

MOTTO FOR 1946:

"Ye are the light of the world. Let your light shine."—
St. Matt. v., 14 & 16.

St. John = in = Bedwardine

Worcester.

New Series No. 255

MARCH, 1946

Price Twopence

Vicar: CANON C. T. POWELL, M.A., The Vicarage.

Assistant Curate: THE REV. O. J. T. ROBERTS, M.A.,
63, Comer Road.

Official Woman Worker:

DEACONESS C. M. SYKES, M.A.,
73, Winchester Avenue, Malvern Road

Churchwardens:

MR. ROBERT SMITH, 7, St. John's.

MR. A. P. HIGGINS, 2, Albany Terrace, Britannia Square.

Hon. Secretary of Parochial Church Council:

MR. O. H. LAFLIN, 8, Homefield Road, Bromwich Road

Organist and Choir Master:

MR. H. G. BISHOP, 78, St. Dunstan's Crescent.

Clerk: MR. W. H. THOMAS, 17, Bromyard Road.

Sexton:

The Prayers of the Church.

Persons desiring the Prayers of the Church either for them selves or for others are asked to communicate with the Clergy

Pastoral Visitation.

Parishioners are most earnestly requested to inform the Clergy of cases of illness, and also to tell them of any cases where a pastoral visit would be specially appreciated.

Private Celebrations of the Holy Communion

Will be gladly arranged for those who are too ill to come to Church.

Parochial and Diocesan Finance.

All parishioners and members of St. John's congregation are earnestly requested to become subscribers either to the Central Fund (annual or quarterly payments), or the Free-Will Offering Scheme (weekly payments). The Hon. Sec. of the Central Fund is MR. R. V. BAKER, 40, St. John's. The Hon. Sec. of the Free-Will Offering Scheme is MRS. O. H. LAFLIN, 8, Homefield Road, Bromwich Road.

George Williams & Berrows, Ltd., The Trinity, Worcester.

CHURCH SERVICES.

First Sunday in the Month.

8 a.m., Holy Communion; 10 a.m., Holy Communion (Choral); 11 a.m., Mattins and Sermon; 12.15 p.m., Holy Communion; 3 p.m., Children's Service; 4 p.m., Baptisms; 6.30 p.m., Evensong and Sermon.

Third Sunday in the Month.

8 a.m., Holy Communion; 10.15 a.m., Mattins (Plain); 11 a.m., Choral Celebration of the Holy Communion with Sermon; 3 p.m., Children's Service; 4 p.m., Baptisms; 6.30 p.m., Evensong and Sermon.

Other Sundays.

8 a.m., Holy Communion; 10 a.m., Holy Communion (Choral); 11 a.m., Mattins and Sermon; 3 p.m., Children's Service; 4 p.m., Baptisms; 6.30 p.m., Evensong and Sermon.

Week Days.

Mattins daily at 10 a.m.; Evensong daily at 6.30 p.m.; Intercessions at Evensong on Wednesdays; Holy Communion on Wednesdays and Fridays at 7.30 a.m.; Holy Communion on Saints' Days at 7.30 a.m., and also at 10.30 a.m.

Holy Baptism.

Sundays 4 p.m., and Fridays 6 p.m., or by special arrangement with the Vicar. Two days' notice at least is required. (Forms should previously be obtained from the Sexton.)

Churchings.

Before any Week-day Service, but notice should first be given to the Clergy or Sexton.

Sunday Schools (10 a.m. and 2.45 p.m.).

Boys: In Boys' School; Superintendent, THE REV. O. J. I. ROBERTS.—Girls: In Boys' School; Superintendent, MISS H. M. DAVIS.—Middle School: In Jubilee Room (Infants' School); Superintendent: MISS C. WILLSHAW.—Kindergarten: In the Infants' School; Superintendent, MRS. POWELL.

Parochial Missionary Association.

Corporate Communion, fourth Sunday in the month. Meetings held according to notice. Hon. Secretary: MISS G. D. STOCKALL, 81, Comer Road.

Church of England Men's Society.

Corporate Communion, first Sunday in the month. Meetings held according to notice. Hon. Secretary: MR. A. P. HIGGINS, 2, Albany Terrace, Britannia Square.

Mothers' Union.

Enrolling Member: MRS. POWELL, The Vicarage. Corporate Communion, second Sunday in the month. Meetings held according to notice.

King's Messengers.

Girls' School, Mondays, 5.30 p.m.

Girl Guides.

St. John's Church Company meets under the direction of MRS. ANNIS, "Oaklands," 79, Bransford Road.

HOLY BAPTISM

"Suffer the little children to come unto Me, and forbid them not"

- Jan. 20.—Jennifer Elizabeth Hollis, 10, Arrowsmith Avenue.
" 20.—Keith Frederick Bradley, 80, Winchester Avenue.
" 20.—Sandra Christine Williams, 138, Bromwich Road.
" 20.—Carole Wendy Curtis, 69, Windsor Avenue.
" 27.—Maureen Ann Harding, 21, Bromyard Terrace.
" 27.—Margaret Jean Wade, 42, Henwick Avenue.
" 30.—Donald Leslie Price, 5, Nelson Road.
Feb. 3.—Trevor Sheppard, 5, Bransford Road.
" 3.—William Colin Challenger, 3, Comer Road.
" 3.—Keevile Challenger, 3, Comer Road.
" 10.—Geoffrey Smallcombe, 34, Bromwich Road.
" 10.—Carole Christine Colledge, 17, Middle Road.
" 10.—Robert John Elbin Pritchard, 45, Bloomfield Road.

HOLY MATRIMONY

"Those whom God hath joined together let no man put asunder"

- Jan. 26.—Walter Curtis and Elsie May Stokes.
" 30.—James Henry Collins and Gertrude Frances Morgan.

CHRISTIAN BURIAL

"I am the Resurrection and the Life"

- Jan. 18.—Rosamund Miriam Griffiths, 69 years, 30, Winchester Avenue.
" 19.—James Davies, 84 years, 1, Isaac Walk.
" 19.—Effie Marshall, 51 years, 8, Happy Land North.
" 22.—Alice Elizabeth Gwillam, 73 years, 25 Blakefield Rd.
" 24.—James Allen, 80 years, 16, Narrow Walk.
" 24.—Elsie Gunnell, 29 years, 31, Powell's Row.
" 24.—Laura Maton, 71 years, 26, St. John's.
Feb. 1.—Thomas Drapier, 84 years, 28, Grosvenor Walk.
" 6.—John Webb, 2 days, 9, Coventry Avenue.

§IN MEMORIAM

"Make them to be numbered with Thy Saints in Glory everlasting"

- March 2, 1935.—Edith Reynolds Willshaw, 80 years.
" 3, 1928.—Ronald Victor Hampton, 11 months.
" 4, 1927.—Brenda Archer.
" 11, 1931.—In memory of John Collins.
" 16, 1944.—Arthur Baker, aged 69 years.
" 18, 1940.—Valence Charles Powell.
" 24, 1936.—Sarah Barnard.
" 25, 1932.—Beryl Archer.

§Insertions in the "In Memoriam" Column are made at the rate of one shilling per line. Particulars should be sent to the Vicar before the 15th of the month.

CHURCH COLLECTIONS

"God loveth a cheerful giver"

				£	s.	d.
Jan. 18-25.—Parochial Fund	...	...	...	16	3	
„ 20.—Church Expenses	...	...	...	2	12	10
„ 27.—S.P.C.K.	...	...	...	5	5	0
„ 27.—S.P.G.	...	...	...	8	3	3
Jan. 30-Feb. 3.—Parochial Fund	...	...	...	2	5	7
Feb. 3.—Church Expenses	...	...	...	2	14	0
„ 3.—S.P.G.	...	...	...	8	1	
„ 3-13.—Parochial Fund	...	...	...	2	9	5
„ 10.—Church Expenses	...	...	...	4	1	0

ST. JOHN'S FREEWILL OFFERING SCHEME

The contributions for the six weeks ended February 10th amount to £3 12s. 10d., as follows:—

No.	s.	d.	No.	s.	d.	No.	s.	d.
1	1	6	16	1	0	28	1	0
4	10	0	18	1	0	35	2	6
6	6	6	19	12	0	37	2	0
8	2	0	21	1	4	38	1	0
9	2	0	22	1	9	39	9	6
13	2	0	23	5	0	40	1	0
15	2	0	24	3		43	3	0
						51	1	0
						52		6
						53		6
						55	2	0
						57	1	6
						59	3	0
						60	2	0

Hon. Secretary: MRS. O. H. LAFLIN,
8, Homefield Road, Bromwich Road.

HOLY DAYS THIS MONTH

(1) *Ash Wednesday, March 6th, First Day of Lent.*—7.30 a.m., Holy Communion; 9 a.m., Children's Service; 10 a.m., Mattins, Litany, and Communion Service; 10.30 a.m., Holy Communion; 6.30 p.m., Evensong and Intercessions.

(2) *Monday, March 25th, Feast of the Annunciation of the Blessed Virgin Mary.*—7.30 a.m., Holy Communion; 10 a.m., Mattins; 10.30 a.m., Holy Communion; 6.30 p.m., Evensong; 8 p.m., Men's Bible Class (Vestry).

FASTING DAYS THIS MONTH

Friday, March 1st, and then every day of Lent from Ash Wednesday, March 6th, onwards, except the Sundays. The forty days of Lent do not include any Sundays, for Sunday is always a festival, being a weekly reflection of Easter Day, the Queen of Festivals.



III. PRAYER AND VICTORY

*By the Right Rev.
EDWARD WOODS,
D.D., Bishop of Lichfield.*



PIERCE battle was going on; one of the many which Israel had to fight before they reached and settled in Canaan, their "promised land." Moses, their great leader, who had brought them out of Egypt and built them into a nation, was now too old and infirm to lead them into battle. But though he couldn't fight, he could pray, and Exodus xvii has preserved a vivid picture of Moses interceding on the top of the hill while the battle raged in the valley beneath.

The teller of this story emphasises the connection of the rising and falling of the prayer effort above with the swaying fortunes of the battle below. "It came to pass," he says, "when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed. But Moses' hands were heavy, and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."

We have something here very much more than a tale of long ago, picturesque perhaps, but remote from reality. With the moral questions connected with the wars of the Old Testament we need not now concern ourselves; suffice it to say that, in view of all subsequent history, Israel's survival was clearly part of God's plan for the world.

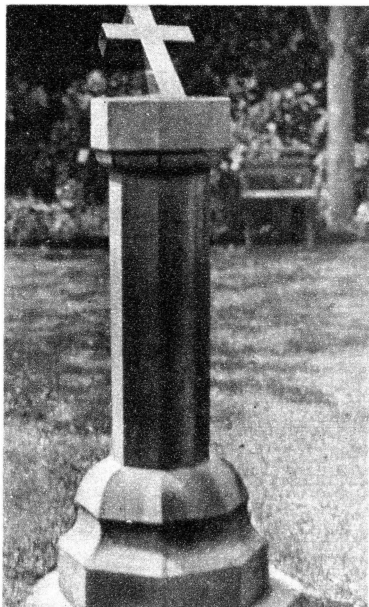
The story illustrates vividly the invariably close connection between believing prayer and effective action. The fighting . . . and the praying:

our generation anyhow, in these tremendous years, has come to understand something of that two-fold task. Sometimes the two labours overlap; there are many of our fighting men and serving women who also pray. But the distinction is true to large fields of experience. The effectiveness of those who enter the lists against evil in any form—whether Nazi tyranny, or poverty and disease, and a hundred other ills which beset us—will always largely depend on the effort of those behind them who fight the spiritual war, and enlist the forces of God against the invisible and terrible powers of darkness. Those who know God in Christ are very certain that believing prayer is always causing things to happen which otherwise would not happen.

On the whole, it is harder to pray than to fight; and it is all too easy, like Moses, to let the uplifted hands get tired and hang down. As Aaron propped up Moses' hands, even so, by a deep truth, we can all help each other in this praying enterprise. The highest, strongest prayer, is always a joint, corporate effort; which you might remember next time you feel you can't bother to go to Church. "Where two or three are gathered together in My Name," said our Lord, "there am I in the midst of them." And again, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

"What are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call
them friends?"

If you know of any Church News which would interest our readers, send it to the Art Editor, 11, Ludgate Square, London, E.C. 4, during March. Six five-shilling prizes are awarded monthly. Photographs are especially welcome.



A Vicarage Sundial.

A Vicarage Sundial.

A CROSS forms the gnomon of a sundial seen in a vicarage garden. The hours are marked on the eastern side of the upright and along the arms, the shadow being cast here instead of on a dial.—Miss G. PRNNETHORNE.

Windsor Victoria.

ARE Royal banns ever given out in Church? I do not know the answer to that, but I can vouch for the recent banns of a bridegroom, one of whose Christian names was Windsor, and a bride whose Christian name was Victoria. Not quite accurate, of course, since Queen Victoria's surname was not Windsor!—R. ASTON.

Building to God.

MR. G. M. YOUNG writes in a contemporary that some verses were sent to him some years ago. "I am permitted," he adds, "and am glad to give them a wider circulation." So are we.

Old de Wyvil built a spire,
That men could see across the shire :
All he thought, he could not say
When he knelt him down to pray :
When his soul with music filled,
He could not sing—but he could build.
So he took his measuring rod,
And he built a spire to God.

Here is fine inspiration for the rebuilding of bombed churches.

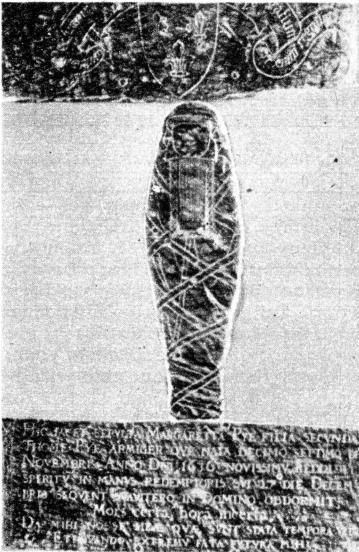
From Palace to Farm.

THE war brought about some strange transformations, but none so remarkable as that in the delightful Kentish village of Charing. Here Cranmer's palace, once the guest-house for four thousand of the retinue of King Henry VIII, has become a farm. The old church nearby suffered the loss of its tower by a fire caused, it was said, by a shot fired at a pigeon! No insurance company would accept that story.—L. J. ELPHICK.



From Palace to Farm.

CHURCH NEWS



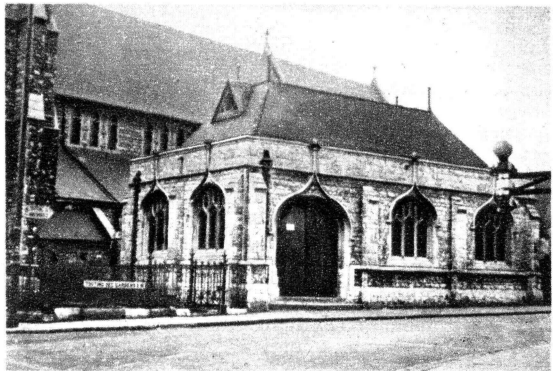
A 1636 Baby.

Frequent Slips.

A SLIP that is rather frequent in Church concerns the giving out of banns. How often do we hear: "If any of you know just cause or impediment," when it should run "cause or just impediment"? And still more common is the slip, "This is for the first (or second or third) time of asking." There should be no superfluous *for*.

Not what it Seems!

HERE is a photograph of a creditable attempt at industrial camouflage, although unassociated with the war. The little building stands alongside a church in S.W. London, and is actually an electrical transformer station. However, in order to avoid a clash of styles, its architecture was designed to match the ecclesiastical standards of the church which it adjoins. — P. H. LOVELL.



Not What it Seems.

A Baby in 1636.

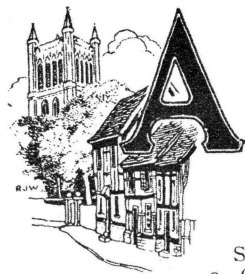
HERE is a rubbing from a brass of a child in swaddling clothes. This brass, 300 years old, is in Odiham Church, Hants, the only brass that escaped destruction by Cromwell's men. The child's name was Margaret Pye.—F. R. WINSTONE.

In Friendship.

MANY think that the Church should not be political, but there is no objection to the politician being a churchman who speaks his mind. For example, this from Mr. Winant: "The moral problem which was posed in that Garden where the world began, when man first tasted of the Tree of Knowledge, must now be settled once and for all. We have uncovered the last secret of nature and our power for destruction has become absolute. We must learn one more secret—a moral secret this time—before we can use this dynamic power for good. We must learn how to live together in friendship. . . . This means changing many habits. It means guarding our tongues and our passions, and some our gestures. It means acting as if the welfare of our neighbour nation is as important as the welfare of our own."

Rectors of Rose Ash.

FOR 270 years the Parish of Rose Ash has had for its Rector a member of the Southcomb family. The succession has gone down from father to son with but one exception, and that a cousin. We believe this to be without parallel in the Church of England. The event was celebrated on July 29, 1945, when the church was packed to bear witness to the affection in which the latest, and we regret to say the last, Southcomb is held.



Talk with the Bishop of Chelmsford

By PATRICK BRAYBROOKE

So interesting a Church dignitary is Dr. Wilson, the third Bishop of Chelmsford, that I was very much interested to meet him at his beautiful house just outside Chelmsford. It was in his garden that the first German bomber to fall in this country came down, an experience no other episcopal garden claims to share, so far as I know.

The Bishop has had a wide experience in Church work. He was for many years Vicar of the large suburban parish of Norbiton; thence he passed to the important post of Rector of Cheltenham, both excellent pastoral preparation for the Bishopric of Chelmsford. As a Bishop, Dr. Wilson has always kept very much abreast of the times. He has written several books, and has been a frequent and welcome contributor to the secular press.

* * *

So much has been written and said about the question of using bombed Churches as War Memorials that I asked the Bishop what he thought about such a use of these Churches.

"I think," he replied, "that to use damaged Churches as War Memorials is a step along the right lines. After the last war we had too many unpractical memorials which cost an enormous amount of money."

I then put to the Bishop the difficult problem of the Church and Youth.

"You are dealing," he replied, "with a question about which a whole book or even a series of books might be written. I do not think that fundamentally the youth of this age is any different from the youth of any other age. The appeal of the Church to youth must be put, not as something that *can* or *cannot* be

responded to; it must be made absolutely clear that allegiance to the Church is a *duty*. It is not a duty to man, but a solemn duty to God. I am not pessimistic with regard to Youth and the Church. Let there be a persecution of the Church, and you would find young men and young women by the thousand ready to die for her."

Dr. Wilson agreed that those who belong to the Church should do some special work for the Church. Thus there might be in every parish a Church Talents Team, such as was proposed last January in this magazine. "People," declared the Bishop, "like to feel in the parish, that they are of some special use, not mere observers."

The Bishop has always been adamant that party politics must not be indulged in by the parochial clergy.

"I am perfectly certain," said Dr. Wilson emphatically, "that the clergy should take no active part in party politics. They should, however, keep a watch on politics to see that they do not clash with Christian principles. The Church must demand Christian government."

A great deal lately has been written with regard to the advertising of Church activities. I was very much interested, therefore, to learn what Dr. Wilson thought about this modern problem.

"As far as I see it," he said, "advertising is the power of suggestion which is used to popularise the thing advertised. The Church is not popular, and I do not think it can, even if it were desirable, be made popular by any advertising method. In fact, I feel advertising might do more harm than good."

As a journalist I was particularly eager to hear what the Bishop had to

A TALK WITH THE BISHOP OF CHELMSFORD

say with regard to the vexed question of the Church and the Press. Dr. Wilson was highly dissatisfied with the attitude of the secular Press to the Church.

"The Press," he declared, "is for the most part unfair to the Church. It invites a Bishop to write on a certain subject and then, forgetting the freedom of the Press, reduces his point of view to that of the proprietor. Again, much of the Press gloats over any misfortune that comes to the Church through the misbehaviour of one of its members. The Press should side with the Church in a Christian country."

I had long felt that the Church of England was losing much of its influence by the non-visiting of the clergy. I was therefore pleased to find that on this point Dr. Wilson was in full agreement with my own view. He was most emphatic in his denunciation of those parochial clergy who never visit their parishioners.

"I am certain," said the Bishop, "that non-visiting by the rank and file of the clergy is the greatest cause of weakness in the Church. While it is, perhaps, an exaggeration to say that a visiting parson makes a church-going people, it is not untrue to say that a parson who never visits seldom sees his people in Church. It is the essential duty of the clergy to be diligent in visiting, for only in this way can they bring Christ into the home. People, even those who never enter a Church, like to see a clergyman, and his visits may have influences

more far-reaching than he can possibly imagine. We must get back to house-to-house visiting, and we may then see the Churches filled, and the people happily worshipping God."

* * *

Although he is now nearly seventy years of age, Dr. Wilson has lost none of his vigour. He travels about his immense diocese daily, and is equally at home, whether in a quiet country vicarage or in a rectory in a densely-populated area. He is a Bishop who

has become well known outside his own diocese. He does not mind making controversial statements, and he is quite undisturbed by adverse criticism. Frequently he discards the shovel hat, apron and gaiters, and wears a dark blue lounge suit. He was thus dressed when I saw him. He lives simply at Bishops court, and there is no suggestion of a huge mediæval palace here.

When I left Dr. Wilson to catch my train back to London, I discovered how busy he was that week-end.

"As soon as you go," he said, "I am off to a confirmation twenty miles away. Then to-morrow, Sunday, I have three sermons."

In the short visit I paid to Dr. Wilson, in which he gave me so much of interest, I discovered once again how busy is a modern Bishop.

I quite agreed with a friend of mine who said to me: "The Bishop is the busiest working man in Essex." That is indeed true.



The Bishop of Chelmsford.

Photo by Elliott & Fry.

Everyday Hints and Economies.



Shepherd and Sexton, too

Photo by Harold Grainger, F.R.P.S.

Monday's Washing.

Never Wring.—When washing woollen jumpers and cardigans, never wring, but squeeze water out. Never hang to dry, but spread articles flatly out on an old sheet. You will then find that each has kept its perfect shape when dry.—Miss L. MANN.

Baby Clothes.—When washing baby clothes, use a length of bandage and thread through the tops of the garments, pegging the bandage in between the garments on to the line. They will then hang better, and there will be no peg marks.—Mrs. WILLIAMS.

Shirt Collars.—Shirts that are bought with the collars attached should not have the whole collar starched. If the pointed ends only are dipped in, the collars set better, and are much more soft and comfortable.—Mrs. MAINWARING.

Rayon Fabrics will home-dye excellently without boiling if they are first washed, then soaked in two parts warm water to one part water-glass for 30 minutes before dyeing.—Miss R. JONES.

Tuesday's Sewing.

Children's vests and jerseys may be knitted in a third of the usual time if a circular pin (or, if this is not available, four pins pointed both ends) is used as far as the armholes. From the armholes use two pins, putting stitches for the back on a holder while the front is worked. By this method all "purl back" rows are eliminated, there are no side seams to sew up, and the garment is very quickly made.—Miss N. FRISBY.

An Easy-way Apron.—Take any straight piece of material, turn up an inch hem top and bottom. Run a cord through one of the hems and tie around waist. After a time you can thread the cord through the other hem, so that the apron gets even wear.—Mrs. BURGOYNE.

Child's Jumper from Adult's.—To cut down a shrunken adult's jumper for a child is simple. It is not necessary to take in sides or sleeves in width. Either use an existing jumper as pattern, or cut one out of paper to child's measurements. Use bottom of jumper and sleeves, place pattern on jumper, and cut out armholes, shoulder seams and neck. Machine sleeves in, and one shoulder seam with two rows of stitching. Neck and shoulder-opening can be bound with matching or contrast bias binding, or strip cut from old jumper. Fasten with press studs or buttons and loops. The same can be done with shrunken vests.—Mrs. BALDOCK.

Wednesday's Nursing.

Chilblains.—You will ease your chilblains if you apply vaseline and dried mustard mixed in equal parts. Apply each night.—Miss C. YARWOOD.

For neuralgia in feet, use salt and water as hot as you can bear, both night and morning. Then rub the feet well with a rough towel.—Mrs. SMITH.

WEEKDAY PAGES FOR WOMEN WITH HOMES.

Lumbago.—Two correspondents recommend: 3d. worth of sweet nitre; 3d. worth of oil of Capina; 3d. worth of oil of Juniper. Seven drops on a knob of sugar, twice a day.

Chapped Hands.—To prevent chapped hands being very irritable in cold weather during the night, wear mittens made from a piece of lint. These keep the hands warm and far more comfortable.—Miss C. STALLARD.

Thursday's Cooking.

Fuel Saved.—Breakfast toast, to be made under the grill, should be cut overnight and left in the rack to dry before toasting.—Mrs. H. TOWNSEND.

Double Jam Ration.—Clean and cut small one pound of rhubarb; place in a pan with a desert-spoonful of water, and cook over gentle heat till tender. Add a quarter-teaspoonful of salt and one pound of jam, preferably raspberry or strawberry. Bring slowly to the boil, then boil quickly for three minutes. This will keep about three weeks, and have a delicious flavour.—Miss STEPHENS.

Utility Butter.—Ingredients: 1 oz. butter, 2 oz. margarine, 2 desert-spoonful dried egg, one-eighth pint of milk. Mix butter and margarine. Mix dried egg and milk into paste. Beat together, adding the liquid a little at a time. In hot weather do not mix too much at a time.—Mrs. SWAN.

Friday's Household.

To clean a sponge, put two or more tablespoonfuls of powdered magnesia with enough cold water to cover sponge, and let it stand for several hours. The sponge will then be perfectly clean.—Miss A. G. HARPER.

Flower Vases.—A very effective way of keeping flower vases clean and shining is to half fill them with a mixture of equal portions of common salt and tea-leaves. Leave for ten minutes or so after well shaking, then shake again. Rinse well in warm water.—Mrs. STOCKBRIDGE.

Ivory knife handles that have become dingy-looking will soon be white again if you treat them with a

few applications of tooth powder. Brush this on and wash off, just as you clean your teeth.—Miss E. HARDING.

Saturday's Children.

Fine for Children.—A delicious chocolate pudding can be made by mincing $\frac{1}{2}$ lb. of stale bread-

crumbs with a $\frac{1}{4}$ pint of hot milk. Stir in one tablespoonful of cocoa and another of syrup. Put in a well-greased basin, cover with grease-proof paper, and steam for $1\frac{1}{2}$ hours. Serve with custard sauce.—Mrs. GREENHALGH.

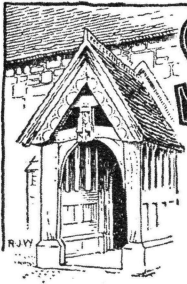
MONTHLY PRIZE COMPETITION.

☞ If you know of a good hint for our household pages, send it to the Editor, 11, Ludgate Square, E.C. 4, during March. We offer six 5s. prizes.



If you can't find violets, give primroses on Mothering Sunday.

Photo by Harold Grainger, F.R.P.S.



SEEDTIME HYMNS

Competition Award

A VERY large number of settings for the Bread of Life hymn reached us last September, and the winners—Samuel Lees, F.R.C.O., and Leonard Watkins—were sent prizes in October. For an original hymn, the entry was not so large, but we had difficulty in placing the work of G. E. Peachey, Miss E. M. Gibson and Miss M. N. Short in order of merit. Here are two of the hymns :

I.

Almighty Father, by Whose Word
The earth brought forth abundant
yield,
Let our petition now be heard
That Thou wilt bless each farm and
field.
O Christ, the Fruit of human birth,
Bless now the fruiting of the earth.

O guide the plough that turns the soil
And bless the seed by sowers strewn,
Uplift the labourers at their toil
From early dawn to rising moon,
That when the sheaves they homeward
bring
They may exalt the Heavenly King.

O Thou, who bad'st Thy Saints to cast
Their nets upon the inland sea,
Bless all who fish the ocean vast,
Give them abiding trust in Thee,
That with their harvest they may feed
Thy people in their hour of need.

All-loving Christ, Whose Saints were
taught
To fish for human souls, for men,
Now teach the Church Thy Blood has
bought
To reap that harvest yet again.
O Son of God, to man revealed,
Give this, Thy Church, abundant yield.
GEOFFREY PEACHEY.

II.

Where late the harvest sheaves have
been
The plough drives through the fur-
rowed land,
The earth lies open, bare and clean,
Awaiting now the sower's hand.
O Lord, so open up my mind,
That Thy own truth may lodging
find.
For when each seed in earth is laid,
It sleeps until the silvery rain
Gives strength to tiny root and blade

To burst from every hidden grain.
O may Thy showers of blessing be
The nourishers of good in me.

Then each green blade, its struggle done,
Grows taller in the lessening cold,
Until beneath the ripening sun
The harvest deepens into gold.
May I so live, O Lord, I pray,
As not to fear Thy harvest day.

Almighty Father, bless the seed
Entrusted to the furrowed earth ;
And, as Thou knowest every need,
Quicken into a glorious birth
Each seed of good that's hid in me,
And so shall I be hid in Thee.
E. M. GIBSON.

(Tune—Carey's.)

We wish we could find space for the
third hymn by Miss M. N. Short. The
final verse will indicate its rhythm :

All praise to Him Who made the
countryside,
All praise to Him Who gives our daily
bread,
And, over all, praise for the Holy Food
By which our souls are fed.
And so from out our daily toil we say,
Bring us from earth to heaven, Lord
Most High.

Young Bellringers.

FOR the tricky six bells at Wilton,
Salisbury, in a 100-ft.-high tower
(Italian style), we have six young
ringers, whose ages ranged from only
13-15 years when they started ringing,
as soon as the ban was lifted. Since
then, by their efforts, the bells have been
rung regularly to the "Grandsire"
method, and many are the pleasant
tours we have arranged together to ring
elsewhere, even outside our own diocese,
and up to 60 miles from our own home-
town, whereby we have had the honour
of taking part in ringing at famous
cathedrals, abbeys, and scores of
parish churches.—C. F. HAINES.

LENT

Lent, which starts on Ash Wednesday, March 6th, is a time for doing "something extra" for God and man.

One suggestion is that we should overhaul our religious habits, and try to improve them.

(1) **OUR DAILY PRIVATE PRAYERS.** Do we use really good and suitable prayers? Do we miss out persons and matters about whom and which we ought to pray? Do we give enough time to our private prayers? In the morning before the day's work begins? How about that little breath of prayer at noon? And our evening prayers? Are our private prayers formal, and said in a mechanical way? Are we really in earnest when we say them? Do we remember to Whom we are speaking?

(2) **OUR DAILY BIBLE READING.** A short passage read each day will mount up to a good deal in the course of a year. The more we "read, mark, learn, and inwardly digest" the Holy Scriptures, the more we shall love them, and find in them real spiritual nourishment.

(3) **OUR DAILY SELF-EXAMINATION.** Every night, before we say our evening private prayers, let us think over the events of the day past. Thank God for blessings received. Confess, and seek pardon for, any sins of thought, or word, or deed, or of neglect, that we have been guilty of.

(4) **REGULAR SUNDAY WORSHIP IN CHURCH.** Cannot improvement be made here? Confirmed persons should remember that the Lord Jesus, our Saviour and our King, gave the command, "Do this in remembrance of Me." If we don't do it, we are disobedient soldiers. Get ready, and come. The services of Mattins and of Evensong also afford opportunities for advance in the Christian life. We are to come to Church, however, in the very first place for the purpose of giving to God. We are to give Him the worship of our whole selves, body, mind, and spirit. This is to be an expression of our love for Him. This is part of *our duty* to God. Are we failing to discharge it?

(5) **ALMSGIVING, AND OTHER DEEDS OF LOVE TO GOD AND MAN.** A proper and regular part of our income should be given back to God as a free-will offering. Besides money, we can offer Him time, trouble, talent, and work. The best deed we can do to another person is to bring that person to Jesus.

In addition to the above suggestions, we may add a reminder that our Church is open all day long, and it is open to be *used*, not only by other people, but by *you*. Try using it for a few moments of quiet whenever you are able to do so, and you will grow to value the place as never before.

So let us make a fresh start this Lent to take our religion seriously. Let "GOD FIRST" be really and truly the motto of our lives. Let love for God inspire us to fulfil our Duty to Him and to our Neighbour, so that our light may shine forth to His Greater Glory.

LETTER FROM THE VICAR

14th February, 1946.

My dear Friends,

ST. JOHN'S SIDESMEN

The Sidesmen on duty in March are Messrs. Webb, Wilson, A. Baker, R. Baker, and Clark.

THANKS

(1) My best thanks to a kind friend for a gift of brushes for use at the Parish Room; (2) also for £1 for the Q.I.P. Five Shilling Fund; £1 for S.P.G.; £1 for Medical Missions; 5/- for the Cambridge Mission to Delhi; £5, 10/- for our Victory Thanksgiving Fund; £1, 10/- for the Deaconess Fund; and 3/-, 2/6 for St. John's Central Fund. (3) With regard to National Savings for the Church, 60 certificates of 15/- each have so far been purchased, and 11/3 is in hand towards the next. (4) Best thanks also to all concerned in carrying out the various winter parties arranged for our Sunday School scholars.

THE CHURCH IN CHINA

The Church in China to-day is in grievous need. More than eight years of bitter warfare have left cruel wounds and great distress. Money is urgently needed for the training and maintenance of the clergy, the repair and restoration of its buildings, for work among students, and for evangelistic enterprises.

To meet these needs, the Archbishops of Canterbury and York have, in response to the cry for help from the Chinese Bishops, launched an appeal for £100,000. They have asked every member of the Church in this country to make a gift to their brethren of the Anglican Communion in China.

It is a Family affair. It is the Family that counts, "and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

China stands in an honoured position among the nations. The Church in China has earned many honours in that nation and to-day is faced with an opportunity which is unparalleled in its long history.

To enable the Church in China to seize this opportunity this Appeal is made to us to open our hearts and to bring forth our gifts.

Of course, as was the case with the Appeal last year for the West Indies, this Appeal stands apart from the regular support which we owe to missionary work overseas. It is an extra. It is a special call from a province of the Anglican Communion to the Church of England at a moment of supreme importance in its history. Our response will demonstrate the fellowship in Christ our Lord which binds us to them, will bring them encouragement in their distress, and will strengthen them to build the Kingdom of Christ in China and through China in the Eastern World, in which China will have such a responsible place in the days to come.

Remember, the people of China represent one quarter of the earth's population. Out of this 430 millions, the war has left 50 million refugees, 30 million homeless, and 2 million orphans. Half its Bishops and 80 per cent. of its leading clergy were in internment camps. The material losses in Colleges, Schools, and Hospitals were colossal.

The share of our Diocese towards the £100,000 is £2,200. I earnestly hope that our parish will do really well. Please consider this matter carefully, and please put your contribution in an envelope and drop it in my letter box, or send it to me by one of our Church workers. And please do it *now*, so that our contribution may be made up, and sent in as soon as may be.

LENT GOSPEL SERVICES

These popular services will be held on the Thursday evenings in Lent, starting on Thursday, March 7th, the day after Ash Wednesday. The hour will be 7.30 p.m. By special request the subject of the addresses will be "the Beatitudes" (St. Matthew v, 3-12).

TOWARDS THE CONVERSION OF ENGLAND

Prayer must be the foundation of all our church work. Wednesday, March 13th, is the appointed Day of Prayer for Home Missions. On that day the conversion of our own country will be the special intention at the Holy Communion at 7.30 a.m., and the special subject of our intercessions at Evensong at 6.30 p.m.

It would be a very good thing if as many as possible would make a special effort to attend either or both of the above services on March 13th. The conversion of England must be begun, and continued, in prayer.

Further, will as many as possible come to church out of service hours on this day, and spend a short time in private prayer for this object.

And will *all* my readers mark the day by special private prayer at home, so that from our parish a great volume of prayer may rise that God may use us for the winning of our our people for Him.

PAROCHIAL MISSIONARY ASSOCIATION

A general meeting of the Association will be held in the Boys' School on Tuesday, March 19th, at 7.30 p.m., when we are to welcome Canon Brown, D.D., who will speak on "Jerusalem and the East."

THE WORLD-WIDE CHURCH NOTES AND NEWS FROM THE S.P.G.

NEWS FROM SINGAPORE

There are two sides to the news which has reached us from Singapore. The Church has had its share of the appalling sufferings reported from that area. The Bishop was in the hands of the Gestapo for seven and a half months and, along with some fifty other civilian internees, endured ghastly tortures. Chinese people in the city suffered terribly, and many were killed or maimed for life as a result. On the other hand, thanks to a Christian Japanese official, the life of the Church continued unbroken throughout the war years. The Bishop and two priests were allowed freedom for their work during the first year, and afterwards Asiatic clergy carried on by themselves. In Singapore Cathedral there was an average of 100 Sunday communicants the whole time, and 300 on Festivals.

CHINA, JAPAN AND KOREA

Little news has yet come from China, but internment camps appear to have been on the whole better than in other countries. Bishop Norris, who had decided to spend his old age in the land of his adoption, died during the war. One of our missionaries remained in Japan throughout the war, and was not interned. She reports extensive damage to churches in the terrible raids, and says that food shortage is now acute. The Church in Korea has escaped the worst horrors, both of war and persecution. A U.S. Sergeant, stationed in the capital, reports that he found a congregation of about 100 Koreans faithfully worshipping in the cathedral, and about ten Japanese held service in the crypt despite threats of punishment from the authorities.

With every good wish to you all,

Yours sincerely,

CHARLES T. POWELL.