

"One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."
Philippians iii, 13, 14.

St. John - in - Bedwardine

Worcester

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MAY 1949

Price Threepence

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Sexton:

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, Evensong & 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, Evensong & 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.—

HOLY BAPTISM.—Sundays 4 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 (3 p.m.)—Children over 8 years of age in Church. Kindergarten: In the Infants' School.

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, 99, Malvern Road.

MOTHERS' UNION.—Enrolling Member: Corporate Communion, second Sunday in the month. Meetings held according to notice.

KING'S MESSENGERS.—Parish Room, Mondays, 5 p.m.

GIRL GUIDES.—St. John's Company meets under the direction of Mrs. Annis, "Oaklands," 79, Bransford Road.

THE PRAYERS OF THE CHURCH.—Persons desiring the Prayers of the Church, either for themselves or for others, are asked to communicate with the Clergy.

PASTORAL VISITATION.—Parishioners are 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. F. N. Platts, 64, Bromwich Rd. The Hon. Sec. of the Free-Will Offering Scheme is Mrs. O. H. Lafin, 8, Homefield Road, Bromwich Road.

MY DEAR FRIENDS,

I have just been reading through a pile of letters which have been addressed to me in the past few days. Every letter strikes the same note—"We shall never forget Easter 1949 at St. John's." All my correspondents convey the impression that the glorious Festival has brought so much happiness to them. I know that the many hundreds who came to Church felt the same way. We were thrilled and over-joyed by the great congregations at all our Services. It was lovely to listen again to the story of Easter. We heard how Our Lord appeared to St. Mary Magdalene in the Garden where they buried His body; how He joined Himself as a travelling companion to two disciples as they walked to Emmaus; how He passed through the closed doors in an upper room at Jerusalem on the evening of the first Easter Day; how He met the Apostles on the shore of the lake in the grey dawn and ate with them.

Now why did Our Lord take so much trouble to show Himself alive—why did He appear not once but many times to His friends and disciples? For two reasons: first, He wanted them and us to be quite sure that He had won a great victory over sin and death: that His sacrifice for us had been accepted, and that we, like Him, need never die but have everlasting life. And secondly, He wanted them and us to be quite sure that though we can no longer see Him walking this earth as a man any more, yet He is always with us—much nearer to us than He could ever have been if He had not entered into the world of spirits. "Lo, I am with you always." That is the Message of Easter. "Lo, I am with you always, even unto the end of the world."

Our Lord's appearance and disappearances during the forty days of Eastertide all taught His disciples this lesson: that He was always with them whether they saw Him or not. He had not gone away far above the starry skies. He was at their side—an unseen friend and Brother. That was the lesson which He was trying to teach them and history tells us how they learnt it. And He wants to teach you and me the same lesson. That He is always with us in our work and in our play—in our success and in our failures—in our little troubles and in our happy times.

Ascension Day—May 26th—commemorates the last of Our Lord's many appearances during the forty days of Eastertide, and it was marked by His disappearance into a cloud. This is one of the great Festivals of the Christian Church, a Festival comparable in importance to Christmas, Easter and Whitsun. The Ascension of Our Lord takes us back in thought to what is described in the first chapter of the Acts of the Apostles. The scene is the Mount of Olives where Our Lord bade farewell to His disciples after charging them to be His Witnesses in Jerusalem, in all Judea, Samaria and unto the uttermost parts of the earth.

The modern reader, who is ignorant of theology but has a smattering of physical science and no imagination, finds it difficult to accept the story. He thinks that he is expected to believe that Our Lord rose visibly and disappeared slowly into the sky, and he knows that the earth is not flat, that heaven is not a place above our heads, and that bodies do not travel upwards through space except in aeroplanes. His difficulty is a modern one. In the days of the Apostles the earth was regarded as flat, and heaven as a place above the bright blue sky. And the mental picture of the Ascension which has been painted for us by Christian art was generally accepted until comparatively recent times. But to-day such a naive conception is impossible. Nor is it a vital part of the Christian Faith. We can go further and say that such a conception is not required by the words in which the Ascension is described. All that St. Luke says is that as His disciples were looking, Jesus was taken up and a cloud received Him out of their sight. It reminds us of

the story of the Transfiguration. There Our Lord entered into a cloud, and when the cloud passed away it left Him on earth. Here He passed into a cloud and did not return. Some visible sign there must be if the disciples are to understand that they are to expect no more visions of their risen Lord. This is the sign which is given and they understand it perfectly. They are content to wait for the coming of the Spirit and to find in that the pledge of the Invisible Presence of their ascended Lord.

But you may say, St. Luke says that He was "taken" up and the Church speaks of our Lord as *ascending* into heaven. Well, that is true, and the answer is that when we earth-bound mortals speak of the heavenly things we must use the language of symbol and metaphor: as long as we are bound by the limitations of time and space, we have to apply the language of time and space to a region where time and space do not exist. The fact is that we are always having to distinguish between the symbol itself and the truth which it symbolises. The real point is—"What do we mean when we say that Our Lord ascended into heaven?"

Well, it would be possible to write several articles on the meaning of the Ascension, but let us take just one simple thought. What does the Creed say? "He ascended into heaven and sitteth on the right hand of God the Father Almighty." *Sitteth on the right hand*—the language of metaphor again—we cannot escape it. But the meaning is plain; for the right hand of God is the place of honour in heaven. It denotes authority. It means that all power in heaven and on earth has been given to the Son of God. *It means Christ is King.*

"He ascended into heaven." If we believe that, and if we believe that He has gone to prepare a place for us; if we believe that our citizenship is in heaven, that here we have no abiding city, that we are strangers and pilgrims marching to an eternal home, we must do something about it. We must apply ourselves to the task of learning and putting into practice the duties which avail us—how to worship, how to pray. We must cultivate the Christian virtues. In a word, we must live out our earthly life against a background of eternity, and among the sundry and manifold changes of this world, our hearts must surely there be fixed where true joys are to be found.

"If ye be risen with Christ, seek those things that are above, where Christ your King is, seated at the right hand of God."

Yours sincerely,
John Mont.

EASTER OFFERING

It is an old custom that the offerings on Easter Day shall be given to the Vicar. I wish to thank you very deeply for your very generous gifts. I assure you that I am very grateful to you for this and your many kindnesses to me.

CONFIRMATION

THE Lord Bishop of Worcester, The Right Reverend W. W. Cash, D.D., D.S.O., O.B.E., will be conducting the Confirmation Service in our Church on Whit Sunday, June 5th, at 6.30 p.m. We have such a nice crowd of candidates and I feel sure that you will all try to attend this very important ceremony. Everyone who comes to our Church feels that very warm sense of WELCOME. This will be the occasion when we shall all welcome the newly-confirmed as full members of the Church.

SUNDAY SCHOOL

ON the afternoon of Palm Sunday, the infants of our School performed the play "Martuin the Shoe-maker".

CHURCH PICTURE PAGE

MAY, 1949

The Church and Time.

THIS month we give three remarkable photographs which illustrate the close connection between the Church and the tellers of time. The first, by Mr. Robinson, an authority on Church clocks, shows the 16 ft. 6 in. dial of the great "one-handed" timepiece of St. Michael and All Angels, Coningsby, Lincolnshire. The second, by Mr. H. C. Spare, is a fine study of the restoration of the Sundial of St. Dionysius Church, Market Harborough. This, unkindly enough, has been almost obliterated by the passage of time! The third by Mr. P. H. Lovell, is of a most complicated dial, made in 1779 and renovated in 1941. It is to be found over the Church Porch at Eaglescliffe, near Yarm, Yorkshire.

Remembered in Church.

IN St. Mary's Church, Arkenarthdale, a remote parish in Yorkshire, are two features of peculiar interest. The Peace Thank-offering dedicated in 1946, consists of a Holy Communion Table, reredos and tablet in English oak, made by Robert Thompson of Kildale, who carves a mouse on all his work. On the three panels of the Table are the emblems of the Services: a ship (Navy), a sword (Army) and wings (Air Force). On the Table of Remembrance is a book containing the names and photographs of the Dalespeople who served during the war, and on the Table is a shepherd's lamp, given by an old lady of 90, and it burns brightly at all services. remembrance of absent ones.—THE REV. J. B. BIDGOOD, M.A.

The Curfew at Lincoln.

AT Lincoln Cathedral the curfew is still rung every night at 8 o'clock. It consists of 101 strokes, divided by a pause into two sections. The second of these sections has the same number of strokes as the day of the month; the other section has the remainder of the 101 strokes. A morning bell to announce the end of the curfew used to be rung,

but this has now been discontinued. At mid-day, however, the Angelus is rung, and at 9 a.m. and 3 p.m.—three-quarters of an hour before Matins and Evensong respectively—a "warning bell" is rung, called the Chapter.—P. J. CHANDLER.

A Family of Choristers.

THE Parish Church of St. Peter Stockton-on-Tees, is proud to have as regular choristers, six brothers of the name of Matson, whose years of service total 169. Norman 40 years, Jack 35, Wilfred 32, Fred 24, Len 23, and Albert 15, and in addition, the family service is continued by a nephew having

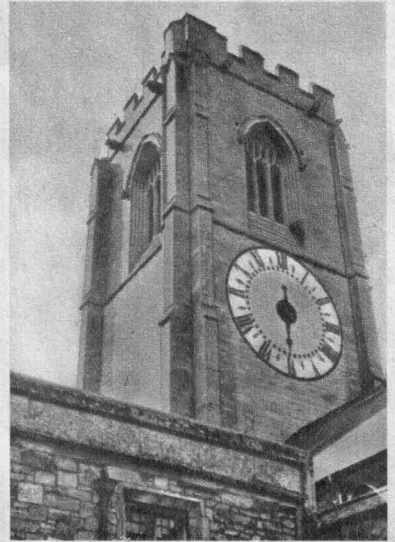


Restoring a Sundial

10 years (three as Deputy Organist), and Albert and Fred having sons with two years each, making a grand total of 183 years as choristers, all giving very loyal service to their church.—A. WRIGHT.

Eggs for Wages.

IN an old Parish book in Trysull Church, the following may be found: "At a Parish meeting on the fifteenth day of May during 1704, upon complaint of William Rudge, the Parish Clark, that several of the neighbours refused to allow him any eggs at Easter for sweeping the Church it was agreed and ordered by all the Parishioners then present that the Parish Clark in the future shall in place of eggs be paid yearly three shillings out of the Church Warden's funds."



The Great Clock

Rudge cannot have thought much of this, as later he left £1 per annum for "a poor man to go about the Parish Church of Trysull during sermon to keep people awake and to keep out dogs."—C. R. C. COUSSMAKER.

Who was Mossock?

A RHYMING inscription is to be found in two Lancashire churches, Aughton and Ormskirck, but in one it is attributed to Richard Mossock and in the other to Henry Mossock. Here it is:

"My ancestors have been interred here
380 years:

This to me by ancient evidence
appears.

Which that all may know and none
do offer wrong,

It is ten foot one inch broad and four
yards and half long."

Richard Messock, 1686. Amen.

"God save the King to the greate
glorye of God."—N. BURROWS.

The Soldiers' Church, Baghdad.

ST. George's, Baghdad, was built as a permanent memorial to soldiers who fell in the Mesopotamia campaign of the First World War. The funds were subscribed by the British community in Baghdad and by the regiments who fought in the campaign. It is built of yellow brick, much the same as that used by Nebuchadnezzar when he rebuilt Babylon, 50 miles away. In the nave hang the flags of St. George, St. Andrew, St. Patrick and the flag of Wales, as well as the Union Jack, and the ensigns of the Services. The stained glass windows are mostly in memory of various regiments, and there is a large and beautiful memorial tablet to the troops of the entire Commonwealth on one of the walls.—P. W. G. BARNES.

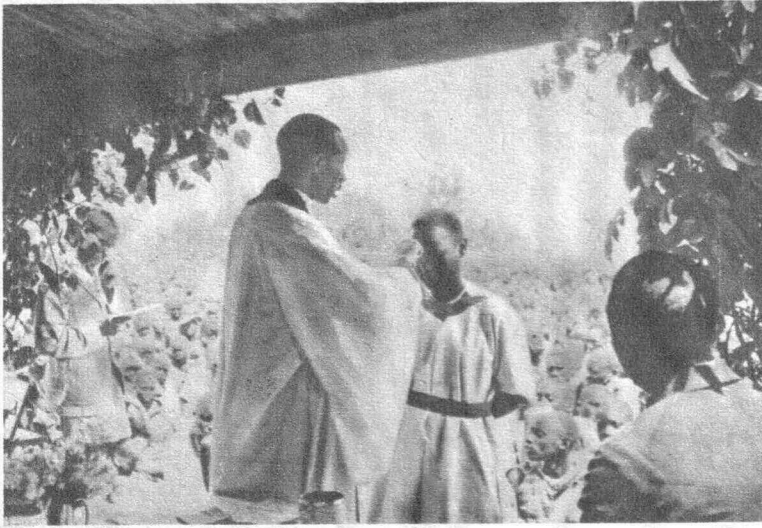
1,500 feet High!

THE Parish Church of Colva, up on the Radnorshire hills, is 1,500 feet above sea level—the highest in Wales.—THE REV. A. REED.

. For our Church Picture page six 5s. prizes for notes with photographs and six 2s. 6d. prizes for notes alone are offered by the Art Editor, 11, Ludgate Square, London, each month.



Another ancient Sundial



HOW BIG IS YOUR CHURCH?

By THE REV. CANON J. McLEOD CAMPBELL



If you are a member of a Society which draws a large membership from all over the world, it is a pity not to realise it.

Some of us may worship Sunday by Sunday as members of small congregations, and the feeling may creep over us that we are like a minority movement that cannot count for much. If we had eyes to see we would discover that a great multitude is joining in our prayers and praises—that we are joining hands and voices with people all over the world who share with us the membership of one of the Great Societies of the world, the Anglican Communion.

How has it come into being? Through British settlers transplanting their Church in the Colonies and Dominions? That is one important part of the answer, for the Episcopal Church in the U.S.A., with its 89 dioceses, dates back to seventeenth century migration. The four Provinces into which the 27 dioceses of Canada are grouped have extended gradually from the Atlantic to the Pacific as Western Canada and the North opened up. The Church of England in Australia, as it still wishes to be called, has also 4 Provinces which include 25 dioceses. The Church was in New Zealand before British settlers arrived in any numbers, and still includes vigorous Maori branches and a Maori Bishop but the seven dioceses are recognisably British in character. Both the Australian and New Zealand Churches have missionary dioceses among the Pacific Islands; New Guinea belongs to the Province of Queensland and both Melanesia and Polynesia to New Zealand. The Church of South Africa was originally

a Church of the Whites though it very soon concerned itself with the Bantu population. These Churches were then Colonies of the Church of England, but they are no longer so for they have become autonomous, self-governing Churches just as their countries have become Dominions of the Commonwealth.

But the Church has extended beyond the range of the Union Jack, beyond the frontiers of the White races, and beyond the boundaries of Christendom. It was transplanted not only by British settlers but by British (and American and Continental) missionaries. The nineteenth century is often described as a humdrum century and its Church as a conventional Church. But Church and Nation were both adventurous. Explorers opened up unknown continents and oceans. Missionaries dared greatly for the Gospel. Theirs is an epic story. They faced heavy odds. Their faith removed mountains. In spite of casualties, overwhelming language problems, dogged resistance by tribal religions and long-established faiths—Hinduism, Buddhism, Islam, Confucianism, they persisted. Buoyed up in the belief that they were called to present Christ to men of every race and colour, however primitive, however cultured, they sowed the Seed. Their faith is vindicated in the fruits visible to-day. Churches of which humanly speaking they were the founders have, like the Churches of the Dominions, attained a Dominion Status in the autonomous, self-governing Churches of India Burma and Ceylon, of China, of Japan, of the West Indies.

The Churches of East and West Africa are still at a transition stage to Dominion Status, having not yet

completed transformation into Provinces, but they have grown out of all recognition and are growing. India is not the only scene of Mass Movements, with its very notable increase in the Christian population; for instance in the Punjab from 40,000 to 400,000 in the reign of George V, in the diocese of Dornakal an addition of 150,000 Christians in 25 years. In Uganda the baptized numbered 26,000 in 1900, 327,000 in 1937. In the diocese of the Universities' Mission to Central Africa Easter communicants were 3,400 in 1900, 38,500 in 1937. More recent statistics show that in seven dioceses of Tropical Africa served by the Church Missionary Society—Sierra Leone, Lagos, The Niger, Uganda, Upper Nile, Central Tanganyika and Mombasa—where there were less than 300,000 Christians in 1920, there were nearly 600,000 in 1930 and over a million in 1945. In the single year 1944-1945 the number of adherents in the Niger diocese rose from 194,000 to 215,000.

One indication of the fact that the Church has not only grown in number and extent but has taken spiritual root may be mentioned. The brotherhood of the ordained Ministry includes 400 East African, 200 West African, between 700 and 800 from India, Burma and Ceylon, 300 Chinese. The Episcopate of the Anglian Communion includes Indian, Singhalese, Chinese, Japanese, African, Maori, and West Indian Bishops.

Growing "like a tree, in bulk" has its dangers. The trunk may develop signs of decay, the sap may not circulate to the branches. Bulk may breed an unseemly pride. The Church must remind itself how much bigger it might have grown if it had been more faithful to its Master.

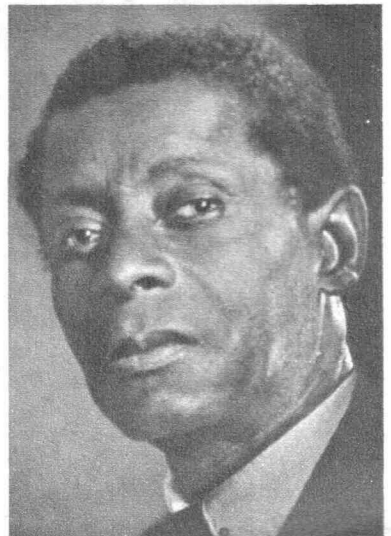


Photo: L. Smith

The Churchill of To-morrow may be a Christian Negro



Photo by

The Modern Angler

H. M. Bond

WHY OUR LORD CHOSE FISHERMEN

By H. H. FERRY

word for fish ('Ixthus) contains the initials of His Name and titles: Jesus Christ the Son of God, the Saviour. Again the idea was enlarged upon, for the two curved lines () which form the outline of a fish are joined at their ends and used to enclose either the figure of our Saviour, the Virgin, or the patron Saints. Fishes are also emblematic of Christians in general, in allusion to the call of the Apostles, or to the suggested meaning of the miraculous draught of fishes recorded in the last chapter of St. John's Gospel: "Simon Peter said, I go a fishing; and they said we also will go with thee."

There is something in the capture of fish, even when undertaken as a trade, which tends to improve the morals and intellect of those engaged in it. There is no doubt that the character of the British people has been to no small extent moulded by the vast fishing areas all around our coast. Fishing tends to make one patient, simple, and though hardy, not insensible, in the midst of storm and danger to the sublime feeling of dependence on a Higher Power, and prepared to acknowledge and obey His Divine Will whenever it is revealed: "They that occupy themselves in deep waters, see the wonderful works of God: indeed such wonders and pleasures too as the land affords not."

It is a pleasing thought, in these



Fishing's in the family

days of austerity, when we are so dependent on fishermen to supplement our meagre rations, that of the Apostles, our Saviour chose four that were simple fishermen, whom he inspired and sent to preach His Gospel, and gave them the gift of speaking all languages, that by their eloquence they might beget faith and in their sufferings preach freedom and the new way to everlasting life. This was the employment to which fishermen, who were chosen from their trade, were "directed." It is to be noted that our Saviour willed that four fishermen should have a priority of nomination in the list of His twelve Apostles, Peter, Andrew, James and John; and then the rest in order. And again, when our Saviour went up into the mountains and left the rest of His disciples, He chose only three to bear Him company at His Transfiguration, and those three were all fishermen.

400th Birthday of our Prayer Book

By the Rev. L. B. Ashby, M.A.

I.



OUR Prayer Book is a very precious and unique possession of the Church of England. There is not another manual of worship anywhere in the world which could, for one moment, compare with it, either for the wealth of its contents or for the stateliness and poetry of its language.

For, next to the Authorized Version of the Bible of 1611, the Prayer Book is our noblest fount of English, pure and undefiled; and, if we wish to see what the English tongue is like at its very best, we have only to pick up our Prayer Book and open it at any page that we like.

So we ought very greatly to treasure this priceless heritage which we have received: and I believe that most English Churchmen do. But how many of us know anything very much about it and its history? Have we any clear idea as to how it came into existence, and why; or of the many changes through which it has passed in the course of 400 years? Perhaps not; but, if we knew a little more about it than we do, we should certainly be able to understand it better and value it more highly.

So I am going to try to tell you as simply and clearly as I can just a little about the story of our Prayer Book—and a very interesting story it is. In the course of it we shall learn, I hope, not only about the book itself, but also a very great deal about the history of the English Church and about some of the great men who had a share in the making of that history.

For the present, I must content myself with setting down here just one single fact about it, which is, no doubt, already well known to most of us: and it is this. The first English Book of Common Prayer was brought into use in all the Parish Churches of England for the first time on Whitsunday, 1549, in the second year of the reign of King Edward VI, and it could be bought by those who could afford it for the sum of 2s. 6d., which meant a great deal more money than what that sum represents to-day.

But, in order to understand the full significance of this very important event, we shall have to begin by retracing our steps a little, and see, in our next number, something of the position of affairs before that date.

(To be continued).

FISH being more distinguished for the size of their heads than for the amount of brains lodged in them, and affording consequently an easier capture than either beasts or birds, fell early victims to the crafts and assaults of their arch-enemy, man. Thus, even before the Babylonian captivity, we read in Habakkuk "they take them with the angle, catch them in their net, and gather them in their drag."

Later, according to a passage from Isaiah, wider and unlawful techniques were employed (I quote a free translation):

"And those that spread nets on the face of the water shall languish; And those that work the fine flax And they that weave networks shall be confounded, And her stores shall be broken up, Even all that make a gain of pools for fish."

Thus fishing from a remote period became a *craft*. Long before "Peter and Andrew fished for fode," this primitive and often laborious vocation was pursued in Sicily and elsewhere. Fishing as a sport was not thought of till states became prosperous and the people had leisure time from the primary occupations of war and tillage.

Early proof of proficiency in the art of angling is shown in many frescoes, gems, bas-reliefs and coins.

In the Pagan Roman Empire Oppian writes of the Pontifex Caracalla indulging in the art. Augustus, Cleopatra, and Antony were also adepts. Oppian, who relates that the Emperor paid him a 15s. bit per line for writing hexameters about his success at fishing, also relates his idea of a perfect fisherman—physically well made, active and athletic; in moral character, he must be patient, vigilant, enterprising and courageous, full of dodges and expedients.

When the Christian era dawned, a fish became the emblem of our Saviour from the fact that the Greek

WEEKDAY HINTS

for Women with Homes



Photo: P. W. Lang

Two cats for me, a dog for you

Monday's Washing.

Middle pegs.—When hanging out on the line tea towels, pillow cases, or anything else of similar shape, put the pegs in across the middle. This will save the corners which otherwise wear out first. The middle is stronger and has more resistance to the wind.—Miss R. RADWELL.

When ironing frocks, etc., with sleeves, make out of cloth or rag a ball the size of required sleeve and push it into place. Then iron over the ball and you will find that the sleeve has a much more finished appearance than when it is ordinarily ironed across.—Miss V. POOLE.

Ironing Loose Covers.—To ease your arms when ironing loose covers, iron frills first, arranging and pressing box pleats as you go. Then fold article in four and rub iron over body part each side. Stretch immediately over furniture. The result is just as good as if hours had been spent on it, besides preventing arm ache.—Mrs. LEWIS.

Tuesday's Sewing.

Tape in time.—When you buy a new dressing-gown, it is quite a good plan to sew a piece of tape right across the nape of the neck. Then, as that piece of tape becomes soiled, it can be unstitched and washed and sewn on again. In this case the dressing-gown will not need to be washed or cleaned quite so often.—Miss E. MOTT.

When making dresses for growing girls, turn the bottom of the skirt under twice, as narrow as possible, and stitch, then turn the hem up to the desired length and slip stitch it in place. When the hem must be let down, all you have to do is to pull out the slip stitching and press.—Mrs. PEATE.

A second use to which I put silk stockings is to cut strips about 2 inches wide and doubling them, and then stitching the folded edge with coloured silks, and using as trimming round the necks of frocks; also wider pieces, doubled and stitched to match, I use for little front vests.—Miss M. WOODWARD.

Neat buttonholes.—First machine round the outline of the buttonhole, just leaving enough space to slit it without cutting into the stitching on either side; buttonhole round the stitching. The result is a neat, strong, buttonhole.—Mrs. ROBERTS.

Knickers.—To prevent little girls knickers from slipping. Sew an elastic loop on each side at the top of knickers, then sew a button on each side of the vest or bodice, just below the armhole. A piece of tape can also be attached under the button for strengthening.—Mrs. SCOTT.

Bring your coat up to date by dropping it from the shoulders. Insert a yoke and disguise the renovation if you wish by a fur collar or a cape. These are very fashionable this season.—Miss E. HARDING.

To gather.—Should you wish to gather a quantity of material in a dress to about say 8 inches, try this method. Cut a piece of elastic 8 inches long machine it, at tension, between the given points on the material. Time is saved and gathers will be quite even.—Miss E. HARDING.

Wednesday's Nursing.

When you have a cold it is common to have red marks (or cold sores) round the nose and mouth, these are not very becoming. You can deaden them and keep them from spreading by this simple tip, dissolve a teaspoonful of Epsom salts in a little warm water, and apply to the affected parts with a piece of cotton wool, this solution is also very good for chaps and warts.—Mrs. BRADSHAW.

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

Thursday's Cooking.

Apples.—Instead of baking them try steaming them instead; they are much more creamy and do not have the burnt taste baked apples so often have. Wipe the apples and core them, stick a clove inside each one and put them in the steamer. When cooked, place in a dish and pour over some hot golden syrup or sweet sauce. They are delicious eaten hot or cold. Time, twenty minutes to half an hour.—Miss D. M. THOMAS.

Cheese Spread for sandwiches: take 4oz. grated cheese, 1½ oz. margarine, 1 tablespoon milk, 1 teaspoon dry mustard, salt and pepper to taste, cook over slow heat until dissolved. Put into jar and allow to cool. Worth while.—D. GRANGER.

Semolina.—I find by adding one teacupful of semolina to half a pound of flour, I need less fat for making puddings and cakes.—Mrs. J. WATTS.

Friday's Household.

A teapot which has become badly stained and roughened inside with a deposit of tannin can be completely cleaned. Put (for a family sized teapot) 3 dessertspoonsful common soda in the pot, and fill up with boiling water. Leave till cold, then pour the water away. You will be surprised at the result. If the stain is of long standing, two or more treatments may be necessary. Soda does not harm metal.—Mrs. W. F. JONES.

A Saucepan Saver.—I have found it a saving on my saucepans when boiling puddings in basins to stand the basin on a tin lid with holes punched in to let the water through.—Mrs. BURTON.

For Tins.—If your store cupboard is damp and you want to store tinned goods in it, try greasing them with a little vaseline or oil, and you will always find your tins in a good condition.—Mrs. I. THOMAS.

Saturday's Children.

If you have for your baby an inexpensive play-pen that has no floor, you may be like many mothers who have said to me, "Useless things: baby just marches round the room pushing his, and gets all the things he shouldn't have just the same." The solution is simple. Sew strong tapes on the corners of an army blanket or rug; put it on the floor with the play-pen on top, now tie the tapes securely round the outside bars at the corners of the pen, put your baby in and you will find that he just cannot move it about as his weight keeps the rug in one place.—Mrs. MICHELL.

In his bath.—When giving baby Cod Liver Oil, give it him while in his bath. This will prevent clothes being spoilt, if any should be spilled.

Pull-ups.—Don't cast away baby's pull-ups when the legs become too short. I cut away the legs, and this makes woollen knickers which are nice and warm over baby's nappies when she begins to toddle, thus holding up the nappy.—Mrs. LANGFORD.

Gumboots which have become wet inside can be easily dried in the following manner. Stuff the feet tightly with balls of hot newspaper, or with dusters warmed in oven—leave them overnight in warm room and they will be dry in the morning.—Mrs. ALLEN.

To Our Readers

** If you know of a good hint for our household pages, send it to the Editor, 11, Ludgate Square, E.C.4, during May. We offer six 5s. prizes every month. Hints, without letters, can be posted in tucked-in envelopes, postage 1d.



Photo: John H. Stone

A head for me, two tails for you



Photo: S. Sowton

"If I wuz Prime Minister"

MANKIND A COMPANY

BY THE REV. CANON SALTER

MAN is by nature a companionable animal. He can never be his true self in solitary isolation. That is why we only discover our destiny by belonging to some kind of fellowship outside of ourselves. Our first contact, of course, is in the home where we all live together as members of a family. Later on many young people are taught the importance of the team spirit at school or in some youth movement where the prevailing ideal is "each for all and all for each." People may sneer at the old school tie or laugh at the big value boys and girls set on a small metal badge, yet they are symbols of an attitude to life which puts service before self, and which acknowledges that the whole body is greater than any one of its members, and that we can only find our true selves by becoming linked up with others.

All who read the New Testament will realise how much our Lord and His followers stressed the importance of the family or fellowship ideal. We are told to love our neighbours as ourselves, to do to others as we would like them to do to us, and to regard all men as children of our Father in Heaven. We are reminded by St. Paul that we are members one of another, and that we who are strong ought to bear the infirmities of the weak. That is why church membership is part and parcel of the Christian way of life. Men and women, boys and girls, meet together at the Christian family meal, share the worship and fellowship of the same House of Prayer, and are called to work and witness for the same Master and Lord.

But the tragedy of it all is that organised religion is really disorganised. The very factor which should bind men together and make them one often divides them into separate units. In these days when men and nations are at loggerheads, when conflicting ideologies strive one against the other in all parts of the world, what a golden opportunity for the Church of Christ in every land to be true to its trust and to build up a brotherhood of man on the basis of the belief: "Have we not one Father? Hath not one God created us?" Yet, alas too often the Church of God is too concerned with its own petty problems to allow it time to create a fellowship of mankind here on earth. Yet in what nobler way can any church or any man give glory to God in the highest than by creating peace and goodwill among men?

How strange it is that with all our notions of loyalty as members of a family, as adherents to this or that society, as patriots of this or that country, we seem to have missed the biggest and best ideal of all, that of loyalty to our fellowmen. If love could supplant hate, if trust could oust suspicion, if thought for others could take the place of selfish aims and motives, what a happy old world this would be. That is why I am appealing for a new devotion to this ideal of mankind, incorporated. Shakespeare may say that one touch of nature makes the whole world kin, but is it not equally true that one drop of the poison of hate can help to bring the whole world to ruin?

That is why, if I were Prime Minister, I should advocate more brotherhood and less bickering, more comradeship and less rivalry—in a word, more Christianity.

SOME PRIZE COUPLETS.

Exalted Truth, no nobler home can find
Than where 'tis cherished by a humble mind.—Canon McCombe.

When love would vanquish hate 'twill oft
befall,
Hate wins each battle, save the last of all.
—Veritas.

To look for trouble is a needless pain;
Why search in sunshine for the sign of
rain.—Veritas.

What couplet could do justice to the bliss
Which doubly sponsors every lover's kiss?
—Canon McCombe.

Prayer Book Quiz No. 3

What is the meaning of these words that occur in the Litany?

1. VAINGLORY—(a) vanity, (b) boastfulness, (c) bad reputation.
2. SCHISM—(a) division into factions, (b) breach of Church unity, (c) holy oil.
3. CRAFTS—(a) boats, (b) trades, (c) deceptions.
4. AFFIANCE—(a) trust, (b) investment, (c) betrothal.
5. SUCCOUR—(a) assist, (b) nourish, (c) suckle.

Answers on page 40.

MAINLY FOR MEN

By The Padre.

XVI—The Good Life

"YOU'VE got me into trouble again, Padre."

"How's that, Jim?"

"Well, I've been following your talks carefully, as you know, and when I got home on Thursday evening I told the wife about what you'd been saying. That's our family habit. Now the baby's come one, or the other of us has to stay in, so the one who gets to church has to report it afterwards, see? So I told her about your talk."

"And she objected?"

"Of course not. It was my brother-in-law who happened to have called, and was in when I got home."

"What had he got against my remarks, Jim?"

"Plenty. You don't know him, so I'd better tell you he's one of those who doesn't like the Church, and seems to have a down on those who do. Me especially. As soon as I'd finished telling the wife a few of the bits I could remember, out he comes with something about people who go to church not being any better than those who don't."

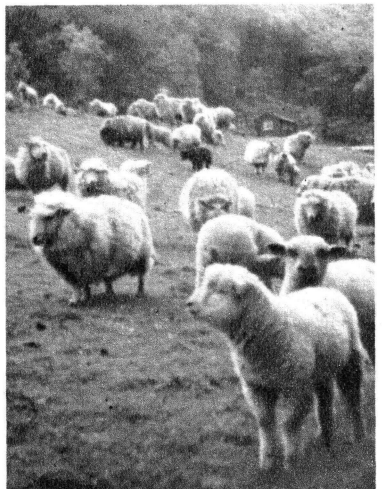
"That's an old one."

"Yes; but wait a minute. Your talk last Thursday was about living the right sort of life, and about how people needed God to help them do it. That's right, isn't it?"

"Perfectly."

"But Ted—that's my brother-in-law—said there were plenty of men outside churches who lived just as good lives as those inside, and that he reckoned God thought just as much of them so long as they did their best. I was left wondering whether there wasn't something in what he said,

Continued on page 39



The Church is as a Fold

THE LOST INHERITANCE

by Hoole Jackson

CHAPTER V.

LORD VEND bulked his way into Farron's home as he had bulked his way into life. He prided himself on the power to gate-crash, and his skin was thick. Now he stood by the window, surveying the magnificent view, as if he owned the house, big legs apart, pudgy hands clasped behind his back, and prepared to tackle "this parson chap."

It was Enice who came in to greet him.

"Ah, Mrs. Farron?" he questioned.

"Good morning, Lord Vend." Her armour was on and her mind like a fencer's.

"You can cut the title. Your husband's doing fine work down here. Heard about it. What the world needs. Now I think his talents are buried here. Beautiful and all that, but why waste genius?"

"It isn't wasted, and, after all, Bethlehem was rather out of the world," and she smiled.

"I don't mean he should leave this. But give his genius wider scope. It would be better done from here. We could play up this church in Eden idea, you know. The public fall for that kind of thing. Rural setting, lovely old church in the wood, comfort from a country pulpit. That wouldn't make a bad title for the series."

"The series?"

"Look here, is your husband at liberty? I don't want to waste time."

"He's resting. He was sitting up with a fine old lady last night. A fisherman's widow. She's almost ninety."

"I see. Well, tell him we'll make it—" a smile touched his lips, he'd surprise her all right—"Twenty pounds a week. Two thousand words. Comfort from a Country Pulpit. I daresay some of his old sermons would serve—and we can put the newspaper touches to it. I don't suppose he'll object to some more stipend?"

Enice looked at him. So sure of himself. So rich. A type our civilization had bred. Was it the American spirit, or was that a libel on our great neighbours with their thrust and virile national youthfulness?

She said, "My husband knows you are here. He told me to say that I'm his ambassador. We didn't know why you had called, but he'd

rather not see you, and he certainly will not consider—that generous offer."

Vend stared at her. "Not consider it?"

"No! And no sum would tempt him. I don't wish to say more. He serves God in the way he believes best."

"That's all very well." Vend thought quickly. "But he's denying a wider audience the benefit of his gift. Is that right?" He had used the argument before with success. It always told.

"He's considered that, but you see he's had another offer."

Vend's eyes glittered. "Ah, another offer? Has he signed any contract? There isn't another paper who can give him an audience like we can, or pay more. I suppose you wouldn't care to tell me who made this offer. I want him to join us."

Enice smiled. "He's offered to write for *The Signal*."

"*The Signal!*" The big face reddened. "*The Signal*. Why, it won't last the year out. Nothing behind them—"

"Except Truth—and God," said Enice, and her mind tensed, ready for what he might say.

"Truth—bah. God!" and then he stopped, and he saw Enice smile.

"That was why you wanted my husband, wasn't it?" she asked, with a twinkle in her eyes, "To spread the truth wider, to extend the battle for God?"

Vend picked up his hat and stick. So they knew Kiligrew? Was there anything behind this? He must find out. If he knew anything *The Signal* had not more than another month in it at the outside. Suppose they ran this parson chap: it might bump up the circulation, but it would be too late. He'd been watching the ad. columns himself. Running thin! Kiligrew would be on his uppers pretty soon, and then he'd come whining round Fleet Street for a job. There was a wife. Women didn't like a come down: nor men to bring them down.

"I shall not re-open my offer."

"It would be no use. Good morning."

Vend was furious. He was even more furious two weeks later when Billing phoned to say that the Saturday *Signal* carried a moving article by Farron. "The public will lap it up like milk," thought Vend. Well, it was only a temporary victory, but he hated to be beaten, and his face flushed as he talked to Billing. "Look here, get a line on Farron. I want to know all about him. Send the details down to me, will you? Soon as you can."

Vend dealt with the morning mail, and went to his yacht in no good mood.

Kiligrew dropped into his chair, his face weary from those heart-searing discussions with his legal advisers. There seemed no hope. He could feel, too, Vend's power gripping him in its far-spread tentacles. Fear was a terrible thing, and there was great fear of Vend. A press photographer had dropped sending to *The Signal*, afraid that Vend might cut off his revenue from sources Vend controlled. Straws like this showed how bitter was the war Vend was waging.

Rosina said. "You must go to George. We'll both go. Stand back from the fight. You've done all you could. Now get away and see it—from Gilead. I'm right, John. You know you can't do any more."

"I know that. Bickers has been grand. The Bank have given me a short lease of life. They're pretty good, sweetheart. But at most it only lengthens our life until October."

"Then come away. It's your birthday month next week. September is lovely. We'll go and see the Bulwos, and listen to music. We'll wander in the woods. And you know it does you good to see Farron."

"His article has stirred people. Letters are rolling in," said Kiligrew. "I'm so glad. I can print a few more of those fine articles before *The Signal* dies."

"It won't die; it shan't." She put her soft arm round his shoulder. "I wish I'd money, or that Dad had. He'd help. You know what he thinks of you. He retires at the end of the year and he's going to stay with Farron. He knows how brave you are."

"Brave? I'm in a sheer funk, my dear, what will happen to you? To the staff? *They* came in with me."

"They'll have worked on something good and remember it all the rest of their lives," she said. "But they are going on—with you. *The Signal* is going on. I feel it. I don't know how, but you know how often I'm right."

He looked up at her tenderly. Their love had been wonderful, as natural as springtime, as much a part of life. Her eyes looked down into his, and she bent and kissed him. He felt the warmth of her, the sweetness.

"I wish you *were* right," he answered, and held her closely. "But, you see, we're up against Money and Evil, and together they can be terrible."

"So can God," she said, "when the time comes to deal with His enemies."

"That's true, Rosina—only He seems to take so long. To need so many martyrs."

"Remember Job," she said. She had been brought up in a family to which the Bible was very real. Bruet used to read to them when he

came home. It was he who brought Elijah and David before her girlish eyes as men of flesh and blood with great hearts and a great faith.

"You're a grand wife," he told her. "You deserve a better husband."

"You'll do," and she saw the smile, and worked on him with the skill of a nurse—healing his mind, until he promised to go down and visit Farron.

Johnson had a talk with his Chief before Kiligrew left. "The staff will work without salaries for a week—two weeks, as long as their individual resources hold out," he told Kiligrew. "It sounds crazy these days, but I've been round—we picked the plums all right. I'm glad you're going. You'll come back fresh for the last rounds. Something's going to turn up, John. But come round and talk to the staff—just a word or two. You'll be too busy in another hour."

Kiligrew went. Nothing was said of possible failure. Hallet, the Sub-Editor, gripped Kiligrew's hand in his big paw, "Time ye took a rest, mon," he said. "Hand *me* the work, I love it. It feeds me. Look how fat I've got." He showed a ham of an arm, for he always took off his jacket when he "got down to it." His laugh rang round the room, and smiles broke out in the reporters' room.

A good crew, and a grand ship. Bruet had said that of the men of the *Varonda*. Kiligrew felt better for a chat with those who served him so well. MacAlister, in the case-room, wiped his inky hand on his apron and shook hands. A fine chap, Kiligrew. They'd had a few words now and then, and tested each other's manhood. Now there was a bond of love between them, based on deep respect. Each knew his job.

The door closed on the clicking linotypes and the familiar faces. Johnson looked at his Chief anxiously. It was all right: that haunted look had gone. Tactfully, he began to ply Kiligrew with the affairs of the day. So, when Kiligrew went home and *The Signal* was pouring out of the presses once more, he was ready to plan the holiday—to get away.

Late August in London. In Kensington a few leaves drifted down the pavements—signs of autumn. Kiligrew walked slowly, savouring and watching, listening, talking in the London he loved with every sense. He stumbled once or twice—a sign of weariness greater than he knew. Then he heard pelting footsteps behind him. A thin young reporter came panting.

"Mr. Kiligrew—sir—Johnson sent me to catch you. They 'phoned home. You hadn't come. Guessed you were walking—three of us out. Vend—he's dead."

"How did you get the news?"

"Farron—they've had thick sea-fog. The *Sealark* got in the shipping track—was pretty nearly cut in two. Vend was picked up, but he died before they reached Falmouth. The ship that did the damage was French. No idea they'd got a big shot. The Falmouth people 'phoned Farron. Vend's Cornish address was on an envelope in Vend's trouser pocket. He must have taken off his jacket and jumped for it when the *Sealark* was struck. That's my guess. There was only that envelope by which to identify him."

"Then his own paper—"

"*The Morning* hasn't stopped her machines: we've a scout out."

"They'll know we've stopped—"

"Might, but we were lucky."

"Give me the sheets one by one. Miss Tyler—"

He bent to the task. Vend! What an end to the feud. Pity surged up in Kiligrew's heart. Then he remembered what Rosina had said. Had God intervened?

The Signal had a front-page story. Perhaps it was the best news-story Kiligrew had ever written. His enemy. His own paper almost doomed. Nothing of that. The public read the story of a man who had risen from the ranks of journalism to brilliance and power, touched with a noble regret that the life had not been granted a longer term. Kiligrew could not lie. He concentrated on Vend's best traits—the vast, intimate knowledge of newspaper making. There was nothing of title or charitable acts, except bald facts. But Kiligrew's readers felt the deep magnanimity of their Editor come through the print. He might easily have seized on the scoop, made the most of *that*, and dismissed Vend himself in a brief, bald biography. Instead, the readers saw Fleet Street as it was when Vend came to it young, they felt the pulse of many newspapers beating, and heard the echo of the fall of once famous sheets. The past came back, and with it a dim glimpse of what creating and continuing a newspaper meant.

Billing, reading it, marvelled, as he recalled his luck. For *The Morning* had not a line of the death of their own Chief. All day Billing kept expecting the telephone bell to ring, to hear the blustering, searing condemnation of his stupidity blaze from the other end. Uncanny. The silence was even more terrible. A force had gone out of his life, a force that had welded him into a man, the boy he had been, would not have recognised. He felt limp—almost afraid. Who would take over? Vend's nephew probably—chap born with a silver spoon of newspaperdom in his mouth. He would never be Vend.

Rosina caught her husband as he fell into her arms after that extra

magnificent few minutes of concentrated skill and talent, then he straightened and she saw the proud look in his face.

"Sorry sweetheart, just foot clumsy. It's Vend. They couldn't tell you on the 'phone when Johnson tried to get me. Someone might have heard. I was walking home the usual way. Johnson knows my route so they sent scouts out. Vend's dead. A French steamer cut his yacht in two. Farron phoned *The Signal*."

"And—"

"I've written the obituary of my enemy—and God was with me, Sweetheart. Here's a paper. Got any tea? I've written two hours work in fifteen minutes. MacAlister and Hallet were just magnificent. Hallet took off his waistcoat before they'd done handling that page—the Street will hum all right—this morning," and he glanced at the clock. "Ten minutes later would have been too late. And now we can go down to George and Enice to-morrow, I've fixed it with Johnson."

To be continued

MAINLY FOR MEN

Continued from page 37

Padre. That's why I'm in trouble; my mind's disturbed. So I ask you; what is the difference between an all-round decent sort of chap keeps the laws, works well, is honest, a good family man, and another who is all that *and* a regular churchgoer as well?"

"All the difference in the world, Jim. But before I come to what it is I just want to point out why this wrong idea—held by thousands—that to live a good life is, somehow automatically to be a Christian, has arisen. You see, it all comes from the Church having done such a good job."

"I don't follow."

"I mean this. The Church has taught for so long a Christian way of life that the view that such a life is an ideal, has become conventional, so that the Christian life is taken by all and sundry to be typical of the best. For instance, mercy instead of cruelty, respect for women, honesty in word and deed, may seem to your brother-in-law to be the marks of an average decent fellow. What he's forgetting is that they were things taught by the Christian Church in ages past—which is one reason why the Church was the mother of our civilisation—and these are still accepted by such average fellows even though they profess to have no time for the Church which taught them. But now let's get to your main question—"

"You mean what is the difference between one who lives in an ordinary

MAINLY FOR MEN (Continued)

decent way, like Ted; but who yet never goes to church, and someone like me, who also lives, or tries to, in the same way; but who loves his church as well?"

"Exactly. The chief difference is that one has been called, through God's grace to the knowledge of God, while the other has not. One knows that Christ died for him, so that he is near in a very special personal relationship to God, while the other has no grasp of such things."

"Yes; but look, Padre, does it make any practical difference? If they both live decently, what does the rest matter?"

"It matters tremendously in this way. Note carefully what I say, Jim. Firstly, it matters because the real standard by which we have to judge our actions is, not by how pleasing or useful they are, or are not, to

other people, but how pleasing and useful they are to God, and the first thing God asks of us is that we should know and worship Him. True, the living of a good life follows from that, but it's a by-product rather than the main thing.

"Second, because the Church is to Christian people as the fold is to a flock. It is where they belong, and the place where the Good Shepherd wants them to be. Third, without the Church and its teaching and discipline people begin to forget why they should bother to be good, or merciful, or honest. They begin to forget, in fact, why they should be anything other than what it pleases them to be. That is how moral rot begins, and that, I'm afraid, is what has partly begun already. So you see, to live a good life is important; but to know why you should is more so. And that, it seems to me, is the chief difference between you and

Ted. You know, but he doesn't care. Follow?"

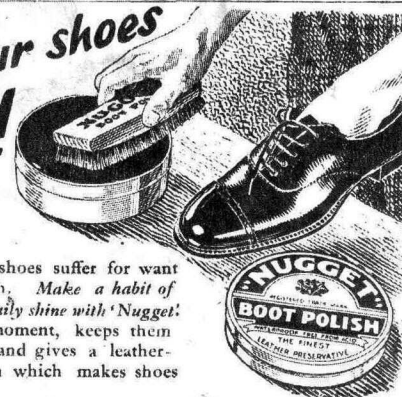
"I do; but I shouldn't find it easy to get that across to Ted."

"Well, put it this way then. The Church is a power-house. It supplies faith and convictions about what is good and what isn't, just as an ordinary power-house distributes light and heat. All sorts of people plug in to what the Church supplies. Ted does when he talks about the decent life. Otherwise, where would he get his ideas about what is decent and what isn't? But now mark this: unless there are people ready to keep the power-house going—people like you with your work for the Church—the lines will go dead and a lot of good lights will go out. Now do you see?"

"I do indeed. And thanks very much, Padre."

Quiz Answers—1 (b), 2 (b), 3 (c), 4 (a), 5 (a).

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This was a most moving performance. It seemed incredible that such a play could be performed so perfectly by performers who were so young. This reflects the very highest credit on Miss Coombs and her assistant teachers and helpers. The scenery was perfectly arranged and every effort was made to give a perfect and sincere rendering of the play. I may add that the hall of the Boys' School was packed. Parents and others were crammed together and overflowed into the corridor. I wish Miss Coombs and all who helped her to realise how deeply we appreciated her hard work for this play and the mass of hours which they place so freely at the disposal of these children. We owe so much to them, and future generations will thank God for their work, for they are indeed the makers of a sure foundation.

FLORAL DECORATIONS

I wish to thank all those who helped to decorate our Church in such a lovely way at Easter. At one stage of the decorating, I counted no less than twenty-one ladies at work. It was a magnificent display and most worthy of the great occasion. We also thank all those who sent such lovely flowers which were used to the best advantage. At one point, I noticed a goods van being unloaded—a mass of colourful foliage was carefully and reverently borne to the Church. There were those who came quietly with a lily in memory of a loved one. True to the spirit of this grand Parish—everyone gave of their best and for the good and happiness of us all.

MR. BISHOP AND THE CHOIR

THE performance of Stainer's "Crucifixion" on Good Friday at 7.30 p.m. was surely a fitting climax to that day of devotion. Some weeks ago, Mr. Bishop informed me that in spite of obvious difficulties—shortage of time, etc., we intended to lead the Choir on Good Friday in the performance of this sacred work. Several persons remarked "It was a lovely and sincere rendering of the Crucifixion". This was a fitting tribute to Mr. Bishop and our Choir. I wish Mr. Bishop, Mr. Hicks and Mr. Griffin (soloists) and the whole choir to accept our heartfelt thanks.

ALTAR FLOWERS

THE following ladies have kindly consented to provide flowers for the month of May:—

- May 1.—Mrs. Barcroft.
- " 8.—Mrs. Thomas.
- " 15.—Miss Barnard.
- " 22.—Miss Jordan.
- " 26 (Ascension Day).—The Hon. Secretary.
- " 29.—Mrs. Cossins and Mrs. Lowe.

ST. JOHN'S CHURCH SPORTS CLUB

THE activities of the Club will be mainly confined to Tennis and Cricket throughout the coming season. There will, however, be Badminton and Table Tennis should the weather be unsuitable for outdoor games. Below is given a fixture list as far as has been arranged:—

- April 29.—Practice, 7 p.m.
- " 30.—Practice, 2.30 p.m. General Meeting at 6.30 p.m. in Parish Room.
- May 2.—Practice.
- " 14.—Pershore Youth Club (home).
- " 20.—Practice.
- " 21.—Archdales (home).
- June 10.—Practice.
- " 11.—Archdales (away).
- " 24.—Old Vics (away).
- July 1.—Practice.
- " 8.—Old Vics (home).
- " 13.—Metal Castings (away).
- Aug. 5.—Practice.
- " 10.—Metal Castings (home).

Tennis play will commence on Monday, 2nd May, at 6.30 p.m. The courts will be available each evening from 6.30 p.m. onwards, and Saturday from 2.30 p.m. onwards.

M. E. PARKER, *Hon. Secretary.*

ANNUAL PAROCHIAL CHURCH MEETING

A LARGE and representative company filled the Hall of the Boys' School at the A.P.C. Meeting on Thursday, 21st April, following on the Vestry Meeting.

The proceedings were according to the Act, but in an atmosphere of cheerful and expectant appreciation. Reports were read and adopted on finance, fabric, goods and ornaments, and on the work of the P.C.C.

The principal business was, of course, the election of the new Council for 1949. Serving members were re-elected, and to these were added twelve new members, resulting in a happy union of ripe experience and new enthusiasm.

The Secretary reminded the Council that they were now confronted with the formidable task of finding the necessary funds for the payment of the parochial staff. Difficulties there would be, but they would be surmounted by the same zeal and enthusiasm that had brought new spiritual and social life to St. John's.

Serving Sidesmen were re-elected and ten new names were added.

At the close of formal business the Vicar addressed the meeting. He began by thanking all who had so cheerfully worked with him since his appointment in October last. Our Church now represented a complete cross-section of the community worshipping together—men, women and children. The newly developed social activities encouraged fellowship and service, and had brought many back to the Church from which they had long been absent. He was happy to report that over 50 candidates were being prepared for Confirmation on Whit Sunday.

He did not share the gloomy thoughts of some who saw nothing but spiritual decline in our land. Here in St. John's they had gone out to the people with the real Christian gospel of faith and hope. And what were the results? A quickening sense of fellowship and service, a joyous activity in the Church and in the Parish. He felt with the Psalmist that "the lot had fallen unto him in a fair ground and indeed he had a goodly heritage".

O. H. LAFLIN, *Hon. Sec. P.C.C.*

ST. JOHN'S PAROCHIAL CHURCH COUNCIL

BALANCE SHEET FOR YEAR ENDING DECEMBER 31ST, 1948

LIABILITIES		£	s.	d.	£	s.	d.
<i>Clubs & Special Collections Account</i>							
Isaac & Willis Bund Funds	...	6	7	0			
Special Collections Account	...		10	0			
Worster Memorial Fund	...	69	7	6			
					76	4	6

St. John's Parish Account

Assistant Clergy Fund	...	23	14	5			
Central Fund	...	217	14	0			
Sick and Poor Fund	...	38	3	3			
Sunday School Fund	...	2	4	3			
Parish Magazine Fund	...	4	4	0			
Ladye Chapel Fund	...	5	10	0			
Victory Fund	...	177	12	4			
					469	2	3

£545 6 9

ASSETS

	£	s.	d.
<i>Clubs & Special Collections A/c:</i> Cash at Bank	76	4	6
<i>St. John's Parish Account:</i> Cash at Bank	469	2	3

£545 6 9

Audited and found correct, A. W. J. BAKER.
March 19th, 1949.

ST. JOHN'S DAY SCHOOLS

BALANCE SHEET FOR YEAR ENDING DECEMBER 31ST, 1948

		RECEIPTS	£	s.	d.
Jan. 1	To Balance in hand	...	44	9	7
	„ Corporation of Worcester: Rent of Old Boys' School	...	31	10	0
Nov. 30	„ Day School Festival	...	24	10	2
Dec. 20	„ St. John's Feoffees	...	37	4	4
			£137	14	1
		EXPENSES	£	s.	d.
Feb. 12	By Rev. E. J. Ottewell, Affiliation Fee	...	11	10	0
	„ Fire Insurance	...	18	4	8
	„ Liability Insurance	...	1	14	0
	„ Repairs	...	11	5	2
	„ Worcester Corporation	...	58	8	1
	„ Bank Charges	...	15	0	0
			101	16	11
	„ Balance in hand	...	35	17	2
			£137	14	1

ROUND THE PARISH NEWS

OUR social services have continued to make great progress in recent weeks. Dances, Whist Drives, Theatre trips and a fresh-air excursion have brought great pleasure and refreshment to many parishioners. The Social Committee are making extensive and intricate plans to ensure that suitable recreation may be provided throughout the Summer months and beyond. No effort will be spared by this large band of highly efficient organisers. We are most grateful to them. We now have such a full programme that it has been necessary for the Social Committee to meet almost every week. *Look out* for announcements and poster which will keep you fully informed of the social programme.

You may have heard that the Sports Club have made arrangements to embrace many sporting activities. The Cricket Club has been formed, initial practice nets have been arranged and fixtures made for the coming season. These fixtures will take us to villages and we shall also meet a few of the local clubs. I am very glad to report that a complete set of equipment has been purchased by the Sports Club, and they themselves have raised the necessary money. All praise to them for their grand effort. A Tennis Section has also been arranged and good courts have been acquired. A Hockey ground has been arranged for next season. This is evidence of a veritable onrush of progress through the initiative and very hard work which the Sports Committee have placed at our disposal.

The Choral Society continues to make excellent progress. The indomitable personality of our Conductor, Mr. Frank Green, has instilled a wealth of enthusiasm and confidence into our singers. They are to make their first public appearance in the Church on the evening of Sunday, May 8th. Members of the Choral Society have worked very hard for many weeks with unflinching loyalty and patience. Let us go forth to welcome them on Sunday, May 8th. *Be quite sure that you will be there*, and bring all your friends. We are very sorry to lose our accompanist, Mr. Kenneth Lafin, in September, when he will be joining H.M. Forces. Mr. K. Lafin has given so much of his time and technical knowledge to our cause, and we shall miss him very greatly. He has done a grand job of work for the Choral Society and we are all very grateful to him. When the time comes for him to join up, I shall have more to say of Mr. Lafin's work for the Church.

The Dramatic Society are making their first public appearance on May 3rd and 4th. The Society owe a very great deal to the producers, Mr. Platts and Miss

Davies. For many weeks I have announced notices of rehearsals on behalf of the Society and the time is drawing near when this group of people will be able to demonstrate the fruit of their labours. I am sure this will give us much pleasure. Many persons have been involved in this important and highly enterprising venture. There are those who are taking part in the plays as well as a large band of helpers who have been heavily engaged in the arrangement of scenery and general stage management. I wish to assure our producers and all persons concerned of our warm appreciation of their work.

HOLY BAPTISM

- "Suffer the little children to come unto Me"*
- Mar. 30.—Margaret Rose Jones, 37 Isaac Walk.
 April 3.—Peter Geoffrey Baddeley, c/o 42 Knight Street.
 „ 3.—Veronica May Seal, 128 Bromwich Road.
 „ 3.—Paul Howard Pearson, 3 Blakefield Walk.
 „ 3.—Margaret Amita Haynes, "Luscombe", Lechmere Crescent.
 „ 3.—Stephen Christopher Wheatley, 23 Winchester Avenue.
 „ 10.—David Ashley, 54 Windsor Avenue.
 „ 10.—Michael John Digger, 4 Nursery Walk.
 „ 18.—Alan Keith Keeble, 8 Brown Street.
 „ 24.—Peter Edward Kendall, Nash, Cottage, Nash Road, Margate.
 „ 24.—Neil Jeremy Lambourne, 35 St. John's.

HOLY MATRIMONY

- "Those whom God hath joined together let no man put asunder"*
- April 2.—Arthur John Barnett and Enid Muriel Parker.
 „ 2.—Hubert Alfred Crowther and Hazel Margaret Spilsbury.
 „ 18.—Kenneth Davis Harding and Muriel Allison Mason.

CHRISTIAN BURIAL

- "I am the Resurrection and the Life, saith the Lord"*
- April 4.—Graham Rowberry, aged 5 years, 18 Canterbury Road.
 „ 8.—Frederick Mister, aged 57 years, 53 Bromwich Road.
 „ 14.—Ellen Eliza Evans, aged 61 years, 83 Bransford Road.
 „ 20.—Adelaide Bird, aged 76 years, 35 Boughton Avenue.
 „ 20.—Cyril George Hathaway, aged 42 years, 23 Hopton Street.

IN MEMORIAM

- "Make them to be numbered with Thy Saints, in Glory everlasting"*
- May 3, 1923.—James Harrison, Narrow Walk.
 „ 12, 1947.—Douglas Hannis.
 „ „ God has you in His keeping,
 „ „ We have you in our hearts."
 „ 16, 1934.—Edgar William Barnard.
 „ 29, 1947.—Edith Maria Brown.

CHURCH COLLECTIONS

April 3rd, £10 7s. 6d. April 10th, £10 11s. 9d.
 Good Friday, £6 10s. 1d. Easter Day, £42 11s. 5d.

ST. JOHN'S FREE-WILL OFFERING SCHEME

No.	s.	d.	No.	s.	d.	No.	s.	d.	No.	s.	d.
1	2	0	16	1	0	37	1	0	55	2	0
2	1	6	19	6	0	39	13	4	57	2	0
5	8	6	21	8	0	40	1	0	58	4	0
6	6	6	23	2	0	43	2	0	59	2	0
8	2	6	32	2	6	51	1	0			

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