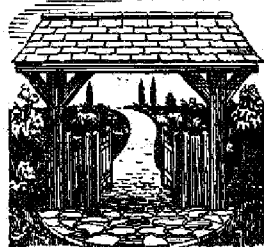
the Editor has passed on to me from readers have confirmed this.

Now I want to get down to the main task and say something about what Christian beliefs about God are, and also what Christian beliefs about man are, for the two are very closely linked. I hope that now I shall be able, in quite brief accounts, to present some of the main Christian doctrines in a new light, in such a way that many ideas which have become almost stale with familiarity will be found to come alive again in a new way, having immediate meaning for the practical problems of life.

The Idea of Revelation—God is here

For if there is one thing that indicates more surely than any other that religion has been misunderstood (or perhaps even turned into its own opposite—superstition) it is a "second-hand" relation of religion to life. *This is all too often how things appear to-day. Religious doctrines about God seem to refer to something right outside ordinary experience.* The very phrases which religious people use sometimes give away that this is how they feel—the phrase "contacting God in prayer," for instance, which suggests that God is somewhere "out there" and has to be contacted as a distant ship might be contacted by wireless. But God is not "out there." God is closer to us than breathing, nearer than hands and feet. We are thinking about God in a false, superstitious way if we think

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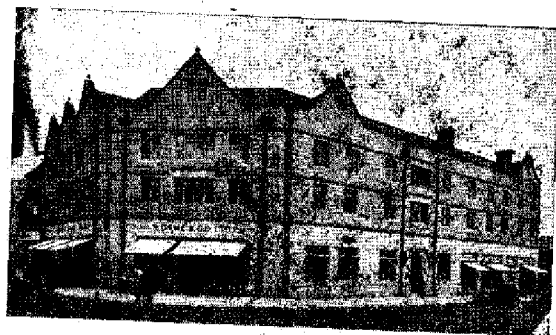
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cannot be silent whatever the personal dangers it faces, for its obedience is to a Lord who makes Himself known in the breaking of the bread. That sounds like the most unread idealism, far removed from the facts of life. Perhaps in some ideal State in the far distant future bread-winning and soul-saving may become one operation, but it is not true yet. Every one knows that in the world of bread winning it is only he who drives the hard bargain, he who outwits his rival, who prospers. The weakest go to the wall. Is that really true? Paint the most sombre picture we can of the industrial and commercial world, it is still a fact that that world can only continue if there are acknowledged standards of behaviour. There must be a measure of honesty, of loyalty to the pledged word, of faithful workmanship, of the honouring of contracts, for business to be done at all.

Behind the process of bread-winning which seems so often to be soul-destroying is a network of human relationships which is held together by mutual trust. The many diagnoses of our times which are offered to us from all sorts of viewpoints have this in common, that they trace the origin of our troubles to the collapse of standards of conduct and behaviour, or to the propagation of new political, economic and social theories which deny the principles on which our society during the Christian era has been broadly based. Communism, we are told, flourishes among the under-privileged and under-nourished people. But that is not only a judgment upon a political philosophy which exploits human suffering for its own end—it is a condemnation of the failure of so-called Christian countries to establish social and economic justice for all.

All this underlines the truth that there can be no guarantee that we shall have bread in security and peace unless we are concerned for more than bread—the principles upon which relationships between employer and employee, nation and nation, race and race, can be securely founded. That is what the Gospel means when it declares that man does not live by bread alone, but by every word which proceedeth out of the mouth of God. This is the truth dramatically demonstrated in Him who entered our life, triumphed over death, came from God and went to God—who made Himself known in the breaking of bread.

Yours sincerely,

FREDERICK ADAMSON.

Reminder.

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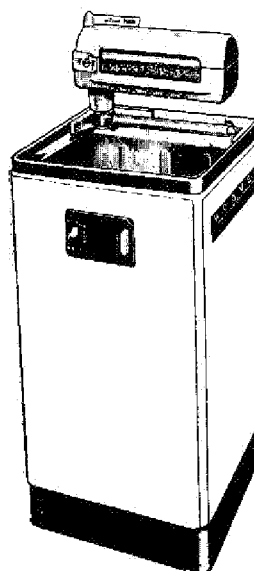
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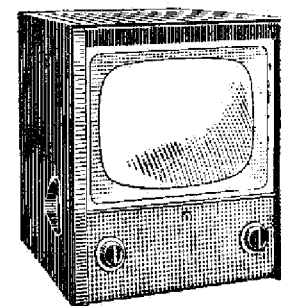


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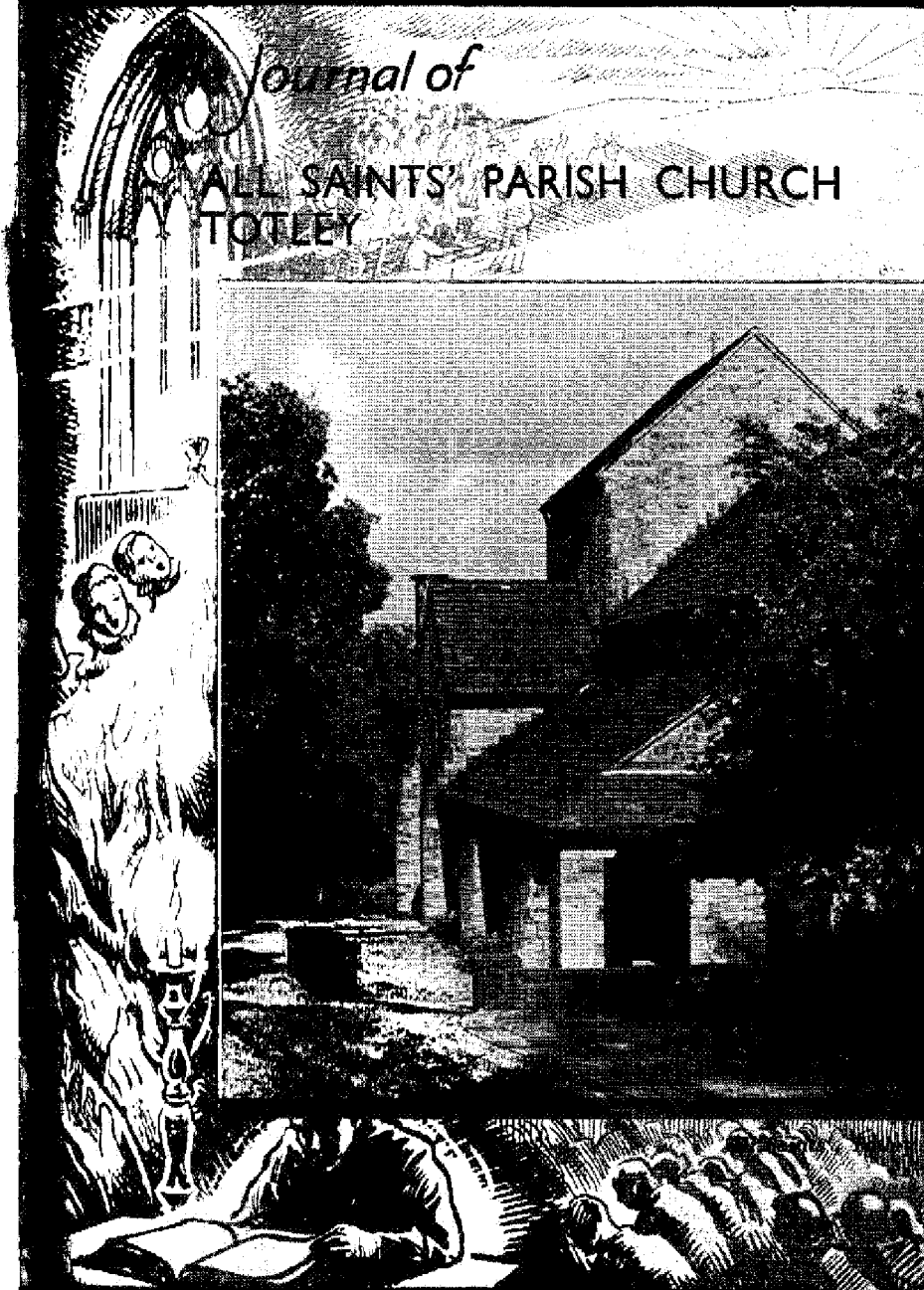
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CALENDAR FOR JUNE.

June 3—TRINITY I.

June 10—TRINITY II.

June 17—TRINITY III.

June 24—TRINITY IV.

3 p.m. Confirmation Service in Abbeydale Parish Church.

TOTLEY VICARAGE,
May, 1956.

My dear Friends,

When I was a child all the best stories began—"Once upon a time"—the story that follows also begins—"Once upon a time, the children of Israel were being threatened

by their old enemies, the Philistines. How could this menace, this threat of their powerful foes be met? In their extremity they thought of the Ark of the Covenant, which was at Shiloh, and they said "Let us fetch the Ark of the Covenant out of Shiloh, that when it cometh among us it may save us". So the Ark was brought into their camp. With great shouts of joy, and confident of victory, they went out to fight the Philistines again. But again they were crushingly defeated. This time 30,000 men were killed, and the Ark in which they trusted, was itself captured by their foes. They trusted in IT, and IT had failed them—it was not even able to save itself. For 20 years the Ark was away from the House of Israel and the Philistines remained undefeated. But during those 20 years, the boy Samuel, dedicated to the Lord in childhood, had reached manhood, and had become a wise and good Judge in Israel. And Samuel, we read, "Spake unto all the House of Israel, saying, If ye do return unto the Lord with all your hearts, and serve Him only, He will deliver you out of the hands of the Philistines". And he did! The Philistines were utterly defeated and the Children of Israel were everywhere victorious. It was the triumph of the HE and the discomfiture of the IT.

Now, although this is a very old story, it is by no means out of date, for this is a danger which haunts every age. People are still depending upon the IT to save them. We have really learned very little since Samuel's day. The nature of the Ark has changed with the passing of the years, but men are still relying upon an IT instead of upon HIM.

Some folk, of course, have their own private arks upon which they depend to save them from danger, or to bring them prosperity. Lucky charms, horse shoes, lucky stones and so forth are sold to the superstitious by the thousand. Many put their faith in black cats! It is pathetic that in a so-called Christian community so many should appear to be placing their reliance upon these modern arks of charms, lucky stones and trinkets. Never let us laugh at the superstitious African until we have cast away our own idols. We need a modern Samuel to say in ringing tones "Return unto the Lord and serve Him, and He will deliver you". But in a wider sense too men are still depending upon the IT to save them rather than the HE.

It is not so long ago that social security was regarded by many as the Ark that would save us. "Let us", they said in effect, "let us fetch the Ark of Social Security, that when it cometh among us it may save us". Well, to a large extent this Ark has been brought among us. We are living in the age of the Welfare State, but we have to admit we are far from being *saved*.

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*If I take the Wings of the Morning
And dwell in the uttermost parts of the sea;
Even there shall Thy Hand lead me,
And Thy Right Hand shall hold me.*

Psalm 139, vv. 9 & 10.

then, in the long run, I believe, it may prove to be salutary, however much some may suffer in the meantime.

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 causes it to fail. I think it highly probable also that with a less "take it for granted" and casual approach to the matter, the desire to be married in church may well increase as giving more significance and meaning to the marriage bond, and registrar weddings will accordingly decrease. Again, the thought of getting married without pre-nuptial talks on problems of married life, will be considered as outmoded as having a baby without pre-natal care. To believe that the romance will be somewhat dulled by such talks is sheer nonsense. For what use is romance if it ends completely on the rocks, leaving embittered and disillusioned men and women and unwanted children?

A great deal of public attention is focused these days on divorce and separation and hardly any on what makes good marriage—a strangely negative and perverse attitude, contrasting unfavourably with the modern outlooks on illness and delinquency, where much thought is given to prevention. May the day soon dawn when the same outlook will prevail in this matter of marriage. But for those

WHAT GREATER THING is there for two human souls, than to feel that they are joined for life—to strengthen each other in all labour, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent unspeakable memories at the moment of the last parting?

—From *Adam Bede*, by GEORGE ELIOT.



Pre-nuptial talks as necessary as pre-natal care.

contemplating marriage the important and positive thing is to know what steps help towards making a lasting partnership and what are the causes which shipwreck marriage.

I have not space here, nor is this probably the place to enter into a full discussion of steps or causes. But there is one simple rule which is absolutely basic (though it has the dangers of all generalizations). I think it is contained clearly and precisely in some of Sir Walter Scott's last words, "My good man, be virtuous, be religious. Nothing else will help you, when you come to this." The noble person will make a noble marriage partner; the ignoble person will make an ignoble marriage partner. Nothing can stop it, neither romantic romance, nor a vast knowledge of the do's and don'ts. Marriage is a crucible, gradually revealing exactly what we are. Therefore, be virtuous, be religious. Nothing else will help you so much and the best preparation is to practise virtue and religion. This is the entire basis of the Church's view on marriage. I personally expect those desiring to be married in Church to show an understanding and acceptance of this basic rule.

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"Derby Diocesan News" Supplement

No. 187

JUNE, 1964

We offer respectful greetings and congratulations to the Provost and Chapter of Southwell Minster who celebrate this month the millennium of the present building. They are to be honoured on June 9 by a visit from Princess Margaret.

The Minster was our cathedral from 1884 till 1927.



The Bishop's Letter

MY DEAR PEOPLE—

Three "Red Letter" Saints

In old Church Kalendars the more important days were picked out in red lettering, black lettering being used for the less important commemorations. The month of June has three such "red letter" Feasts—those of S. Barnabas (June 11), S. John Baptist (June 24) and S. Peter (June 29). The compilers of the Prayer Book provide for each "red letter" Saint's Day a special Collect, Epistle and Gospel, presumably in the expectation that on those days at least there would be week-day celebrations of Holy Communion. I proceed to say a few words about the three "red letter" commemorations in June.

S. Barnabas

S. Barnabas, a Levite whose original home was in Cyprus, notwithstanding Num. 18, 20 and 23, Deut. 10, 9, owned property there, which he sold for Church purposes (Acts 4, 37). He was not one of the original Apostles, but in the New Testament he ranks, and is described, as an Apostle. His name was originally Joseph: the name "Barnabas", bestowed on him by the Apostles, may mean "son of a prophet", and in the Acts is translated "son of exhortation" (Acts 4, 36, RV.). It was Barnabas who persuaded the original Apostles to accept Saul (= Paul) as a convert, and it was he who at a later stage brought Saul from Tarsus to Antioch for the work of the Church there: so that at two critical points Barnabas played a determining part in the career of S. Paul. The mission to Cyprus, sent out by the Church of Antioch, on which Saul and

John Mark went with Barnabas, was the first deliberate sending out of a Christian mission to a non-Jewish land. From Cyprus John Mark returned home, Barnabas and Saul carrying the Gospel to provinces in Asia Minor. At Lystra they were taken for gods in human form, Barnabas (who must have been a fine-looking man) being identified with the god known to the Greeks as Zeus and to the Romans as Jupiter. They returned to Antioch and gave an account of their mission. A second mission journey was planned, but the famous quarrel over John Mark caused Barnabas and Mark to go off by themselves: in the Acts Barnabas does not come into the story again. The author of Acts sums up his character in a lovely phrase—"He was a good man, and full of the Holy Ghost"—a sufficient epitaph for any of God's saints.

S. John Baptist

There were "saints"—"holy men of God"—under the Old Covenant, as well as under the New. S. John Baptist stands on the threshold between the two Testaments, as the immediate herald of the Christ. Of him the Lord Jesus said that none greater had been born of woman, and yet that the least in the Kingdom of Heaven was greater than he. He was the stern prophet of righteousness, summoning men to repentance, and under his ministry Jesus Himself was baptized—it was then that God "anointed Him with Holy Spirit and with power" (Acts 10, 38). The Gospels affirm that the Baptist recognized and acknowledged the Saviour, who must "increase", as he must himself "decrease". His martyrdom at the orders

Diocesan Conference Reflections

SATURDAY LEISURE

It was our first Saturday Conference, and one felt the day was not altogether popular. But it would be a mistake to imagine we can test this experiment in three years. Parishes which have just elected representatives have not had time to adjust their ideas to include the younger members we hope to bring in by meeting at a time when they can be free; it will not be until the next triennial elections that results will slowly begin to appear.

The hard core

The Bishop qualified his statement in the April D.D.N. that new quotas should not be more than the old ones plus *Ten Years Plan* and C.A.C.T.M. targets added. This is still true of the totals, but what has obviously happened is that deaneries, in apportioning to parishes, have had to reckon with the hard core of non-paying parishes, and make up the deficit by spreading the load: some have therefore had increases. This is borne out by the news that *no less than 26 parishes paid absolutely nothing in 1955*. The list when read out suggested that some lost their way during interregnums: but there is still the hard core. *Are deaneries going to tackle it?*

Those Bonds

The Presidential Address referred also to Premium Bonds, saying many people might be "happier in their minds" had they not been proposed, but the Bishop "would not put it more strongly than that". It was a pity no motion could be put before Conference: voting figures might have been illuminating. Many parish priests are already seriously concerned by the wide-spread regular betting of small sums in their parishes, often in quarters least expected.

Reports

The scheme for the quinquennial inspection of churches by architects was passed without amendment. It was very ably presented by Canon Hopkins, and there was ample opportunity for questions. The Advisory Committee are in for an extremely busy time, apparently.

It was disquieting to learn, in the Moral Welfare report, that the People's Offering had fallen by £100 just when the work should be expanding under pressing need. The Bishop's earnest commendation of house-to-house collections, preferably with the Free Churches, as a remedy ought to be seriously considered.

Conference opened with the customary devotion, plus an admirable prayer for the Diocese—a refreshing addition—and closed before 3 o'clock amid general

(continued in next column)

PARSONAGE HOUSES AND RATING AND VALUATION (MISCELLANEOUS PROVISIONS) ACT, 1955

There is some doubt as to whether parsonage houses enjoy the benefit of Section 8 of the Act. Counsel has been asked whether in his view parsonage houses (together with Non-Conformist Manse and Roman Catholic Presbyteries) should receive the benefit of this Section and he has given it as his opinion that they should.

On the other hand a local government communication has pointed out that Counsel has advised that these properties do not come under Section 8. It may be that a test case will have to be put to the courts in due course. A number of local rating authorities in England have refused to admit that parsonage houses enjoy the benefit of this Section. Pending any possible testing of the problem in the courts any incumbent who receives a demand which is in excess of the demand for last year (or for the corresponding period of last year) should, when paying the rate demand, record by letter, which should be delivered when the bill is being paid, the following words: "This payment is made without prejudice to the claim that the house is within Section 8 of the Rating and Valuation (Miscellaneous Provisions) Act 1955". This phrase should be used whether an incumbent has or has not made a proposal to amend the valuation.

The above opinion is given for the guidance of incumbents and/or their agents, but the Diocesan Office cannot undertake to deal with individual cases of varied valuations. **H. Boorman.**

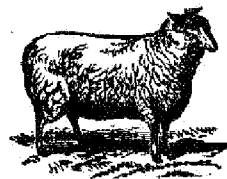
DIOCESAN CONFERENCE (contd. from col. 1) gratification. The reason was simple: there had been no guest speaker, but plenty of leisure to discuss our affairs satisfactorily. **Presbyter.**

DIOCESAN RECORD

Admission to Benefice. April 17, Rev. Peter Eugene Blagdon-Gamlen, A.K.C., to Perpetual Curacy of S. Bartholomew, Derby (P.—The Bishop).

Licence to Stipendiary Curacy. April 17, Rev. Eric Ashby, B.A., to All Saints, Marlpool, in the Parish of Heanor.

Admissions as Readers. May 5, *Diocesan:* George S. Hall, A. Richard Cousins (transf. from Parochial List); *Parochial,* Harold W. Eley (Alkington and Yeaveley: renewal); H. S. Harding (Mossborough: transf. from Scottish Episcopal Church), William Mannion (S. Bartholomew's, Derby), John Nelson Price (Crich), Dr. Robert Edward Heap Partington (Eckington), George W. Peek (Eckington), Brian Wesson (Christ Church, Belper).



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CENTENARY IN SARAWAK

By The REV. A. E. A. SULSTON

SUNDAY, June 12th, 1955, was a red-letter day in the history of the diocese of Borneo. It marked the culmination of the centenary celebrations in Kuching. In order to accommodate the great congregations the planks had been stripped from the north and south walls of the old wooden cathedral, and pent roofs had been erected against the framework, with plank floors below them.

The day began at 6.15 a.m. with Mattins, followed at 7 a.m. by the ordination service during which the Bishop of Borneo, in the presence of the



To accommodate the great congregations the planks of the North and South Walls were removed . . .

Dayak and European.

Almost the whole congregation communicated. Communion by intinction, which was administered by the three Bishops and the Provost of the Cathedral, took twenty-five minutes. The ordination of nine indigenous clergy on one occasion is unprecedented in the diocese of Borneo and is powerful evidence of the vitality of the Church. The deacons are now preparing for the priesthood. Part of their diaconate will be spent in parishes and part under the inspiring direction of Canon Peter Howes, head of the House of the Epiphany, the diocesan theological school.

During the evening of that memorable Sunday a huge procession formed up on the playing fields of St. Thomas's (the diocesan Secondary School) made up of representatives of all the parishes and schools in Sarawak, Brunei and British North Borneo, the three territories which comprise the diocese of Borneo. A van broadcasting Handel's Messiah led the way and at the end came the diocesan clergy in surplices, the visiting clergy in copes and the three bishops in copes and mitres. An ambulance brought up the rear. It was not needed. When the procession moved off rain began to fall and increased to a steady downpour. Almost everyone carried a "payong," a wide flat-topped umbrella constructed of cane. Viewed from a bank above the route the slowly



Ordination.

Bishops of Singapore and of Knarborough, made deacon seven Dayaks and one Chinese. A Dayak deacon of some forty years was ordained to the priesthood. The singing was led by a lusty choir of young men and maidens and was thoroughly congregational, though somewhat shrill by English standards. The scene was full of colour, the rich hues of the vestments being set off by the wooden walls of the century-old Sanctuary, dark with age. Above the altar, which was decked with unpatterned golden silk hanging in folds, gleamed a representation of our Lord in glory, surrounded by an angel choir. The service was remarkable for its quietness and deep sense of reverence and there was an all-pervasive spirit of worship, uniting in spiritual fellowship Chinese,

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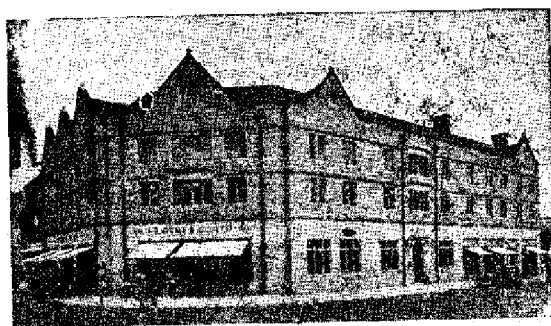
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A View of our Bakewell Premises

Again, it is not so long ago since many people regarded Education as the Ark that should save them. "Give us", they said, "good schools, first-class teachers, abolish illiteracy, give every child an opportunity to reach a University, and in an educated and enlightened population, you will find the sins and failings due to ignorance dispelled". "Let us", they said, "fetch the Ark of Universal Education, that when it cometh among us it may save us". Alas for the dreams of the educationists, for although wise men recognise the value of education, they know now that IT cannot save us. We know too that the best educated men are not necessarily the best-living men—that a sound knowledge of history, science, literature, and so on, does not necessarily mean a regard for truth, honesty, virtue and righteousness. A good education may enable a person to get a well-paid job and give him an understanding of many things, but it does not automatically give him the peace which passes all understanding nor access to the Kingdom of Heaven. We are living in the age of universal education—any boy or girl with ability can find his or her way to the University. Never was so much money spent on education, but we know that as a nation the Ark of Education will not save us.

Then there is the Ark of Political Creeds. Perhaps this Ark has become a little discredited in recent years, and yet it is not so long ago since many believed that in their particular party lay the way to salvation. Some believe it even now—or at least they talk as if they do! Surely the spread of Communism throughout the world is due to men's belief that *this* can save them, in the same way that the German people allowed themselves to be enslaved by Nazism, because they thought that therein lay their national salvation. They are sadder even if they are not wiser now, as we shall be sadder and wiser if we believe that we can be saved by any particular political creed or party. This Ark has failed too many times to be trusted again.

No, our salvation, both national and personal, can never be found in modern arks of social security, education, science, or politics—indeed it cannot be found in an ark of any kind. It can only be found in GOD—why not try Him sometime?

Yours sincerely,

FREDERICK ADAMSON.

Coffee Morning.

We were pleased to welcome so many friends, both old and new, at the Vicarage on May 3rd. It was, we think, a pleasant function and Church funds benefited to the tune of £38.

Bazaar.

It is our intention to hold a Bazaar in the Church School on Saturday, November 3rd. We hope you will make a note of this date and keep it free from other engagements. We need, and we think we have the right to expect, the support of the whole parish if we are to get the support we need. Perhaps it is not always realised that before we can even turn to our own domestic needs—such as coke, electricity, repairs, caretaker's wages and so forth, we have to find the sum of £260 per year for our Church School and payments to Central Church Funds. Now that it £5 per week and every penny has to be found locally. Ideally speaking, this should be forthcoming in the form of direct giving—through Church Collections, Freewill Offerings etc. A glance at Church Collections will show how far short we fall of even approximating to this sum—hence the need for things like Church Bazaars. Many people preserve a pre-war standard of giving towards their Church. Has it ever occurred to them that their pre-war sixpence is worth about 1½d. today? It is surely not unreasonable to expect God's people to support God's Church—so may we appeal to all of you to overhaul your standard of giving in the light of your own consciences and in the light of the Church's need. The door of *your* Parish Church stands open at all times to welcome *you*—we ask you to help us to keep it open.

Baptisms.

April 8—Michael John Pitt.
April 8—Catherine Elizabeth Palmer.
April 21—Elizabeth Margaret George.
April 22—Stuart Charles Reeves.
April 22—Stephen David Merrick.
May 6—Martine Linda Cooper.
May 13—Nigel John Kay.
May 13—Kathleen Margaret Jones.

Altar Flowers.

June 3—Mrs. Johnson.
June 10—Mrs. Lee.
June 17—Mrs. Hargreaves.
June 24—Mrs. Parkin.
July 1—Mrs. Tinsdell.

Church Collections.

	Alms	Church Ex.	Sunday Sch.
April 8—	13 8	3 1 3	
April 15—	4 11	2 1 6	
April 22—	7 8	3 1 6	
April 29—	8 6	2 18 7	
May 6—	16 11	2 11 0	
May 13—	17 3	3 0 10	
May 20—	1 11 3		4 8 10

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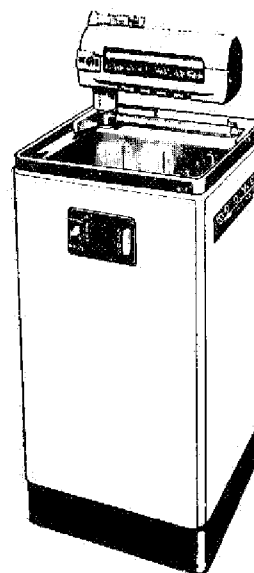
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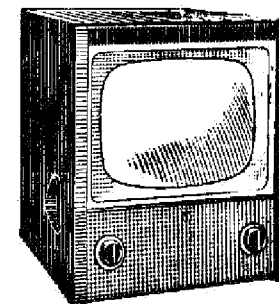
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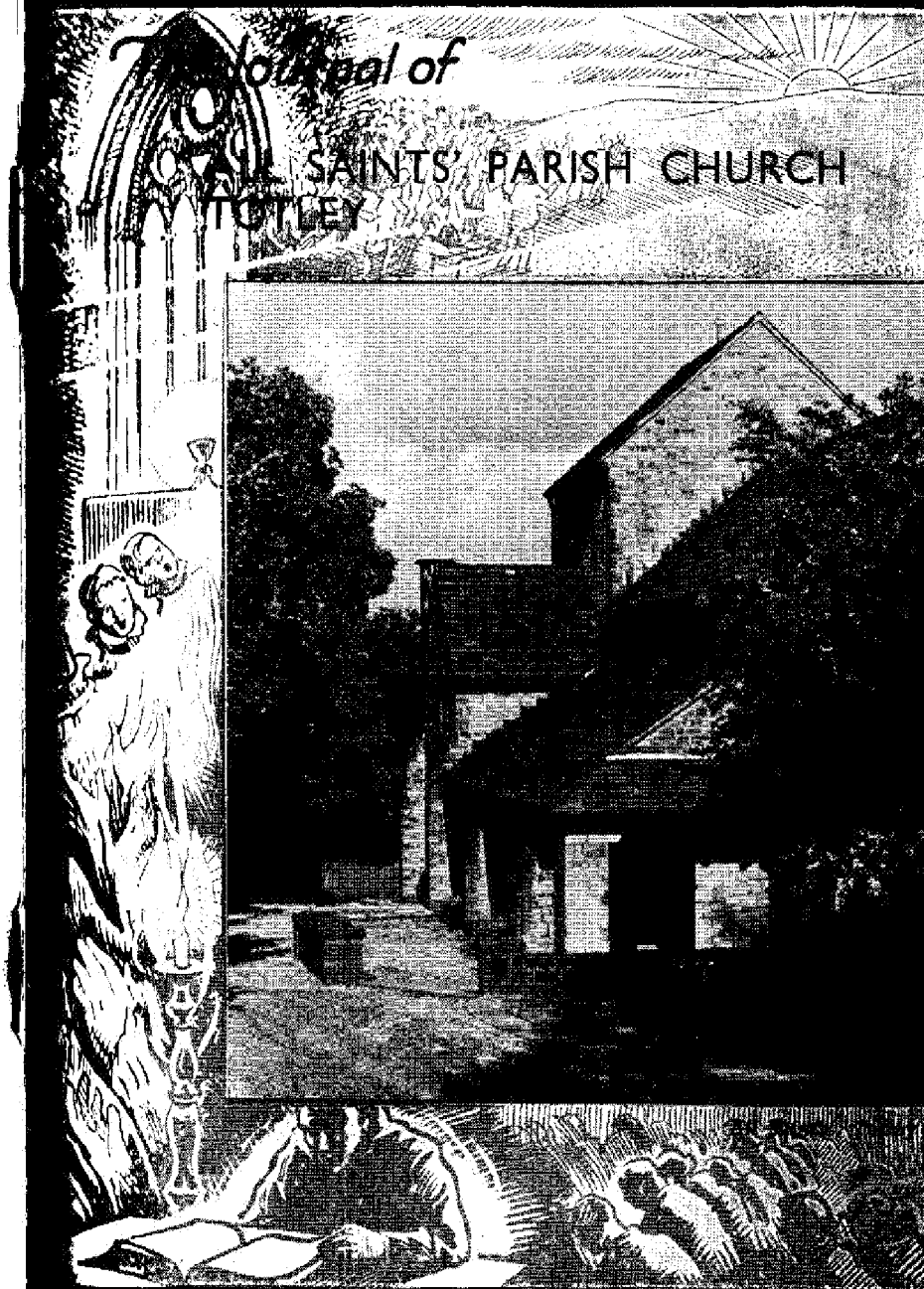
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HOLY COMMUNION: SUNDAYS, 8 A.M.
SUNG EUCHARIST: FIRST SUNDAY, 11 A.M.
MATINS: SUNDAYS, 11 A.M. (EXCEPT FIRST).
EVENSING: SUNDAYS, 6.30 P.M.
SUNDAY SCHOOL: 2.30 P.M.

WEEK DAY SERVICES.

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

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

CALENDAR FOR SEPTEMBER.

September 2—TRINITY XIV.
September 9—TRINITY XV.
September 16—TRINITY XVI.
September 21—(Friday). ST. MATTHEW. Ap. Evang & M.
10 a.m. Holy Communion.
September 23—TRINITY XVII.
September 30—TRINITY XVIII.
October 7—HARVEST THANKSGIVING.

TOTLEY VICARAGE,

August, 1956.

My dear Friends,

Last month, you will remember, we discussed what might very well be called the "debit" side of the automation question. However, there is another side to this whole question—there are reports of the benefits of automation. There will, for instance, be greater opportunities for leisure, the increased output, we are told, will reduce the price—although we seem to have heard that argument before without noticing wholesale reductions in the cost of living! They tell us a lot of tedious repetition work will be taken over by machinery and altogether, say the reports, man will be complete master of the machine.

Now, which set of reports do we believe? In the days of Israel, to which I referred last month, it was the optimistic view that proved to be right. Are we heading for an era of bliss and prosperity? Dare we commit our jobs and our welfare to an optimistic view of automation? There appears to me to be a fundamental difference between Caleb and Joshua on the one hand, and the advocates of a rosy future with automation on the other. It is that, the two men of Israel founded their confident prediction on the basis of the strength of their religion. They believed that God who had delivered them from slavery, who had guided them as nomads, would be strong enough to sustain them in the new agricultural economy upon which they were anxious to enter. But that same religious incentive is not to be detected in the utterances on automation to which I have listened so far. Yet ultimately, automation will succeed or fail on spiritual issues.

The material success in disposing of the vastly increased amount of production depends in some part on an increase in the standard of living in large areas of the world. When for example, a large number of Indian and African families can afford a car and a canteen of cutlery, then there will be little fear of redundancy in Coventry or Sheffield—the vast production of automation will not be left to litter the countryside nor rot in warehouses. Now, I am not saying that we should send missionaries overseas in order to increase the sale of cars and cutlery. The Christian Church must be a missionary Church in order to be true to the gospel of our Lord. But it still remains that where the gospel goes the standard of life will rise, and where the standard of living rises then the demand for our production will increase. We cannot have a standard of living in these islands indefinitely while others exist on starvation level.

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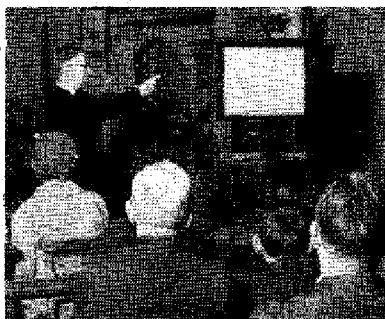
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*Accuse not nature, she hath done her part;
do thou but thine!*

Milton.

have you heard



On the Screen

With the approach of Autumn, clergy and youth leaders will be putting the final touches to their programmes for the coming winter months.

May I slip in a reminder about the value of using films and film-strips for many purposes in these programmes?

For a parish lucky enough to possess a sound projector there is an increasing number of genuinely useful films on a wide range of subjects. The Film Department of S.P.C.K., Northumberland Avenue, London, and Religious Films Ltd., 6 Eaton Gate, London, will both give excellent advice as to choice and availability.

But for every parish which possesses a sound projector, ten, twenty, or perhaps even fifty, possess a film strip projector. Here again, the outlook is most favourable. As the Films Officer of S.P.C.K. said to me recently "the filmstrip presents the imaginative parish priest with great opportunities for effective teaching and for stimulating the devotional sensibility of his congregation."

More and more filmstrips of undoubted high quality are coming from a number of reputable producers. No longer can we legitimately complain "the material I want just isn't available." Any one who still harbours doubts, I would refer to the free booklet *S.P.C.K. Filmstrip Guide* (obtainable from any S.P.C.K. bookshop or from the London headquarters).

The Congo

In the Annual Report of the Governor-General of the Congo at the beginning of the year he said something like this:

"The educational work of Protestant missions remains an enigma. On the one hand we see poor, inadequate buildings, and insufficient knowledge of French, and rudimentary teaching

methods. On the other hand, many completely unbiased sources, such as mines, commerce, the army, and intellectuals, all bear testimony to the high moral character of the pupils leaving these schools. What is the answer to this enigma? It must be the close association of the master and pupil—the voice of the heart speaking to the heart."

The "enigma," of course, is just the power of the Gospel working in the hearts of the pupils.

Bradford

The Bishop of Bradford states that, although the diocese was ready to start work on three estates, and wished to plan for others, *the rule of the City Council was that it would not sell land for churches.* As far as he could find out, this was the only council with such a "strange and tragic" ruling.

It has just come to light that another hindrance by the Bradford City Council to the work of the Church on new council estates is a rule that no Sunday lettings will be accepted until a new school has been open for five years. This cuts out the use of school buildings for either services or Sunday schools.

The Optimistic Primate

The Archbishop of Canterbury has made a spirited attack on people who have been trying to wreck the inter-church talks. "I have never yet found anything that did not alarm somebody."

He thought it right to be cautious but he was optimistic.

"I am always an optimist when things are on the move. The only really perilous states are static states."

Edged Communication

In reply to a sales letter from the Telephone Manager, the Department received the following:—

"I have your letter of the 7th instant with an offer of a shared telephone service with Mr. N.

"Whilst not deprecating the skill of the Post Office Engineering Department, I have no desire to share a line with the above-mentioned, who died nearly a year ago." *G.P.O. Magazine.*

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"Derby Diocesan News" Supplement

No. 110

SEPTEMBER, 1956



The Bishop in happy mood with the Archbishop of York (Dr. A. M. Ramsay), whom he succeeded as Chairman of the Anglican delegation to the Russian Church when the Archbishop returned to England. The notice behind them is not affixed to the "Iron Curtain"! "The Times" has stated that subjects discussed included scripture, tradition, creeds and councils, the 'filioque' clause, the nature of the Church, the nature and number of the sacraments, and problems concerning Anglican and Orthodox doctrine and practices.

(See "Russian Impressions" back page)

Photograph by courtesy of "Derby Evening Telegraph".

A Letter from Bishop Sinker

MY DEAR PEOPLE—

The Bishop has asked me to write, while he was away in Russia, the Letter for the *Diocesan News* for September which has to go to press early owing to the holiday period. I am quite sure that the whole Diocese, indeed the whole Church of our land, followed with prayer and deep interest the delegation from the Church of England, of which our Bishop is a member, in their conversations with the leaders of the Russian Orthodox Church.

We can hardly think of their work yet in terms of reunion, but rather of *rapprochement* and a better understanding, leading perhaps in time to a certain measure of intercommunion.

The Tide of Church Reunion

The Church historians of the future will certainly call the twentieth century the age of Church union, and those who live to see the end of the century may well witness an almost unbelievable advance in this direction—much pioneer work has already been done, and the tide is still flowing strongly.

Last week, as I write, the Overseas

Council of the Church of England was addressed by the Bishop of Bombay who is one of the Anglican delegation working out a scheme of Church union for North India. He was naturally guarded in his remarks as the scheme is still under official discussion, but he warned us that it would be foolish to try to resist the tide of Christian reunion that was sweeping the world. Canute might as well have stopped the waves as we might think today of halting the rising tide of Church union—or, to change the metaphor, the pressure of the Holy Spirit upon the consciences of the world-wide Christian Church.

American Overseas Work

Bishop Bentley, who is the American director of all missionary work of the Protestant Episcopal Church of the U.S.A., also addressed the Council, and gave us a thrilling survey of the overseas work of that great Church of the Anglican Communion. They have work in Central and South America, and among the Equimaux and Indian population of Alaska, in Japan and in many of the Pacific Islands. Most interesting was the

RUSSIAN IMPRESSIONS

In a press interview immediately after his return from Moscow, the Bishop said he believed this was the first time that a delegation officially representing the Church of England had ever visited Russia for discussions with the Russian Church, either before or since the Revolution.

The conversations, he said, were carried on in a spirit of great cordiality, and might be considered as preparing the way for talks that might take place later. He did not know when further talks might take place. At the moment the Church of England was engaged in other talks and the Lambeth Conference was due to take place in 1958. Personally, he could not see much being done before that although he felt the Russians were anxious for talks to go on.

Church and State

The Bishop explained that the Russian Church, although it existed in an atheistic

godless state, was in a peculiar way "established". There was a Government department for Church affairs with a commission of five men. He got the impression that the five men were a good deal more favourable to the Church than were the Government as a whole. He said he thought the old crude propaganda had certainly stopped. This had been so crude that it was certainly very unconvincing. The State, however, was still atheistic and no religion was taught in schools. The Church received no financial support from the State in the sense that it had no endowments and the priests had to be kept by the "alms of the faithful".

There were some forty million members of the Orthodox Church in Russia and these people certainly attended church because they felt they wanted to do so. They were certainly not encouraged to do so by the State.

Reprinted from an exclusive interview by courtesy of "Derbyshire Advertiser"

Derby Diocesan News announces for clergy and interested laymen

A One-Day School of Church Journalism

in Diocesan House, Derby, on

SATURDAY, NOVEMBER 3

(a week after the Diocesan Conference)

11.15. Discussion on Running a Parish Magazine, introduced by the Rev. T. L. Weatherhead (Editor, *New Mills Magazine*) and the D.D.N. Editor.—12.30. Sandwich lunch (tea available).—1.30. An address, *News and the Church*, by the

Rev. Cecil Rhodes

(Editor of the inset, *Church News*).

Please send a postcard to the D.D.N. Editor (address below) if coming.

Our custom is to arrange a "School" every two years, to assist editors with magazine improvements in the coming year, in October or early November. Discussion will include news, printing, insets, layout, adverts and finance. By arranging it this year on a Saturday, in response to requests, we hope lay-editors and secretaries will avail themselves of the opportunity to come.

Our guest this year is Vicar of S. Augustine's, Edgbaston, Birmingham, and Editor of one of the best insets.

(continued from next column)

not be moved; applicants for the headship were few (no house), and the school fell into the hands of a mediocre person, to the disheartening of many. Thus did the trustees fulfil their trust! So please let me know when you are thinking of doing anything with educational trust property or endowments. **H. S. O'Neill**

Diocesan Education Office says

"PLEASE CONSULT US FIRST!"

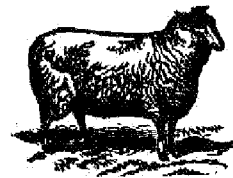
Cases arise from time to time in this Diocese where local trustees have negotiated the lease of a Church Trust School building to the Local Authority or allowed a private tenancy of a Trust Dwelling meant for the teacher, without referring the matter to the Diocese Council of Education.

The trustees, managers or governors of a Church School or education foundation are now required by law to consult the Diocesan Education Authority and to take into account any observations made to them, before they agree to the "restoration, rearrangement, continuance, discontinuance, closing, sale or lease of, or other dealing with such Church school . . . sites, properties and endowments thereof". The trustees of every Church educational endowment are also required by law to consult the Diocesan Education Authority "before any change in the use of such endowment is made, whether by a scheme or otherwise, and to have regard to any advice given".

One body of trustees, who took the advice of the Diocesan Education Committee, found themselves, for Sunday School and other purposes, with a net income of £150 p.a. from leasing their school to the Local Authority (instead of at the former 5s. p.a. if asked for!) Another body of trustees, without any consultation, created a private tenancy of the teacher's house with "a very nice chap—good churchman". When they came to need the house, to attract a good selection of candidates for the school headship (in the interest of building up the Church's children), the "very nice chap . . . good Churchman" as tenant could

(continued at foot of next column)

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DDN Editor, Darley Abbey Vicarage, Fencers Way, Derby; DDN Business Manager, 1, The College, Derby.



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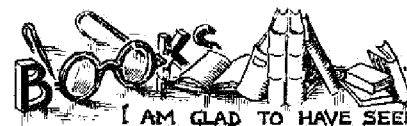
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Autumn Reading

As the days grow shorter and cooler and the fireside renews its attractiveness, a good book, providing us with reading of genuine interest and worth, is a particular pleasure. Here is a short list of new books covering a variety of subjects which our reviewers recommend.

★"Naught for Your Comfort" by Trevor Huddleston, C.R. (Collins, 12s. 6d.). Undoubtedly one of the books of the year. For a number of years most of us I suppose have felt some uneasiness about what is transpiring in South Africa. But scraps of information from newspapers and magazines are always so unsatisfactory. Now here is the book, telling the story of South Africa to-day, by one who has lived, worked and served the people there for years. The book is no heavy tome, but the illustrating of the theme from the experience of dealing with and seeking to help those who endure the policy of "Apartheid" or "baasskap." It ranks with Alan Paton's "Cry the Beloved Country."

★"The Virgin Mary" by Giovanni Miegge (Lutterworth Press, 21s.) may sound like a title of interest to Roman Catholics, but not to good Anglicans. Not so. This book is written by a member of the Faculty of Theology at the Waldensian Seminary in Rome, which is the historic Evangelical Church in Italy. I have always imagined I had a reasonable appreciation of Roman Catholic teaching and doctrine, but never had I a very clear picture in my mind *how* these doctrines and beliefs—which often seemed so removed from New Testament teaching, had been arrived at. This book—a book of immense knowledge and appreciation of past history—is a masterly revelation. And it has two great virtues. Though it is a book of great scholarship it is exceptionally readable and understandable. Secondly, though it is written by one who stands outside and opposed to Roman dogma, it is written with charity and gentleness. There is no attempt to score or scorn. Within the range of my knowledge I know of no book comparable for enlightening the mind about Roman Catholic belief to-day and how that belief was built up. And it reveals precisely and clearly how Roman Catholic teaching has strayed from the New Testament on to the slippery slopes of wishful thinking.



★"Through the Ages"—2 Volumes by Francis Barker (Church Information Board, 12s. 6d. per volume). Thinking in terms of history, how few of us have any knowledge of the history of the Church through the centuries. That is not particularly our fault. Unless we are so strongly disposed it is very hard to come by a history of the Church which gives us a view of the whole within reasonable compass. *Through the Ages* is just the thing. I quote from the preface written by the Bishop of Winchester: "The author of this book, a country parson, at first intended nothing greater than a series of lesson notes, but his plan grew wider . . . a book to help teachers. He has succeeded . . . in writing a book many others will do well to read. He was a man devoted to true religion and sound learning; his reading of the best books, old and new, was wide and discriminating; he had a wise and tolerant judgment." The account of the early heresies which vexed the Church is rather heavy going. On the other hand, the story of the spread of the advancing Church across Europe and into the British Isles (Volume I) is brimful of interest and adventure. So too, are the annals of missionary activity (related in Volume II) particularly those which followed the Counter Reformation. The book brings us right up-to-date with Church life, and gives us information about what has been accomplished in Church relations and similar movements up to 1954. It is difficult to discover any bias as the author has threaded his way through the account of thorny religious controversy past and present. He has drawn on new books which shed fresh light on old facts. Every churchman, younger and older, would profit much reading these volumes. And they are well illustrated.



How many reading the Bible regularly or even from time to time wish they could lay hands on a commentary which would open up and help them to understand the better what they read. There are, of

STARK FACTS

Last year 23 more C.M.S missionary recruits went overseas. To-day the Society's missionary training colleges are full. But more recruits are most urgently needed.

Last year there was an increase of nearly £16,000 in direct giving. But to meet rising costs, etc., the Society needs an extra £40,000 this year. Anything less would mean a disastrous deficit.

These are stark facts needing urgent action. They call for every Association—every parish—every individual, to take stock and determine what part of this challenge is to be met by them. Only as each one answers faithfully can the Society respond to God's call to go forward in His service.

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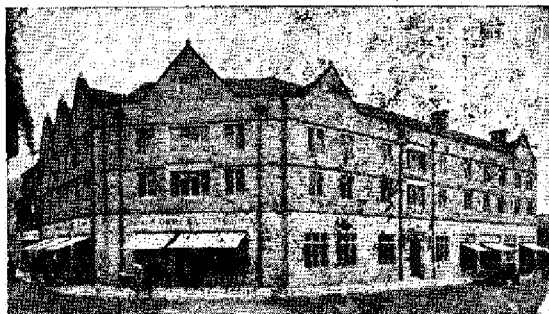
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Land banks, burning of surplus goods and the other tricks of the trade are bad in the long run because they are bad spiritually. Neighbours, on a world scale, need a higher standard of living and the Christian Church is by no means the smallest and least worthy of those agencies which promote a nobler way of life that in the long run encourages a better standard of living. Unless the demand can be maintained, then automation may lead us to suffocation point very quickly. Again, automation will leave us with more leisure. That can be a blessing or a curse. Satan may find work for idle hands to do, and that is a very real possibility for there are many people who are "browned off" very easily as it is. Unless we intend to spend the greater part of our lives gaping at T.V., then there is the spiritual issue of our leisure challenging us. Increased leisure demands a new standard of education so that we can live worthwhile lives. In our leisure hours we shall be able to be ourselves. For some it will be a shock. Some will discover that they are empty people and in dire need of the wholeness that only personal relationship with Jesus can give.

Finally, automation will emphasise and emphasise more clearly than the present industrial way of life indicates that work must be seen as a contribution to the community. Under present conditions much is dull and dreary and a man must be a man of faith to feel that his work is of value to his fellows, and yet it is so. With automation and its attendant extra production and its demands for skilled maintenance and administration—one man's service will serve an ever wider community. One man in Sheffield may well be making life easier and more worthwhile for many people in many lands.

Automation will be a success if there is a real sense of community, otherwise it will only serve to exaggerate our present disunity, selfishness and sin. The issue, fundamentally, is not whether we will have new machines, but whether we will obey God or not. With God inspiring our sense of world community, then this new development can be a blessing to all men—without God it may well accelerate disaster. Long ago Caleb and Joshua accepted progress on the strength of their faith in God. The same type of challenge confronts men today—a larger challenge perhaps, but then we have a greater God than those men of Israel knew—for we see God in Jesus Christ and we believe that the world shall yet acknowledge Him to be Lord—Lord of daily work as well as Lord of their devotions.

Yours sincerely,

FREDERICK ADAMSON.

Sunday School.

In a summer notable for the heavy rainfall which has ruined holidays, outings and garden parties up and down the country, the children of the Sunday School were singularly fortunate in the weather they had for their outing to St. Anne's on July 31st. It was a fine day and it appears that "a good time was had by all" and the party returned in good order. May we remind all parents that Sunday School resumes at 2.30 p.m. on Sunday, September 16th, in the Church School?

Burials.

July 26—Ann Elizabeth Turner.

Aug. 21—Frank Bertram Marsh.

Marriages.

Aug. 15—Neville Charles Borland and Patricia Creswick.

Baptisms.

July 22—Jeremy, Nigel, Whitehead.

July 22—Annette Patricia Hughes.

Aug. 19—David Edward George Lindfield.

Aug. 19—Eileen Margaret Lindfield.

Altar Flowers.

Sept. 2—Mrs. Heard.

Sept. 9—Mrs. Henderson.

Sept. 16—Mrs. Seals.

Sept. 23—

Sept. 30—Mrs. Johnson.

Oct. 7—Mrs. Pratt.

Church Collections.

	Alms	Church Ex.
July 22—	11 6	3 6 0
July 29—	9 9	3 6 1
Aug. 5—	11 3	3 1 3
Aug. 12—	6 3	2 11 3
Aug. 19—	14 0	2 12 11

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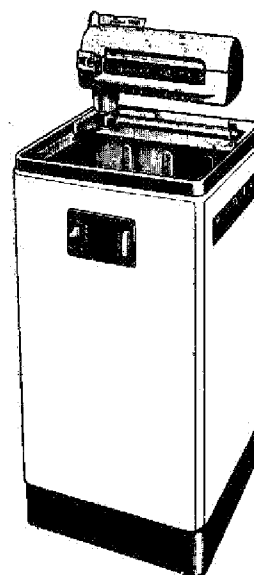
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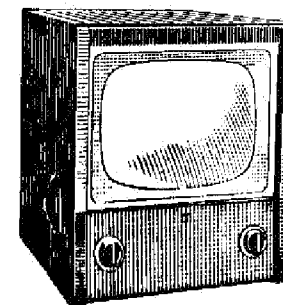
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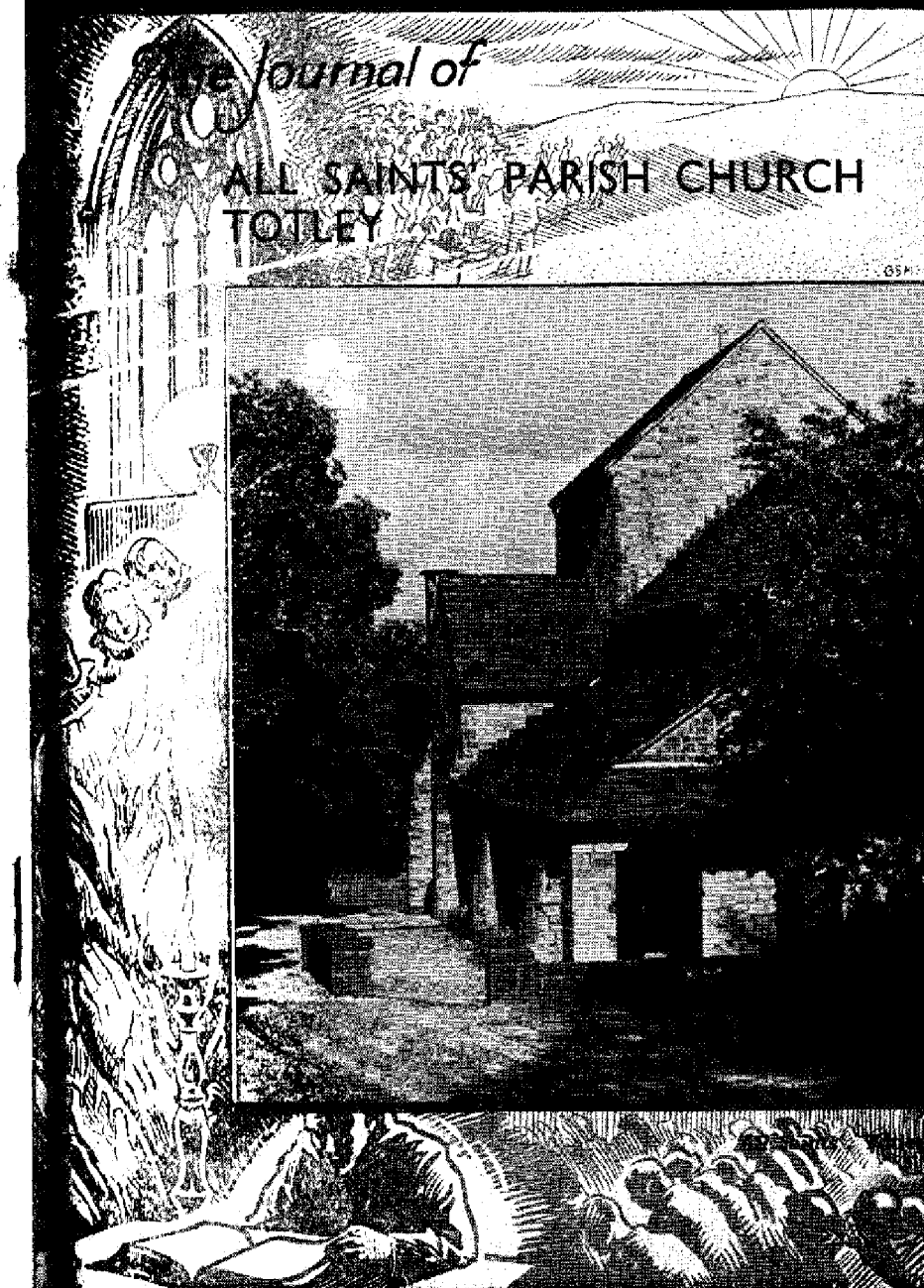
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— SERVICES —

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 OCTOBER.

October 7—HARVEST THANKSGIVING.
8 a.m. Holy Communion.
11 a.m. Matins; Preacher: The Vicar.
2.30 p.m. Children's Gift Service.
6.30 p.m. Evensong; Preacher: Rev. W. Robinson (Vicar of Worsborough Dale, Barnsley).
October 12—(Friday). Harvest Supper 7.30 p.m.
October 14—Trinity xx.
October 18—(Thursday). St. Luke, Evangelist.
10 a.m. Holy Communion.
October 21—Trinity xxi.
October 28—Trinity xxii.
November 1—ALL SAINTS' DAY.
7 a.m. Holy Communion.
10 a.m. Holy Communion.
November 3—(Saturday). BIRTHDAY SALE.
Opened at 3 p.m. in the Church School by Mrs. R. Grayson of Brook Hall.
November 4—PATRONAL FESTIVAL.
11 a.m. Sung Eucharist.
Celebrant and Preacher: The Right Reverend G. Sinker (Assistant Bishop of Derby).

TOTLEY VICARAGE,
September, 1956.

My dear Friends,

I must be getting old! I find that children are beginning to stagger me more and more as the years go by. The way they naturally, and I suppose, quite rightly, take things for granted. Little Willie comes bounding in from school and expects his meal on the table. He does not ask what it costs, where it came from or how hard it was to get. Mother is there and mother provides—and of course, we do not wish this otherwise. It is part of the security a home ought to provide and without which children do not and cannot grow properly.

As they grow older they begin to ask questions. They become capable of understanding food shortages and financial restrictions. They learn how much effort goes to the preparation of a simple meal, from the skill and labour of the agriculturalist to the intricate business of distribution which brings the finished product to their homes. They learn in simple terms the meaning of community—that we are members one of another. The family ceases to be a world of its own. It becomes a co-operating unit in a wider society. Geography and history—and later, the study of economics at school—cease to be subjects of mere academic interest inserted in the curriculum by those arbitrary folk called schoolmasters. These subjects live because they give colour and meaning to a pattern of social life so complex that when it is disrupted by strikes and by war life can quickly slip back to the hardship and the isolation of the Middle Ages.

There is a third stage in a child's development. From asking how things happen he should go on to ask why. Man has developed the food resources of the world, but how did they get there in the first place? And why is the world made as it is? And what is the wonder we call "life"? Why is man different from the other animals, and why has he been able to achieve such heights and why has he fallen to such depths? Why are so many still hungry in a world of plenty? I believe this to be the proper course of a child's development. I believe that a child does not and cannot become a man until he has developed in this way. It is not a question of intelligence, though obviously a more intelligent child will ask more questions. It is that, the direction a man's life takes, the meaning and satisfaction he finds in his work and in his relations with others, all depends on whether he has asked and has found an answer to the "why" as well as the "how" of life.

The awful thing is, however, that many children do not seem to grow up in this way. Somewhere along the road

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The Church in Egypt To-day

By The Very Rev. A. E. BURRELL
Provost of All Saints' Cathedral, Cairo.

This article, written before the Suez Canal dispute, has some important things to say—whatever the present outcome. It deserves careful reading and thought.—Ed.

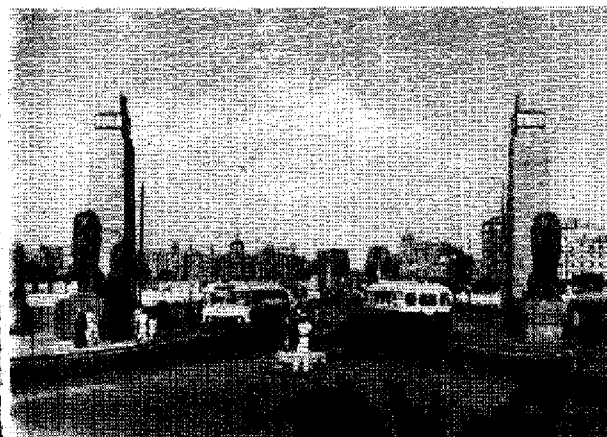
WE ARE LIVING AT A MOMENT in history of unrivalled opportunities and dangers. The capacity and scope for doing either good or evil is on an unprecedented scale. Not only can human actions be affected on a world-wide scale almost instantaneously, but men have learnt how to capture and condition the undiscerning hearts and minds of vast multitudes. We have not only learnt how to split the atom but also how to splinter the human personality, and the results are the divisions that we see in families and nations. We are confronted with a simple alternative. Either we shall destroy ourselves, if not physically, at any rate morally and spiritually. Or we shall rediscover the true secret of living and the moral and spiritual resources that are available for everyone.

Such is something of the background of our lives to-day. It is the setting in which the Church is called to play her historic and divinely appointed task. We are reminded of the words in the writings of the ancient prophet Joel: "Multitudes, multitudes in the valley of decision; for the day of the Lord

is near in the valley of decision."

For me it has become increasingly clear that not only men and nations but the Churches also, as we know them, stand equally in the valley of decision. We need to re-think our position and address ourselves realistically to the needs of the day. Nothing could have confirmed me more deeply in this view than to return to Egypt last year after twelve years'

The Tower of All Saints' Cathedral, Cairo—Floodlighted.



Bridge over the Nile.



Addington Palace.

headquarters, and has ensured the success of many courses that have already been held there.

A Bishop from China



Some of us have had the great pleasure of meeting the Rt. Rev. K. H. Ting, Bishop of Chekiang, during his visit to England to attend the Preparatory Meeting to arrange the agenda for the 1958 Lambeth Conference. This is the first visit of a leading Chinese churchman to England since the Communist Revolution. He himself was in good heart and spoke of the progress of the church in China. Photograph taken at Lambeth Palace during a conversation with the Archbishop of Canterbury.

Iron Curtain Religion

Though the East German Government allowed certain numbers of churchpeople to attend the great Lay Rally or "Kirchentag" at Frankfurt in Western Germany in August, this action does not necessarily imply any great easing-up in the restrictions imposed on Church life in the Eastern Zone.

Church leaders in the Zone have recently spoken out quite sharply against the attitude of the State authorities towards the Christian religion, and have complained at the many restrictions on Church functions and activities.

The attacks made on religion are many and various. I have just seen some new little booklets issued in the Russian Zone. One is called "*The Marx-Lenin Theories of Religion and Church*," and the other "*The Origin, Development, and Class-character of the Christian Religion*." Both are merely the old garbled arguments of the Communists, and provide little difficulty for Christian apologists.

In the B.B.C. services to Eastern Germany such themes are fully treated and answers given to this anti-religious propaganda.

* * * *



The Rev. Jean Marcel, a coloured French subject, was consecrated Assistant Bishop of Madagascar by the Archbishop of Canterbury, Dr. Geoffrey Fisher, in Lambeth Palace Chapel.

The son of a catechist and teacher, the Rev. Jean Marcel was ordained priest 25 years ago, and has had a varied experience as theological tutor, missionary among the heathen people of the island, and parish priest in the capital, Tananarive. His family has a proud record of service to the Church in that there are five brothers and a nephew in the ministry.

Bishop Marcel will assist the English bishop in charge of the diocese, travelling by canoe, aircraft, car and on foot throughout the thousand mile long tropical island. The Anglican Community in Madagascar was founded by Church of England Missions before the island was taken over by the French.

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"Derby Diocesan News" Supplement

No. 111

OCTOBER, 1956



EXCLUSIVE PICTURE

The Bishop and the Archbishop of York with Russian Church leaders. On their arrival at church they were presented with gifts of flowers. Centre is the Bishop of Smolensk with whom our Bishop formed a warm friendship. The Bishop writes of his visit to the Orthodox Church in his letter this month.

Photo by
courtesy of
Canon
Herbert
Waddams

The Bishop's Letter

MY DEAR PEOPLE

The Church and People of Russia

The visit last July of the Archbishop's delegation to Moscow was an unforgettable experience. Our mission was of course of a wholly non-political character; we were sent not to the Russian Government, but to the Russian Orthodox Church, and our task was to engage in strictly theological talks. Yet at the same time it is clear that without the permission of the Government we could not have been invited to go; and it seems probable that the Government, having given permission for the visit, provided facilities, and very likely supplied the finance. We were received everywhere with the most lavish hospitality and kindness, and everything possible was done for our comfort.

Church and State

Officially the Russian State is still godless, still engages (though less crudely than in the past) in anti-religious propaganda, and presumably still hopes that the Christian faith will die out. Education is state-controlled, and no religion of any kind may be taught in the schools. There is, however, individual freedom of

worship; and the Christian faith, in religious families, is handed on in the Church and in the home. There are, it said, some 20,000 churches still open, and about 32,000 priests still at work. The population and area of the country are of course enormous, but the number of practising Christians still runs into a good many millions. The Orthodox Church, purged by persecution, remains very emphatically alive. Active persecution appears now to have ceased, and Church and State seem to have agreed to co-exist. The external affairs of the Orthodox Church are the concern of a Council of five persons appointed by the State, and the actual relations between the Church and this Council appeared to be friendly. We were told that the Council in no way interfered with the internal affairs of the Church, not even (for example) in the election of Bishops.

Devotional Fervour

We had the privilege of being present at the Consecration of a Russian Bishop, and found it deeply impressive. We found the churches, wherever we went, crowded with worshippers, whose devotion and fervour were unmistakable.

Publications received.

We Recommend—

From a miscellaneous pile of pamphlets, notices and magazines in our desk tray we select the following:

The Layman in Church Government (Church Information Board, Dean's Yard, Westminster, S.W.1: 1s. 9d., post 2d.) is a Guide to two Church Assembly Measures, which have received Royal Assent, consolidating the existing law concerning the position of the laity in the Church of England. Authoritative information, invaluable to Clergy and Church councillors, is given on such subjects as the Electoral Roll, the Annual Meeting, the P.C.C.'s Constitution, Procedure and Powers, R.D. and Diocesan Conferences, etc. It is clearly written without frills.

Those familiar with the method will welcome **Companions of Christ: Part III** (Ch. Inf. Bd., 2s., post 4d.). This final volume is for the oldest and most advanced children, and can be used by them or by the teacher or both.

Jesus of Nazareth, by Joy Harington (Brockhampton Press, Ltd., 12s. 6d.: obtainable from S.P.C.K. is to be published in November. It will be the narrative of the B.B.C.'s televised plays on the life of our Lord, with photographic "stills" from the televised broadcast. The series of plays seemed to us to be quite excellent, and it is instructive to learn that it had one of the highest audience research appreciation figures ever recorded in Children's T.V. It should at least merit interested inspection when available in the bookshops. We cannot, however, entirely repress the uncomfortable feeling that this is something ironically approaching the "book of the film".

Parochial publications include *Risley Parish Church* by the Rev. L. C. Lowther (British Publishing Co., Gloucester: 2s.), a history of this interesting little church and its district, readably written with obvious enthusiasm, and well printed and illustrated. Magazines include a new one, *The Triangle*, from Chelmsford, Taddington and Flagg, part-printed, part-duplicated: we hope a good line drawing will eventually appear on the cover. Allenton's *Church News* has good layout, with neat original line drawings for column headings.

By the way, the "**Diocesan Year Book**" Editor (Rev. G. S. Howarth) asks incumbents P.C.C. Secretaries and others to send in corrections for the 1957 issue by Oct. 16, or at the very latest Nov. 1. Composition of committees, and P.C.C. Secretaries' names and addresses need frequent revision and correction.

CLERGY LECTURES THIS AUTUMN

The Clergy Lectures, of which a preliminary notice was given in our August issue and which are referred to in the Bishop's Letter this month, will be given in Diocesan House Derby, on **Thursday, Nov. 8, 15, 22, 29: Dec. 6 and 13.**

In the mornings at 11.15, the Rev. Dr. N. Turner, Lecturer at the Diocesan Training College and Vicar of Diseworth, Leicestershire, will lecture on *The Book of Revelation*, on which he has recently written a commentary.

After a sandwich lunch (tea available) the afternoon lectures at 2 will be—

Nov. 8, *The Christian Doctrine of Punishment*.—Rev. C. Storrs-Fox, Vicar of Buxton, and formerly a Housemaster at Borstal.

Nov. 15, A Senior Police Officer.

Nov. 22, A Senior Probation Officer.

Nov. 29, *The Christian Doctrine of Work*.—Rev. Professor Alan Richardson.

Dec. 6 and 13, *The Christian Doctrine of Leisure*.—Rev. Dr. J. Daines, Lecturer at the Diocesan Training College.

S. LUKE'S-TIDE, 1956

The Imperial Cancer Research Fund ask us to draw attention to their request for the prayers of all Christians at this season on behalf of their work.

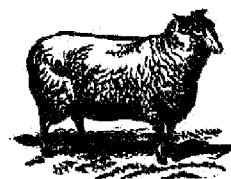
The Fund, founded by the Royal College of Physicians of London and the Royal College of Surgeons of England, has played a leading part in cancer research through its highly qualified staff of full-time workers in its laboratories. A great expansion of research activities has been planned which will enable the Fund at least to double its staff in a powerful contribution to the intense efforts in cancer research which in recent years has developed throughout the world.

The Curates' Augmentation Fund, to assist priests of about 10 years in Orders as licensed Assistant Curates, will sympathetically consider applications for help from older men. Many are now being ordained in later life, but need help as they are generally paid the same stipend as younger men, although in their cases it is often inadequate. Write to the Secretary, C.A.F., 28, Victoria Street, Westminster, S.W.1.

CHURCH NEWS (contd. from overleaf)

strode on the stage, bowed to tumultuous applause and then turned to play. No piano.

A **Prize Bun** this month is passed to the incumbent who, in his magazine, expressed sympathy "for the sick and the suffering." A cynic might assert that this classified humanity very fairly.



Laurence Tym

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CHRISTIANITY AND SEX

By KATHARINE W. LAWRENCE

A Timely Article on a Most Important Subject.

THERE ARE PROBABLY NO TWO subjects so often discussed among young people to-day as religion and sex. Yet these topics are usually relegated to separate compartments and their bearing upon one another is seldom considered.

Love between a man and a woman can be the source of the greatest happiness on earth, or it can cause the most serious problems, disappointments and disaster. Sex, like hunger, is a natural instinct. We must have messed things up somewhere in our history that it should so often cause unhappiness.

A little while ago, people were too hush-hush about all such matters. "Modern youth must have no inhibitions," we say. "If everything about sex is explained to young children, then they will have no problems of sex when they are older."

When Facts Alone Fail

But does mere information early imparted equip young men and women to solve their own sex problems? Let us face the facts. C. S. Lewis puts them very vividly in *Christian Behaviour* (p. 27): "Modern people are always saying, 'Sex is nothing to be ashamed of.' They may mean two things. They may mean, 'There is nothing to be ashamed of in the fact that the human race reproduces itself in a certain way, nor in the fact that it gives pleasure.' If they mean that, they are right; Christianity says the same . . . But, of course, when people say, 'Sex is nothing to be ashamed of,' they may mean, 'The state into which the sexual instinct has now got is nothing to be ashamed of.'

"If they mean that, I think they are wrong. I think it is everything to be ashamed of. There is nothing to be ashamed of in enjoying your food; there would be everything to be ashamed of if half the world made food the main interest of their lives and spent their time looking at pictures of food and dribbling and smacking their lips."

Now we have the reason for the problems presented by sex—the mess that the human race has got it into; and we have the cause for reticence on the subject—the wrong attitude towards it on most people's part.

How shall we deal with it as individuals?

Beware of Impulsiveness

It is not always the right thing for a boy to marry the first girl he is attracted by. In order to make a sensible choice of any kind, it is well to have seen a wide variety of alternatives.

In our present economic and social frame-work, it is *not* easy for young men and women to form natural friendships and companionships.

The majority of our youth is in crowded cities where, except for dances and athletics and parish socials, they never mix socially until one boy and girl "go together." They have to meet on the streets and attend cinemas or clubs, unless they choose to drop in to the small flat or house where perhaps a whole family are crowded in together, washing dishes and doing homework, playing the radio—maybe quarreling!

Social agencies and churches are trying to meet this problem, but the atmosphere of home and the older people joining in has disappeared. In our churches we must do all we can to restore this as nearly as possible by parents supporting the good times at the parish hall and young people looking on the church as their second home, doing all they can to make friends with many boys and girls.

If the terms "boy friend" and "girl friend" were only discarded, we should have advanced quite a way! Those who have the advantage of living in houses large enough to afford some privacy and elbow-room should surely use this advantage to the full in bringing their friends of both sexes home frequently. It is often an eye-opener to see one's friend of the opposite sex with one's own family!

In getting to know several boys and girls fairly well it will become clearer as to who among them is most congenial. *There are more things to consider in choosing a husband or wife than physical attraction alone.* Congenial tastes for instance. Some marriages have been wrecked because a husband's table manners revolted his wife, or because a wife cared only for clothes and parties and the husband wanted to sit at home with a book in the evenings. Some wives and husbands have found out too late for their happiness that one of them did not care for, or want, children. Other marriages have grown into deeper and



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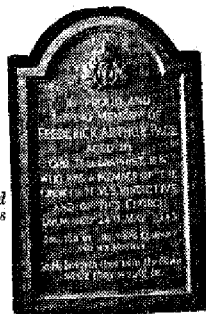
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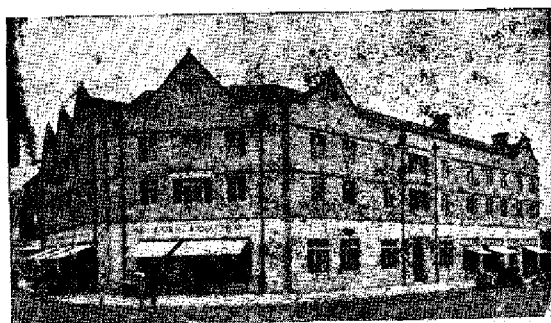
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A View of our Bakewell Premises

they become stuck and stay there for the rest of their lives. We are very keen on ramming the "how" down the throats of the young—"science" has seen to that—but a man has a right to his full inheritance and that inheritance, as so many today seem to have forgotten, is not only scientific but religious. The "why" of life matters even more than the "how"—if you don't believe me, go away somewhere and quietly think it out for yourself. When a man has not received and accepted that full inheritance he is still a child, in a man's body—he is still self-centred and self-satisfied, still living in a small and superficial world.

Now, our Harvest Thanksgiving Services on October 7th, serve to spotlight all this business. We may go to those services because they are nice bright services and the Church is decorated. We may go because we have a feeling that we have a lot to be thankful for. These reasons are not wrong reasons, but they are the reasons of a child. They are not adult reasons. Harvest confronts men with fundamental questions—what is this miracle and mystery we call life? To whom does the world and its resources belong? To whom are we responsible for the use of these resources? To what end are they to be used? Why have we failed so signally and so consistently to feed the hungry of the world? What does it matter anyhow? Is your life or mine of the slightest importance? Now, we can say, if we are prepared for the consequences that, there is no answer to all this. There is no rhyme or reason in the universe. Or, we can say, the religion of Jesus Christ claims to present an answer which, though it is not simple or easy, does offer a man a conviction by which he can really live. What we cannot say with impunity, though many try, is that we believe when it stands out a mile that we do not. The New Testament calls that hypocrisy. It is pretending that you have the answer when you haven't even looked at the question. It is pretending you have a conviction, and that you are a Christian, when you know well enough that you have not really tried to grapple with the Christian Faith. No man learns a trade in a week by a little casual reading. Why should a man think he knows anything about the Christian religion unless he is prepared to give these matters serious attention.

Will the Harvest be for some of us a day of decision? We are challenged here with the Christian belief that the earth is the Lord's, not ours, not the trade unionist's, not the scientist's, not the statesmen's, not even the economist's. "We plant, we water", says S. Paul, "but it is God who makes the seed to grow". The planter and the waterer are nothing compared with Him who gives life to

the seed. In this work we work with God—but note that Paul does not say God works with us—let's have it the right way round—we work with God—and it is when we refuse to work with God or when we forget about Him altogether that we have trouble!

Well, the poor old homely spud and vegetable marrow and the rosy apple have had a bit of a bashing haven't they? Personally, I think they had it coming to them!

Yours sincerely,

FREDERICK ADAMSON.

Harvest Thanksgiving.

Details of the Services on Sunday, October 7th, will be found in the "Calendar". The preacher at Evensong will be the Rev. W. Robinson, Vicar of Worsborough Dale—I hope we shall have a full church for this his first visit. Gifts of flowers and harvest produce should be taken along to church during the morning of Saturday, October 6th. Help with the work of decoration will be welcomed at 2.30 p.m. on the Saturday afternoon.

The Harvest Supper is arranged for Friday, October 12th, and will commence at 7.30 p.m. Tickets at 3/- are now on sale and we hope you will purchase yours and come along and enjoy yourself with us.

'Birthday Sale'.

This will take place on Saturday, November 3rd, in the Church School, and will be opened at 3 p.m. by Mrs. Robert Grayson of Brook Hall. Tickets will soon be available and refreshments will be on sale in the "Tea Room". There will be numerous stalls offering a variety of gifts suitable for Christmas presents. The Games Room will be run by the Guides and Brownies who will offer a variety of entertaining ways of winning "a handsome prize"! We hope you will come and support us—after all—this is your Church as well as ours that we are endeavouring to maintain and we certainly cannot do this without wholehearted support from you.

Official Meetings.

October 27th.—11 a.m. Diocesan Conference, Matlock

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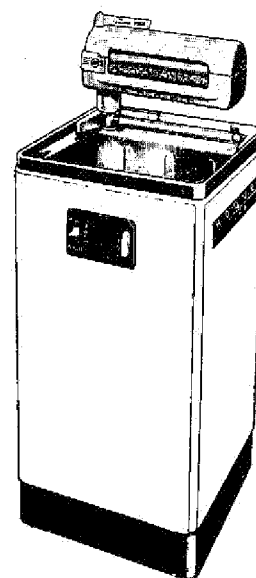
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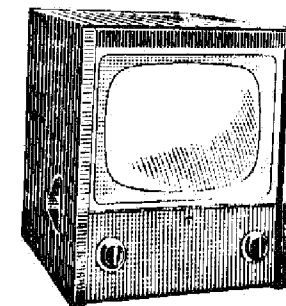
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— SERVICES —

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CALENDAR FOR NOVEMBER.

- November 1—ALL SAINTS' DAY.
7 a.m. Holy Communion.
10 a.m. Holy Communion.
- November 3—(Saturday). BIRTHDAY SALE.
Opened at 3 p.m. in the Church School by Mrs. Grayson of Brook Hall.
- November 4—PATRONAL FESTIVAL.
8 a.m. Holy Communion.
11 a.m. Sung Eucharist.
Celebrant and Preacher: The Right Reverend G. Sinker, (Assistant Bishop of Derby).
2.30 p.m. Children's Service.
6.30 p.m. Evensong.

November 11—REMEMBRANCE SUNDAY.

10.50 a.m. Service of Remembrance.

12.15 p.m. (approx.) Service at War Memorial.

November 18—TRINITY xxv.

November 25—TRINITY xxvi.

November 30—(Friday). St. Andrew, Apos. and Mar.

10 a.m. Holy Communion.

TOTLEY VICARAGE,

October, 1956.

My dear Friends,

I have just received from the Church Commissioners a printed review of their work to March 31st, 1956. A cursory reading of this document might lead one to imagine that the Church was rich beyond the dreams of avarice until one remembers the enormous field of expenditure over which this money has to stretch. The problems which confront the Commissioners on the large scale are, indeed, similar to those which confront the parish priest and his helpers in the smaller sphere of the individual parish—the problem of how to make a limited and circumscribed income meet the demands of ever rising costs. Take this parish for instance—the total endowed income is £373 per annum which is devoted to the payment of the priest's stipend—the rest of the money needed to bring this up to the Derby Diocesan minimum of £550 is obtained not from the parish but from extra funds made available by the Church Commissioners as a result of wise investment. We have no endowment of any kind other than this, therefore every penny needed for the maintenance of the Church and its work in Totley has to be raised here and by us. This is a new parish—on All Saints' Day we shall be thirty-two years old, in those thirty-two years of life no one has come along and left us a single pound of those many thousands of pounds which the outsider suspects the "Church" has tucked away. In all those years we have not received a single bequest which might have formed the basis of a future endowment for general church expenses. It is not fashionable, in these days, to leave money to the Church—Cats' Homes and indigent engine-drivers are considered more worthy recipients of help than the Church of Jesus Christ!

I stress all this to show once and for all that we have, ladies and gentleman, nothing, repeat—*nothing* tucked

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BEHOLD— AND REPENT

By the REV. CECIL RHODES

THESE ARE DAYS OF anxiety for all who live in these islands. Great Britain was once the guide, philosopher and friend to more than a quarter of the world's lands and people. Her word was honoured, her *Pax Britannica* contained the Seven Seas, her law and government were admired, her philosophy of life was respected the world over. And to-day . . . never for many generations has her contribution to the world at large been so suspect or her worth held so disputed. Nor indeed have we as a nation ever been so confused and uncertain as to our future.

Why this decline? . . . the rise of nationalism; the demand for independence; the spread of Communism; the devastation of wars; the foibles of politicians . . . so comforting it is to apportion the blame so as to escape the blame oneself. *But I suggest that at bottom the grim truth is that we as a nation and as individuals have no longer continued large enough*

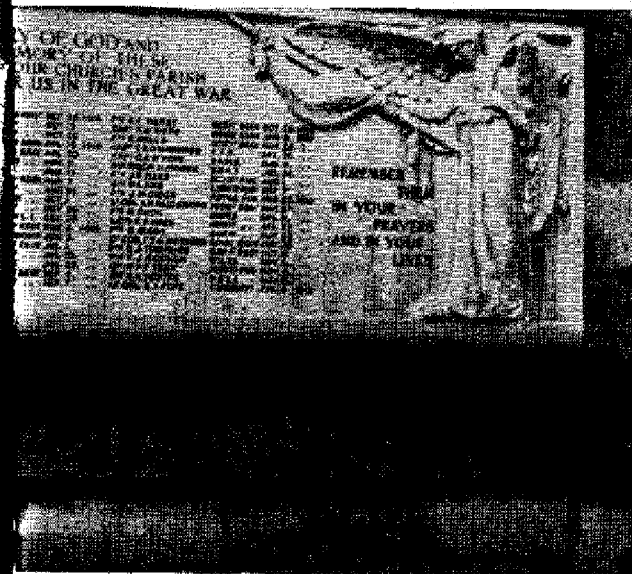
in understanding, great enough in spirit, strong enough in moral fibre, wise enough in judgment, big enough in vision, confident enough in our philosophy of life.

But who really cares for these things? Aren't we eating and drinking better than ever before? And if we aren't merry, well, if only we had a little more to spend on eating and drinking and merry-making we should indeed be merry—we hope.

And therein lies the judgment.

And this spirit, this attitude affects all classes and all opinions. For the majority, the ruthless looking after themselves is the be-all and end-all of life, no matter how they achieve it. A limited number have a certain conscience, which limits their efforts, but their goal is not too greatly different. And even those who call themselves Christians and set themselves certain standards are in the main smeared with the same brush. How can they help

*In what way are
our lives worthy
of Their Great
Sacrifice?*



in spending many weeks touring military units overseas each year, conducting confirmations and other services.

Now a new Bishop of Croydon, the Rt. Rev. J. T. Hughes, has been appointed, but he will spend his time wholly on diocesan duties. Accordingly the decision has been made that the Forces shall have a Bishop of their own, and the Suffragan See of Maidstone in the diocese of Canterbury has been revived for the purpose.

The new Bishop of Maidstone is to be the Rev. Stanley Betts, who until Christmas will continue in his present post as Vicar of Holy Trinity, Cambridge. The new Bishop is a Cambridge man, a bachelor, 47 years old, a Liberal Evangelical in Churchmanship, and has considerable experience of Service life. From 1939 to 1947 he was an R.A.F. Chaplain, and for a certain period acted as Warden of the R.A.F. Chaplain's School, near Gloucester. He has great pastoral gifts, is human and approachable, and should prove acceptable to all ranks in the Services.

Holy Trinity, Cambridge, I observe, is becoming a "Nursery for dignitaries." Recent vicars have included the Rev. Edward Woods, who became Bishop of Lichfield, the Very Rev. Howard Cruse, the present Provost of Sheffield, and Canon Max Warren, General Secretary of the Church Missionary Society.

1956 to the Aid of 1720



A famous landmark in the tiny Bedfordshire village of Milton Ernest is All Saints Church, which dates back to the year 1100 A.D. The Registers of this lovely old church go back to 1538 and the Communion Cup and Paten in use to-day date back to the reign of Elizabeth in 1570. Three of the bells date from 1611 and a unique charity of 1726 provides the church with twelve Communion loaves every week.

B

One of the most valuable treasures to be seen inside the church is a large two-ton brass chandelier. It was given to the church in 1720. Recently one of the chains from which it is suspended broke and the chandelier crashed to the ground.

At first it was feared that repair of this valuable treasure would be impossible. The British Oxygen Company were approached. Intrigued by such an unusual assignment, the chandelier was taken to their workshops and swiftly restored by oxy-acetylene welding. The chandelier, now fully restored, is once again hanging in the little church which has been its home for the past two hundred and fifty years.

Almighty Dollars?

In recent years the Church of England has become increasingly aware of its great sister-body in America—the Protestant Episcopal Church of the U.S.A. Interchange of preachers for a period of months has already taken place with considerable success and the parishes concerned—both in the States and this country—have spoken of the benefits gained by the experience.

Recently I have talked with two distinguished American churchmen who have been visiting Britain. Dr. William Lea, the newly-appointed editor of that lively fortnightly, *Episcopal Church-News*, has been on a whirlwind fact-finding tour, which has included Britain, the Continent, the Middle East, the Balkans, and Moscow. When I dined with him at a London Club he was thoroughly enjoying his experience of going almost half way round the world in well under eighty days.

At a luncheon party in a Cambridge college I talked with Dr. Imri Blackburn, Professor of Ecclesiastical History in the well-known Seabury-Western Theological Seminary, at Evanston, near Chicago. He is visiting this country for the first time, and is intrigued to find the great differences existing between various types of churchmanship here. In the U.S.A., he tells me, every incumbent observes the American Book of Common Prayer, even if he allows himself latitude over the question of ceremonial.

From other sources I hear that American bishops are becoming rather worried at the number of begging appeals made to their Church by Church of England incumbents. Americans are notoriously generous, but that seems hardly a good enough reason for us to go to them "cap in hand" instead of meeting our responsibilities ourselves.

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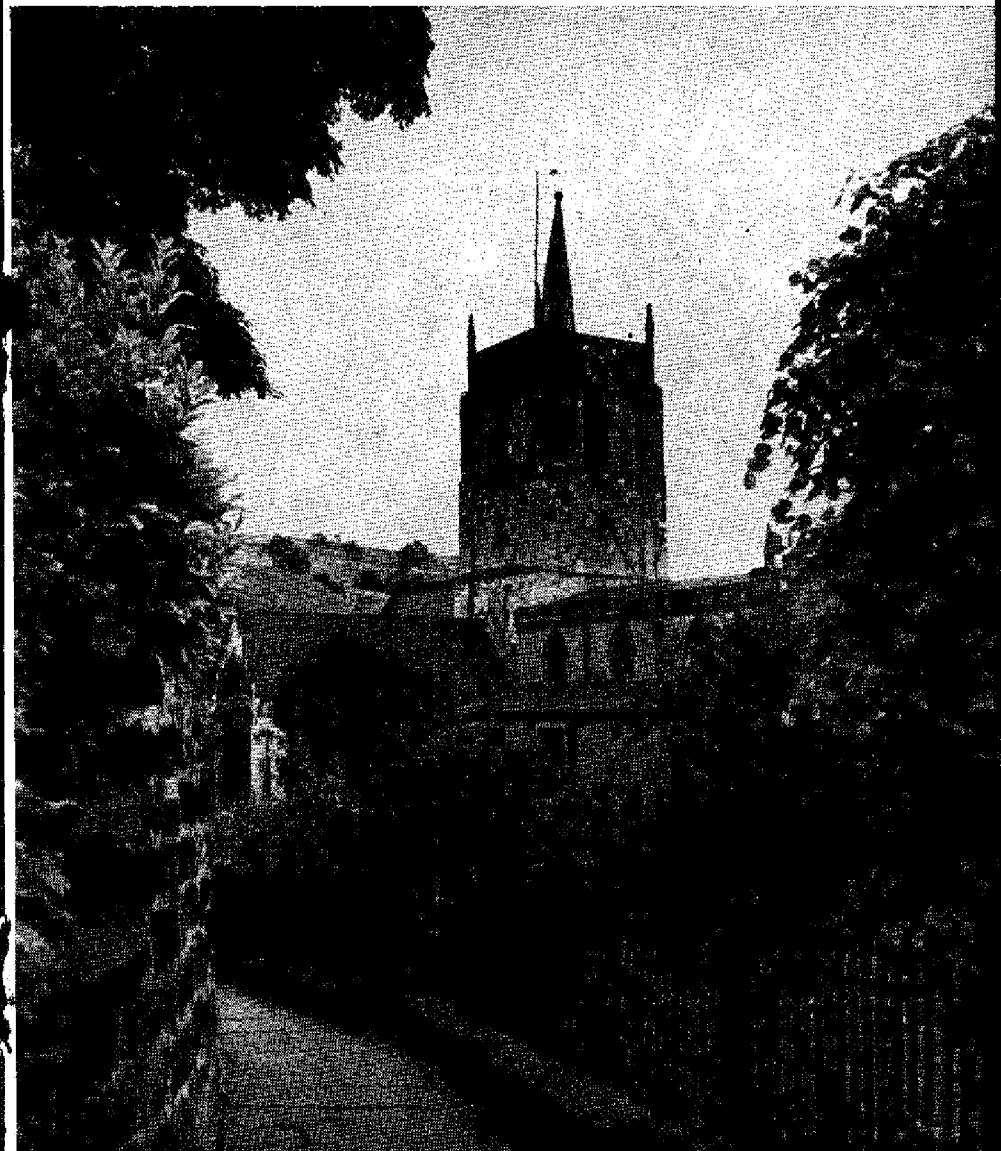
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A study of Wirksworth Church, from the admirable cover of the parish journal. A few figures entering the Church would, however, give added point.

THE BISHOP'S LETTER

MY DEAR PEOPLE—
The Departed in Christ

November 1 is All Saints Day; November 2 is being increasingly observed by

members of the Church of England (see the Alternative Calendar in *The Prayer Book as Proposed in 1928*) as the Commemoration of All Souls; Remembrance

NEED FOR NEW PRAYERS

THE COMMEMORATIONS which fall in November, of which the Bishop has written in his Letter this month, make it a glorious month for Christians whose faith is founded on the promises of God to all who approach Him with penitence and thankful trust. It is the vision of life which is set against the background of eternity which gives the practising Christian his perspective: he knows that the "things which are seen are temporal, but the things which are not seen are eternal", and he seeks to plan life accordingly.

The problem, however, which confronts the working parish priest week by week is what to do to help those who show little evidence of faith and no apparent understanding of eternal truths. Week by week the parish clergy are called upon to conduct the last rites for and minister to the bereaved families of those who have had no active Churchmanship whatsoever, who appear to regard the parish church as the background for communal and family conventions, but never otherwise enter its doors or share in its common life.

The Book of Common Prayer was com-

piled for people with knowledge of and faith in our Lord Jesus Christ: its language is uncomprehended by and applies strangely to semi-pagan families who come to our churches only on rare occasions to sit unresponsively in the belief that they are making the appropriate motions of respectability. The parish priest contemplates them from his stall, and wonders what he is to say to them. If he is wise, he will seize the opportunity afforded by all the Occasional Offices to give simple Christian teaching, and he will welcome the pastoral contact which is offered. But when he utters such words as "blessed are the dead which die in the Lord . . . for they rest from their labours", he may well ponder their application.

Most of our prayers and hymns are couched in the language either of All Saints or of All Souls tide. When uttered at the majority of funerals, or even on Remembrance Sunday, they are (if we dare to confess it) quite unhappily inappropriate. We need new prayers and hymns to offer on behalf of an age of widespread ignorance and incomprehension of the religious life and outlook.

N. M. Davidson at 3, The College, Derby, not later than Nov. 14; the fee payable at Matlock will be 17s. 6d. Some bursaries are available on application to Miss Davidson.

The Diocesan Conference, which meets on Sat., Oct. 27, at Matlock Pavilion, will be reviewed by *Presbyter* in our December issue. The agenda states that the afternoon speaker will be the Rev. Gilbert Baker, Secy. of the Overseas Council.

DIOCESAN RECORD

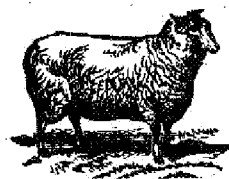
Ordination by the Lord Bishop of Derby in his Cathedral Church on Sept. 23: *Priests*, Rev. John Howard Davies, M.A., of S. John's College, and Westcott House, Cambridge (Cathedral), Rev. John Lawrence Gingall, B.D., of London College of Divinity (Normanton-by-Derby), Rev. James Bradbury Seaton, B.A., of Christ College and Westcott House, Cambridge (S. Werburgh, Derby), Rev. Peter Robert Willis Tomlinson of Lincoln Theological College (Matlock): *Deacons*, John Trevor Glover of Clifton Theological College (S. Chad, Derby), Bernard John Rofe, B.D., of King's College, London (Buxton). The preacher was the Rev. R. R. N. Rendall, Rector of Sandiacre, and the Gospel was read by the Rev. B. J. Rofe.

GROUPS AND PEOPLE
The Association for Promoting Retreats now has as Diocesan Priest Secretary the Rev. W. A. Colley (The Vicarage, New Whittington, Chesterfield: Tel. Ch'fd. 5660). The A.P.R., founded in 1913, exists to stimulate new interest in the life of prayer in our Church, and to provide retreats and retreat houses for the purpose, and provides information and advice about retreats and suggests speakers. Advice is given on the conduct of parish retreats and conventions.

S.P.C.K. has as the new Diocesan Secretary (in place of the Rev. S. Cockburn, Vicar of S. John's, Long Eaton, who has resigned through pressure of work) the Rev. C. J. Parry Evans (The Vicarage, Hognaston, nr. Ashbourne, Derby: Tel. Hulland Ward 251).

The Clergy School held annually after Easter each year at S. Elphin's, Darley Dale, will this year have to be in Easter Week, owing to the lateness of Easter and consequent holiday arrangements at the school. It will begin at 4.30 on Easter Tuesday, Apl. 23, and there will be no preceding Quiet Day.

A Teachers' Quiet Weekend will be conducted on Sat.-Sun., Nov. 24-25 (tea-time in each case) at High Tor Guest House, Matlock, by the Rev. G. C. C. Spencer, Rector of West Hallam. Reservation fee of 2s. 6d. should reach Miss



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The work of these organizations is no less important to-day, when such a large proportion of the Armed Forces is made up of National Servicemen and practically every soldier, sailor and airman spends a large part of that service in the Forces at garrisons overseas.

One of the leading voluntary bodies concerned with welfare work among the Services is the Church of England Soldiers', Sailors' and Airmen's Institutes founded in 1891 by a group of



officers whose strong Christian principles led them to establish an organization, the object of which was to provide centres where troops could find relaxation and healthy recreation after the day's work was done.

There are now eighteen such clubs and institutes in places as wide apart as Malaya, Hong Kong and the Middle East, as well as at the main garrisons in Britain.

C.E.S.S.A.I., which is organized on a completely voluntary basis, is run by a Headquarters Committee in London composed mainly of retired Service officers, and each institute is controlled locally by members of a committee composed of all ranks, still serving and retired, and often some civilians, with a paid warden and staff. Each Institute works closely with the Service chaplains, and normally consists of a restaurant or canteen, games and recreation rooms, a "quiet" room, in which to read and for writing letters home, and a chapel.

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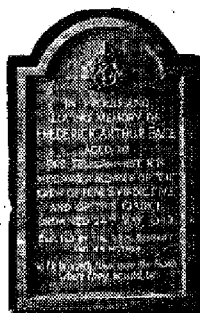
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A View of our Bakewell Premises

away up our sleeves. The money we need, we have to raise ourselves and believe me, the comparative few of us who show any sense of responsibility in this matter find it tough going! We ask you, therefore, to come in and help us. The best way of doing this is by regular giving week by week through the medium of the Freewill Offering Scheme. However, should you wish to do something more immediate—you have an opportunity on Saturday, November 3rd, when we shall hold a Birthday Sale in the Church School. We invite you to come along at 3 p.m. on that date and we think you will find something offered for sale which will meet with your approval.

The second matter I wish to bring to your attention is of a very different character. As you will have noticed from your reading of the Calendar, on Sunday, November 4th, we shall be observing our Patronal Festival. At 11 a.m. on that day Bishop Sinker will be the Celebrant and Preacher at the Sung Eucharist. So far as I am aware this will be the first time that a Bishop has Celebrated in our Parish Church. I hope we will mark the event by having the Church absolutely full on that occasion. I hope that all of you who are communicants (and there are some hundreds of you in Totley) will avail yourselves of this opportunity. I make a special appeal to those many folk, young and old, who have been confirmed during the past nine years to use this opportunity to renew your Confirmations vows. You will remember that on a certain day you, publicly, avowed your intention of fighting on the Lord's side. Alas! some of you have been a little less than faithful in the keeping of that vow—so use this as a chance of returning to your Father's House—He will be pleased to greet your return. Some of you, on the other hand, have been most faithful and I know you will be there in your places as a matter of course. All of you, whether you are communicants or not, could turn this service to your spiritual advantage—who knows? perhaps you may be led to offer yourself as a candidate for the Confirmation to be held in our Church next April. Not every one who attends that Service will wish to go up to the altar—some will already have communicated at the earlier Celebration at 8 a.m.—so please don't feel that you will be the odd man out—you won't!

I do not offer this as a reason why you *should* come to Church on Sunday, November 4th, but that day happens to be the ninth anniversary of my ministry here and I do think anniversaries are best celebrated together with a lot of your friends—don't you?

Yours sincerely,

FREDERICK ADAMSON.

Remembrance Sunday.

The wish has been expressed that the "Two Minutes Silence" should be universally observed on November 11th at precisely 11 a.m. For that reason the Service of Remembrance on that day will begin at 10.50 a.m. instead of the usual 11 a.m. This will be followed at 12.15 p.m. approximately, by a short Service at the War Memorial—we hope to have the members of the Fellowship of the Services, the Guides, the Brownies and the Scouts with us on this occasion.

Official Meetings.

Nov. 20—Tuesday. 8 p.m. P.C.C. in School.

Nov. 23—Friday. 7.30 p.m. R.D. Conference in Abbeydale Church Hall.

Baptisms.

Aug. 26—Sally Joan Barr.

Sept. 2—Keith Roderick Hardwick.

Sept. 2—Ian Richard Warwick.

Marriages.

Sept. 22—George William Penty and June Avril Swallow.

Burials.

Sept. 15—Ronald Hillman.

Oct. 5—Albert Ward.

Altar Flowers.

Nov. 4—Miss Harris.

Nov. 11—Mrs. Culley.

Nov. 18—Mrs. Marcroft.

Nov. 25—Miss Goldthorpe.

Dec. 2—Miss Lockwood.

Church Collections.

	Alms.	Church Expenses.
Sept. 23—	16 2	3 1 10
Sept. 30—	13 6	5 13 4
Oct. 7—	1 8 7	11 18 3
Oct. 14—	17 3	3 13 1

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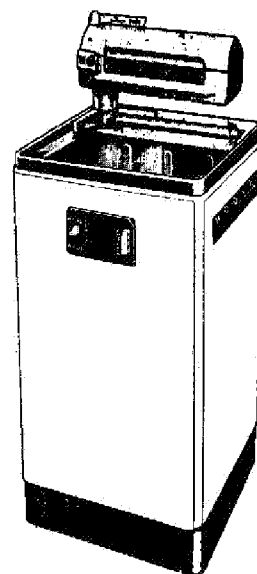
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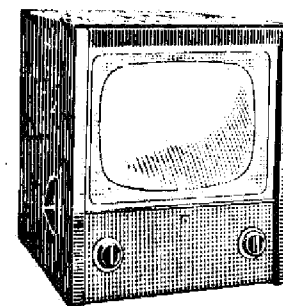
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103

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— SERVICES —

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

WEEK DAY SERVICES.

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

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

CALENDAR FOR DECEMBER.

December 2—ADVENT SUNDAY.

December 9—Advent II.

December 16—Advent III.

December 21—Friday. St. Thomas, Apos. & Mar.
10 a.m. Holy Communion.

December 23—Advent IV.
6.30 p.m. Service of the Nine Lessons with Carols.

December 21—CHRISTMAS DAY.
8 a.m. Holy Communion.
11 a.m. Sung Eucharist.

December 30—Christmas I.

TOTLEY VICARAGE,
November, 1956.

My dear Friends,

It is at a time of great national disillusionment and frustration that we, as Christians, have to prepare to keep the Birthday of the Prince of Peace. We have been

treated, in recent weeks, to the spectacle of our country which for years has suffered with admirable restraint the extreme of provocation, finally deciding to take matters into its own hands and receiving the bitterest condemnation. We have seen "Englishmen" joining hand in hand with the queerest of bedfellows to add their condemnation to that of the rest. We have seen our armed forces acting with vision and expedition finally bogged down, its mission but partly accomplished, under the verbal bludgeoning of a United Nations Organisation which even now appears to show little appreciation of the real situation existing in the world of today. We have seen those whom we had come to regard as our friends acting against us in concert with those whom we have always recognised as enemies of all that we hold dear. We have seen the murder of the brave people of Hungary and we would remind certain people of our Lord's words about casting out first "the beam in their own eye" in order to see clearly. It is all very disturbing and not a little disgusting. It is, as I said, in conditions such as these that we seek to keep Christmas. Impossible? Not a bit of it!

For most people Christmas is the happiest time of the year. Most people make up their minds both to have a good time and give others a good time at Christmas, and that is true of the great majority of people for whom Christmas is only quite nominally a Christian Festival. They will give scarcely a thought to Jesus Christ—they will hardly remember that Christmas Day is His birthday—but they will be happy and they will make others happy. We can all be grateful for that. In days like these when men's hearts are failing them for fear, and in a world like this with its threats and alarms, it is something that men and women can be happy together in their homes and families and among their friends for even a few days.

We can be more grateful that some small part of the spirit which Jesus brought into the world has won its way into the hearts of the great masses of people, so that at Christmas they are more thoughtful for others, better disposed, more charitable, more kind and generous than at any other period of the year. For a few days people who do not profess to be Christians (but who would be offended if they were denied the name) ungrudgingly acknowledge their duty to their neighbours, especially their neighbours who are poor or ill or old or lonely. I am glad to think that so very many of the kind of people whom Jesus often helped and befriended will enjoy presents and parties and all kinds of pleasant surprises through the kindness of their more fortunate neighbours. Jesus cannot

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RING OUT, WILD BELLS

By AUSTIN EDWARDS

FOR MANY OLDER PEOPLE the sound of church bells on Christmas morning is one of their most cherished memories of the festive season. Yet there is no mention

of bells having any part at all in the Gospel stories of the Nativity.

Why do we attach such a sentimental regard to the Christmas peals? It may well be the memory of past Yuletides that the joyful sounds recall, and their summons to hear the Christmas message once again, awakens some responsive echo in our hearts.

Not long since a London newspaper, in its editorial leader, stated specifically "... as a summons to church, bellringing is no longer necessary. Everyone knows the time." Bellringing was not devised exclusively as a means of announcing the time. The bells have always been sounded on important occasions, both of national or local character. They are rung as an expression of joy, and tolled as a mark of solemnity—and who will forget the four years of silence imposed during World War II, so that the ringing of the church bells could be a warning signal against invasion?

Strictly speaking, of course, the real and underlying reason for the



AT THIS SEASON



Almighty God, give us grace that we
may cast away the works of darkness . . .
that in the last day . . . we may rise
to the Life Immortal.

—Part of the Advent Collect.

* * * *

THE INN

The Mother of Jesus of Nazareth
knocked at its doors and could not enter.
It might have sheltered the greatest event
in human history, and it lost its chance.

Why? Because the people in the inn
were vicious or hostile? Not in the least.
The inn was full, that was all, every
room was taken by folk who had affairs
to attend to and money to spend. It was
busy. There was no "room in the inn."

Men's lives are sometimes like that inn.

In the process of being successful they
have sacrificed success.

Never once forgetting themselves they
have forgotten everything else.

This is not Jesus' idea of what a life
should be. He was never too busy to
turn aside for a sick man, a friend, a
little child. He never forgot that one
night his mother had stood on a threshold
where there was no welcome.

The threshold of the little inn in
Bethlehem—it was so busy that the
greatest event in history knocked at its
doors, and could not enter.

—H. Burdekin.

* * * *

NATIVITY

On Christmas Eve, God's Holy Night,
Bells called me to the blessed sight
Of Christ's Nativity.

The Church with candlelight ablaze
Was filled with worshippers to gaze
At Christ's Nativity.

I knelt beside His manger bed,
"Come dwell with me, Sweet Child," I
said,

At Christ's Nativity.

He seemed so pitifully small
No trouble to receive at all
At His Nativity.

How was it that I did not know
How rapidly a child might grow
From His Nativity.

To give Him room I've thrown away
Life's crowding treasures, day by day,
Until my heart begins to break,
The Lord within has grown so great,
Since His Nativity.

Again the church bells ring Noël,
Again the world lies in the spell
Of Christ's Nativity.

Now, gazing at the manger bed,
I see not babe but God instead
At His Nativity.

—Emily Taylor Perkins.

* * * *

A CONFESSION

They sparkled bright, a million eyes;
A million souls upon their knees
In prayer to God with whispered sighs
Their words—the stars—the evening
breeze!

'Twas Christmas Eve, so far from home,
So far from all the dearest ones;
My humble thought was not alone
For prayer with heart—the link becomes.

And as I thought with aching heart
Of all the Christmases I've known
My grief and tears were swift to part,
For THIS was one, the one alone.

And as the years will march away
A memory will just abide
Of when He first arrived to stay
To fill my heart with joy and pride.

—A.M.

* * * *

Unshaken in a world where conflict rages,
Unchanging in the midst of change and
strife,

The Birth of Christ remains throughout
the ages,

The central pillar of the Christian life.

Mother and Child! Serenely strong and
tender,

They hold the hearts of men, and all in
vain

A new world bids the ancient Faith
surrender,

Mary the Mother, Christ the Child
remain.

—F.R.

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Photo by Mr. Frank Monaco, reproduced by courtesy of Thames and Hudson, London.
A striking "picture with a story" from Melbourne. It is to be one of a series to be published in 1957 entitled "English Parish Churches".

THE BISHOP'S LETTER

MY DEAR PEOPLE—
Egypt and Israel

As I write this letter, early in November,

war between Israel and Egypt had been openly renewed. The armed intervention of France and Britain, intended to separate

THE NEED FOR CHRISTIAN OPINION

CYPRUS, EGYPT, HUNGARY: a tangled skein of violence and a confusion of argument from which the average Christian has found it difficult to emerge with any clear opinion. There has indeed been a good deal of opinion expressed with great vehemence, including a certain amount of Christian opinion which has had a mixed reception.

We venture only in this column to suggest two considerations, which are not likely to be affected by changing circumstance before this is published. The first is that it is the duty of every Christian to strive to form some opinion about the trend of world events, and to do so on a specifically Christian basis. The fundamental principles from which we begin all our thinking are (a) that this is God's world, not man's, and (b) that men must seek not to form their own opinion and then enforce it, but try to discover God's will and then implement it. In this Christians are called upon to be the leaders of public opinion in their own spheres of influence, and not merely its followers. That is why it is always

right for the Archbishops, for example to speak boldly of contemporary life as they see it, and it does not greatly matter if the counsels are at variance provided they are succeeding in stimulating men to approach their problems primarily as Christians, whatever the cost. The cry of "Cobbler, stick to your last!" is usually raised by those who find the shoe pinches. A shout of rage often betrays a twinge of conscience.

The second consideration we would venture upon, whatever the rapidly changing circumstance of the moment, is that we may need to think out where we stand as a nation. Christians may well find that it is their duty to represent again and again that means should always be moulded by the end and never justified by it. This is the lesson of the Third Temptation in the Wilderness. It may therefore be better, in the last analysis, for Britain to retain her integrity and lose her oil—for man cannot live by oil alone—and to raise her standard of morals even if it means lowering her standard of living.

Diocesan Conference Commentary

DEEP FREEZE

CONFERENCE, having journeyed through gentle autumn tints to Matlock, struck a grimly wintery session in the morning. The afternoon was spent rewardingly if passively listening to the Rev. Gilbert Baker (Overseas Council Secretary) and Mrs. Rawlinson. The morning was endured through an agenda that did not require us in any instance to debate, discuss, or even record an opinion by raising a hand. No doubt it was simply coincidence that no such occasion was offered, but it seemed a dreadful waste of a precious Saturday morning. The whole proceedings could have been duplicated and circularised.

The only reliefs offered lay in Bishop Sinker's Convocation report, and the Presidential Address. The latter might indeed have provided excellent ammunition, for it covered such matters as the Russian visit, C.S.I. and S.P.G., the Church Assembly's debate on Church Schools, and the consequent declaration of diocesan policy of "not another penny on the budget" for such Schools. Would it, one wonders, be improper, if such an occasion were to recur, for the Houses of Clergy and Laity to pray the Bishop for leave to discuss his Address? Such a procedure might be both illuminating and enlivening.

Presbyter

The Editor's Address is now "Darley Abbey Vicarage, Derby", the words "Ferrers Way" being deleted.

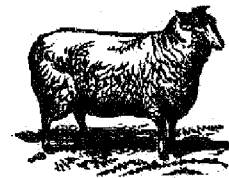
DIOCESAN RECORD

Appointment of Rural Dean. Oct. 30, Rev. Christopher Storrs Fox, M.A., Vicar of Buxton, as Rural Dean of Buxton.

Admissions to Benefices. Oct. 15, Rev. Cyril Hayward Cave, A.K.C., to Perpetual Curacy of Ticknall (P.—Exors. of Mrs. Mosley), Rev. Thomas Duncan William George, B.A., to United Benefice of Osmaston with Edlaston (P. for this turn—Sir Ian Walker), Rev. James Francis Hildage, B.A., to United Benefice of Earl Sterndale and Monyash (by Order in Council), Rev. Martin Pierce, B.A., to United Benefice of Taddington and Chelmorton (by Order in Council, and Union of Benefices Measure), Rev. Donald George Snelgrove, M.A., to Vicarage of Dronfield (P.—The Crown); Oct. 30, Rev. John Hockly Blore, B.A., L.I.B., L.Th., to Perpetual Curacy of Shirebrook (P.—The Bishop), Rev. William George Cook, M.A., L.Th., to United Benefice of Aston-on-Trent and Weston-on-Trent (P. for this turn—Exors. of Col. Winterbottom).

Licence as Public Preacher. Oct. 30, Rev. Harry Woodfield.

Licence to Stipendiary Curacy. Oct. 30, Rev. Canon William Harold Green, M.A., to Boylestone and Scropton.



Laurence Tym

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NEWS VIEWS

By WESTMINSTER

No Room at the Inn

Once again we are within the shadow of the great festival of Christmas. There is, I think, little need to remind churchpeople that Christmas is a wonderful religious festival of the year.

Doubtless, we shall again see large numbers of our fellow men treating the occasion as a sort of huge Bank Holiday. Within the family of the Christian Church, however, we can observe the time as it is meant to be observed—as a time of gratitude and joy in commemoration of our God who “in man was made manifest” at this time.

One very practical witness which churchpeople can undertake is in the realm of Christmas cards. I know at least one shop last year which divided its cards into “Religious Cards” and “Christmas Cards.” This is absurd. All proper Christmas cards are religious cards, and I very much hope that readers of *Church News* will mark the Christmas Festival by sending cards which bear some witness to the occasion. In many cases these Christian cards are artistically more pleasing than their secular counterparts, and are certainly no more expensive.

Without Home or Hope

Amidst the gaiety and jollity of our rejoicing, we might as Christians spare a thought—and more than a thought—



Refugees queue up for milk at the El-Karameh Camp in the Jordan Valley.

for those who at such a time are without homes and without hope.

Throughout the world there are millions of such folk—designated by the common term “refugee.” The millionth refugee recently crossed from East Germany to



West Berlin: the ghastly Arab refugee problem still exists: and in the Far East—in Hong Kong and Korea, for example—the suffering of the homeless is terrible to contemplate.

All these folk are our “neighbours” in the New Testament sense, and we have a bounden duty in love to give all we can—through the British Council of Churches Refugee Department or another agency—to help all those men, women, and children, who through no fault of their own find themselves nameless and stateless in a hostile world.

Christ on the Screen

Should the figure of Christ be allowed to appear on the cinema screen? This is a question on which there are very sharply divided opinions.

The problem has recently been raised again by the Rev. Henri de Tienda, a French Pastor who is president of the international religious film organization INTERFILM.

Speaking at the first general assembly of the movement recently in Vienna, Pastor de Tienda said that films which had tried to deal with events in the life of Our Lord had enjoyed a certain success on account of their subject, but he believed they had had a very small influence on the pagans who had seen them. This was due to the indifferent quality of the films themselves, in which the interpretation of the characters left much to be desired.



Henri de Tienda.

No Apostles

“I believe,” says this French expert, “that it is preferable not to produce films which purport to show the figure of Our Lord. And this goes for the Apostles, too. For though they were men like us, they were in a sense very different from us, for they experienced in an exceptional way the revelation of Christ, and the outpouring of the Holy Spirit.”

I don't suppose these will be the last words to be spoken on this subject, and

Christmas Gift

"God so loved the world that He gave His only begotten Son"

As Christmas approaches, we remember and wonder anew at His great love for us—and for all men everywhere. We can never discharge our debt to God in Christ. But we can and should express our love and praise of Him in words and deeds—for instance, by helping to spread the Good Tidings in areas overseas where few know the Babe of Bethlehem as Saviour and Lord.

Will you send a special extra Christmas thankoffering to C.M.S. for this purpose? *Please send NOW—either direct or through your local church.*

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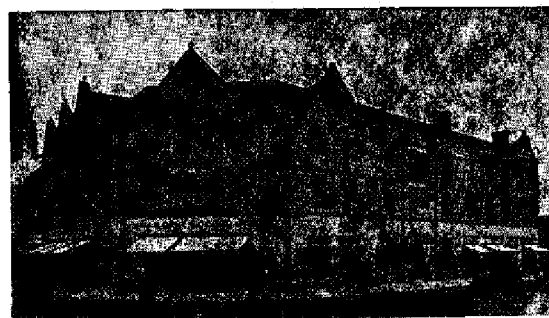
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A View of our Bakewell Premises

have lived in vain when so many follow His example even for a few days in the year.

And of course it is a good thing that children should be as superlatively happy as they are at Christmas time. Granted, their happiness is often due far more to Father Christmas than to Jesus and owes more to their earthly parents than to their Heavenly Father, but the important thing is that they should be happy as children ought to be.

But Christian men and women have a special kind of happiness at Christmas time because we are reminded so vividly of the almost incredible, because the marvel is that it even happened at all. But it did. If there had been no babe in Bethlehem on Christmas morning, no uplifted Cross on Good Friday, no empty tomb on Easter Day then we should indeed be in a hopeless condition. However, the message comes to us again—no matter what the foolishness of men has done in the world—"Unto you is born a Saviour", and so, we are able to say though the times be indeed out of joint—"Happy Christmas! and may the Holy Child bless you all in your homes this Christmastide".

Yours sincerely,

FREDERICK ADAMSON.

Christmas Services.

On Sunday, December 23rd, the "Service of the Nine Lessons with Carols" will take the place of Evensong. For the past few years we have had splendid congregations on these occasions—I think most of us enjoy hearing the story of the Incarnation presented to us in the reading of the Bible and through the ministry of song and music. We look forward to seeing you all once again at this Service. There will be two Celebrations of the Holy Communion on Christmas Day at 8 a.m. and 11 a.m.—we hope you will be there to offer your devotion to the Christ Child at one or other of those Services.

Christmas Tree

Once again we make our Christmas Tree Appeal on behalf of the "Blind Babies". We have sent from this parish in the past few years about £310 for these unfortunate children. We ask for your generous support once again. If you have anything (and how few of us have not?) for which you are thankful is it too much to ask that you should show it in a practical way by helping these handicapped "little ones" who are so dear to the heart of our Lord? The Vicar will be pleased to receive your gifts and you will remember won't you?

Birthday Sale.

Herewith the details of the Birthday Sale held on Saturday, November 3rd:

	£	s.	d.
Plain Needlework	26	5	9
Pottery	15	6	9
Food	21	15	10
Toilet Articles	23	15	10
Fancy Needlework	16	8	0
Men's Stall	19	0	0
Games: Guides	3	13	4
Brownies	4	0	0
Bran Tub	2	9	0
Teas	11	12	0
Donations	23	0	0
Donation, Ladies' Working Party	32	0	0
Tickets and Door	2	6	3

	201	12	9
Expenses	1	0	0

Total £200 12 9

Church Finance.

The financial year of the Church terminates on December 31st. Soon those of you who belong to the Freewill Offering Scheme, will be receiving your envelopes for 1957. We thank you for your valued support in the past, look forward to your continued co-operation in the future and commend others to follow your example in this practical and business-like manner of financing the Church.

Baptisms.

Oct. 28—Paul Douglas Biggin.
Oct. 28—Stephen John Berry.
Nov. 18—Diana Marcroft.

Altar Flowers.

Dec. 2 Miss Lockwood.
Dec. 9—Mrs. Davies.
Dec. 16—Miss Lockwood.
Dec. 23—Ladies' Working Party.
Dec. 30—
Jan. 6—Mrs. George.

Church Collections.

	Earl Haigh Fund	Alms.	Church Ex.
Oct. 21—		15 3	3 4 8
Oct. 28—		12 11	3 6 5
Nov. 4—		1 2 3	8 9 7
Nov. 11—7 16 8		12 9	1 17 6
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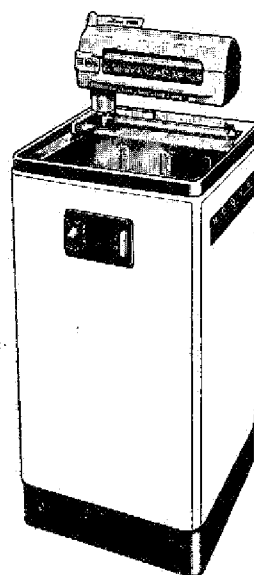
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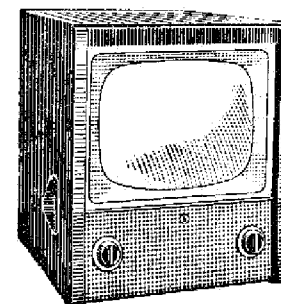
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