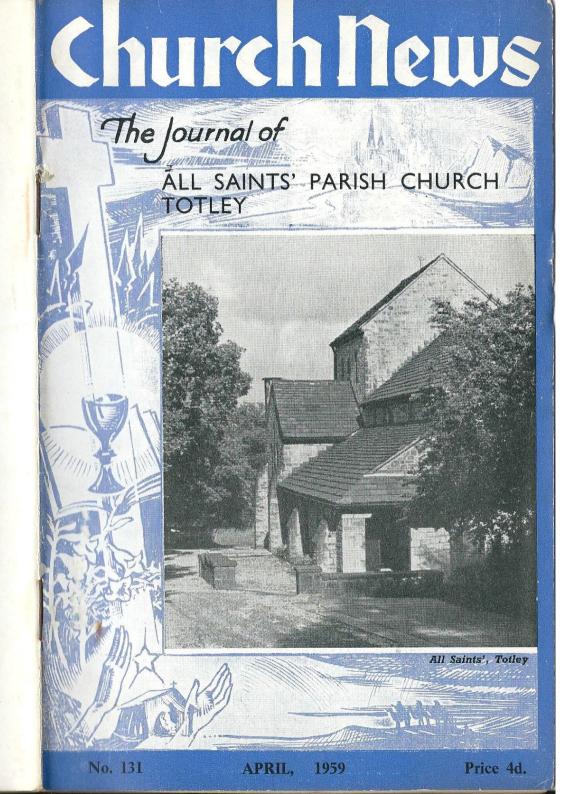
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First Sunday, 11 a.m.

Mattins:

Sunday, 11 a.m. (Except First).

Evensong:

Sundays, 6.30 p.m.

Sunday School:

2,30 p..m

WEEK DAY SERVICES

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

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

CALENDAR FOR APRIL

April 5—Easter I.

April 12-Easter II.

April 19-Easter III.

April 23-St. George's Day.

7.30 p.m. Confirmation Service-Abbeydale.

April 26—Easter IV.

April 30-Thursday. "Coffee Morning"-Vicarage.

May 3-Rogation Sunday.

Totley Vicarage, March, 1959.

My dear Friends,

It is anything but complimentary to be called a fool, although at one time to be a "fool" was considered an honourable profession. The "fool" was employed by kings. His duty was to be funny and amusing, and it was not altogether an easy occupation, for, as Shakespeare says—

To play the fool well craves a kind of wit:
He must observe their mood on whom he jests,
The quality of persons and the time,
And, like the haggard, check at every feather
That comes before his eye. This is a practice
As full of labour as a wise man's art."

There are still, happily, fools; that is, people who are funny and witty—people who bring a sense of humour to almost every situation. They can even make tragedy seem less tragic. Just as there are born preachers and born musicians, and born writers, so it would seem to me that there are born fools. They do not try to be ludicrous and ridiculous—they just are. It is in them, and so often by their foolishness they help weary men and women along life's way.

But there is another kind of fool. He is the person who can easily be deluded, taken in, or, "taken for a ride". How often have I been such a fool! I suppose I must look dumb sometimes, although, like most people, I like to fancy that I'm not as dumb as I look. The truth is, however, that like most people, I do have my dumb moments and I have been made a fool of more than once. To avoid being gullible we need to have our wits about us all the time, and I seriously doubt whether that is possible.

Then there are fools in another sense. People there are who are just positively stupid, thoughtless and ignorant. I suppose you have heard of the Englishman and the Irishman who were travelling on a bicycle made for two? At the top of a steep hill they stopped for a rest. "That was a stiff climb". said the Englishman. "Sure", said the Irishman, "and we should have gone backwards if I hadn't kept the brakes on all the time". Yes, indeed, there really are people like that Irishman who do the most absurd things. You often wonder if they have a scrap of intelligence in their whole beings. We have, I suppose, to suffer such fools gladly, though it is very difficult and requires much patience and tolerance. We take "avoiding action" where we can! Some people seem to be devoid of commonsense like the thief who would rather steal than do an honest day's work and spends most of his life in gaol- like the University student who devotes all his time to sport and pleasure rather

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Are We Getting Anywhere?

by the Rev. CECIL RHODES, M.A.

Easter-just pastspeaks of the Power of God in raising Christ from the dead . . . the Feast of the Annunciation (observed this year on April 7) tells

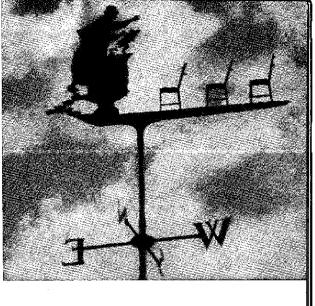
of the Power of God upon the Virgin Mary ... Whitsunday (which comes next month) speaks of the Power of God upon the Apostles . . . In this mid-20th century do our lives in any way tell of the Power of God?

SHOULD LIKE TO HAVE your thought on a problem which haunts my life as a parish priest. There are a great number of people who look upon one church or another as their parish church or their place of worship. Some few may come twice a Sunday, more once, many maybe once a fortnight, or once a month, or here and there, or only at the greater festivals.

From a superficial point of view, however, many of our churches would appear to be going forward satisfactorily.

My Problem

But here is my problem and worry —are we really getting anywhere at all? Is this sort of observance of the Christian faith making the slightest



We wait for thy coming, sweet wind of the South

For the touch of thy light wings, the kiss of thy mouth;

For the yearly Evangel thou bearest from -Whittier. God . . .

A quaint weather vane, Sonning, Berkshire.

our lives? Has there developed simply a particular habit which many find congenial but which has no deeper meaning or spiritual worth?

Now, if it is this-a little something more than a nominal adherence to the Christian faith which the man in the street professes, but which in fact has no power to help towards spiritual change and growth in our lives—then has it any value, any real worth?

Spiritual Growth makes Great Demands

I say this because while I am a parish priest, I am also an ordinary person, making my own spiritual pilgrimage through life. Normally, I take part in four or five religious services each Sunday. Most days I impact on us? Are we in any sense spend half to one hour in specific allowing the power of God to work in religious exercise; Bible reading and

YOUNG PEOPLE'S PAGE

Dear All of You,

Last month when I wrote to you I had another letter for you-from Brigitte. And I expected that any day I would also have one for you from Stefan. Stefan's letter reached me on Christmas Day, but it takes so long for a magazine to get into print (just how it does, and all that

happens to the sheets of typing paper and loose pictures before the actual magazine appears, is quite an exciting story, by the way-I only know bits of it my-



self, but it's fascinating) that it has taken from December until April before you can read what he said. Anyway, here it is-Dear Children.

I cannot write as well as you can. You write so beautifully. I would like so much to see you. Have you any snow yet? We have not yet. Greetings to you all from Austria.

Stefan and Rosemaria and the baby. Stefan's mother wrote too, and she said-

Dear Friends. The children have written to us, and so beautifully. Stefan finds it so hard to do handwriting.

With a thousand greetings,

Your grateful Maria. So you can see how much your letters

are appreciated.

By the time you are reading this it will be April, and I hope it will be warm and sunny and there will be primroses in bloom-which is why I asked Mr. D'Arcy, who draws the pictures for us, to do something with primroses for this

month. Easter holidays, picnics (if the weather lets us), country walks -all the nice things that the coming of Spring means. We have so many things to be glad about, and probably most of us

don't spend nearly enough time being glad about them, and thanking God for them. Do you?

When something happens that upsets you, or which doesn't happen to please you, if you're sick or unhappy or disappointed, what do you do? Do you let

yourself think how horrible everything is, and how "it isn't fair!" (how often do we say that!) or do you stop and think of all the things that are "going your way," all the things you've got to be glad about?
I know often I don't. It's easy—but awfully silly-to get so interested in ourselves, and to be so sorry for ourselves,

that we miss a lot of absolutely wonderful things going on around us.

I know this, because it's hap-pened to me. We can get so tiedup with self-pity that we don't even notice if the sun is shining! We've got a great deal more to be thankful for than many

people. We've talked about this beforethe fact that we have homes and families and friends and the good things of life. At the end of this month we'll be thinking specially of some people who have none of these, the refugees and those in need who will be in our thoughts and prayers during Christian Aid Week.

But we have something else, too. We have the Church, and most of us-those of us who aren't sick, or otherwise unable to get there-can go and worship God, and learn about Him, and learn to love Him (and without loving God we'll do very little with our lives), Sunday by Sunday.

Now a lot of people can't go to Church

-in some parts of the world it's very difficult, and sometimes dangerous-some people are ill, some could go but don't want to (and that's a point, too-why don't they want to? Could it be because they don't think much of those of us who do?).

What about us? Do we go, gladly and thankfully, grateful for the privilege which is ours?

Do we bother to find out things about our Church which we don't know? How much, for instance, did

you know about "Church Assembly" before you picked up this magazine? How much did I, until I had to look it up before I wrote this! If we had a General

Knowledge paper on the Christian Church, how well would you or I do? And if we think, not very well, wouldn't it be interesting and worthwhile to try and find out?

God bless you, GERALDINE MIDDLETON.

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 19, Ludgate Square, E.C.4, and edited by the Rev. Cecil Rhodes, St. Augustine's Vicarage, 4, Manor Road, Edgbaston, Birmingham. Printed in Great Britain by Frisby, Sons & Whipple Ltd., East April, 1959.

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than his studies and then expects to become a Prime Minister or the Archbishop of Canterbury. There is not one of us, I venture to say, who, on looking back over his life, can say he has never been a fool in this sense. "I have played the fool". So said Saul in one of his sanner moments. And so say all of us!

Now the Bible speaks about many kinds of fools. I think the outstanding fool of the Old Testament is the man who says in his heart — "There is no God". He is the man who hasn't brains enough to see or reason that the evidences for the existence of God far outweigh all the arguments that can be mustered against it. Actually, there are few out and out atheists today, but there are many, many people who act as if there were no God. They never go to church, they never say a prayer unless they are in terrible trouble and then it's "panic stations" all round and they take no account of God in dealing with either themselves or others. What fools these mortals be —or how stupid can you get?

The belief which we Christians hold on to so tenaciously is that God is supreme Love even when it would appear that He is not. But then, we have seen the Cross and not only the Cross—we have known something of the Easter victory. And we may not be so very clever but we are not stupid enough to let go of that!

It was Tennyson who wrote "It is a world of fools" and undeniably there are not a few of one kind and another. But the most important question is—"what kind of a fool are you?"

Yours sincerely, FREDERICK ADAMSON.

Coffee Morning.

There are few parishes nowadays that would appear to go far to the gallon of coffee! And ours is no exception. A "Coffee Morning" will be held at the Vicarage on Thursday, April 30th, between the hours of 10 a.m. and 12 noon. Tickets (including coffee and biscuits) will be on sale shortly, price 1/-. There will be a Bring and Buy Stall and other stalls displaying a wide variety of merchandise. The Vicar and Mrs. Adamson will be pleased to welcome you and we hope you will come and join in helping to make this a real success.

Confirmation.

A Confirmation Service will be held in the Church of St. John, Abbeydale, at 7.30 p.m. on St. George's Day, April 23rd, Candidates from our parish will be presented at this service and we are sure that a place could be found for you should you care to attend.

T.C.C.W.

At the Annual General Meeting held recently tribute was paid to the retiring Chairman, Mrs. Parkin and to the retiring Secretary, Mrs. Harrison. Both ladies have contributed much to the success of the Club from its early days down to the present and we rejoice that their services will be retained in other capacities. Mrs. Parkin becomes Vice-Chairman and Mrs. Harrison was elected Chairman. The Treasurer, Mrs. Robinson who has supervised the finances of the club so admirably was re-elected, and Mrs. Simons was elected Secretary. To them, and to the three new members of Committee we extend our best wishes for a further year of successful and fruitful endeavour.

Personal.

We should like to extend our deepest sympathy to the family of the late Mr. Albert Tinsdeall whose sudden and untimely death robbed us of someone whose cheerful presence and homely wisdom were qualities which endeared him to all who knew him. "Tinny", as he was affectionately known, gave service to many of us during his lifetime on earth and our prayers go with him as he enters on that fuller life of service which lies beyond the gate that we call death.

Baptisms.

March 8—Elaine Judith Green. March 22—Rosemary Dickie.

Marriages.

March 21—Michael Stuart Western and Maureen Hughes March 21—Ralph Anthony Barton and Margaret Draycott.

Burials.

March 16-Albert Tinsdeall.

Altar Flowers.

April 5-Mrs. Jones and Miss Steward.

April 12—Mrs. Bowie.

April 19-Mrs. Johnson (The Grove).

April 26—Miss Goldthorpe. May 3—Mrs. Kirkman.

Church Collections.

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March 8-	1 10 6	5 2 1
March 15-	1 4 0	4 16 6
March 22—	14 3	6 8 3

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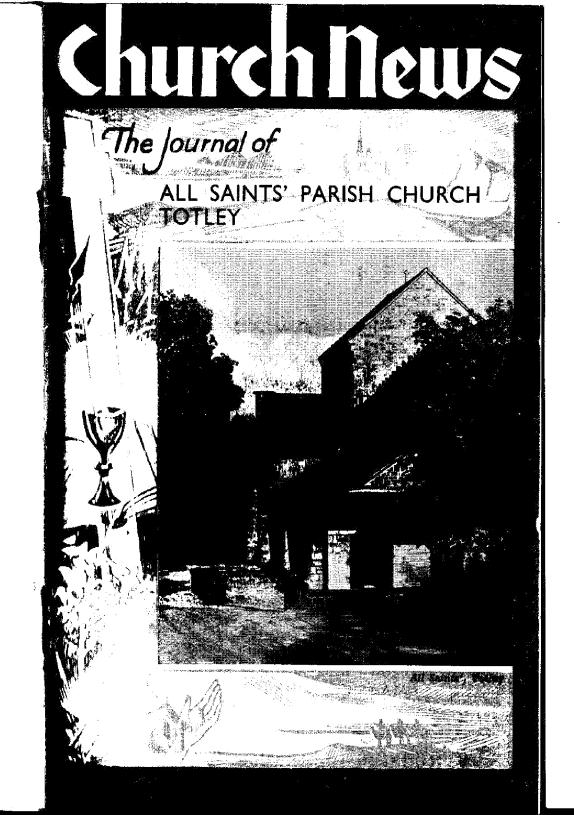
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Sunday, 11 a.m. (Except First).

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CALENDAR FOR JUNE

June 7-TRINITY II.

June 11—(Thurs.) St. Barnabas, Apos. and Mar. 10 a.m. Holy Communion.

June 14—TRINITY III.

June 21--TRINITY IV.

June 24—(Wed.) Nativity of S, John Baptist, 10 a.m. Holy Communion.

June 28 -- TRINITY V.

July 4-Enthronement of new Bishop-Derby Cathedral.

July 5-TRINITY VI.

Totley Vicarage,

May, 1959.

My dear Friends,

"This is your Life" is a very popular television programme. As you know, it is a programme which deals with the life of a well known, and occasionally, outstanding personality. The B.B.C. choose their person and get to know all they can about the person without his or her knowing, and then by all manner of intrigue the person is lured to a studio and is told by Eamonn Andrews: "This is your life"!

Personally, on the few occasions on which I have watched these programmes, they have filled me with a feeling of unutterable boredom and left me with a feeling of slight embarrassment. However, the one thing that has impressed me about this programme is that no man or woman has a life apart from other people. This is true of us all. Other people are concerned in your life and mine — they influence us and we influence them. And so I am led to ask at the outset, "What is your life?" "What is my life?"

Science has now answered a thousand questions which were unanswered not many years ago. What is the result of that? The result is that out of these answers there has arisen a group of new questions, deeper, more penetrating and more enthralling than any which were asked before. If you turn to the writings of Einstein or of Sir James Jeans you will realise how tremendous these new questions are—these questions that have grown out of answers. Everyone of them, I believe comes from God, and every one of them, if it is an intelligent question, is a witness to God's activity in the world. Now there is one great question in which all the others come to a focus, and, as it were, sum themselves up. It is not—"What is your life?" but, "What shall we do with our lives?" The quest for knowledge as it goes on through the ages takes the forms of science. If you look into it closely you will find, I think, that the impulse that sustains it all—the hope that endures through it all—is the hope of getting light on this great summary question—"What shall we do with our life?"

It is because we have a life to do something with, it is because we feel ourselves responsible for making the best use of it, that we are, or should be, so eager to find out all we can about these other things, always in the hope that the light we get upon them will help us to solve the question how to use our lives wisely and well. Now in regard to that, the unbeliever and the atheist are in just the same boat with the believer and the theist— the believer in God. Mr. Bertrand Russell with his powerful intellect is in the same boat with the

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A Hundred Years

THE CHURCH IN JAPAN

by Peter Crump

TO THE STATISTICALLY minded, Japan occupies a similar position on the other side of the world to the British Isles on this. Both are made up of densely populated islands of roughly equal size lying each at one point within sight of a continent, and on similar latitudes. But it is the differences that most people are conscious of, if you mention Japan.

Persons with oriental features, wearing kimonos and carrying flimsy parasols seen against a background of open structures in which curved beams predominate, and behind everything the well-known outline of Fujiyama, Japan's sacred mountain. Such is the picture that Japan conjures up. Nor is this picture dispelled when we are reminded of Japan's economic power and importance as a nation in the competitive and industrialised world in which we live—and Tokyo is now larger than London!

Japan has reached this point of industrial growth in about a hundred



Ringing the bell for College Worship—Central Theological College, Tokyo.

years. Previously she had been shut up in almost complete isolation. But from the time Commodore Perry with an American fleet dropped anchor in Japanese waters, and forced her to have dealings with 'foreigners', Japan has been quick to learn and copy and apply western methods.

A hundred years ago also something else happened: the Church went back to Japan. It had been fear and hate of Christianity which had made Japan lock her doors to foreigners two centuries previously.



Central Theological College, Tokyo.

YOUNG PEOPLE'S PAGE

Dear All of You,

A little while ago, I started us off on this "How Much Do You Know?" racket. We'd already had what do you know about refugees? and what do you know about Christian Aid Week?—both of which were easy for me, because I've been doing things with and for refugees for long enough to know

something about it.

Then we got to Church Assembly, and I realised how little I know about the Church of England. You, if you stopped to think about it, probably found that you didn't know all that much either.

And then we came to Canterbury Cathedral, and again I didn't know nearly as much as I ought to have done, and I found I had to do a whole lot of sleuthing—

not just asking people, and reading books, but finding which people to ask, and which books to read—and that proved to be exciting too.

When I found myself faced with The Church in Japan as this month's title, I knew this was going to be a "How Much Do You Know?" indeed—because I knew nothing! And I couldn't, as I did with Canterbury, suggest that you went to Japan to find out what you didn't

know! I couldn't even do that myself. But I could make enquiries, And I did.

At first, I wasn't very successful. But the fifth person I asked knew someone who knew someone who could help—and he not only sent me a book, and lots of papers about the Diocese of Kobe, and its Bishop, but he sent my letter on to a friend of his, who also wrote to me and sent me an account of how the Church in Japan came into being, and what has happened to it.

I learned a very great deal, and one of the most important things that I discovered was how very many people there are who are willing to give up valuable time in order to help a complete stranger. The two people who wrote to me didn't have to—they could have said, "I haven't time. I've too much to

do. Why should I bother?" But they didn't. Partly because they both love and care about the Church in Japan, and are glad to talk about it, but partly, too, I think, because they love Our Lord, and try to follow Him Who was never too busy or too tired to help anyone. You see? Things like that happen to us. We

have the chance to help someone, and there are possibly all sorts of reasons why we could say No—and against them is one reason why we have to say Yes. Because if we are trying to follow the Lord of Love, we can't refuse to help anyone.

Towards the end of the 16th century (this isn't going to be a history lesson) St. Francis Xavier took the good news of the Gospel to Japan. But there came bitter persecution. Christianity was forbidden, and men and women were martyred for their Faith. But still, here and there, the good news was passed on and kept alive, and the Church of God never quite died.

Just a hundred years ago missionaries from the Church of England went to Japan, and that is one reason why we are thinking specially of our fellow-Christians in Japan this year—the centenary year, and a special year too because of the completion and dedication of Kobe Cathedral.

It has not always been easy for the Japanese to be Christians. It is not easy for anyone, and all of us have our own

particular difficulties. St. Francis Xavier said of the Japanese, "This people can only be won by love" -and that is true of most of us. We are Christians only because God, for some incredible and quite unexplainable reason, loves us. He loves us, and the Japanese, and the Russians and the Americans and all the other people in the world, with the same wonderful neverletting-go love. Even when we do things that hurt

Him, He never stops loving us, even though He hates the things we do.

Most of us have a long way to go before we can start to get anywhere near loving like that. But once we try, we find it gets easier.

GERALDINE MIDDLETON.

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A View of our Bakewell Premises

Archbishop of Canterbury. Why does Mr. Russell write those brilliant books? He writes them because he thinks—because he wants to persuade us—that we shall make a better use of our lives by adopting his opinions than we shall by adopting the opinions of the Archbishop of Canterbury. The late Mr. H. G. Wells was quite open about the matter. Many years ago he wrote a book which bore this very title—"What Shall We Do With Our Lives". And it was a summary of all the books that Mr. Wells had written. It was just the same with the late Bernard Shaw. Read his plays and you will find that all the time Mr. Shaw was hammering away at this question—what shall we do with our lives?

I want to remind you how that great question is answered by the Christian religion. It bids us place our lives in the hands of God through Christ—for Christ is our life. He came that we might have life and that we might have it more abundantly. That was His promise, and He will never let us down. This is what somebody called, "Life with a capital L". It is an exciting life, it is an exacting life; but it is a satisfying life. Christ will never lead us astray. He is our Guide and He will not only point us in the right direction but He will be our constant Companion on the journey. So my word to you is look to Him and let Him take charge of your life.

Murillo was a great painter, and one of his masterpieces was placed in Seville Cathedral. It is one of the great paintings of the world. He was once in a monastery and one day, filled with an irresistible desire to paint he called for canvas. They had no artist's canvas in a monastery. They searched round and finally brought him some rough canvas, little better than sacking. That was all they had, but the painter took it, rough as is was, and, stretching it across a board, he painted on it a great masterpiece.

Our lives are like rough canvas, sometimes, very rough canvas, but Jesus will paint His likeness upon it — if we will let Him. Your life—and mine, will only be worthwhile if we give them to Christ.

Yours sincerely,

FREDERICK ADAMSON.

Coffee Morning

There will be a "Coffee Morning" at the home of Mrs. Powell, 74 Main Avenue, on Wednesday, June 10th, between the hours of 10.15 a.m. and 12.15 p.m. Coffee and biscuits will be served at 1/- and there will be a Bring and Buy Stall.

So come and meet your friends, have a natter and help "the cause".

Church Carpet

The carpet which was installed in the church on All Saints' Day last year has been greatly admired. It has contributed much to the beauty, dignity and silence of the church. Since its appearance more weddings have taken place than in any comparable period that we can remember. Of course, the carpet couldn't possibly have anything to do with that—nevertheless—very few of us have "the red carpet" put down for us during our humdrum lives — it must at least be pleasant to have it on one's wedding day!

The members of our two ladies' organisations have decided that, in order to complete the job, a similar carpet should be laid on the floor of the Lady Chapel. Consequently, the work has been put in hand and the cost (approximately £45) will be defrayed by the ladies themselves.

Baptisms

May 3—Phillip Llewelyn Jones. May 10—Christopher Mark Green.

May 17—Giles Carl Heywood.

May 17-Ann Patricia Pitt.

Burials

May 12-Ada Gledhill.

Marriages

May 2-Donald Fearn and Jessie Leah Roe.

May 9-Kenneth Eyre and Jean Mary Weston.

May 16-Brian Heald and June Margaret Smith.

Altar Flowers

June 7-Mrs. Turner.

June 14-Mrs. Hudson (Marstone Crescent).

June 21—Mrs. Simons.

June 28-Mrs. Gillott.

July 5-Mrs. Midworth.

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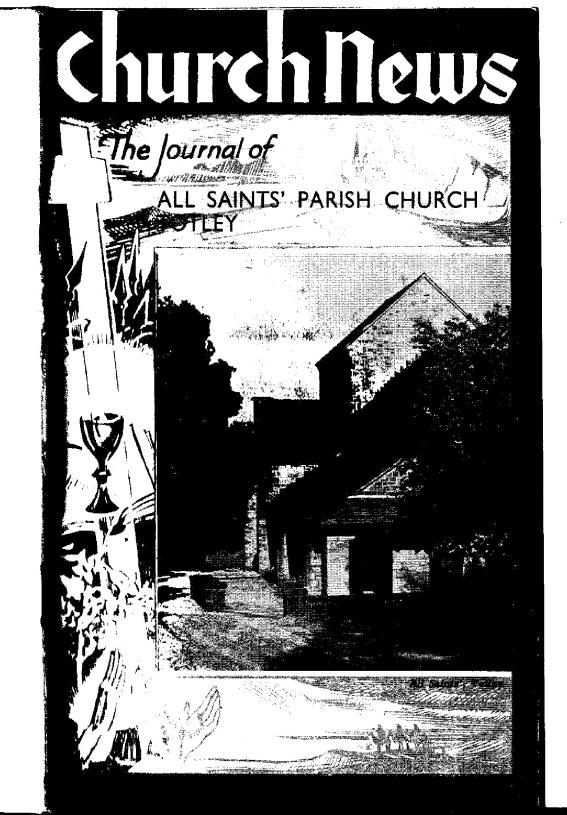
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WEEK DAY SERVICES

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

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

CALENDAR FOR AUGUST.

August 2-TRINITY X.

August 9-TRINITY XI.

August 16—TRINTY XII.

August 23-TRINITY XIII.

August 30-TRINITY XIV.

Totley Vicarage, July, 1959

My dear Friends,

This is the holiday season. I seem to have met a great many folks recently who are preparing to go on holiday and to them, one almost inevitably says—"well, have a good time".

I wonder if you have ever considered how curious a paradox it is that, while even a tiny child can tell us what the time is, not the profoundest philosopher can tell us what Time itself is. Time !—that brittle splintering thing which flies into fragments even as we think of it—what an inscrutable mystery it is! We sense its passing in our consciousness; we measure its progress with our delicately adjusted instruments; we mark the mementos of its flight and read the record that it leaves behind: the one thing we cannot do is to define it. As St. Augustine said: "If nobody asks me what Time is, I know; if I want to explain it to anyone who asks me, I am at a loss".

"What is Time?" demands Longfellow, and he goes on —"The shadow on the dial, the striking of the clock the running of the sand; months, years, centuries — these are the arbitrary and outward signs, the measures of Time, not Time itself". Modern attempts to state what Time is are ingenious but not very illuminating. Sometimes it is set forth by abstract mathematical formulae sometimes by the analysis of dreams, sometimes as a fourth dimension added to space. Such efforts, however, only serve to accentuate our ignorance.

Yet to all of us Time is a self evident reality. Someone went so far as to say that, "wherever anything lives, there is, open somewhere, a register in which Time is being inscribed". What is that but an assertion of the fact that time and life are tied up together in the most intimate manner, constantly acting and reacting upon one another.

We may go further and say that the whole universe seems to be organised for measuring time. Nature is a huge clockmaker's shop in which thousands of time-pieces are forever ticking. Pulse-beats mark the passing of the moments; the revolutions of the earth, the fleeting of day and night; the phases of the moon, the moving of the months; the planet's axial rotation, the march of the years. Geology studies the wrinkles written by Time on earth's brow. Astronomy studies the clockwork of the stars. Archaeology, peering about among the relies of the ancient past, traces the footprints of time in the ages that are gone. How strange that with so many reminders of its reality men should still be baffled to define Time!

The best we can do is to speak of it metaphorically, usuing the language of figure and fancy to state the elusive fact. Time! We refer to it as a father, and we talk of "Old Father Time", picturing a venerable personage with a long white beard,

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by the REV. CECIL RHODES

LIGHT AND SHADE-THAT can be a pleasant thought in this month of August. Bright sunshine, warmth, indolence, rest. The shady nook, the quiet place away from the noise and tear and glare of modern life. Both may represent the ideal atmosphere we dream of and hope for in the prime holiday period. Away with serious reflection and the hard grind. On with the trivial and unimportant and carefree. So relaxing, so refreshing, so pleasant.

That we would wish you.

But holidays, vacations, quietness, the escape from the common round and the daily task, give us the opportunity-if we will-of thinking outward; of reflecting on affairs and events which the pressure of normal daily routine so often keeps from our consideration.

Here again there is light and shade in another guise. There are of course many shady things in our modern world—some merely sordid, some terrible, some terrifying.

But for a moment let us consider some of the things of the light-those things which are hopeful and good and encouraging. They are worth

> thinking about, all improve the more so because they are so often forgotten.

Human Advance

movements of our time. Never before has it taken place and most certainly never has it taken place on such a world-wide scale—and that is—the astonishing and swift advance in knowledge and education and welfare throughout the world. Never before has mankind, at all levels, almost the whole world over, been so aware of his potentiality and his rights and has so striven to secure them. Never before has there been such a struggling after freedoms, after education, after advancement. Never before have governments and rulers-varying according to their lights-felt such responsibility for their peoples and

a seeking to their lot.

Now surely all this is excellent and to be encouraged. We may The first well, of I would course, be

From poverty and ignorance to-

a new and great life of opportunity and





YOUNG PEOPLE'S PAGE

Dear All of You,

August, for most of us, means holidays. For months now, probably, we've been thinking about them, planning them, deciding where to go and what to do, looking forward . . . and now the time has really come, and we can do all the things we've been wanting to do for so long, and

forget the possibly rather dull things which have been taking up so much of our time during the rest of the year.

If we're going away, our friends will almost certainly say something like "Have a good time!" or "I hope you have a happy holiday" before we go, and that always starts us off with a nice feeling. And it's a very

right thing, too, because the word "holiday" originally came from "Holy Day," and holidays are part of God's plan for us, and He wants us to be happy in them. You remember "His glory is in our happiness"?

God wants us to enjoy ourselves, and when we are happy it gives Him pleasure too. We know that wherever we happen to be spending our holiday—in Jersey or John o' Groats or Bournemouth or Blackpool or our own back garden, anywhere—He is there with us. And that adds to our

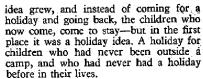
happiness.

Some of you may remember, back in the Winter, seeing a feature on B.B.C. Television about the Ockenden Venture. That is a scheme which provides a permanent home for refugees who are your sort of age—young people who would otherwise be living in camps. In

April of this year, Miss Joyce Pearce, who started this Ockenden scheme, said that they had more than a hundred boys and girls living here now, some at Woking and some near Derby. That all began be-

cause Miss Pearce and a friend of hers had the idea of inviting some children over to England for a holiday.

They were children who were living in camps, and they were to come for a holiday and go back again. Gradually, the

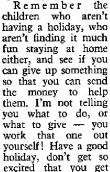


Most of us, these days, are used to going away at least once in the year; lots of us go away for week-ends or for a few days, quite often. It sometimes does us a lot of good to sit down and wonder what it feels like never to have a holiday. Try it. Close your eyes, and forget the comfortable home you're in, and imagine that you are living in a draughty, noisy, poorly furnished hut, and you aren't going away for a holiday because there's no money, and there's nowhere to go. Now open your eyes, and look around and see how much vou've got to thank God for.

This is World Refugee Year, during which we try to think, pray and work so that by the end of it all the people who are now living in camps will be able to live in proper houses leading normal,

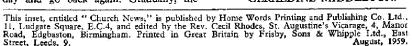
happy lives.

It is an enormous undertaking, and we can't possibly succeed unless everyone helps. You will know what your town or village is doing, and how you can best help. Wherever you live, whatever you are doing, however poor you are, you can help by thinking, caring and praying. Most of us can find a way of giving, too. So many things on holiday cost money—ice creams, sweets, deck-chairs, fun-fairs—you know them, You've probably been saving.



overtired and "scratchy," be nice to be with, have fun, be happy—and so glorify God, which is what He wants you to do.

Yours affectionately, GERALDINE MIDDLETON.



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a scythe in one hand and an hour-glass in the other. And, of course, Time is a father! From his loins springs all that is. Sometimes we picture Time as a thief. And, to be sure, Time is a thief. How much he filches away! He steals the strength from a man's muscles and the beauty from a woman's face. Often he robs us of our health and at last he takes away from us everything that we have.

The poem of Ralph Hodgson reminds us of something which it is our highest wisdom never to forget—the fact that Time is speeding by. Here is what he says—

"Time, you old Gypsyman, Will you not stay? Put up your caravan Just for a day?"

But no! Even as we ask the question, time has fled.

Why is it do you think, that while Time is so difficult to define it is so hard to ignore? Must it not be because for us Time has a moral significance, because it has a vital bearing on our characters and because for our use or misuse of it, we shall have to give account?

To everyone of us there is given at birth a certain amount of time. Our little lives may be, "a little gleam of time between two eternities", yet in us they create at least the illusion of duration—they seem to go on and on and it would seem to be one of the incidental proofs of our immortality that we treat time as though it were never to have an end. People talk about "killing time"; they speak about "pastimes"; they behave as though life hung so heavily on their hands that they had more time than they knew what to do with.

The New Testament takes a very different view of things. This is manifest in the life of Jesus Himself—for Him time was there to be used to the full while the opportunity lasted—until He announced that God's clock was striking—"Father the hour is come". No man is truly alive who does not know the value of time. The Psalmist prays—"so teach us to number our days, that we may apply our hearts unto wisdom". Notice, he says "our days". not our years.

Time is a trust. What are we doing with it? Are we frittering it away, letting it slip through our fingers, squandering it in wanton waste? Or are we treasuring it, using it to the maximum advantage, filling "the unforgiving minute with sixty seconds' worth of distance run?" If we are trifling with Time, depend upon it, an hour will come when we shall wish with all our hearts that we hadn't, an hour when we shall be crying out for an "inch" of that precious thing which in our folly we have thrown away. We shall be like the improvident examination candidate who, having failed to answer all the questions in the time allotted writes on his paper the despairing words—"No Time" 1—and is condemned by those inscrutable beings we call "Examiners".

Paul counsels us to "redeem the time". Time cannot be recalled, but it can be redeemed. Let us resolve that from this day forward every minute shall be accounted for, every splinter of Time spent to some purpose.

It is a sure instinct which makes us say—"Have a good time"! That does not necessarily mean lots of pin-tables and candy-floss—it means what it says—"a good time!"

Yours sincerely,

FREDERICK ADAMSON.

School Results.

We offer our congratulations to the following pupils of the Church Day School and to those members of the staff who prepared them for success in the recent "scholarship" examination.

Michael Davy—Rowlinson Technical School.
Robert Graham—Abbeydale Boys' Grammar.
Robin Hawke—King Edward VII.
Pamela Mc.Bride—Grange Grammar.
Margaret Needham—King Ecgbert Technical.
Jeremy Woolhouse—High Storrs Boys' Grammar.

Marriages.

July 18-Brian Weldon and Joyce Anne Drury.

Burials.

July 10—Charles Arthur Phillips. July 16—Percy Moon.

Altar Flowers.

August 2—Miss Lockwood.
August 9—Mrs. South.
August 16—Mrs. Freeman.
August 23—Mrs. Stacey.
August 30—Mrs. Gilpin and Miss Heard.
Sept. 6—Mrs. Powell and Mrs. Ibbotson.

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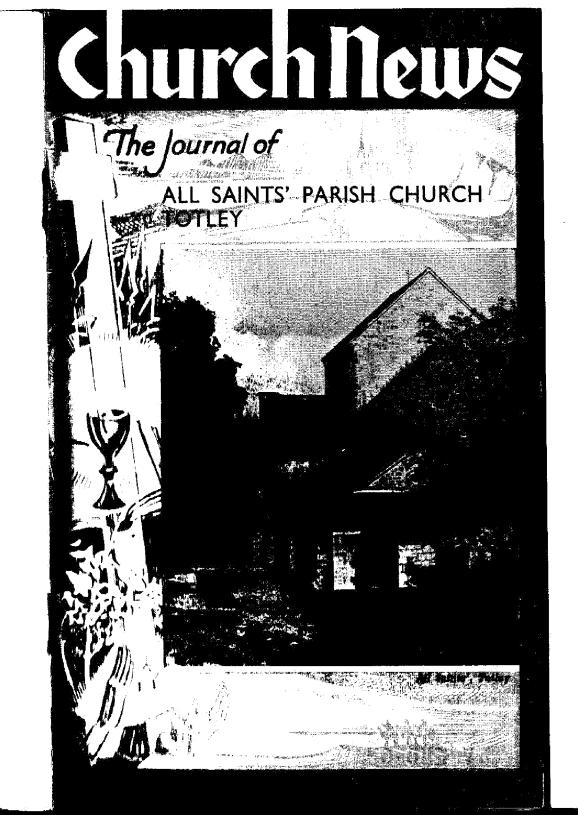
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2.30 p..m

WEEK DAY SERVICES

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

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

CALENDAR FOR SEPTEMBER.

September 6—TRINITY XV.

September 13—TRINITY XVI.

September 19—(Saturday) 6.30 p.m. R.D. Choir Festival in St. John's Church, Abbeydale.

September 20—TRINITY XVII.

September 27—TRINITY XVIII.

September 29—(Tuesday) ST. MICHAEL AND ALL ANGELS. 10 a.m. Holy Communion.

October 4—HARVEST THANKSGIVING.

Totley Vicarage, September, 1959.

My dear Friends.

The man who got hurt on the road from Jerusalem to Jericho was a very foolish man. Everybody knew it was a dangerous road infested with bandits—a road especially dangerous to the traveller travelling alone. In the days of Jesus most users of that dangerous road prefered to travel with others for their mutual protection and safety, rather than make the journey alone. This man knew he was taking a risk, but perhaps he had done the same thing before and reached Jericho in safety. "I shall be all right", he said, as he dashed out of Jerusalem. "Other people may be frightened of the dangers of this road, but I can take care of myself". Not long after, he was a casualty lying in the ditch by the side of the Jerusalem to Jericho road. He had lost all his possessions and he would have lost his life as well if the Good Samaritan had not come on the scene.

To-day, danger lurks on the roads of Britain. Last year, 5,970 people were killed in road accidents: that is an average of 16 road deaths every day. In the same period 293,797 people were injured on our British roads; that is an average of 805 people injured ever day. If the same number of people were killed and injured every day in train accidents or in air crashes, there would soon be a great outcry and the public would boycott the railway stations and the airports. There is an alarming public apathy towards the Toll of the Road. Like the priest and the levite on the Jerusalem to Jericho road, the great majority of British people pass by on the other side and never bother about the terrible number of road casualties, unless one of the victims is someone near and dear to them. In a recent issue of "Safety News", the monthly journal of the Royal Society for the Prevention of Accidents, there is this blunt statement- "Throughout the road safety movement, it is felt that 1959 will be a crisis year on the roads of Great Britain and that the number of accidents will rise still higher unless there is redoubled effort to raise the standard of road conduct". The figures for the August Bank Holiday lend dreadful point to this statement.

One reason for the expected steep rise in road casualties for 1959 is the great increase in the number of road vehicles already using our congested roads. The theme for the 1959 Road Safety Campaign is "Be a Better Driver". This does not overlook the duty of pedestrians to co-operate in making Britain's roads less dangerous—nor should it overlook the duty of local authorities and the Ministry of Transport to provide better roads for us to be better drivers on! The main road which runs the length of our own parish is a case in point. This road is a menace and perfect disgrace when one considers the volume of heavy traffic it has to bear. It should, and it could be wider and straighter! But when all is said and done, the main responsibility must rest upon the driver, since he or she is in charge of a machine, which if misused can cause death or injury to other people.

There is not a single motorist among us who can conscientously lay his hand on his heart and claim to be the perfect driver. We have all made mistakes and by the Grace of God and by the skill and courtesy of someone else we have got away with it. So how can we define the term "Better

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A New Song Needed?

By the REV. CECIL RHODES,

ONE OF THE MOST baffling problems which every parish priest has to face is the knowledge that vast numbers of people outside the

Church both have and hold on to a religious faith. And they cling to it with remarkable tenacity.

Of that vast number, a few may come to the well-known festivals held in our churches; for the rest of the year they are absent. But the vast majority never darken the doors of a church, except for baptisms, weddings and funerals.

We may blame them, scold them, ridicule their religious conceptions and practices. And yet there it is, people accepting and holding on to a religious faith who feel that the Church helps them little, or not at all, in their belief and religious understanding.





The Great Gulf

It seems to me to be a question which should provoke the mind of any churchman to know why there is this great gulf fixed which very few of us seem able to span. And which of us who belongs to the Church does not know of many religious services which have not only failed to inspire but left us rather bored, if not resentful?

What is the matter?

There are those who complain that it is the structure of the service that is at fault and therefore all sorts of new and improvised forms have been and are being attempted. But ultimately the service must have some pattern and form.

The scripture readings are criticised as often being unintelligible. It must be admitted this has justification. Nevertheless, in one form or another, the reading of the Scriptures must remain.

The sermon also comes in for its fair share of criticism. But it is certainly not true in our day that clergy are slovenly or slipshod about their preaching. They do their best. Can they do no more?

Music—that Supreme Art

There is that other element which

That Supreme Art which can stir and cajole or greatly depress.

GERALDINE MIDDLETON writes-

Dear All of You,

Last September I had a list of the subjects for the magazine for each month, so as far back as that I knew that this month was going to be Church Music. I mentioned it to a friend of mine, whose husband is an expert on Church music, and said perhaps he and I could talk about it,

some time. She said she knew he would be only too glad to—and some months later, we spoke of it again.

In point of fact I never did talk with her husband about Church Music, and in point of fact this letter may turn out to be about something quite different. Which only goes to show that it doesn't do to be too sure that you know

what you're going to do!

I started this by thinking about Church music and how little I knew about it, technically, because I am a hopelessly unmusical sort of person really. I'm the sort of person who can say "I don't know much about music, but I know what I like!" and I like Byrd and Palestrina and

like!" and I like Byrd and Palestrina and Thomas Tallis, Vaughan Williams and Martin Shaw. I like most of what is in The Oxford Book of Carols, all that I know of the University Carol Books series (especially the old Normandy tune to "Away in a Manger") and lots of other things too, which I'm not musical enough to know by name.

I think the Gelineau setting of the Psalms is wonderful, and ought to be much better known than it is, and I like it a lot better than the Milner/Bullough setting for Compline—but that's just me.

A lot of people think that a lot of our

A lot of people think that a lot of our Church music is dreary and depressing, which is all wrong if ours is a religion of joy. I think they've got something there, too.

A few weeks ago I was listening to a service on the radio which came from one of our best-known London Churches (where the congregation certainly ought to have known better) and one of the hymns was "Come let us join our cheerful songs with angels round the throne."



Nothing could have been *less* cheerful than either the tune they sang or the speed at which they sang it.

It is said that people—and especially young people—are "put off religion" by things like that. "It's so out of touch;

we must have our church music alive and exciting," contemporary composers have said.

I haven't heard the Father Beaumont Folk Mass yet, so I can't comment on it—some people find it is exciting, and some people find it quite the reverse. But I did see a programme on television with Michael Flanders and Donald Swann, which professed to be "exciting" church music, and I found it horribly dull.

There are some good tunes being written—new tunes to hymns we already know, but it is difficult to get them well-known, (a) because they aren't in the hymn books which most of us are using, and (b) because some people don't like new tunes anyway, and prefer to stick to the old favourites. Do any of you know a slightly "swung" tune to "Lord, thy word abideth . . " which I first heard a year or two ago, and liked

enormously, and have only heard once since.

The argument that people are "put off" by poor music ought to be a pretty silly one. Religion is loving God, and good music can sometimes help us to feel nearer to Him, and bad music (or dull music, which is worse) can some-

times make it more difficult, but it doesn't alter the fact that God is, and that He loves us, and that we love Him.

For most of us, it is not for us to say what kind of music we shall have in our Church. The most that we can do is to remember that we are worshipping God, and to think about Him, even if the hymn tune is one we happen to dislike—but it was written in good faith to the glory of God, and is being sung for just that reason. Which can even make poor hymns worthwhile.



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. Printed in Great Britain by Frisby, Sons & Whipple Ltd., East Street, Leeds, 9.

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A View of our Bakewell Premises

Driver"? The new director-general of the Royal Society for the Prevention of Accidents, has recently said-"Good drivers always obey the Highway Code, but Better Drivers also allow for those who fail to do so". The man who considers himself to be a good driver and who doesn't? will no doubt be ready to blame "the other fellow" if an accident occurs, but the Better Driver will anticipate that some other driver or pedestrian will fall short of the standard needed to secure road safety and be ready to meet such an emergency. In other words, the "Better Driver" is one with imagination, one who foresees that a little child may forget his or her "kerb drill" or that some elderly person may suddenly stumble, or that the vehicle ahead my suddenly stop. The "Better Driver" is one who tries to cultivate the art of defensive driving, that is, who assumes there is danger unless he knows there is not, who does not take chances, who is calm and patient and always seems to have plenty of time in hand. If a driver feels resentful towards other drivers or towards pedestrians - "How dare they get in my way?"—he would be well advised to get out of his car at once for in that frame of mind he will almost certainly cause an accident. If a driver cannot bear to see some other driver pass him on the road without having the urge to give chase, he too, should give up driving.

During the course of a recent motoring holiday involving over 1,400 miles of driving on English and Scottish roads I had a long conversation with a road-traffic policeman on a busy 18 miles stretch of road in the north of England. He told me that that road averaged one accident for every 250 yards of its length every year! As a result of my conversation with him I am more than ever convinced that many road accidents are caused by such human failings as bad temper, pride, impatience and envy of someone else. All these are faults of character for which no increase in technical competence can or ever will compensate. The good driver—the really good driver is one who knows he ought to be a better man in order to become a "Better Driver" and tries to do something about it. The Road Safety Campaign deserves the full support of all men and women of goodwill who really care for the well-being of their fellow-creatures.

It is a campaign aimed at the conscience, a campaign stressing that the driver has a moral duty not to endanger somebody else's life or limbs — it is a campaign based on the teaching of Jesus about showing love to our neighbours. The Good Samaritan on Britain's roads is the driver or pedestrian who seeks to make our roads less dangerous for others, who seeks to prevent people from being killed or injured—who has a conscience toward God about the awful toll of the road.

Yours sincerely.

FREDERICK ADAMSON.

Sunday School.

We did not enjoy our usual good fortune with regard to weather on the occasion of the Sunday School Outing to Filey, on Tuesday, July 28th. This year, and during this oriental summer, we did not have better weather than everyone elsewe merely had just as good!

May we ask all parents to see that their children are ready for Sunday School when it restarts after the holidays on Sunday, September 20th, at 2.30 p.m.?

Notices.

September 8—Tuesday, 2.30 p.m. Meeting of the Ladies' Working Party at the Vicarage.

September 15—Tuesday, 8 p.m. Parochial Church Council. 7.30 p.m. Totley Church Club for Women in the Church School.

September 19—Saturday, 6.30 p.m. R.D. Choir Festival, at St. John's Church, Abbeydale.

September 25-Friday, 7.45 p.m. R.D. Conference, Dore,

October 4—Sunday. Harvest Thanksgiving.

October 9-Friday, 7.30 p.m. Harvest Supper.

Baptisms.

July 26-John Stanley Hanson.

Marriages.

Aug. 1-Peter Vause and Janet Hannah Benton.

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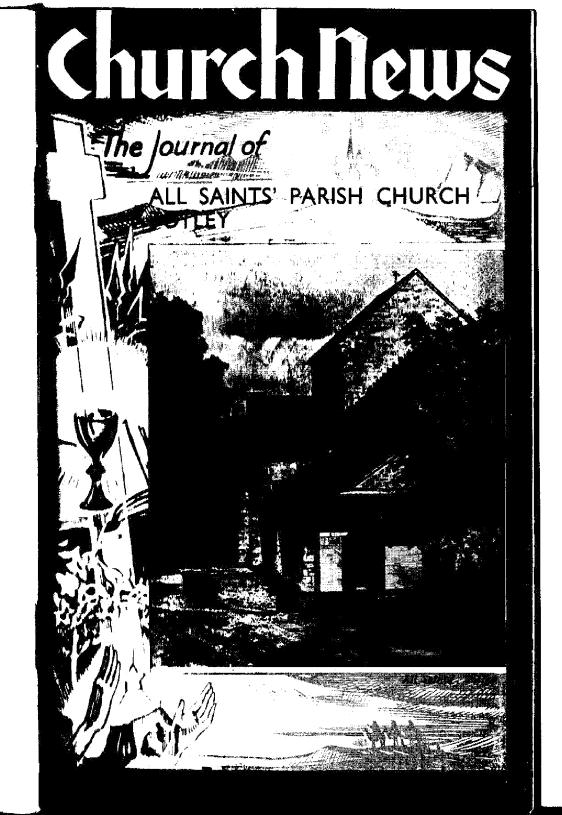
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WEEK DAY SERVICES

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 4-HARVEST THANKSGIVING.

8 a.m. Holy Communion.

11 a.m. Mattins.

2.30 p.m. Children's Gift Service.

6.30 p.m. Evensong.

October 9—(Friday) 7.30 p.m. Harvest Supper.

October 11-Trinity XX.

October 18-Trinity XXI. St. Luke, Evangelist.

October 25—Trinity XXII.

October 28—(Wednesday) S. Simon & S. Jude.

10 a.m. Holy Communion.

November 1-ALL SAINTS' DAY. PATRONAL FESTIVAL.

November 7—(Saturday) 3 p.m. Church Bazaar.

Totley Vicarage,

September, 1959

My dear Friends,

In the course of his missionary wanderings St. Paul arrived at a place called Lystra. Here, he performed a miracle of

healing which had the unlooked for result of persuading the people of Lystra that Paul was a god come down to them in the likeness of man. Poor Paul was faced by a pagan mob who tried very hard to give to him what he wanted them to give to God. These people had no religious background in the Christian sense. They had no idea of ONE GOD or of the coming into the world of the Son of God. When they found a man like Paul who could do mighty deeds they wanted to deify him and make him a god! Faced with this unhappy situation Paul sought to convince them of their wrong by telling them of a Living God who was the God, and he reminded that they received from this God all the gifts whereby they lived. He directed their gaze to a God who cared for men and demonstrated His goodness by the wonderful works He performed in sending the fruitful seasons.

Harvest then can be for us also the time when we take notice of the fact of God's merciful work in human affairs, and of man's utter and complete dependence upon that God of mercy. As we are surrounded this harvest time by every evidence of God in orchard and garden and field, we should let it be for us a witness.

You know, we have been brought up under a great delusion. I suppose it is the result of being born into the artificial and materialistically minded world in which the majority of Western people live. A wilderness of bricks and mortar. It is a world in which everything is "laid on". When we rise in the morning and come down to breakfast it is so easy to make a cup of tea, but as soon as we touch the tea and pour it out a great system of dependency is brought into operation. The tea was bought in a shop, but to get to the shop it had to come through a commercial system of supply. A system of transport involving the co-operation of labourers, clerks, dockers, and behind them — the work of planters and coolies somewhere on the other side of the world. We stretch out and take a piece of bread and immediately behind that piece of bread there is a chain of dependence reaching right back to a farmer somewhere who sowed a seed. But, of course, this rarely occurs to us; it is "laid on", and this is the great delusion for we come to think that this state of affairs is natural and permanent.

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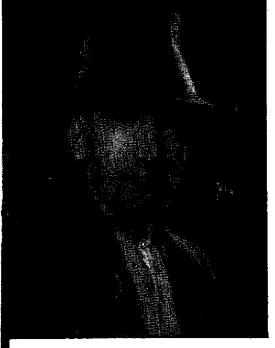
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How Independent Are We?

By the Rev. CECIL RHODES, M.A.

The Harvest Festival is one of the most popular Services in the year. People like the cheerful rousing hymns.. the Church looking gay with flowers and fruit.. and any rate it's right to be thankful for our daily bread. But is this all there is to Harvest?

WHEN MEN KNEW LITTLE about the science of the soil and the husbandry of crops but knew much about the uncertainty of harvest and possible shortages, having completed their feeble sowing they turned to God and prayed for a good harvest.

It may be argued that they worked harder and prayed harder—and got less. While we, understanding more, work less and certainly pray less, yet fare far better—and therefore more techniques, more skill and more knowledge are far more valuable than more believing and praying.

We Are Better Off

True it is that our forefathers understood less than we do. True it is that in nearly every way we are far better off in living, in comfort, in leisure. True our forefathers' lot was a simple and miserable one compared with ours.

But the gain is not so com-

pletely one-sided.

One thing he understood which gave him an attitude of fortitude and strength and homeliness and humility which we have so greatly lost and so

greatly reduced our stature in losing. He, because of the simplicity and the uncertainty of his lot, understood well his dependence on his friends and

family in God.

That is something we have lost. We think we can stand on our own feet. We are left alone and forced to try and be independent. We may even like to be independent and even regard it as a very great virtue. Some sneer at the Christian faith and talk about people being unable or unwilling to stand on their own feet and needing a spiritual and mental prop.

Independence is not Maturity

Now there is a place for independence. But it is neither the final stage of growth nor the sign of full maturity—which many suppose it to be.

Independence is but a stage to maturity—a child must learn to walk, and later grow away from parents if he is to be healthy and strong. A young man must learn his trade or

GERALDINE MIDDLETON writes-

Dear All of You.

June 1st, when World Refugee Year began, was a dreary, wet day in our part of the country, and the films about refugees on B.B.C. television (some of you probably saw them) were, for the most part, rather grey and bleak too. But for most refugees, that is exactly what life is grey and bleak and not very happy.
God is, and He is Love. He loves them,

just as He loves us, and it is sometimes

difficult to see just why He allows so much misery and hopelessness in the lives of those He loves - especially when so many of the people who are refugees are so much nicer than many of us, and they have to put up with so much more

than most of us ever have to; it just doesn't add up.

Some time ago, I was talking about refugees to a friend of mine, and I was telling him that I wasn't doing very much to help them just then because I was too sick. To which he promptly replied "Not as sick as they are!" And that was—and is—so true.

I have remembered it so many times since. I remembered it in June when that dreary wet first day gave place to a heatwave which brought with it, to me, a particularly vicious kind of head-ache which

wouldn't let up, and I was so sick I could hardly have cared less about anything. But I wasn't as sick as they were. I could go to bed, and stay there in peace and quiet (more or less!) until I was better; I had a very good doctor and a chemist to supply the drugs he pres-cribed; I had everything on my side to help me to get well.

Most refugees haven't a quarter of what I have, And I was complaining!

Well, let's be honest. Haven't you? Haven't you ever complained because life wasn't going just the way you wanted? Someone else has a new bicycle and you haven't. Someone else was chosen for the team and you weren't, and you play much better than he does. Someone else . . . you know it all, don't you?



Grumble, grumble, grumble. We all do it, at times, and we shouldn't. And, at heart, we know we shouldn't. We have got so much to be thankful for. We know that when we go to bed tonight, most of us anyway, we've got a bed to go to. Do you know that when a refugee family, after years and years of waiting, is at last

given a flat or a house, it is empty, and they have no furniture because what they've been using is camp property and has to be left behind. So they have to sleep on the floor.

That can be fun for a night or two, but it gets a bit wearisome after a little while. And there's no hope of buying beds because it costs so much to pay the rent on the house.

If you're reading this in a comfortable arm-chair, in front of a blazing fire, just stop a minute and think of the people your age who haven't ever had a proper home.

They don't complain, because they honestly don't know what they're missing. They can't imagine anything but life in a barrack hut or a cardboard shack. And so they laugh sometimes, and play games and have fun, as young people do everywhere. But they aren't living the sort of lives we live-no-one could, in surroundings like that, in houses that aren't weatherproof, without enough of the

necessities of life, let alone the luxuries.

We probably can't know, in this world, all the answers to all our questions "...?" But in this case, we can know a little of the answer. God has to allow tragedy because He gave man free-will, and

man sinned, and the refugees are living as they are largely because of war, which was sin on a grand scale.

There is wisdom behind it too, because we have free-will too, and we can choose whether we leave them in the kind of state they're in, or whether we'll do everything possible to help them to a real life. Well, will we?



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. Printed in Great Britain by Frisby, Sons & Whipple Ltd., East Cotober, 1959. Street, Leeds 9.

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A View of our Bakewell Premises

We realise, when we consider it, that we are utterly dependent upon our fellow men, but particularly do I want to emphasise that man himself would be helpless but for the fact of a God who makes possible the harvest.

As this harvest witnesses once again to the faithfulness of God, let us remember our utter dependence upon Him. We shall never assume a right and worthy relationship to God until the sight of the Harvest brings us to our knees and we see in all humility that "the earth is the Lord's and the fullness thereof". We have grown used to thinking of the evidence of God's love being supremely revealed in Jesus. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life", is the basis of our faith, but Paul also reminds us that the goodness of God is also revealed in His care for man. From the moment when the Garden of Eden was closed to the foot of man by the flaming sword of God's righteousness, and man went out into the world to toil that he might live-from that moment God has never ceased to give us the security of the seasons. Of the world it must be said, as it must be said of us as individuals, that we sin against Him, deny Him, disregard Him - but God remains faithful—and harvest is a visible pledge of that faithfulness.

Yours sincerely,

FREDERICK ADAMSON.

Harvest Services

In preparation for our Harvest Thanksgiving on Sunday, October 4th, we shall hope to decorate the church. You won't forget that we rely on you to provide gifts of flowers, fruit and vegetables necessary for that purpose. Gifts should be brought along to church any time during the *morning* of Saturday, October 3rd, and left at the back of the church ready for the work of decoration which will be done on Saturday afternoon.

The Harvest Supper will take place on Friday, October 9th, 7.30 p.m. in Totley C.E. School. Tickets at 3/- are now on sale. Do purchase your tickets as early as possible—it helps us check on numbers and thus helps our catering arrangements. We look forward to your presence and to an enjoyable evening.

Church Bazaar

This is arranged for Saturday, November 7th. At time of writing the identity of our "opener" is not finally decided—but we assure you that *all* will be revealed in our next issue! We ask you to make a note of the date and to keep it free from all other engagements—make it a "must" because we must have your support if we are to obtain the money we require for our church finances.

Baptisms

Sept 6-Susan Patricia England.

Sept. 6—Linda Joy White.

Sept. 6-Moira Lesley Ridsdale

Sept. 6-- Mark Colin Winskill.

Marriages

Sept. 12-Michael Broomhead and Anne Georgina Betts.

Altar Flowers

Oct. 4-Mrs. Pratt-

Oct. 11-Mrs. Needham.

October 18 -- Mrs. Kirkman.

October 25-Mrs. Sanderson

November 1 -Mrs. L. Tym.

Church Collections

	Alms	Church Ex.				
Aug. 30—	11 3	3 17 8				
Sept. 6—	1 15 0	5 8 7				
Sept. 13-	2 0 1	4 18 2				
Sept. 20	1 10 5	4 2 1				

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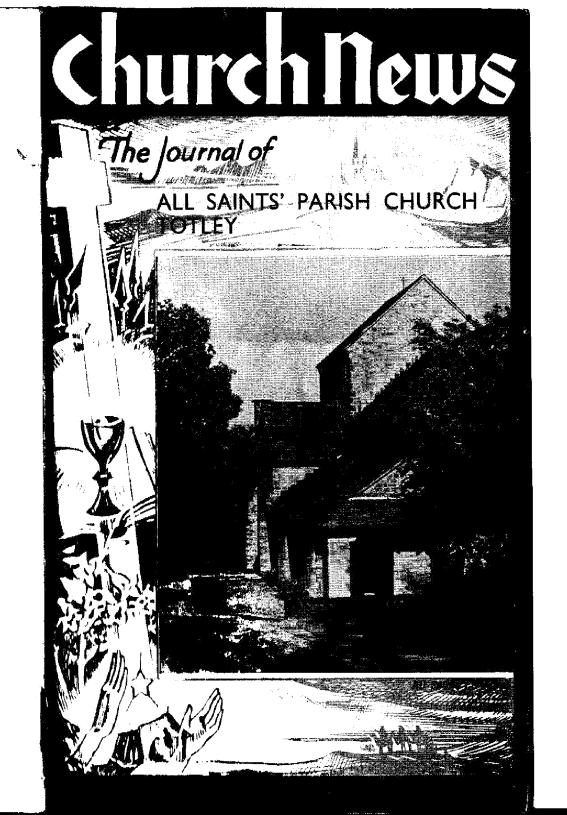
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Churchwardens: Mr. E. Coleman. Mr. A. D. Stacey.

Secretary, Parochial Church Council: Mr. L. Lee, 33, Main Avenue, Totley. Tel: 70233.

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

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

202. Baslow Road. Tel: 71289.

Magazine Secretary: The Vicar.

Altar Flowers Secretary: Mrs. P. Kirkman,

"Barn Croft", Vicarage Lane, Dore. Tel: 71313.

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Holy Communion:

Sundays, 8 a.m. First Sunday, 11 a.m.

Sung Eucharist: Mattins:

Sunday, 11 a.m. (Except First).

Evensong:

Sundays, 6.30 p.m.

Sunday School:

2.30 p..m

WEEK DAY SERVICES

There are Celebrations of the Holy Communion on Saints' Days

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

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

CALENDAR FOR NOVEMBER

November 1-ALL SAINTS' DAY.

PATRONAL FESTIVAL.

8 a.m. Holy Communion. 11 a.m. Sung Eucharist. 6.30 p.m. Evensong.

November 7—(Saturday) CHURCH BAZAAR.

Opened at 3 p.m. by The Mistress Cutler.

November 8-REMEMBRANCE SUNDAY.

10.50 a.m. Service of Remembrance.

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

November 15—TRINITY XXV.

November 22—TRINITY XXVI.

November 29—ADVENT SUNDAY.

Totley Vicarage, October, 1959.

My dear Friends,

Over a European frontier almost three years ago a Hungarian family, "all in", worn to a shadow, made a last little run with the last bit of strength left in them and flung themselves across that frontier into freedom. The man, bearded and dishevelled, sobbed out one sentence, three times — "We've made it! We've made it! We've made it!" We may wrap ourselves up in the quiet and safety of this England of ours and try to shut out that picture from our eyes, but it is something which has happened and, I fear, will happen, over and over again in this twentieth century world.

Think of it: stretched out along the frontiers of the world are thirty million refugees; in Europe alone over a million eke out an existence while in Arab countries another million live in conditions of indescribable poverty and squalor—and every day countless others are being added to their number. With a gentle sentiment we have heard that "there is no place like home"; yet many of these have run away from their homes—it is because home has ceased to be home. Why do people leave all that is sweet and dear to them? Well, often it is because everything has turned sour and bitter for them, back home.

Sometimes it is economic necessity that sends people from one country to another, but often it is because men were born to be free and they will not be shackled to a tyranny. There is an ancient word from Isaiah that speaks out with twentieth century relevance: "They have made crooked paths, and whosoever walks in them knoweth no peace". Who can escape the relevancy of that word—how ominously familiar it all is! There are political arrangements and formulas of Government that are crooked paths, and whomsoever walketh in them knoweth no peace.

From the very dawn of recorded history there have always been refugees—the great difference to-day is, that there are more of them. This is "World Refugee Year" and as Christians we cannot afford to stand aside and do nothing. The Oxford Committee For Famine Relief have sought to enlist our aid and in your name I have been pleased to promise it.

On Tuesday, November 17th and Wednesday, November 18th, between the hours of 7.30 p.m. to 9 p.m., the Church School will be open to receive gifts of clothing — all types of

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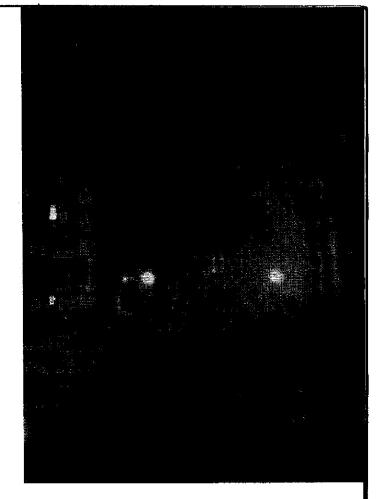
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November

Guy Fawkes and All Saints

WE START NOVEMBER WITH a sense of dread; here is winter finally arrived, there will be fogs and days will be shorter and we shall probably start coughing in church again. So it is hardly surprising that we look forward to our great November festivals rather drearily; All Saints with awkward extra services, Guy Fawkes with those dreadful little boys and appalling bangs, and Remembrance Sunday with its agony of looking back.

But November has, after April and

December, the most triumphant Christian festival of all. The know-ledge that the saints have not only conquered death, but have, through the glory of their living, conquered human life and sin as well.

Every Sunday we reaffirm our belief in our communion with the great company of saints whom we remember now. Our own special family saints and the splendid saints who belong to all the world are not remote spirits in outer space, but with us part of the whole militant family

GERALDINE MIDDLETON writes-

Dear All of You.

How good are you at remembering? November seems to be very much a month of remembering. When we are

young we never forget Guy Fawkes' day. I wonder, though, whether we remember what it commemorates? Then there's Remembrance Sunday, when we think of those who died or who are still suffering because of war. That's a very good time to remind ourselves that wars start because ordinary

people like you and me don't always keep Our Lord's commandment to love our neighbour as ourselves. By the time it develops into a war, it's much more complicated than that, of course, but that's basically how it begins—with lack of love!

But the month begins with All Saints' Day, November 1st, when we remember the whole company of Heaven, the Church of God throughout all ages, of which we are a part.

We may feel that we aren't a very good part. We aren't a shining example to the rest of the world. Perhaps we're not. But it's worth remembering that often we

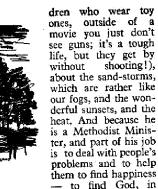
aren't the best people to judge of that, anyway. The main thing is that we shall love God, and want to do what He wants us to do, come what—and if we feel we haven't done it very well, He knows how much we wanted to do it, and He will help us to do better next time. If we ask Him. He will never force anything on us, even His love.

I asked an American friend the other day why God didn't make some move to solve a particular problem which we were discussing and my friend said, almost surprised

that I should have wondered, "He's a gentleman!" And he went on to say that he had known God to use every way possible to come close to people, but he'd never known Him to use force.

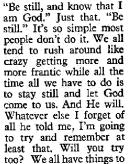
He told me a lot of other things—things about his home in Texas, about his family, about the oil wells and the cowboys (did you know that real-life cowboys don't wear guns?—it's only the chil-





fact — we talked about those things too, and he told me lots of things about God, and about being happy. And I'm wondering how long I shall remember all of it.

Life gets very complicated for all of us at times. Usually the things we get in a flap about are silly little things that don't really matter. And we know they don't, but we can't stop ourselves getting in a flap about them. And then we see everything out of focus, and even God seems far away and we can't find Him. He isn't ever far from us, but we think He is. My American friend has taught me the answer to that one. You'll find it in the Psalms.



do, we all have to spend a great deal of our time being busy. Being still doesn't mean that you sit down and do nothing and wait for God while the washing up is waiting to be done. It means that in all your busy-ness—and in all mine—we can stop being worried or edgy or mad inside, and we can be still while we are doing the things we have to do. It's true—I've proved it.



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 Vicerage, 4, Manor Road, Edgbaston, Birmingham. Printed in Great Britain by Frisby, Sons & Whipple Ltd., East Street, Leeds 9.

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clothing and footwear except women's shoes will be welcomed. May I ask you to go through your wardrobes and anything you can spare by way of good warm clothing (however worn) to bring it along to school during the hours indicated?

I am going to ask the Parochial Church Council to agree (and I have no doubt of their co-operation) to allocate the Church Collections on Sunday, November 22nd for the World Refugee Year Appeal, for these unfortunates not only lack warm clothing—they lack money to buy food—surely we can all help them a little? Our own warm firesides this winter will surely seem a little more comfortable if we can feel that, at least, we have tried to do "a little something" for our less fortunate brethren.

Yours sincerely,

FREDERICK ADAMSON.

Church Bazaar

It is said that, every year, at the time of harvest the world's supplies of food are almost exhausted—well, be that as it may, there is one thing "for sure" that, every year, at the time of the annual Totley Church Bazaar the Church's funds, if not completely exhausted, are sadly depleted! We need, and the operative word is need, a fresh financial harvest from our bazaar if we are to carry on. For that reason we draw your attention to Saturday, November 7th, which is our financial D. Day! On that day at 3 p.m., the bazaar will be opened by the Mistress Cutler, Mrs. P. J. C. Bovill. We rely on your co-operation.

There will be the usual variety of Stalls, Games will be arranged by the Guides and Brownies and Refreshment for the worn-out will be available. So come along and buy from us—we have a reputation for providing value for money (in more ways than one !)—we shall be pleased to see you.

Remembrance Sunday

The Service of Remembrance on Sunday, November 8th, will begin at 10.50 a.m. instead of the usual 11 a.m. This will enable us to observe the Two Minutes Silence at the accepted hour of 11 a.m. This will be followed at approximately 12.15 p.m. by a short Service at the War Memorial. We expect the usual organisations to be present and we hope you will join us.

Personal

We were sorry to learn of the death of Mrs. Laura Crowther. Mrs. Crowther had been a sick woman for some long time but one, who was quite determined to use her time to the full for as long as she could and perhaps, for that reason, we did not appreciate just how ill she was. She was a faithful member of the Church and an assiduous worker on its behalf. A lady of severely practical virtues, she was, like Martha of old, "a doer of the work", and her prowess at Church bazaars was quite something to behold. We shall miss her from our fellowship and to Mr. Crowther we would extend our sincere sympathy in his unhappy bereavement.

Official Meetings

Nov. 17-8 p.m. P.C.C. in School.

Baptisms

Sept. 27—Robert Andrew Ibbotson.

Oct. 11-Janet Sarah George.

Oct. 11-Geoffrey Steven Whiteley.

Oct. 18-Jonathan Mark Barr.

Marriages

Oct. 10-Edward Michael Cameron and Jennifer Graig.

Oct. 10—Donald Robert Henderson and Mary Staniforth.

Burials

Oct. 19-Laura Morton Crowther.

Altar Flowers

Nov. 1—Mrs. L. Tym.

Nov. 8-Miss Harris.

Nov. 15-Mrs. Atkinson and Mrs. Parkin.

Nov. 22-Mrs. Culley.

Nov. 29-Miss Lockwood.

Dec. 6-Mrs. Davies.

Church Collections

Sept. 27—	1 6	2	4	3	0
Oct. 4—	3 9	7	14	8	7
Oct. 11—	13	6	6	15	11
Oct 18-	1 7	3	5	1	3

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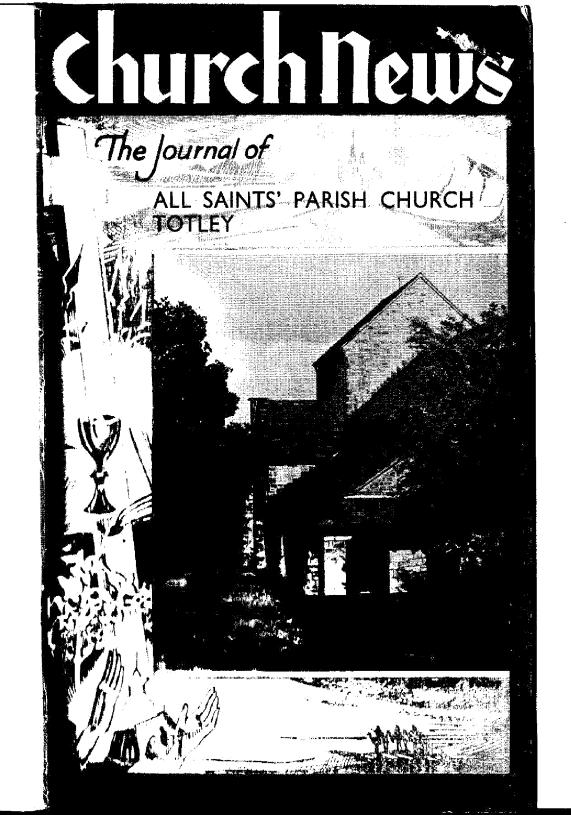
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Mr. A. D. Stacey.

Secretary, Parochial Church Council: Mr. L. Lee. 33, Main Avenue, Totley. Tel: 70233.

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

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

202, Baslow Road. Tel: 71289.

Magazine Secretary: The Vicar.

Altar Flowers Secretary: Mrs. P. Kirkman,

"Barn Croft", Vicarage Lane, Dore. Tel: 71313.

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- SERVICES -

Holy Communion:

Sundays, 8 a.m.

Sung Eucharist:

First Sunday, 11 a.m.

Mattins:

Sunday, 11 a.m. (Except First). Sundays, 6.30 p.m.

Evensong: Sunday School:

2.30 p..m

2.50 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 6-Advent II.

December 13-Advent III.

December 20—Advent IV.

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

December 24—CHRISTMAS EVE.

11.45 p.m. Sung Eucharist.

December 25—CHRISTMAS DAY.

8 a.m. Holy Communion. 11 a.m. Sung Eucharist.

December 27-Christmas I. St. John, Apos. & Evang.

January 1—CIRCUMCISION OF OUR LORD.

(New Year's Day).

10 a.m. Holy Communion.

6.47

Totley Vicarage, November, 1959.

My dear Friends.

Once upon a time, so the story goes, preparations were being made for a great feast. Things seemed to be going very well. There was every indication that a great throng would be at the festive occasion. When everything was ready and the feast was about to begin someone said, "but where is the guest of honour?" And it appeared that in all the expensive and busy preparations everybody had forgotten to invite the guest of honour!

It is a parable of the kind of activity that characterises many people at this season of the year. There is ample activity; there is much busyness; there is a crowded timetable: there are festivities and feasts but the guest of honour has not been invited. And He is not there. At the very centre of all this vital energy there is a tragic emptiness, an ironic absence where the guest of honour should have been. As I see it, the job of the Church at this time is to ensure that our people invite the Guest of Honour into their Christmas festivities so that Jesus Christ gives meaning to the season in our church and in our community — in our homes and in our hearts, in our individual lives. Otherwise we are simply going through a nerve-racking routine for nothing. This is the tragedy of winter without Christmas.

There are far too many people to-day who have fallen victims to a kind of modern profanity. These people are the profane. The profane people are the people who are, as the word means literally, "outside the sanctuary". That is to say, they are the people who do not concern themselves with reverence for God. Their plight, the plight of the profane at Christmas time, is so obvious; for they are trying to substitute joy without a Saviour for joy about a Saviour. And somehow their mirth really lacks any real merriment. It is a kind of hollow thing, and yet how much you see of this kind of celebration at Christmas! The real reason for our mirth is a spiritual reason. The reason for mirth is Jesus' birth. The object of our mirth is a spiritual blessing. This is what makes us joyous, that God at Christmas blesses us, as He does, in such a wonderful way.

Sometimes we pay much more attention to the immediate pressures of life, the immediate distress of life, than we do to the ultimate things. If we had the same sensitivity to our soul's sickness that we have to our bodily sickness, how quickly we would hail the news of the coming of the Saviour!

Christmas might well mean for us a transformation of all our values—a thinking again of the things that are eternal and recognising in them the things that must be put first. For unless Christ is truly born in our hearts we will just have another winter without Christmas.

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When The King Comes

An Advent Sermon once preached by the late Bishop J. H. Linton, a well known contributor to these pages.

EVERY DAY WE KNEEL AND pray "Thy kingdom come"; what do we mean? Sunday by Sunday we stand up in church and say "I believe . . . He shall come to judge the quick and the dead." Again, what do we mean? Is it a fact that if some carping critic were to ask us we should feel stuck? I know what we could mean . . "Thy kingdom come."

1. The Personal Meaning

First, then, we could mean that we want Jesus to be King in our own life, and in the lives of others whom we contact. When we think about it, we realise that it is not enough to come to God with our blunders and our sins and ask to be forgiven. He will forgive us. He will "save to the uttermost." We know that; we have proved it. But there is more beyond. Accepting forgiveness is not enough. There must be loval service as well. Iesus has a right to say to us, "Now that I have given you your freedom, I want also to be your King. I want My kingdom to come in your life."

That would mean, among other things, we would fight on His side against all selfishness, whether it be in our own life-personal selfishnessor social and national selfishness.

It means bringing our own life under Christ's rule, and working to bring all life under His rule too. As King, He has the right to command; we have the duty to obey.

It means that our time, our money, our powers are all under His rule,



Photo: S. Travers

"Christ in Majesty," recently installed in the new chapel of St. Michael's Theological College, Liandoff, hangs above the altar, and consists of a beardless Christ surrounded by the four

a boardless Christ surrounded by the four beasts of the Apocalypse.

It is made of glass, sheet copper, copper and aluminium strips, lead cones and wood. Much of it is gilt. A new technique has been evolved by Mr. Harry Stammers and Mr. George Pace, the architect, working together on the design.

Approximately eleven feet by five feet six inches, it dominates but does not overwhelm the Chapel.

His direction. Then His Kingdom has come in our life.

2. The Wider Meaning

But "Thy Kingdom come" has a still wider significance. Christ spoke of the kingdom coming "upon earth." He said, "Look at that farmer sowing his seed. It grows secretly. One day, before you realise it, you will see the green shoots appear, and by and by the golden harvest." And He added, "The Kingdom is like that." And in that sense, if we have eyes to see, the Kingdom is coming even now upon earth; the age-long prayer is being answered in the world around us.

In spite of the thorns of war, and

Dear All of You.

This time last year I was writing to you about getting ready for Christmas, and about the way most of us leave far too many things to be done at the last minute, so that by the time we get to Christmas Day half of us are much too tired to enjoy anything at all.

As I was writing just that I was hoping that for the first time in my life I would really get organised in advance so that I

wasn't rushing round like crazy on Christmas Eve doing dozens of things which ought to have been done weeks before.

In spite of all my good resolutions, Christmas Eve last year saw me in more of a flap than ever! Which made me determined that this year things would be different.

And this year things will, in all probability, have to be different, because if all goes well I shall be spending this Christmas away from home, and getting ready for Christmas at home can be hectic, but if you're going away you either have to do things early or go mad!

Those of you who live in East Anglia will know-or know of-Leiston Abbey. The ruins date back to the fourteenth century and the house is part Tudor, part Georgian and part twentieth century, and it is quite one of the loveliest places I

I first visited it in high mid-summer, and lost my heart completely.

Last November I spent a day with the Lady Warden there, talking about

plans for Christmas, and the firstever Leiston Abbey Christmas Holiday Party. It was all very ex-citing, and neither she nor I seemed to notice the cold as we wandered from the house to the barn and back to the Chapel, planning "Carols by Candle-light." Back to the house, across the wet

grass in the dark, to a blazing fire and hot tea, and making stars and paper baskets and gold-paper angels for

decorations.

It was very hard to be "in on" all the plans, and to know that I wouldn't be there at Christmas, but there was a nice cheering thought in the reflection



that if the Christmas Holiday Party proved a success there would be another one, and if I couldn't be there last year, perhaps this year . . .

It was very much a success, and by the end of August this year the

house was almost fully booked for the Christmas Holiday Party

On the Application Form it said: "Once again we are opening the Abbey to guests wishing to join others for the true festival of Christmas: Services, Carols, Music, Games and all that one associates with a real

'Family' Christmas." At the moment, I don't know very much more about the plans than that. But I do know that whatever happens it will be a very happy, friendly, gay and at the same time peaceful time.

I stayed at Leiston Abbey this summer, and met lots of interesting people, made all sorts of new discoveries. and found that it was a wonderful place to learn to "be still" in—the sort of thing I was talking about last month. The psalmist goes on "and know that I am God."

Isn't that just what we do at Christmas?-in the midst of all our happiness, our parties, our fun, we know that God is, and He loves us, and without Him we

should have nothing. Our Christmas-all of it-is our remembering Him Who, though He was God and Lord of all, was willing to be born a child in a stable—for

I hope to be spending Christmas in the country. You may be in a great city. But wherever we are, we shall be thinking of Him, and He will be with us. God bless you, and give you a very happy Christmas.

Yours affectionately,

GERALDINE MIDDLETON.

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. Printed in Great Britain by Frisby, Sons & Whipple Ltd., East Street, Leeds, 9. December, 1959.

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

I am,

Yours sincerely,

FREDERICK ADAMSON.

Christmas Services.

Details of these will be found in the "Calendar for December". You will notice that there will be a "midnight" Celebration of the Holy Communion at 11.45 p.m. on Christmas Eve and this, together with the services to be held on Christmas Day at 8 a.m. and 11 a.m., should give everyone an opportunity of making their Christmas Communion. The Service of the Nine Lessons with Carols will take the place of Evensong on Sunday. December 20th, at 6.30 p.m.

Christmas Tree.

Once again I appeal for your support for our Christmas Tree Appeal for the Blind Babies. We have sent about £450 to these blind children as a result of your generosity in former years. It would be gratifying if we could make it £500 this year! So please, hand your gift of money to the Vicar—be as generous as you can afford—we musn't let the side down.

Church Bazaar.

Below you will find details of the Church Bazaar which was held on Saturday, November 7th. We are grateful to the Mistress Cutler who opened it so admirably and to all, who in any way, contributed to its success.

infibuted to its success.		ŕ		
Food and Cake Stall		22 22		d. 0
Pottery Stall				
Toilet Requisites		30	1	3
Needlework Stall		20	5	11
Fruit and Vegetable Stall		19	12	6
Men's Stall		11	13	1
Women's Church Club Stall		14	0	
Refreshments		13		1
Games (Guides and Brownies)		.5		-0
Ladies Working Party		27		
Guessing Games		2	9	0
Bran Tub		2		6
Sale of Tickets			17	
Donations		25	2	0
	Total	214	7	4
Expenses		2	0	0
				

Balance 212 7 4

Parish Magazine.

As we approach the end of another year, may I, as Editor and Secretary, thank all who have in any way contributed towards the successful publication of the Parish Magazine during 1959? A task which makes considerable inroads upon one's mental ingenuity and time has been made supportable only by the faithful and diligent work of the magazine distributors. To them, to our advertisers and to our printers I extend my thanks for their help and support in a task which is not so simple as it looks. Last, but by no means least, to all our subscribers we would say "thank you" for your support and interest. May we ask all subscribers to pay for their 1960 magazines in advance? The distributors will approach you to do this when they deliver the January edition. They will ask you for 4/- to cover the cost of twelve monthly copies which, after all, is only the price of twenty cigarettes! Please, co-operate with them in this respect by offering to pay your yearly subscription in advance—it makes their job so much easier.

Sunday School Party.

We are trying a new departure. This year instead of holding our party and prize-giving on a Saturday, we shall hold it on Wednesday, December 30th at 4.30 p.m. in the Church School. May we ask once again for the help of parents and friends with those party "extras" which are so acceptable? These may be brought along to school any time after 10 a.m. on the morning of the party.

Baptisms.

November 1—Christopher John Marshall. November 18—Timothy Hughes Barlow. November 18—Roger Mark Fowler.

Altar Flowers.

December 6—Mrs. Davies.

December 13—Totley Church Club for Women.

December 20—Ladies Working Party.

December 27—Mrs. Dolman.

January 3—Mrs. George.

Church Collections.

		Alms		Ch. Ex.		Earl	Earl Haig		Rei	es	
October November November November	1—1 8— 15—1	7 16	9	5 14 5 13 3 2 3 11	10	9	0	4	àn:	ė	7
November 22— Freewill Offering, September—£14/11/1 October—£13/16/6						20	5	7			

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