

SAINT PETER'S



EAST BRIDGFORD CHURCH MAGAZINE

JANUARY. 1946

From the Rector of Lambley.

The Christian year begins with the Season of Advent—of preparation for the Coming of Christ—lest we should miss the supreme importance and significance of the Incarnation. The secular year—which begins in January and reminds us that history, human history, only really began when Jesus was born 1,945 years ago—gives us the Festival of the Epiphany. The word Epiphany means Manifestation, and in the New Testament it is used of Christ's First Coming as our King and God in great humility, when only a few had the eyes to see Him, and also of His Second Coming in power and great glory, when every eye shall see Him.

(2) **Christ, by His very Coming, automatically judges us.** By His Coming into the world, He winnows the wheat from the chaff. Wherever Christ is, there are salvation and condemnation. The Gospel brings life and light to some, and darkness and destruction to others.

"For judgment," says Christ, "I am come into the world that they which see not might see, and they which see might be made blind." Christ's call leaves no one where it found him. It forces a choice—a choice we cannot defer making.

For as had been well said: "**Passive impressions—impulses which are not acted upon—grow weaker at each repetition.**" *E.g.*: If you set an alarm clock to wake you up at a certain hour, you will hear it every day if you get up when it sounds; if you go to sleep again, you will soon cease to hear and slumber through it.

So with the call of Christ. If you do not pay immediate attention to Him, you soon slumber through His call. He comes, but you have lost the capacity to see Him or to hear His Voice.

We all suffer from **defective sensibility**. Even when a great thing happens, it is difficult to realise it.

And so with Christ and His Gospel—the greatest revolution the world has ever known—it is very hard for us to realise and grasp what it means.

S. Paul realised it. For him the Incarnation altered everything, and he could not understand that others did not see it had altered everything. There must be a veil in their hearts; they must be asleep and dreaming. It seemed strange to S. Paul that people could go on living as if the light of the glory of God had not shone upon them in the face of Jesus Christ.

We all have to be careful of **blindness caused by selfishness**. It is so easy to go through life with no eyes except for what may help or hinder us in carrying out our schemes for "getting on." Such people are called "practical men," and they often win earthly success, but at the terrible cost of missing all the finer meaning, beauty and nobility of life. The irony of pursuing anything exclusively—*i.e.*, to the exclusion of eternal values, such as Truth, Goodness and Beauty—is that you often get it, and it then ceases to be an object of desire.

As the Psalmist warned us long years ago:—

"He gave them their desire,
And sent leanness withal into their soul."

They had chosen to live without love, and in missing love—the love of God and man—they had missed all.

Can we say, then, that we are awake and sensitive to Christ—or, is our faith asleep, lying bedridden in some dormitory of the soul? Is Christ the decisive factor in our lives, and is the world a different place because Christ has lived in it? Can we say with S. Paul that the Incarnation has altered everything for us?

If we give sixteen hours a day to this world and at the most five sleeping minutes to the other, it is no wonder if God and Heaven seem rather shadowy things to us. With best wishes for a happy 1946 H. W. PEARSON.

WOMEN'S INSTITUTE.—The Annual Meeting took place on December 11th, when the new Committee was elected—Miss Sims as President, and Mrs. Hodges and Mrs. Wales as Vice-Presidents.

The Annual Social will be held on Tuesday, January 8th., at 6-30 p.m., and all members may bring a friend. Will members please bring food (which will be "pooled") for themselves and their guests. Refreshments will be served during the evening. Competitions, games and singing will be among the entertainments.

BRITISH RED CROSS SOCIETY.—A Red Cross Detachment meeting was held on December 8th, when the Detachment had the great joy of welcoming home their three "war-heroes"—one of them being Dr. G. O. Brooks, although he was unable to be present. The Commandant reported on the work done by the detachment during the war, also on the post-war work it hopes to undertake. Any-one over 18 years of age (those under 18 years would join the Youth Detachment) who would like to join the Red Cross Society and become a member of the East Bridgford Detachment would be most welcome and should communicate with the Commandant. A. RICHARDSON, Commandant. Notts. 142

BOYS BRIGADE.—We wish to thank our many friends for the generous response they gave to our Annual B.B. Week collection. The following events are arranged for the month. Jan. 1st, New Year Party in the Club, 7-30 p.m. Jan. 8th, Film Show, Village Hall, 7-30 p.m. Jan. 24th, M.O.I. Film Show in the Club at 7-30 p.m. We have had a very welcome visit from a representative of the Nottingham Rotary Club, the first since 1939. Members of the Club hope to visit us from time to time as before the war. We are indebted to the Nottingham Rotary Club for some of our Club Equipment. We are very grateful for their continued interest in our work for the boys. E. BULLERS, Capt.

EAST BRIDGFORD VILLAGE HALL

Balance Sheet from April 1st, 1945 to October 31st, 1945.

Receipts.				Expenditure			
	£	s.	d.		£	s.	d.
Ap. 1st. Balance in hand	63	17	10	Caretaker	9	4	0
Donation		10	0	Electricity	6	17	6
Lettings	14	9	6	Water Rate	1	2	11
Dance Proceeds	41	1	0	Coal & Coke	5	18	0
Jumble Sale	32	19	2	Fire Extinguishers	8	3	6
				Inland Revenue		12	0
				Bingham D. Rate	1	19	7
				Repairs		18	10
				Sundry Payments	4	19	8
				Corrected Bank Error	1	19	0
				Bank Charges		3	6
				Bank Balance	107	3	0
				Cash in hand	3	16	0
	£152	17	6		£152	17	6

Audited and found correct by N. RHODES. 17/11/45.

HOLY MATRIMONY.

"Those whom God hath joined together, let no man put asunder."
Dec. 8th.—Frederick Joseph Birkin and Daphne Joyce Pallett.

SUNDAYS—

Holy Communion at 10-15 a.m., except on 2nd Sunday, when it is at 9-0 a.m., and Matins at 10-15

Evensong 6-30 p.m.

WEEKDAYS—

Holy Communion 8 a.m. or 10-45 a.m. (See Notice Board).

SUNDAY SCHOOL—10 a.m. in the Church Day Schools

SACRAMENTS AND OTHER RITES

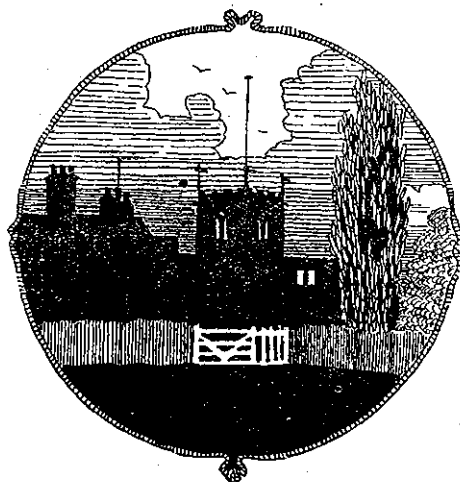
PUBLIC BAPTISM—Sundays at Evensong (a week's notice to be given when possible)

SACRAMENT OF PENANCE Saturdays at 7-30 p.m., and by appointment.

HOLY MATRIMONY—By appointment with the Rector.

CHURCHING OF WOMEN—Before or after any Service, or by appointment.

BURIAL—By arrangement with the Rector.



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Mr. N. RHODES, The School House, East Bridgford.

Sidesmen :

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C. MILLINGTON, E. MILLINGTON, G. SINMS.

Organist—Mr. J. H. SHARDLOW, College Lane, East Bridgford.

Sexton—Mr. T. THRIVES, Main Street, East Bridgford.

Hon. Verger—Miss HAND, Providence Terrace, East Bridgford.

Hon. Treasurer to P.C.C.—Miss MCHARDY, Kneeton Road, East Bridgford.

Hon. Secretary to P.C.C.—Mr. T. KNIGHT, Prospect Villas, Gunthorpe.

Hon. Secretary of Freewill Offering—Miss HAND, Providence Terrace, East Bridgford.

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FEBRUARY, 1946

A FEW THOUGHTS FROM ST. PAUL

From the Rector of Lambley.

As we commemorate the Conversion of St. Paul, we have the example of one who changed his centre and shifted his mind to a new direction. Saul's centre was self, the saving of his own soul by scrupulous obedience to the law, by strict Jewish orthodoxy.

He is brought into contact with a small group who declare that One from Galilee is the Messiah, the Son of God—this must be stopped and the authorities did right to execute Him as a common criminal—but it only made matters worse, His followers insisted that they had seen Him alive.

Christianity, faith in Christ, survived the tragedy of Calvary—they believe in the Risen Christ, and they will give their lives for that belief.

He is present at the Martyrdom of St. Steven, and listens to that wonderful prayer asking for the forgiveness of his murderers.

At last he too on the Damascus road sees Jesus—His followers are right—He is still alive, the Messiah, God! His whole life is changed—his centre formerly self is now the Risen Christ—He is the same man, but different—He lives on a different plane, he breathes a different atmosphere, he has a different goal.

The cause of the shifting of his centre of gravity from earth to Heaven, from self to God, was the vision of the Risen Christ.

As we listen to the Gospel for Quinquagesima Sunday, the Sunday before Lent, the Gospel of the healing of the blind man, what better prayer could we have than his for Lent: "Lord, that I may receive my sight"—the sight, the vision of the Glorified, Risen, and Ascended Christ—for that alone would give us the change of mind, the change of outlook we all need.

Again, in the Epistle for Ixx Sunday, S. Paul compares the Christian life to a race to be run with intense concentrated energy, where the runner strains every nerve to reach the goal, and where the slightest relaxation is almost fatal to his chances of success; and again to a boxing match where there must be no hitting short, and where every blow must tell. The Epistle is an appropriate preparation for Lent. It speaks of the need of self-discipline and strenuous exertion, of sustained and continuous effort and of the necessity of persevering to the end, as through lack of perseverance and self-discipline even the great Apostle's salvation might be forfeited. Can we in any sense of the word call ourselves "**Combatants**" in the Christian life? We have all long ago been enrolled as Christ's faithful soldiers. Have we fallen out of the ranks, forfeited our position in His Army and demobilized ourselves? S. Paul also speaks of the great incentive which the Christian has to persevere until the end.

The athletic in the Isthmian Games at Corinth gained but a corruptible crown, a perishable wreath of pine leaves; but the Christian who continues to the end gains an imperishable crown, the gift of Eternal Life: i.e., Life with God for ever.

Now as we read these words of S. Paul in the Epistle, and think of the greatness of the prize to be won, and the extreme danger there is of losing it, we cannot say the Church's call to the observance of Lent is too exacting. The Greek athletic had to be in strict training for ten months of the year, the Church asks its members to observe the forty days of Lent, after the example of our Saviour Christ in the wilderness, in order that we may make more strenuous efforts after God and holiness.

H. W. Pearson.

PAROCHIAL CHURCH COUNCIL. The Annual Meeting was held on January 28th, with Mr. Wing in the chair. After the Balance Sheet had been passed, and the Secretary's Report read, the Church Council for 1946 was constituted as follows:—

Ex-Officio Members.

THE REV. H. L. O. REES, Chairman.
MR. R. WING, Vice-Chairman and Rector's Warden.
MR. N. RHODES, People's Warden.

ELECTED MEMBERS.

Mrs. Dunsmore	Mrs. Hunt	Mr. Jones	Mr. Shardlow
Mr. L. Hand	Miss Huskinson	Mr. Sims	Mrs. Sumner
Miss Hand	Mr. Ingram	Miss Sims	Mrs. Whyley

The following were elected to serve as Sidesmen for 1946:—

Mr. Wing (ex-officio), Messrs. G. Sims, E. Ingram, W. Jones, J. Ellse.
C. K. Allwood, H. Curtis, J. Allwood and L. Hand.

At a meeting of the new Church Council held immediately afterwards, Mr. Wing was re-elected Vice-Chairman with Miss McHardy as Hon. Treasurer, and Mrs. Metcalfe as Hon. Secretary.

Offertories for 1946 were allotted as follows:—

EASTER DAY, April 21st	The Fabric Fund.
WHIT-SUNDAY, June 9th	The Day Schools.
FEAST SUNDAY, June 23rd	The Diocesan Apportionment.
HARVEST FESTIVAL	The Fabric Fund.
ARMISTICE SUNDAY	Earl Haig's Fund.
DECEMBER 15th.	The Diocesan Apportionment.
CHRISTMAS DAY, December 25th	The Fabric Fund.

FREE-WILL OFFERING.—The Secretary wishes on behalf of the Church to thank all those who so regularly give to this Fund. It is a great help. If there is anyone who would like to help will they please send in their names and then envelopes will be supplied.?
E. D. H.

THE VILLAGE HALL held its General Meeting on November 11th. 1945 with Dr. G. O. Brooks, M.C., G.M. in the chair. A new Management Committee was formed as follows:

REPRESENTATIVES OF ORGANISATIONS.

Mr. F. Collishaw, Mr. L. Hand, Mr. J. Johnson, Mr. A. Shipman, Mr. E. Millington, Mr. D. Simpson, Mrs. A. Mason, Mrs. J. Cox, Mrs. C. Pickford, Mrs. Barnes, Miss K. Moore, Miss E. Sims, Miss R. Ingram.

INDEPENDENT MEMBERS.

Mr. A. Ellis, Mrs. Hunt, Mrs. Collishaw, Mrs. Metcalfe, Mrs. Newcombe, Miss V. Blagg.

At a meeting of the new Committee the following Ex-Officio members were elected:

President: Dr. G. O. Brooks.
Vice-Presidents: Lt. Col. Pendleton. Mr. W. Harrison.
Sq. Ldr. E. Fulford. Mr. E. Wales.
Hon. Treasurer: Mr. T. Swain. *Hon. Secretary:* Mrs. Boyce.

BURIAL OF THE DEAD.

"Grant them, Lord, eternal rest, and let light perpetual shine upon them."—Amen.

Jan. 18th—John Poole. Aged 85 years.

Jan. 22nd—Frances Margaret Tracey, Aged 29 years.

SUNDAYS—

SERVICES

Holy Communion at 10-15 a.m., except on 2nd Sunday, when it is at 9-0 a.m., and Matins at 10-15

Evensong 6-30 p.m.

WEEKDAYS—

Holy Communion 8 a.m. or 10-45 a.m. (See Notice Board).

SUNDAY SCHOOL—10 a.m. in the Church Day Schools.

SACRAMENTS AND OTHER RITES

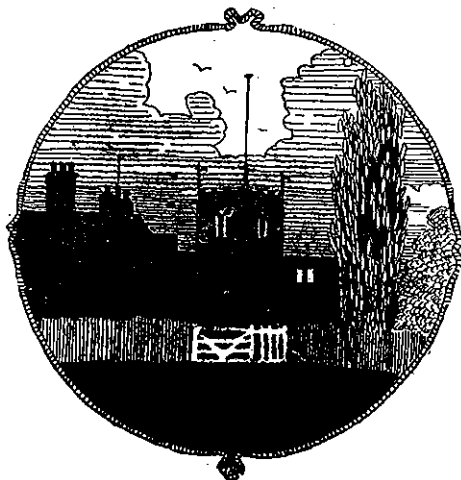
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MARCH, 1946

From the Rector of Lambley.

Quinquagesima Sunday is the Festival of Christian Love, of which St. Paul speaks in the Epistle for the day—the love which flows forth from those who have the Spirit of Christ towards God and man.

(1) The Love of God and man is inseparable. If a man claims to love God and is selfish and indifferent towards others, towards the wicked and unhappy, there is no real love of God in him. If a man say: I love God, and hateth his brother, he is a liar, says St. John.

For God is Love, and desires the welfare of all His children; and if we love Him we too must love those whom God loves, and desire their welfare as He does.

Love of God must issue in love of man, and love of man was to be the distinguishing mark of the Christian—"By this shall all men know that ye are My disciples, if ye have Love one to another."

(2) Christian love is not merely cordial affection for personal friends.

For example, we are never told to love our father and mother; that is the ordinary natural affection and is taken for granted.

Christian Love is a zeal for the welfare of all men, whether they are congenial or not.

It is not our friends that we are bidden to love, but our neighbours.

A man chooses his friends but finds his neighbours provided for him, and in the Economy of God to give men opportunities of exercising Christian Love, a man's neighbours are often rather difficult.

It is our relations with those chance people with whom the accidents of life have brought us into contact which are the test of our Christian Spirit.

(3) Christian Love is above all consideration of merit and desert.

As soon as we find ourselves considering whether anyone deserves our sympathy, we can be sure we have sunk below the level of Christian Love.

The Love of Christ is perfectly indiscriminate. He loved Judas and gave him every chance to the very last moment. In the garden of Gethsemane at the moment of His betrayal. He greets Judas with the words: Friend, wherefore art thou come? It is the indiscriminate love of God which is the point in God's perfection which we are bidden to imitate—"Love your enemies, and pray for them that persecute you, that ye may be the sons of your Father which is in Heaven; for He maketh the sun to rise on the Evil and the Good, and sendeth rain on the just and the unjust. Ye therefore shall be perfect as your Heavenly Father is perfect.

(4) St. Paul's Picture of Christian Love in action.

Christian Love suffereth long and is kind. It is keen to confer good, and long suffering and patient in bearing with evil. Love envieth not, there is no jealousy of those we love, love vaunteth not itself, makes no display, no ostentation, is not puffed up, is not vain or conceited, doth not behave itself unseemly, is not rude or arrogant, has always good manners, which is love in little things, is not provoked or exasperated, taketh not account of evil, does not reckon up the ill turns others do, rejoiceth not in unrighteousness, has no pleasure in hearing of another's ill doing, but rejoiceth in the truth, beareth all things, covereth all things by a merciful reticence, hiding the faults of others, believeth all things by refusal to mistrust, hopeth all things, endureth all things. Love hides the evil, believes the good and bears the worst.

(5) Christian is bidden to love his neighbour as himself, but this is not enough—we are bidden to love God above and beyond all else—for God is not just another person standing over against us like our fellow men, but God is the One in whom we live, move and have our being. We must love Him, and all our nature must take its part. Thou shalt love the Lord Thy God with all thy heart, with all thy soul and with all thy mind—this is the first and great commandment, the Love of God.

May I, on behalf of you all, offer our congratulations to the Rector and Mrs. Rees on their little son; this is very good and happy news.

H. W. Pearson.

CHURCH ORGAN—An estimate of £47 10s. has been received for repairs and a complete overhaul. The Church Council very much appreciate the generosity of the Parishioners who have given subscriptions which will defray the cost of this work.

CENTRAL HEATING—The Church heating system is defective and will have to be put in order during the summer months. This may entail a big outlay. It is proposed to hold a Whist Drive and Dance in the Village Hall on Easter Monday to open a Fund for this purpose.

THE MAGAZINE—At the end of 1945, the accounts showed an adverse balance of £5 7s. and the Church Council have decided to ask subscribers to pay 3d. each for their future copies. The extra cost of paper and printing has increased the expenditure very much. The Council feels sure that this extra amount will be paid so that the publication may continue.

Summary of Parochial Church Council Accounts to December 31st, 1945.

RECEIPTS.				PAYMENTS.			
		£	s. d.			£	s. d.
Balance ...	...	18	16 6	Insurance ...	...	12	0 9
Freewill Offerings ...	...	16	16 2	Salary—Sexton ...	...	24	4 4
Church Expenses ...	...	98	5 11	Salary—Organist ...	...	20	0 0
Donations ...	...	3	2 0	Church Cleaning ...	...	12	8 0
Insurance—part contribution ...	...	1	6 4	Sexton's and Verger's Requisites ...	...	6	12 6
				Altar Requisites ...	...	1	8 2
				Choir Remuneration ...	...	2	13 10
				Fuel and Electricity ...	...	35	16 6
				Visitation Fee ...	...	12	0
				Organ Tuning ...	...	4	10 0
				Repairs to stove ...	...	1	11 6
				Psalters, Confirmation Books, etc. ...	...	2	5 6
				Sundry Payments ...	...	11	11
				Cheque Book and Bank Charges ...	...	10	0
				Cash in hand ...	...	6	4
				Bank Balance ...	...	12	15 7
		138	6 11			138	6 11

Special Collections and Contributions.

RECEIPTS.				PAYMENTS.			
		£	s. d.			£	s. d.
Fabric Fund Balance ...	...	15	5 3	S.P.G. ...	...	2	8 7
Diocesan Quota ...	...	7	11 9	Hospital ...	...	15	5 3
Rector's Discretionary Fund ...	...	12	6	Day School ...	...	3	0 1
Hospital ...	...	15	5 3	Rector's Discretionary Fund ...	...	12	6
Earl Haig Fund ...	...	6	10 0	Diocesan Quota ...	...	7	11 9
Fabric Fund ...	...	28	15 1	Bishop's Forward Movement ...	...	171	16 2
Day School ...	...	3	0 1	Soldiers', Sailors' and Airmens' Association ...	...	2	10 6
S.P.G. ...	...	2	8 7	Earl Haig Fund ...	...	6	10 0
Soldiers', Sailors' and Airmens' Association ...	...	2	10 6	Balance (Fabric Fund) ...	...	44	0 4
Bishop's Forward Movement ...	...	171	16 2				
		253	15 2			253	15 2

MOTHER'S UNION—At our last meeting on February 19th, we had the privilege of hearing a Missionary who had only another week in England before her return to Uganda. Miss Mash has been working amongst lepers on an island in the middle of one of the most beautiful of the African lakes. She told how the island is divided into villages; and of their schools and hospital; of their Church life and how the untainted babies are given a chance to grow up free from this dreadful disease. She is doing a grand work worthy of our prayers and support. Our next meeting is on March 19th, when Mrs. Holden from Nottingham will be our Speaker. Please come and bring a friend.

WOMEN'S INSTITUTE—The meeting on March 12th will be a Lantern Lecture on "Burma and Ceylon" given by Mrs. Dowson. The exhibition will be "My oldest piece of China." The Group Meeting is on March 21st at 6-30 p.m. in the Village Hall. There will be a Whist Drive, Beetle Drive and a Folk Dancing display etc.

ST. DUNSTAN'S—The St. Dunstan's Appeals Organiser (Nottingham Branch) wishes to thank the people of East Bridgford for their kindness in giving so generously to their Appeal for the War Blinded. The handsome sum of £13 18s. 5d. was raised.

BOYS' BRIGADE—A Grand Victory Display will be held in the Nottingham Empire on Saturday March 2nd, at 2 p.m. The Programme will be given by Members of the B.B. including Pipe Bands and Highland Dancers. Tickets are now on sale. The Battalion Church Parade will be held at the Albert Hall, Nottingham, on Sunday, March 3rd, at 3 p.m. Parents and Friends are invited to the Service.
E. Bullers, Captain.

EAST BRIDGFORD PLAYERS—are presenting four one-act plays on March 29th, and 30th. These will be "References," "The Late Miss Cordell," "A Quiet Rubber," and "Her and Her George." The proceeds are for the Village Hall.

BURIAL OF THE DEAD.

"Grant them, Lord, eternal rest, and let light perpetual shine upon them."—Amen.
February 9th—Emily Cooper, aged 79 years.

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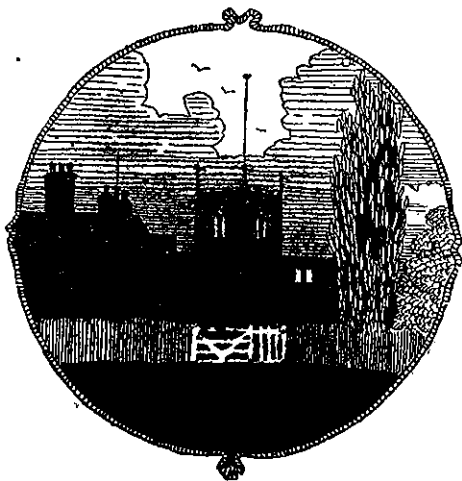
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APRIL, 1946

FROM THE RECTOR OF LAMBLEY.

During Passiontide we see how God met man's need—

I.—*Man's need of a Saviour.* Revelation shows us man fallen out of fellowship with God and with one another. What God reveals in the Old and New Testament is borne out by experience.

We find within ourselves evil tendencies and desires for which we do not recognize personal responsibility, but which incapacitate us from full union with God. There is defect and disorder in our inherited nature; *we start life heavily handicapped.*

Our nature is not merely undeveloped, **we all possess a definite bias towards evil.**

There is an inherited infirmity which quickly develops into sin. You often find very young children lovable and attractive, and we ask ourselves: Where do the unselfish lovable children go to, and the hard, unloving selfish grown-up people come from? It is not the result of environment or of a particular social system; if this were so, the poorest would be the most selfish, which is obviously most untrue, as the poorest are generally the most generous—the only explanation is: **There is nothing in human nature to make it grow up beautiful and good by itself.** The soul is not merely undeveloped; it is *mis-developed*; it needs not merely better social conditions, not merely enlightenment; **for salvation the soul needs something infinitely more drastic, nothing less than the intervention of the Author Himself of the whole process of Creation, God Himself entering our life as one of us.**

II.—*Christ saves us by His Sacrifice on Calvary.* "Who made them on Calvary a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

Christ took away sins by putting away sin in His own Person. He created a perfect human self by his reactions to the circumstances of a real human life. He is the Great Interpreter of human environment as it is; that it is possible for the best life to be lived under the worst conditions imaginable.

On the Cross we see One, wholly akin to ourselves, one of us, offering a sinless life of perfect human obedience to God the Father, as Representative Man.

On Calvary God sees Man for the first time as He desired him to be.

On Calvary God saw this perfect Sacrifice, this perfect self-giving of man in its fullest completeness and under the worst conditions conceivable.

III.—*Christ saves us by giving us this New Nature, by giving us Himself.* Others can only give what they have; Christ alone gives Himself, for Christ Himself so closely associated Calvary with Holy Communion by the Time "The night in which He was betrayed," and by the words: "Take eat, this is My Body which is being given for you." Calvary does not stand alone; you must never stop at the Cross, you must go further.

You cannot separate Calvary from the Holy Communion, when we appropriate and receive within our souls all the benefits of the Cross and Passion, all the vitality and virtue of the Crucified, the Sacrificial, Self-giving life of the Risen and Ascended Christ. The work done on Calvary must be completed by being done within us.

We need His New Nature, the indwelling Presence of Christ; slowly and imperceptibly transforming us into His likeness. **The Blessed Sacrament in the Cross with all its bitterness drawn out of it, and all its power made manifest.**

THE PREPARATION SERVICE FOR EASTER COMMUNION will be on the Tuesday in Holy Week, April 16th, at 7.15 p.m. The Services on Good Friday will be a One Hour's Service from 12 noon to 1 p.m.; and an Evening Service with an address at 7.15 p.m.

The Celebrations on Easter Day will be 7 a.m. and 10.15 a.m. with short address.

SUMMER TIME commences on Palm Sunday. I wish you all a Happy Easter.

H. W. PEARSON.

AN APPRECIATION OF MR. S. RICHARDSON.

(S.R.)

In memory of one, to Bridgford dear,
Who, like an oak set in a fertile space,
Lived beautifully every day and year,
Spreading his branches, and beloved always
For sheltering kindness,—these few words appear.
His well-proportioned life, his spirit gay
Gentle and wise;—how many of us knew
That friendly voice and hand-clasp! Yes, I may
Say we were better for it. That is true.
We miss him; others welcome him to-day.

M.A.C.

CENTRAL HEATING. A Whist Drive and Dance has been arranged for Easter Monday in connection with the Central Heating Fund, as was proposed in our last month's magazine. The Whist Drive begins at 7.15 p.m. and is to be held in the King Edward Club. Dancing is in the Village Hall from 8 p.m. to 1 a.m. Tickets 2/6 each may be obtained from Miss McHardy, Miss Sims, Mrs. Metcalfe, Mr. Rhodes and Mr. Dunsmore.

THE WOMEN'S INSTITUTE had a very successful Group Meeting on Thursday, March 21st, in the Village Hall. During the war all Group Meetings have been abandoned; this was the first to be held for a number of years. The meeting opened with the singing of Jerusalem after which East Bridgford welcomed her fellow-members in the Fosse Group, namely, members from Car Colston, Scarrington, Bingham, Flintham, and East Stoke. Everyone greatly enjoyed a short Whist Drive and Beetle Drive, which was followed by an attractive display of Country Dancing, by the East Bridgford Country Dancing Class. One of our members was fortunate in winning one of the six cakes which had been made by the various Institutes. A very pleasant and enjoyable evening closed with the singing of the National Anthem.

The meeting on April 9th will be a talk and demonstration on "Exercises for Eyes and Feet," by Mrs. Armitage. There will be a parade of Shawls, Parasols or Fans. Please do find something for the parade.

HOLY BAPTISM.

"Suffer the little children to come unto Me."

Feb. 28th—Thomas William Alliss.

Ann Rosalie Morley.

BURIAL OF THE DEAD.

"Grant them, Lord, eternal rest, and let light perpetual shine upon them."—Amen.

Mar. 20th—Samuel Richardson, aged 87 years.

SUNDAYS—

SERVICES

Holy Communion at 10-15 a.m., except on 2nd Sunday, when it is at 9-0 a.m., and Matins at 10-15

Evensong 6-30 p.m.

WEEKDAYS—

Holy Communion 8 a.m. or 10-45 a.m. (See Notice Board).

SUNDAY SCHOOL—10 a.m. in the Church Day Schools.

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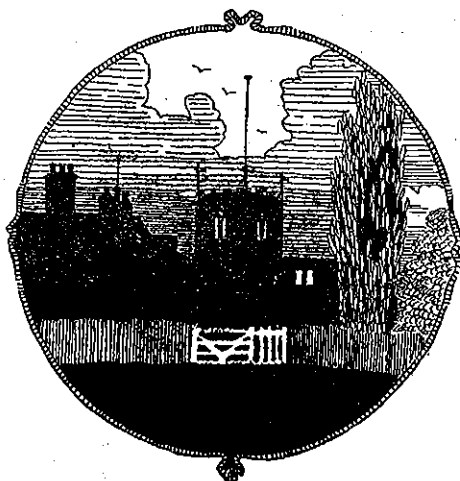
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SAINT PETER'S



EAST BRIDGFORD CHURCH
MAGAZINE

MAY, 1946

From the Rector of Lambley.

The anthem, proper for Easter Day, gives us the words of St. Paul: "For as in Adam all die even so in Christ shall all be made alive"—they are words of grave warning and of great hope.

(1) **For as in Adam all die.** Here St. Paul recognizes the ultimate extinction of the natural man, apart from Christ. Death is the end of the ordinary natural life. The doctrine of the natural immortality of the soul—that the soul of the natural man survives death, as Mr. Gladstone wrote long years ago—is a doctrine wholly untrue to Holy Scripture. Death is the result of an abnormal, unnatural development, "Sin entered into the world, and death through sin," says St. Paul. Death was the consequence of man's divergence from the true line of progress—and the path of Nature is strewn with innumerable species who have missed their true development, and are thereby irretrievably doomed to extinction.

The Law of the Non-Survival of the Unfit is universal in Nature—and unless we can become fit for Survival and thereby qualify for Eternal Life we shall be "eternally bereft of being."

Now the only way to be fit, spiritually, and survive, and thereby qualify for Eternal Life, is to be in Christ, in union with Him.

Life—Eternal Life—is not something that can be hardly missed, but rather something it takes a great effort to attain and to hold.

"That we may embrace and ever hold fast the blessed hope of everlasting life" is the purpose for which Scripture was written.

And our Lord: "Enter ye in by the narrow gate, for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter thereby. For narrow is the gate and straitened the way that leadeth to life, and few be they that find it."

Again St. John: "He that hath the Son hath the Life, and he that hath not the Son hath not the Life."

Once again St. Paul: "If by any means I may attain unto the Resurrection from the dead."

All human beings must experience death, the consequences of an abnormal development—sin—and **Scripture offers no hope of escape from ultimate extinction, apart from Christ.**

(2) **In Christ shall all be made alive.** Christianity gripped the world in the Apostolic age by preaching Christ and the Resurrection as the central message of the Gospel, and man's one and only hope of Eternal Life.

It was indeed a Gospel of Hope and Life to dying men. It showed men the way to the attainment of everlasting life. That as the Easter Preface says: "By His death He destroyed death, and by His rising to life again He hath restored to us everlasting life." Union with Christ brings not only Salvation here, but Eternal Life—something that time, decay, disease and death cannot destroy. Eternal Life for all who accept and live in Christ is the Gospel of Easter.

(3) Surely the neglect of Sunday is due to forgetting the central fact of Christianity—the Resurrection, for **Sunday is the weekly memorial of Christ's Resurrection**, "an Easter Day in every week," for, as you know, the origin of the Christian Sunday was joy in the Resurrection. It expressed the joy of the Church in a Living, Risen Christ. Once realize again, as the early Church did, that Christ and His Resurrection are man's one and only hope of life and immortality, and the Lord's Day will not be neglected. Sunday speaks of life in a Risen Christ and of Eternity; neglect of Sunday argues absorption in the affairs of this world and no interest and concern in things spiritual and eternal.

On Ascension Day, one of the four great Festivals of the Church, there will be a Celebration of Holy Communion after the Children's Service at 10 a.m.

The Rector's little son, Charles Lorimer, was baptized on St. George's Day; it is most fitting that one of his God-parents should have been awarded the George Medal. H. W. Pearson.

PARISH NOTES.

CHURCH HEATING FUND—An outstandingly successful Whist Drive and Dance was held in the Village Hall on Easter Monday in aid of the Church Heating Fund. We wish to thank all those people who very generously gave donations, prizes and gifts for the refreshments, and in any way helped to make the event such a great success.

23rd. APRIL, 1946.

Balance sheet showing result of Whist Drive and Dance held in the Village Hall, East Bridgford, on 22nd. April, 1946, in aid of The Parish Church Heating Fund.

Receipts	£	s.	d.	Expenses	£	s.	d.
From Donations	15	5	0	Hire of Band	4	10	0
From sale of Tickets	22	12	6	Hire of Hall	1	5	0
Raffle for Rug	5	0	6	Printing	1	2	0
Raffle for groceries	4	6	0	Whist Scoring Cards		3	6
From sale of Refreshments	3	13	0	Hire of Furniture		5	0
Money taken at Door	9	17	6	Caretaker's Fee		2	6
				Balance	53	6	6
Total	£60	14	6	Total	£60	14	6

G.F.S.—On March 27th, a Whist Drive was held in aid of G.F.S. Funds, and was a great success. The sum of £5 8s. 0d. was raised and we wish to thank all who helped to make it a success.

E. D. H.

WOMEN'S INSTITUTE.—At the monthly meeting on May 14th. there will be a demonstration on "How to make String Mats" by Mrs. Hall. We hope to make May a "salvage month." Will you please find all the paper salvage you can and bring it along to the monthly meeting? After having made great efforts during the war it is very tempting to relax for a time, but the need for paper is still urgent for post-war work.

The Rector of Lambley will be very pleased to receive names for Confirmation.

It was with great regret we had to say "goodbye" last month to Mr. and Mrs. Tribe, who left the village after having spent 4½ years here. During that time they made many friends and interested themselves in various activities in the village. We send them our best wishes.

HOLY BAPTISM.

"Suffer the little children to come unto Me."

April 23rd.—St. George's Day, Charles Lorimer Rees.

HOLY MATRIMONY.

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

April 6th.—John Harold Falconbridge and Clarice Stone.

SUNDAYS—

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Evensong 6-30 p.m.

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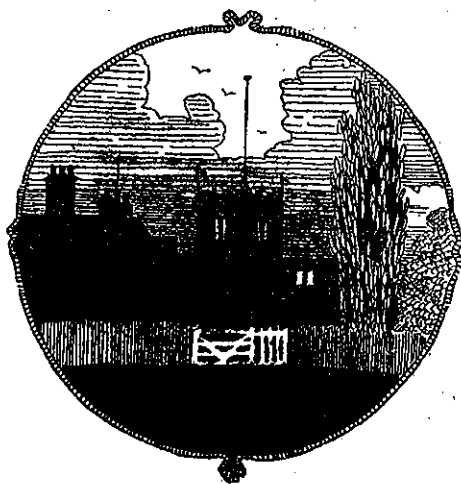
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SAINT PETER'S



EAST BRIDGFORD CHURCH
MAGAZINE

JUNE, 1946

FROM THE RECTOR OF LAMBLEY.

The purpose of the Life of Christ—the purpose for which God became Man—was to establish the Kingdom of God, the rule and sovereignty of God, in the world—to establish the reign of love:—

(1) **When His visible Presence was withdrawn on the Ascension Day how was this purpose, for which God became Man, to be achieved?**

What did Christ leave behind on the slopes of the Mount of Olives? Not a creed, not a book (for not a single word of the New Testament was then written): nothing but a small Society of men and women, who found themselves knit together in the closest fellowship they had ever known—the Church of Christ.

(2) **It was the Church which was to carry on the work of Christ and to establish the Kingdom of God on earth.**

The Church was the only thing Christ left behind Him on the Ascension Day to represent Him to the world as He represented the Father. It was to the Church that the Holy Spirit of Christ came on the first Whitsunday—the birthday of the Church—for it was the Holy Spirit Who gave the Church Life and Power and Guidance. It was, again, the Church which, long years after Christ had gone wrote the books of the New Testament to its own members—not to give them their first impressions of Christianity for they were already practising Christians—baptised, confirmed and receiving the Holy Sacrament Sunday by Sunday—but to confirm and strengthen them in the Faith they already enjoyed. No, the New Testament was written by the Church for its own members, and it is difficult to understand the New Testament apart from its context—the Church which wrote it,

"The Church is," as S. Paul says, "the Body of Christ"—i.e., the vehicle and means through which Christ effects His purpose. As Christ used His human Body to do the will of God and to reveal the very character of God, so the Church exists for the very same purpose. It is the means whereby Christ becomes active and carries out His purpose in the world.

(3) **Now can we serve God better without the Church?** Some think they can, but remember there are several points worthy of consideration:—

(a) It is only through the Church that the Gospel reached you; it is only through the Church that the Gospel can live and reach ages far ahead.

(b) No man can be a good Christian by himself, for no man by himself can grasp more than a tiny fragment of the unsearchable riches of Christ. You learn from others; others learn from you. What comes home to you or me is only a tiny part of the whole truth. You may be the eyes—sensitive to light and not to sound; others may be the ears—sensitive to sound and not to light; a man alone can know very little.

(c) The fullest Christian life can only be lived in the widest possible fellowship—in a world-wide Catholic ("Catholic" means universal, world-wide—for all) Church. If you stand apart and isolate yourself, the more narrow you become and the more limited in your vision.

(4) **The Church exists, then, to fulfil Christ's purpose: to establish the Kingdom of God—the reign and rule of God in the world.**

The Church is like an Army: it does not exist simply for its own benefit; it exists for the sake of the Kingdom and the King. It is the Church "**Militant**"—i.e., fighting for the Kingdom. God does not give His gifts equally to all, but specially to the few—not simply for their own benefit, but to use for the good of all—and so the Church has not the monopoly of God; the Church is but the trustee of the Divine Revelation, which it has in trust for the benefit of the world.

This principle applies to the individual Christian: **You belong to the Church not for what you can get from it, but for what you can give to it.** If you say "I got no good from the Church, and so I gave up coming," it simply means you came to Church in the frame of mind in which it was almost impossible for you to get any good.

The Preparation Service for our Whitsun Communion will be on Tuesday, June 4th, at 7-15 p.m. The gift we receive in the Holy Sacrament is infinite only limited by our powers of reception and these depend largely on our preparation.

On Whitsunday there will be two Celebrations of the Holy Communion, at 7-15 a.m. and 10-15 a.m. with an address.

H. W. PEARSON.

CHURCHYARD—At a Public Meeting held on Wednesday, May 29th, it was decided to try to obtain paid labour to put the Churchyard in complete order, after which, it was hoped that voluntary helpers would assist to keep it neat and orderly. Volunteers are asked to give their names to the Churchwardens so that an organized arrangement can be made.

BRITISH RED CROSS SOCIETY—The Medical Aid Depot has been most successful in purchasing an infra-red and an ultra-violet ray lamp. These two lamps are used twice a week at the Clinic held at Topley by the recommendation of Dr. G. O. Brooks, under the supervision of Mrs. Cave and helped by the members of the East-Bridgford detachment. All the work done at the Clinic is voluntary.

In order to supplement the British Red Cross Society's funds after this very heavy expenditure, a Garden Party is being held at "Topley" on Saturday, June 29th. There will be various stalls etc. and tea.

WOMEN'S INSTITUTE—At the monthly meeting on June 11th, there will be a lecture on Flower-Growing given by a County Horticultural Lecturer. A Summer Outing has been arranged for Wednesday, June 12th, when members will enjoy a tour into Derbyshire.

HOLY MATRIMONY.

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

April 27th—Edward Christopher Bateman and Sheila Caroline Curtis.

BURIAL OF THE DEAD.

"Grant them, Lord, eternal rest, and let light perpetual shine upon them."—Amen.

May 4th—John Kirkham, aged 79 years.

SERVICES

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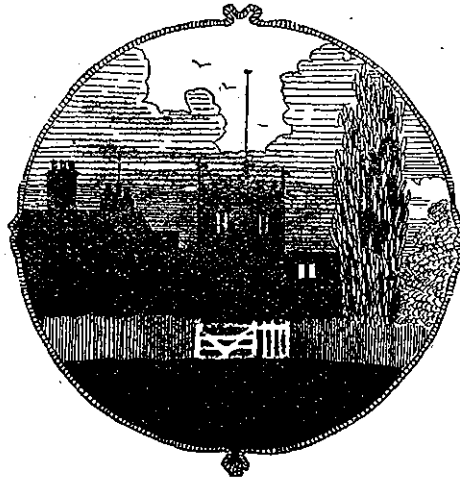
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SAINT PETER'S



EAST BRIDGFORD CHURCH MAGAZINE

JULY, 1946

FROM THE RECTOR OF LAMBLEY.

The Collect for Trinity III is peculiarly appropriate to present needs. It is a prayer against enemies and danger.

"Grant that we to whom Thou hast given a heartfelt desire to pray". What effect has danger on us? Does it make us nervous, irritable, fearful and unbalanced? Or does it awaken in us a desire to approach God.

To the Christian the anxieties of the times should lead to surer confidence in God.

As the Psalmist said: "Though I be sometimes afraid, yet put I my trust in Thee." The fact that a man has a desire to pray is evidence that God has not left him entirely; when we have no desire to pray we are in spiritual danger of losing God.

It is a prayer not for immunity from danger, but that God will help us in danger, turning what would hurt us into what may minister to His purpose. As in the Evening Collect we pray not to be defended from our enemies—but from the fear of them.

In the security of modern life we have all fallen too much into the habit of thinking of danger as some-thing to be avoided at all costs.

The Church has often laid too much emphasis on the sober, passive, inadventurous virtues—the Church has cultivated too much the softer side of life—preferring the insurance to the adventure standpoint—the languid, tired passenger being carried in the ship of Christ's Church to the ardent soldier enrolled at Baptism who endeavours with dogged perseverance "to climb the steep ascent of Heaven through peril, toil and pain."

The Church has thought too exclusively of Jesus as meek and gentle, ignoring the Gospel picture of the tremendous energy of the real Jesus, **His courage**—steadfastly setting His face to go to Jerusalem, when certain death awaited Him! The Lion of the Tribe of Judah—the strong Son of God, Who in His dying moments on the Cross, according to one reading, said to the thief: "**Courage**, to-day shalt thou be with Me in Paradise."

Again: "His countenance was as the sun shineth in his strength," at Whose feet His beloved Apostles fell as dead."

Nietzsche's "Live dangerously" is nearer to the Christian ideal than the prudence and caution which seeks safety as the greatest good.

God comforts us by giving us mighty aid—i.e. Grace—inner strength to overcome our natural fear, cowardice, despondency and despair. It is the inner strength we need to keep us calm and confident in these difficult and anxious times.

H. W. PEARSON.

FEAST SUNDAY—As some doubt still exists about the correct date for Feast Sunday, the following extract has been copied from the Rev. Hill's book on the village:—"As far as living memory goes back, Feast Sunday has been observed on the Sunday of the week in which St. Peter's Day falls. It cannot therefore, fall later than 29th. June or earlier than 23rd. June."

In recent years, Feast Sunday has fallen on 23rd. June in 1929, 1935, 1940, and 1946.

CHURCHYARD—As the proposed arrangement for improving the condition of the Churchyard has broken down, it appears that reliance will have to be placed on volunteers, some of whom have made a creditable beginning. Will others please help if only for a short period, especially men who can say the?

Considerable improvement could be attained if all relatives and friends of deceased persons would keep in order their particular graves and if others would volunteer to become responsible for the grave of a deceased person whose ancestry is now lost.

WOMEN'S INSTITUTE—On Wednesday June 12th, the members enjoyed a most pleasureable tour into one of the most beautiful parts of Derbyshire. Such picturesque spots as Ilam, Thorp Cloud, Winstanley and the Via Gellia were visited and everyone enjoyed tea at the Peveril of the Peak Hotel.

At the monthly meeting on July 9th, Mrs. Wadsworth will give a talk on "Books for Everybody." The exhibition will be a "Bowl of Roses," and the Competition, "Representation of a Book Title."

VICTORY DAY—The Victory Day Celebrations were somewhat marred by the weather conditions but it was possible, betwixt the storms, to have the Fancy Dress parade, which assembled in the school playground and proceeded through the village to Mr. Kirkland's field.

The prizewinners were:—Children 1. Raymond Kirkland (John Bull); 2. Judith Foster (Mary quite contrary); 3. Shirley Willis (Mary had a little lamb); 4. Ilean Crossland (Gipsy). Adults 1. Harry Burrows (Johnny Walker); 2. M. Green and N. Jeffs (Darby and Joan); 3. A Metcalfe and partner (Henpecked Husband). Special Horse-Drawn Vehicle—Miss P. Lander and party (Old Woman in a Shoe).

Tea was served in the Village Hall, but unfortunately the Sports had to be postponed.

Please Note—The Rector of Lambley will be pleased to receive the names of any who wish to be Confirmed.

HOLY BAPTISM.

"Suffer the little children to come unto Me."
June 16th—Richard Geoffrey Lodder.

HOLY MATRIMONY.

"Those whom God hath joined together, let no man put asunder."
June 24th—Richard Sidney Amsden and Christina Joan Wild.

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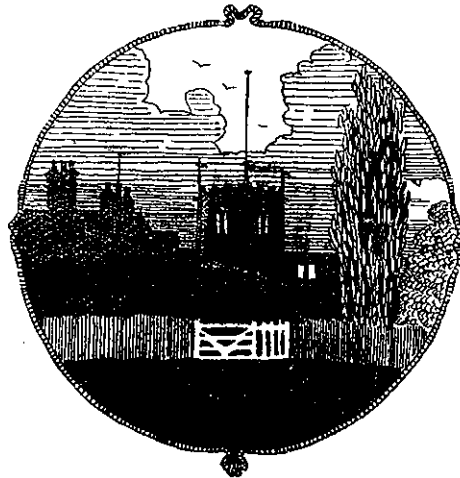
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SAINT PETER'S



EAST BRIDGFORD CHURCH
MAGAZINE

AUGUST, 1946

FROM THE RECTOR OF LAMBLEY.

1. *What is the Church?* It is not the Clergy; it is not the Clerical Society. *It is the body of Christ*—the medium or the vehicle through which Christ effects His purpose, as Christ long years ago through His human body carried out the will of God. St. Paul uses the phrase, "*the body of Christ*," not of the idealised Church in Heaven, but of the actual visible Society here on earth with all its many imperfections, its sins, negligences and ignorances—**the Church is the instrument for accomplishing Christ's purposes in the world—and you are the Church**, and when you speak of the failure of the Church, you speak of *your* failure—or perhaps we might say, *your failure to be the Church*.

2. *What is the Church for?* To draw all men into fellowship with God, and in God with one another.

The Church is in the world—not simply for its own sake—but for the Good, for the Salvation of the world. You say: "It is an impossible task to change the world; you cannot alter human nature." True, you can't, *but God can—and to do this by the power of the Spirit, is the task of the Church*.

Love of God is the root; Love of Man is the fruit. If the Love of God be there, the Love of Man will follow; if the Love of man is not there, the Love of God is not there, or else is in a sickly unhealthy condition. "If a man say, I love God and hateth his brother, he is a liar," says St. John. There are two causes of failure.

3 We fail to make the Church a family affair. Religion is not only the Fatherhood of God, it is the Brotherhood of Man.

The religion of the Bible from first to last, is the religion of a society, the people of God.

The religion of the New Testament is an intensely public thing. You cannot be a Christian by yourself, any more than you can play cricket by yourself.

You will find no unattached Christians in the New Testament. To be a Christian was to be a member of the Church, a member of the Fellowship, a member of the great Family of God.

We behave so often as if each of us were an only child; we make religion such a melancholy solitary business.

Of so many members of the Church it might be said—"So dear, so nice, so kind, so respectable but, oh, *so touchy*."

In the great family of God we are "*bad mixers*" and so far we are not in fellowship with God.

4. We have too narrow conception of Church Work. We associate *Church work* too much with Bazaars, Parish Teas and Guilds. Now the duty of the member of the Church can never be identified with the way in which he spends his spare time.

The primary duty of the Christian is to do his job well for the glory of God and for the good of his fellowmen.

A young man once asked his Parish Priest for some Church work to do; the Priest asked him what his job was, and finding that he worked in a mill where gambling was a craze and was doing fearful damage, he said, "Well, get some other fellows with you and try to stop the gambling there—that is your Church work"; but it was not at all what the young man wanted.

Again, if a young woman remains unmarried and brings up other people's children to be good Christians, she is called a Church worker; but if she marries, becomes the mother of a family, and brings up her own children to be good Christians, no one calls her a Church worker.

Yet the good mother is a Church worker, and so is the Christian artisan the Christian merchant, the Christian farmer, the Christian statesman—if he conducts his occupation in the light of the principles of Christ.

A man's daily occupation is his sphere of Christian Service.

We were all very sorry to hear of Mrs Cartwright's death. She and her sister, Miss Fox, gave good service to the Parish and were much loved and greatly missed when they left. "*May she rest in Peace*."

Please give in your name, if you wish to be confirmed, as classes have started.

H. W. PEARSON.

In Memoriam.—The whole village learned with regret of the passing of Mrs. Cartwright who had lived amongst us for so many years. She was very interested and active in all the organizations which make up our village life. During the time she was fit and well she held many offices, especially in the church where she laboured so faithfully for its continued welfare. To Miss Fox we extend our deepest sympathy in her bereavement. "*May the soul of the faithful departed through the mercy of God rest in peace*."

A parishioner asks who sculptured the figure of St. Peter above the church porch. "On the outside of the Church the figure of St. Peter in the canopied and battlemented niche over the porch was carved and presented to the church by Miss Winifred Baker-Penoyre in 1906." Miss Baker-Penoyre died last year.

The Village Hall.—The Management Committee wish to inform the residents that their hall is now available for use, it having been redecorated at a cost of £73. This having been paid the Committee hope to have an official opening later. The Committee has also bought 31 chairs costing £19 15s. 3d. but £18 3s. of this was given to the Hall by the East Bridgford Players. F.M.B.

Women's Institute.—There will be no formal meeting during the month of August but instead of the meeting an evening tour to the Belvoir district has been arranged for Thursday, August 8th.

Women's Offering.—The magazine distributors have collected £1 2s. 6d. for the above Fund.

BURIAL OF THE DEAD.

"Grant them, Lord, eternal rest, and let light perpetual shine upon them."—Amen.

July 17—Wilfred Johnson, aged 76 years.

SUNDAYS—

SERVICES

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Evensong 6-30 p.m.

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SUNDAY SCHOOL—10 a.m. in the Church Day Schools.

SACRAMENTS AND OTHER RITES

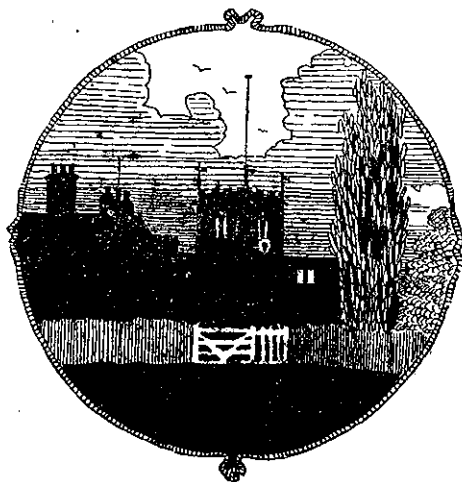
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SAINT PETER'S



EAST BRIDGFORD CHURCH
MAGAZINE

SEPTEMBER, 1946

FROM THE RECTOR OF LAMBLEY.

S. Paul in his Epistle for Trinity speaks of the supreme importance of spiritual things. "Concerning spiritual gifts, brethren, I would not have you ignorant."

1. There is a great danger to ignore the Existence of the Spiritual world.

The material universe holds an immense place in our thoughts and imaginations. It is man's slave and friend in ways undreamt of one hundred years ago. Man is the master of steam and electricity; he has conquered the sea and air—and has almost destroyed time and space by wireless.

We cannot without eternal loss, without the loss of our eternal souls, be ignorant of spiritual things.

2. *It affects our idea of education.* Education we might roughly define as that training which will enable us to make the possible use and response to our environment.

But what is our real environment? Is it merely this little material world, or does it include God, Heaven and Eternity?

Is education merely instructive in "useful knowledge"—i.e. knowledge useful to man during his passage through the present life—reading, writing, arithmetic, history, science? Is that all?

Or is man destined for a hereafter, a hereafter to be spent with God for all eternity?

And if so, is there knowledge of spiritual things within our reach of which we cannot well be ignorant?

If God is the Chief Factor in our environment, if we are Christian people and believe that God has revealed Himself in Jesus Christ and if we not only exist for this world, but are eternal beings destined for a hereafter, it is of the utmost and paramount importance that we should enjoy an education which includes the knowledge and love of God—and no Education is worthy of the name which excludes it, for it ignores the Great Factor, God.

Education, if it is real, should prepare us, if we are Christian people, not only for making our temporary earthly living, but to enable us to enjoy our Eternal Living—to enable us to enjoy, love and serve God: 'Whom to know is to live.'

A practical suggestion follows:—

I would earnestly urge parents, who are rightly most scrupulous in sending their children twice a day for five days in the week for secular instruction, to be not less scrupulous in sending their children regularly on Sunday, the Lord's Day, to Church and Sunday School, when ever possible.

Surely this is the bare minimum, if you really believe God is worth knowing; if you give them less than this, you must expect them to be heathen.

If twenty-five to thirty hours a week are necessary to prepare children for their temporary living in the world, surely we can hardly dare to say that one hour on Sunday morning and one hour on Sunday afternoon are an excessive proportion to give to prepare them for God and for eternity.

What will it profit a child if it gains all the knowledge it possibly can of this world, if the knowledge of God be kept out, and it loses its soul?

A Child is not merely a mind to be crammed with facts; a child is an immortal soul, a character to be trained and developed for eternity.

It is possible, as we all know, to grow older without growing better; to improve in outward circumstances, and not to improve in character, for material success very rarely improves a man. It is possible to improve in mental accomplishments and be no better.

Of material success the Bible says: "He shall carry nothing away with him when he dieth, neither shall his pomp follow him."

Of intellectual accomplishments S. Paul, the keenest intellect of the Apostles, says: "We know in part"—only in part.

What is a man worth? His real value is not his personal strength, his physical beauty, his intellectual accomplishments, his money, his position or where he lives—these are but accidents of his life.

His real worth, his value, are his Spiritual gifts and endowments—the only luggage allowed on his journey from this world, on which no death duties are paid!!

What is his faith in the unseen, what is his hope of Heaven, where is his Love of God and Man?

There is much we may be safely ignorant of, but as eternal beings we dare not leave out the knowledge of God—for if to know God is to live, then to be ignorant of God means ultimately destruction, death and dissolution.

No one can ignore with impunity the Chief Factor in their environment.

That is why the means and channels of Grace, such as Prayer, Corporate Worship on the Lord's Day, the regular reception of the Sacrament and Bible reading are of such vital importance, for they are the means of getting in touch with God and of maintaining our hold upon Him.

The Rector and his wife have left us. He has taken a regular Chaplaincy in the R.A.F. and has been given important work in Germany. They were a very attractive couple, and personally, I shall miss them much. We wish them well and all happiness.

Our hearty congratulations and best wishes to Miss Robinson in celebrating her 90th birthday.

We are hoping to have our Harvest Thanksgiving on Thursday, September 26th at 7-15 p.m. and on Sunday, September 29th. I am pleased to say that the Vicar of Arnold, the Rev. Leigh-Wood, M.A. will preach on the Thursday evening, September 26th, he has been an Army Chaplain during this war and the Rev. Canon Allen M.A. Rector of Holme Pierrepont will preach at 10-15 on Sunday, September 29th, Michaelmas Day.

May I ask for your prayers that a true and faithful priest may be appointed as Rector of this Parish.
H. W. PEARSON.

Choir Outing—This took place on Wednesday, 28th August. The outward journey was made in pouring rain, which had ceased by the time Skegness was reached and we had six or seven hours of glorious sunshine, which enabled us all to enjoy ourselves thoroughly. We encountered rain on the return journey and so we consider ourselves to have been exceptionally fortunate.

Womens' Institute—Twenty-six members enjoyed an evening tour to Belvoir on Thursday, August 8th. As we so often expect, the weather was very stormy, but in spite of dark threatening clouds the scenery around Belvoir, Bottesford and Kripton was much admired. Several members visited the beautiful old Church at Bottesford.

At the meeting on September 10th there will be a talk on the work of Blind by a member of the staff of the Blind Institution. We hope to organise a Whist Drive for the Blind within the next few weeks.

A Buttonhole made from wool, felt or material will be the September competition.

HOLY BAPTISM.

"Suffer the little children to come unto Me."

August 5th—Linda Anne Covill.

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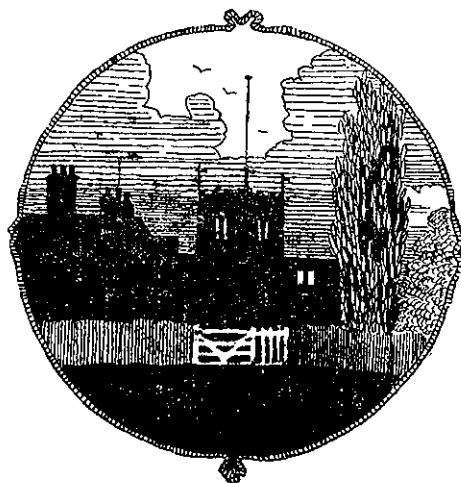
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SAINT PETER'S



EAST BRIDGFORD CHURCH
MAGAZINE

OCTOBER, 1946

FROM THE RECTOR OF LAMBLEY.

The Festival of Michaelmas reminds us once a year of what the Lord's Prayer reminds us every day—of the Angels—they are our models and we should try and follow their example.

Every day we pray in the Lord's Prayer that we may know and love God as the angels do, and that we may extend His Kingdom and give God service as they do.

The Lord's Prayer reminds us that the main first purpose of religion is to render man Theo-centric (God-centred) instead of Ego-centric (I centred). God comes first in Christ's prayer—and we pray that we may put Him first as the angels do.

A great Archbishop used to ask: "When do you begin to mean business as you say the Lord's prayer?"

And the answer he said often was: "Forgive us our trespasses." They knew, of course, that was something they wanted and could only get from God. If they had been hungry and starving, they would have started with: "Give us this day our daily bread."

Now if we are Christians, if we would pray the Lord's prayer according to the mind of Christ, we must mean business earlier.

Our Lord says when you come into God's Presence you should forget yourself, your needs even your sins; you should be so filled with the thoughts of God that what you want above all else is that God's name may be hallowed, revered throughout the world—that you may know and love God better—and that others, because of you, may also know and love God better.

You put that first, when you pray as Christ prayed, because you want it most, and next that God may be King of all the world that He has made; that God's rule may be accepted and desired by all men; and then that His will may be done; that His whole purpose of Love may be carried out unspoiled by the selfishness of men. We pray "God's will may be done" in ungovernable hope knowing it to be so much better than ours. And then, after putting God first—then we remember ourselves—then we ask for "our daily bread." Freedom from anxiety, just enough to see our way one day ahead—then for God's favour and forgiveness, as we must be forgiven before we can serve God whole-heartedly.

Then that there may be no unnecessary difficulties: "Lead us not into temptation." And then because there is always some evil that has actually got hold of us: "Deliver us from evil."

And all this, not that we may be good and happy, not that we may enter Heaven, but because it is God's Kingdom, God's power, God's glory that we are chiefly concerned about.

On Sunday, October 6th, we commemorate the passing away of the great Saint, S. Francis of Assisi, and we are reminded of the three characteristics of the Grey Friars, who were so loved by the English people—their love of poverty, their simplicity, and their unconquerable gaiety—they were always such good company. But behind the Franciscan spirit lay the motive—the Love of God. Why did they love poverty? For love of Jesus; they loved Him more than they loved money. Why were they so simple? Because they lived so near to Him, Who was so absolutely natural.

Bishop Weller is kindly taking a Confirmation for us on Wednesday, October 9th, at 7 o'clock at East Bridgford. Please remember the candidates and pray that they may have strength in every good work; grace to overcome all temptations, and perseverance until they reach the Land of Everlasting Life.

H. W. PEARSON.

WELCOME HOME SUPPER AT EAST BRIDGEFORD.—A magnificent record of service was ended on Saturday night, 7th. September when the East Bridgeford Comforts Fund Committee concluded their activities by giving a Welcome Home Supper and Presentation in the Village Hall. About 72 men and women, returned from the Forces, and drawn from the villages of East Bridgeford, Newton and Kneeton, attended. Before the supper began two minutes' silence was observed in memory of the five men who had fallen—Philip Isaacs, James Cuddy, Herbert Shipman, Joseph Wilkinson, Eric Huskinson.

Mr. Atkin, Chairman of the Committee, gave the report, and revealed that during the period 1940-1946 the Comforts Fund had raised £604 15s. 6d; and had sent out 151 parcels and 233 Postal

Orders. To close the fund an envelope containing £2 5s. was presented to each guest. The presentation being made by Mrs. L. O. Taylor and Mrs. R. Wing.

Before the Presentation, Lt. Col. J. Chaworth Musters, D.S.O. J.P., gave a short address. Dr. L. O. Taylor presided. A vote of thanks to the Committee was proposed by Dr. G. O. Brooks, G.M. M.C. and seconded by Mr. R. Wing.

The Committee, present on the platform, consisted of Messrs. C. K. Allwood, C. Coulson, L. Shipman, Mrs. Collishaw, Mrs. Boyce, Mrs. Tyler, Mrs. Ducker, Miss Coulson and Miss Lander, Nurse Pike was the Secretary, and Mrs. Newcombe, the Treasurer.

At nine o'clock relatives of the guests joined the celebrations, and dancing continued until midnight.

The Committee wish to thank all those people who have given raffles and donations, which are included in the receipts, and knitters of socks whose names are not stated separately. The members of H.M. Forces who are still on active service will receive their gifts when they come home. Mrs. Newcombe *Hon. Treasurer*. Nurse Pike, *Hon. Secretary*.

East Bridgeford Comforts Fund, Balance Sheet

From April, 1940 to March, 1946

	£	s.	d.		£	s.	d.
CASH RECEIVED				EXPENDITURE			
Proceeds Adult Dances ...	166	14	8	Wool for Knitting Socks etc ...	17	5	0
Including Children's Dances ...	22	0	3	151 Parcels, Cost and Postage ...	50	19	3
Raffles and Whist Drives ...	58	13	9	233 Postal Orders and Postage ...	228	4	7
Half Share of Police Whist Drive ...	26	6	7½	Cash Paid to Forces when on leave ...	54	0	0
National Fire Service Sale ...	3	15	0	Whist Cards, Stationery and Stamps ...	4	6	8
Cricket Club ...	32	1	11	100 Shares at £2 5s. each ...	225	0	0
Sale of Non-Ferrous Metal ...	15	0	0	Welcome Home Supper etc ...	25	0	0
Mrs. W. Widdison (Raffle) ...	6	0	0				
Mrs. Yoy (Raffle) ...	3	10	0				
Tennis Club Tournament ...	2	2	6				
W.I. Profit from Meat Pies ...	2	18	0				
Miss Pitt, Concert ...	13	3	6				
Mr. C. Coulson, Mrs. Ducker & Miss Coulson ...	255	9	9½				
Donations... ...	11	4	6				
TOTAL	£604	15	6	TOTAL	£604	15	6

EAST BRIDGEFORD VILLAGE HALL.—The Committee are anxious to raise funds for a New Floor for the Hall. To this end the Winter Session will open on Saturday 19th. October with a Grand Concert by the Bridgeway Concert Party from Nottingham. These talented artistes are kindly giving their services to help the funds and the Committee ask for liberal support particularly from dancers who having enjoyed the old will no doubt look forward to using a new floor. F. M. B.

WOMEN'S INSTITUTE.—The monthly meeting on October 8th, will be a lecture on "Life in Persia" by Mrs. Granger. There is to be a Whist Drive for the Royal Midland Institution for the Blind on Thursday October 10th. at 7-15 p.m.

IN MEMORIAM.—The Church has lost a very faithful worshipper in the death of Mr. Charles Millington. He was a devout Churchman and a most reliable Sidesman for many years.

HOLY BAPTISM.

"Suffer the little children to come unto Me."

August 28th—Norman Edward Smith.

Patricia Coleen Ellis.

BURIAL OF THE DEAD.

"Grant them, Lord, eternal rest, and let light perpetual shine upon them."—Amen.

September 11th.—Charles Millington aged 84 years.

SUNDAYS—

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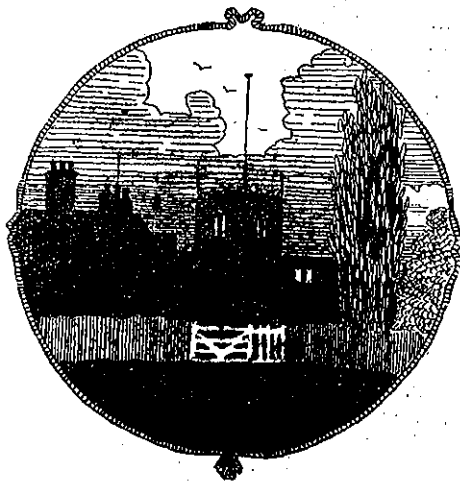
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SAINT PETER'S



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MAGAZINE

NOVEMBER, 1946

FROM THE RECTOR OF LAMBLEY.

In the Creed we express our belief in the Communion of Saints—that is, that there is a close union and fellowship between God's faithful people on earth, in Paradise and in Heaven.

Now we cannot neglect any clause in the Creed without serious loss to our spiritual life, and in the alternative thanksgiving after Communion we pray "that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in."

If we are Christians, Christ lives in us; in Baptism we have received a New Life, the Life of Christ; in the Holy Communion that Life of Christ is fed and sustained, why do we achieve so little?

May I give one possible reason for our failure :

We treat our religion as a purely personal affair.

We make our religion too individualistic—as members of our nation, of our country, of our parish or of our family we are dependent one upon another—but in the religious life we wrongly imagine things are different. We have no wish to interfere with others, and others have no right to interfere with us, and we make our religion a matter between our own souls and God, a thing which it has never been; we leave out the idea of the family altogether.

How inconsistent this is with Christ's methods. He made His religion a social religion, a religion of the family.

When Christ came, He found men disunited by selfish aims and selfish interests and split into a myriad fragments and vulgar factions. Christ's way of uniting them was to found a great family, His Church, where He would draw together all that would believe in Him into living union with Himself, so that in Him and by partaking of the Divine Life which He imparts, men could find a bond of union infinitely stronger than any before, a union much closer than that between any member of any earthly family. As members of his family they would share in the same spirit, have the same common Faith in the one Father, the same hope of Heaven, and an exceeding love of one another,

So Baptism was not the bestowal of individual and private salvation; it was the admission into the Society, God's great family, the Church; the Holy Communion, the very name means "Holy Fellowship," is not a personal and individual form of devotion, but it is the common meal of the Family, where the members of the Family meet round God's board to receive as children from the Father's hands the Holy Heavenly Food. It is not as isolated individuals, but as fellow-members of God's Family we approach God.

Trivial differences of wealth, learning, intelligence, nationality, race, all disappear—"we being many, are one bread."

We receive this Food, which has, by consecration, become for us the Body of the Lord, that it may build us up into that other Body of Christ, the Church, so that as different limbs, but one Body, we may be obedient to His Will and carry out His purpose.

Our relationship to God is always set forth as a Family relationship; we are children—brothers and sisters—before our Father, and Christianity that does not give us a sense of brotherhood is no Christianity at all.

"If a man say that he love God, and hateth his brother, he is a liar." How can a man be in union with God, Who is Love unless at the same time he is in union with other members of God's Family.

If we are in fellowship with God, we are by that very fact in fellowship with one another. If we are not in fellowship with one another if we are envious or contemptuous, if we bear hatred or malice, if we are snobbish or exclusive, we are not in fellowship with God.

Our congratulations and very best wishes to Dr. Brooks, G.M., M.C., on his marriage to Miss Blagg; we wish them both all happiness.

The Special Service of Remembrance will be on Sunday November 10th., at 10-15 a.m.

H. W. PEARSON.

East Bridgford Village Hall.—The Concert held on Saturday, October 19th. was a huge success and the Bridgeway Revels, who so kindly gave their services, delighted a packed hall with over two hours of wholesome wit and music. Dr. G. O. Brooks, President of the Village Hall Committee publicly thanked the artistes and the audience showed their appreciation by their generous applause.

The whole of the proceeds, namely £21-4-0, will help to provide a new floor for the Village Hall, and the Committee tender their grateful thanks to all who helped in this successful effort.

A Jumble Sale for the same purpose is being arranged; the date is to be announced later, F.M.B

Womens' Institute.—As a result of the Whist Drive held on October 10th.. £18-0-6 has been handed over to the Royal Midland Institution for the Blind.

The Fosse Group Autumn Meeting was held at East Stoke on Tuesday October 22nd. About 26 members went to East Stoke and enjoyed a very interesting evening, especially Mr. Chave-Jone's talk on "Town and Country Planning" which was most instructive and enlightening. Each Institute exhibited handicrafts which were very varied and some were of an especially high standard. Drama, monologues and country dancing provided the entertainment.

The November Meeting will be a Members' Evening. Nominations for the new Committee for 1947 should be handed in at the Meeting.

Personal.—Mrs. Boyce and family wish to thank all kind friends for their lovely flowers and sympathy in their sad bereavement.

Boys Brigade.—It was in November 1921, that Mr. R. H. Swain called a meeting of Boys in the Temperance Hall, and from that meeting our Company of the Boys Brigade started. Our 25th Session now opens.

We are very grateful to our friends for their gifts, for use in the club to commemorate this occasion.

B.B. Week will be held Dec. 1st. to 8th., when we ask you once again for your kind support.

E. BULLERS.

SUNDAYS— *SERVICES*

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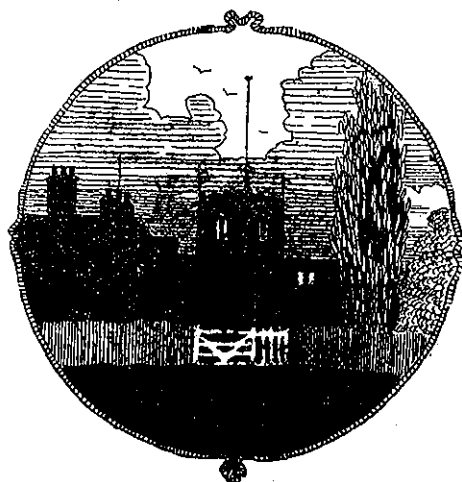
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SAINT PETER'S



EAST BRIDGFORD CHURCH
MAGAZINE

DECEMBER, 1946

FROM THE RECTOR OF LAMBLEY.

During Advent the Church gives us four weeks to prepare and make ready for Christmas lest we miss the great significance of what Christmas is.

Christmas, above all else, reveals God in terms of *quality* rather than of *quantity* :—

(1) *Now greatness is measured not by quantity but by quality.*

The greatness of a man does not depend upon his size, the physical force he can exert, upon his mental ability or the money he possesses, but on what he is in himself—on the real quality of the man. It is the real quality of the man which determines his greatness.

The essential difference between man and man, between hero and coward, between the cruel and the kind, is one of quality and lies in the nature of his aims and his ideals. What is his real aim in life, his real purpose, his ideal? Know that and you know the kind of man he is—his quality.

The fundamental difference between people consists not so much in what they do—that is largely a matter of environment and circumstances—but whether at the bottom of their hearts they esteem beyond all else such things as honour, duty, love. It is the man's ideal, his purpose in life, which reveals his quality.

(2) *As with man, so with God: the greatness of God is measured by quality rather than quantity.*

What is the quality of God—His real essence? Is God good and loving, or is God hostile and indifferent? Is an iceberg a fitting symbol of God, or is the Manger at Bethlehem and the Cross on Calvary a more appropriate symbol of Him? There is no more important question we can ask, and we answer it in one way or another.

If God is indifferent, "let us eat and drink, for to-morrow we die"; but if God loves us, loves us so as to live our life and die for us on Calvary, the most important thing in life is to realise and try and return His love. We *must* love God if He so loves us. But it is all a question of what quality is God.

(3) Remember :—

(a) It needed no Christ to show men that, in the Presence of the Creator, man is a very little thing—but a speck of animated dust. About the irresistible might and infinity of God there is no doubt.

(b) It needed no Christ to show men that the Creator was the Supreme Artist: "The heavens declare the glory of God, and the firmament sheweth His handiwork." Nature, when unspoiled by man, blazons this abroad in the starry heavens, the mountains, the sunsets, the sea and the flowers.

(c) What men needed was a Babe, absolutely helpless, lying on a little straw in a Manger and a Man, naked and outcast, hanging on a Cross, to show what God was like. What Christ revealed was the one thing men wanted to know: the quality of God—that God is Love ("God so loved the world that He gave"), and that those best worship God who think of Him, not as Creator, Sovereign or Judge, but as Father, to be loved and trusted.

(4) *Christ is the only adequate representation of God, for He alone reveals God, not as greatness, intelligence, power, but in terms of quality—as love.*

Man cannot be trusted to make God in his own image. Too often men made their God demand human sacrifice and delight in the torture and the stake.

Make God in Christ's image and you have, at the least, a personification of God which is not unworthy. Picture God as Jesus, and man cannot conceive a higher or a worthier God.

(5) The Babe at Bethlehem—weak and helpless, dependent upon His Mother—shows us the method of God, a principle of the Divine working—namely, the ability to achieve the maximum of results with the minimum of resources. No one accomplished so much with so few and meagre resources as Christ did. The helpless Babe lying poor, and naked in a manger, is a symbol of human limitations—and yet, in spite of limitations, He "made good" in the largest sense of the word.

The odds were always against Him and yet He always "made good"—always did and said the best possible. With the minimum of resources, He achieved the maximum of results.

Surely, this principle of the Divine working revealed at Bethlehem reminds us of God's method in the Holy Sacrament and of how, again, with the minimum of resources—with a little bread and wine, the common food and drink of the people in the East—He achieves the maximum of results by feeding our souls, when we receive with faith and love, with spiritual food—the Most Sacred Body and Blood of Christ.

It is astonishing how great a very little thing becomes when it is placed with faith and love in the Hands of Almighty God!

The Service of Preparation for meeting and receiving Christ on Christmas Day will be held on the Wednesday before Christmas—December 18th., at 7 o'clock. We make many preparations for Christmas; do not neglect the most important—the preparation of your soul.

There will be two Celebrations of the Holy Communion on Christmas Day at 7-15 a.m. and 10-15 a.m. with an address. Christmas Carols will be sung at 4-15 p.m. on Christmas afternoon, and again at 6-30 p.m. on Sunday, December 29th. I wish you all a Happy Christmas and 1947.

H. W. PEARSON

The King Edward Club held the Annual General Meeting on October 11th when the Club Treasurer (Mr. J. Kemp) gave an excellent Financial Report and arrangements were made for the present season. These include fortnightly Whist Drives at the Club.

A Fur and Feather Whist Drive will be held in the Village Hall on December 20th, the proceeds to be given as last year to the Nottingham General Hospital. £6 17s. 6d. was last year's result making a total of £10 os. 6d. for the season including £3 3s. 0d. subscribed by the Club members. The Boxing Night Whist Drive and Dance will be held as usual.

Dr. G. O. Brooks continues as President, Mr. A. H. Smith—Auditor, Mr. J. Kemp—Treasurer and Mr. E. W. Millington—Secretary. New members will be very welcome. E.W.M.

British Legion—At the Annual General Meeting the following members were elected on the Committee. East Bridgford Section:—President—Dr. G. O. Brooks, M.C., G.M.

Chairman—Col. T. C. Blagg

Vice-Chairman—Mr. T. Ewan

Treasurer—Mr. R. Ellis

Secretary—Mr. N. Hall

Messrs. J. H. Johnson, H. Johnson, F. Scarborough, K. Morley, W. Marshall, J. Goodwin, J. Pickford

The following members were elected to stand for their respective districts :—

Elston—Mr. G. Greensmith Flintham—Mr. J. T. Goodwin Hawksworth—Mr. E. Penson

Sereveton—Mr. F. Bean Kneeton—Mr. T. Sproule, Mr. J. Neale

Shelford—Mr. C. Cox Newton—Mr. L. Shipman Sibthorpe—Mr. C. W. Ward

Gunthorpe—Mr. F. N. Wilkinson East Stoke—Mr. Rick

An item worthy of note is that Mr. Cecil Pickford retired from office as Chairman after 23 years untiring service, also Mr. A. Cornell with the same number of years, both in office as Secretary and a serving Committee Member. N.H.

Women's Institute—The December Meeting will be the Annual General Meeting when the President and Vice-Presidents will be elected together with the new 1947 Committee.

HOLY BAPTISM.

"Suffer the little children to come unto me"

November 9th—David Edward Bateman

12th—Peter John Savage

SERVICES

SUNDAYS—

Holy Communion at 10-15 a.m., except on 2nd Sunday, when it is at 9-0 a.m., and Matins at 10-15

Evensong 6-30 p.m.

WEEKDAYS—

Holy Communion 8 a.m. or 10-45 a.m. (See Notice Board).

SUNDAY SCHOOL—10 a.m. in the Church Day Schools.

SACRAMENTS AND OTHER RITES

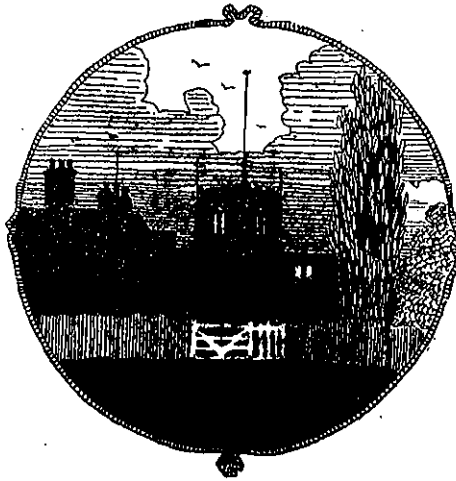
PUBLIC BAPTISM—Sundays at Evensong (a week's notice to be given when possible)

SACRAMENT OF PENANCE—Saturdays at 7-30 p.m., and by appointment.

HOLY MATRIMONY—By appointment with the Rector.

CHURCHING OF WOMEN—Before or after any Service, or by appointment.

BURIAL—By arrangement with the Rector.



Clergy :

Churchwardens :

Mr. R. WING, The Old Manor House. Telephone 245

Mr. N. RHODES, The School House. Telephone 226.

Sidesmen :

Messrs. C. K. ALLWOOD, J. ALLWOOD, H. CURTIS, J. ELLSE, L. HAND, E. INGRAM,
W. JONES, G. SIMS.

Organist—Mr. J. H. SHARDLOW, College Street.

Sexton—Mr. T. THRIVES, Main Street.

Hon. Verger—Miss HAND, Main Street.

Hon. Treasurer to P.C.C.—Miss McHARDY, Kneeton Road.

Hon. Secretary to P.C.C.—Mrs. METCALFE, College Street.

Hon. Secretary of Freewill Offering—Miss HAND, Main Street.