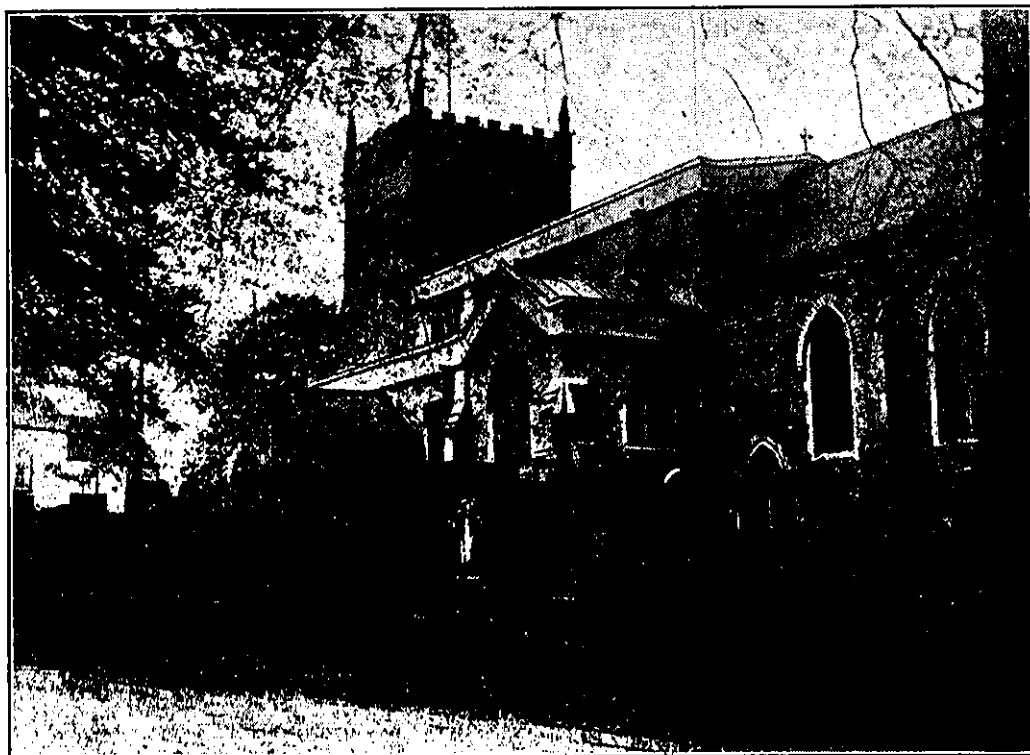


JANUARY, 1948.

SAINT PETER'S, EAST BRIDGFORD CHURCH MAGAZINE



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Holy Communion: 8 a.m.

Holy Eucharist: 11 a.m. 1st and 3rd Sunday.

Matins: 11 a.m. 2nd, 4th and 5th Sundays.

Evensong: 6-30 p.m.

Children: 3-30 p.m.

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Morning Service--Sundays: 9-45 a.m.

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PARISH NOTES

O for a mind whose virtue moulds
All sensuous fair display,
And like a strong commander, holds
A world of thoughts in sway!

J. S. Blackie.

LENT is the season of renewed effort. It starts early this year—Ash Wednesday being February 11th. It is hoped to hold a weekday evening service on Friday nights at 7-0 p.m., beginning on February 20th.

At the same time it is pleasant to record many of the good things of 1947—the Church collections were higher (so the Hon. Treasurer says) than they have ever been, resulting in an increased balance, in addition to increased expenditure; the steady growth of the Sunday School from nothing to about 30 children (with about 40 to 45 at the one in the Aerodrome); the constant congregation at the evening service on Sunday; the improvement in the churchyard (due both to the indefatigable Sexton and to the People's Warden); the painting of the clock; the sustained excellence of the choir; and the sound of the bells.

Much of this was noticeable at Christmas, when the services were very good, and the Church, once again, beautifully decorated. Mention must be made too of the excellent children's parties held in the School and the Village Hall; and the one for the Sunday School children and junior members of the choir.

But amidst all this, there is still room for renewed and greater effort. Estimates are being prepared for the interior decoration of the Church; and it will probably absorb more than the financial resources set aside for it. Attendance at the Lord's own Service is still far from satisfactory, though slightly improved. Nor is there a Confirmation class as yet, though there are some likely candidates.

Lent therefore is full of opportunities. The discipline of the spring of the year is a custom long hallowed by tradition, and how wise it is! "For the good that I would I do not: but the evil which I would not, that I do." So wrote St. Paul in the greatest of all his epistles. And how well it is to curb the instincts and passions and desires, that the good may prevail!

The bells, as everyone has noticed, now ring regularly again. They summon to worship; they call to the higher life; they give forth a joyful sound. When they ring, they remind those who cannot come to make a prayer. Let that prayer be in the hearts of all.

CHRISTIAN RENEWAL

Vol. III. No. 2.

EDITED BY D. R. DAVIES

FEBRUARY, 1948

MAN TO MAN

The Editor Speaks to all Parishioners

IT has been repeated so often, that we are living in a very strange time, that this is in danger of becoming a platitude. We might almost define a platitude as a truth to which we have grown indifferent—and that is dangerous. We always run a great risk when we become careless or indifferent about truth. Look at what has already happened with regard to the old platitude that, as Kipling put it, "if you don't work you die." Britain is facing the greatest crisis in her long history partly because British people have grown careless about that simple truth. When truth becomes a platitude, we begin to suffer under-nourishment. And so it is, too, with regard to this other truth: that we are living in a very strange, evil time. Our indifference about that truth may involve us in utter destruction. Nothing is more important for all of us to-day, for every parishioner in England, Scotland and Wales, than to understand the nature of the times we are living in. You turn on your wireless, for instance, for the news and what do you hear? You hear of strikes, riots, murders, hunger, oppression—a very dreadful catalogue of news. What does it all mean?

New Kinds of Religion.

It is being constantly repeated to-day that people are becoming indifferent or apathetic about religion. But, strictly speaking, that is only half-true. It is true that people have become careless about worshipping God, more especially the God who has been revealed in Jesus Christ. Our age has definitely turned away from the *Christian* religion, with its teaching about loving God first and our fellow-man afterwards; about the need for salvation from sin and that that salvation is to be found in Christ; about the reality of a world beyond death—and many other teachings. To this religion our world has become indifferent. But that only means that our age has adopted a substitute religion, which is a new kind of religion altogether. The familiar saying, that "Nature abhors a vacuum" is profoundly true, not merely in a material sense, but still more in a moral, religious sense. When people cannot get butter, they eat margarine. If they cannot wear wool, then they go for cotton. If they can't afford silk they consume artificial silk, and so on. So also when our world abandons

Christianity, it turns to a substitute religion, to a religion in which man substitutes God; in which this world substitutes the next world; in which matter takes the place of spirit, and lying and corruption take the place of truth. This is the outstanding, sinister feature of our age, what makes it the strange, evil time that it is, namely, that it is dominated by a new, false religion, a *Godless Religion*. This is the root of our tragedies, errors and disasters. We are witnessing the rise and establishment, for the first time in human history, of a religion, *which worships man instead of God*.

Communism—the New Religion

Just as there are many varieties of Christianity—Catholic, Protestant, Presbyterian, Methodist, etc.—so there are many varieties of this new, secular, godless religion. The chief denomination of this new, secular, Godless religion is Communism. Its headquarters is Moscow; its Pope is Stalin; its Cardinals, Archbishops, Bishops and Priests are the Communist leaders in every country in the world. The greatest delusion under which people everywhere are suffering to-day is that Communism is a political party, like the Socialist, Tory and Liberal Parties. This delusion blinds us to the real nature and peril of Communism. Communism is not a political party. It is a universal religion which is out to conquer the world, by terror and deception, like Mohammedanism in the Middle Ages. So tremendously important is the realization of this simple yet profound truth about Communism, that the survival of our nation and civilization may depend upon it. Get rid of the dire delusion that Communism is just another political party and wake up to the terrible reality that it is a religion—a very evil religion.

Politics and Religion.

Now take our Labour, Liberal and Tory Parties. They are made up of people to whom politics is only a part of their life. A Tory or Socialist will have a hundred other interests in his life, quite distinct and apart from his politics. But the Communist is not like that, far from it. His politics absorbs his whole life. It swallows up every other interest and activity of life. That is why Communism is a religion. The true Communist has no life at all apart from his party and

the hard, narrow system of ideas in which he "lives, moves and has his being." "Everything that he does, everything that he has, family, job, money, belief, friends, talents, life, everything is subordinated to his Communism. He is not a Communist just on election day or at Party headquarters. He is a Communist always. He eats, reads, makes love, thinks, goes to parties, changes residence, laughs, insults, always as a Communist. For him the world is divided into just two classes of human beings: the Communists and all the rest . . . All non-Communist Parties are, as he would put it, 'agents of the class-enemy'; 'openly' or 'unconsciously,' they are all 'objectively counter-revolutionary.'" (Pp. 65-66 of *The Struggle for the World*, by James Burnham).

If, therefore, we are to understand the real nature of Communism, we must give up the idea of thinking of Communism in terms of politics and learn to regard it as a religion, as the new modern, godless religion, the greatest enemy of Christianity and humanity; as the destroyer of everything that decent people everywhere have hitherto regarded as the things worth living for. To think of Communism as merely another political party, just another variety of Labour, Liberal and Tory, is like thinking of the tiger as just another kind of domestic cat, the softly-purring pussy that curls round on your lap in front of the fire. This animal—Communism—is a beast of prey, which seeks to devour all the hard-won gains and goods of Western Civilization.

Lust for Power.

The supreme difference between Communism and all other political parties is its determination to monopolize power, to be the one and only possessor of the right to govern. The Labour Party, for instance, admits the right to existence of an Opposition. So do the Tories and the Liberals. So does every other political party.

But not the Communist. Wherever Communism gets power, it proceeds to crush every competitor out of existence. It insists on having all the reins of power in its own hands, leaving no possibility of resistance or check. This is what has already happened in Russia, which is now a vast slave-camp. This is what is now in process of happening wherever Moscow is in control—as in Poland and the other East European countries. In Poland, they started as a coalition of Communists and Peasants and Socialists. The Peasant Party leader in Poland, finally, had to escape for his life.

The Duty of Understanding
One of the most important functions of the Christian Church—to-day perhaps the most important—is the function of interpreting and explaining the meaning of events. This is what the Bible calls *prophecy*. This is what the great

prophets of the Bible did in their time. It is what the Church must do in our time. She must extract out of the complexity and confusion of our age the essential, fundamental meaning of what is happening. This is the duty which *Christian Renewal* is trying to perform month by month. This is why, also, we must try to understand the real nature of Communism. It is the false religion of our time. In the last resort, we can only overcome it by returning to the true religion of Christian Faith. And the first step towards that is to know what and where false religion is; to rid ourselves of stupidity and folly. We must penetrate the disguise of false religion and behold clearly the wolf that masquerades in sheep's clothing.

Yours sincerely,

D. R. Davies.

THE WILLOW HERB

BY THE REV. NORMAN SNAITH

IT'S nothing short of astonishing the way this weed has sprung up all over the place these last few years. You can see it everywhere, not only on bombed and derelict sites, but by the roadside, the railway-side and the woodside. Indeed, you have to be wide-awake and ruthless to keep it out of the garden. The wretched weed is spreading to such an extent that the time will soon come when it will have to be declared a pest, and definite corporate action will have to be taken.

It's success in propagating itself is due to four causes—three in the plant and one in us. As for the plant: firstly, the number of the seeds on each stalk seems to reach well-nigh astronomical proportions; secondly, their light, feathery, fluffy wings enable the gentlest of winds to carry them unexpectedly long distances; thirdly, the vitality of the plant is such that even if you cut it down when it is in flower, the flowers will ripen and the plant will cast its seeds almost as effectively as if it had never been cut down at all. As for us: the widespread growth is due to our neglect. There have been so many bombed sites, and at most enough men to clear only the more inconvenient ruins. During the actual bombing period it took us all

our time to do even that. Further, we had a war on anyway, and the shortage of man-and-woman power led to general neglect of everywhere of matters not directly concerned with the war effort. Local councils, urban and rural, did very well to keep the streets as tidy as they did without organising expeditions to keep down noxious weeds on private property.

I can see a close analogy between the willow herb and that human selfishness which is at the root of our modern troubles. It is a beastly thing, a general nuisance, and it is not the slightest use tinkering with it. The wretched thing must be rooted out and forthwith destroyed.

We can easily see how easily bad habits grow in children—messy eating at meals, for instance, discourtesy and bad manners generally.

And haven't you noticed how steadily, but surely, snobbishness and general selfishness can grow in adults? It's easy to see it in them where we cannot do very much about it, and astonishingly hard to see it in ourselves where something can be done about it.

It's not much good talking about being decent and helpful without tackling this inner core of human

(continued at foot of next column)

Great New Testament Words

I. FAITH (continued)

BY THE EDITOR

LAST month I tried to make clear that many of our ideas about this great word, Faith, are false. This is the first thing to do. When errors have been long-established, it is impossible to understand until they have been cleared away. In the same way, it is impossible to grasp what the New Testament means by the word "Faith" until we realise that the modern idea of it as belief in a theory is wrong. Let us, therefore, clear our minds of the notion that Faith means, fundamentally, acceptance of a system of beliefs or opinions.

Faith is Personal.

Faith is not the answer of the *mind* to a thing, to a system or an institution, but rather the response of one's whole being—soul and body as well as mind—to another being, another person. It is person answering to person; soul speaking to soul (or over-Soul). There is all the difference in the world between a person speaking, responding to a person, and a man merely assenting to a belief, or accepting a theory. Faith is something that happens in the realm of relations between living persons, and is, therefore, direct, immediate and spontaneous. It is experiencing reality and not reading or thinking about it. Faith is like the case of a man feeling the sunshine as it warms face and hands and whole body; and not reading a description of the sensations which a man feels as he walks in the sunshine. However vivid such a description may be, it can never be the same as feeling the sensations themselves directly. In the one case (reading about it), the man is *outside* the experience described; in the other case, he is *inside* it, part of it, with his entire being involved in it.

Self Defences Down

What happens when we meet a person, as we sometimes do, and we feel instantaneously that we "trust" him? One thing that happens is, quite clearly,

selfishness. This is why so many excellent intentions turn out so badly. I can think, and so can you I expect, of more than one scheme which started out superbly, and now it is enough to make the angels weep. So you see, its far from being a pack of silly nonsense when Christian people talk about the necessity of a radical change of heart.

that our reserves, our self-defence, gives way. We feel no hesitation about committing ourselves. As we say, we "give him our confidence." How does such a thing happen? It quite clearly is not the result of knowledge. We have had no experience of that particular person. Neither is it the result of reasoning. There has not been any time for that. We haven't argued with ourselves. On the contrary, we have suddenly and quite unaccountably discovered that we do trust. Our confidence is there, ready made, so to say. And we proceed to act upon it. *We commit ourselves.*

Meeting God Face to Face

Faith, then, in the New Testament is the word used to describe a particular experience, a very definite happening. In this experience or happening, there are two clearly distinguished phases: first, an encounter with God, a sudden realization of God as a Person confronting man, speaking to him, challenging him; and, second, man answering to God who is thus personally encountered, and suddenly feeling that sense of overwhelming trust and confidence, which is similar though vastly more intense and profound, to the sudden confidence we sometimes feel in our purely human experience of one another. Faith is the living, certain experience in which man suddenly becomes aware that he has come face to face with God Himself, with no possibility of escaping a decision one way or another, of saying "yes" or "no" to God, of the decision to "commit" himself, of throwing down all reserves and barriers, every self-defence. Let us consider one example of this profound experience.

Saul of Tarsus

Saul of Tarsus was a convinced and fanatical Pharisee, a champion of the Jewish religion and therefore bitterly opposed to the new Christian religion. He was passionately determined to destroy it, root and branch. He travelled through Palestine to persecute this new sect of Christians. On one of these journeys of persecution, when he was on his way to Damascus, he had a very strange experience. One day, at noon, he suddenly fell down and was struck blind. Let us read Saul's own description of what happened, which he gave in a speech of defence in a

Roman court of law, when he was charged with certain crimes by the Jews. "I was travelling to Damascus on this business, with authority and a commission from the high priests, when at midday on the road, O King, I saw a light from heaven, more dazzling than the sun, flash round me and my fellow travellers. We all fell to the ground, and I heard a voice saying to me in Hebrew, 'Saul, Saul, why do you persecute me? You hurt yourself by kicking at the goad.' 'Who are you?' I asked. And the Lord said, 'I am Jesus, and you are persecuting me. Now get up and stand on your feet, for I have appeared to you in order to appoint you to my service as a witness to what you have seen and to the visions you shall have of me.' . . . Upon this, O King Agrippa, I did not disobey the heavenly vision?" (From Dr. Moffat's translation of the New Testament). In answer to that vision, in which Saul came face to face with God, Paul made a decision—a decision which affected the whole destiny of Europe—he committed himself to Jesus Christ. This is what the New Testament means by Faith (Pistis).

Life—Transformation.

One of the certain effects of Faith is its transformation of the whole quality and character of a man's life, and through the change in personal life, a change in social life. Persons affect us far more than books, and meeting with God in personal encounter affects us infinitely more than all the human persons in the world. Faith changes a man's being inside out, through and through—that is to say, it *transforms* him. By transforming men, it also transforms society and history. The transformation of Saul into Paul has affected the whole history of Europe. When the Roman Empire collapsed in the fifth century under the weight of the barbarian invasions, it was the Church that stepped in to salvage what remained of the old civilization and to lay the foundations of a new civilization which came to full flower in the "Golden Middle Age." But there would have been no Church in the fifth century had there been no St. Paul in the first. And it was Faith, Saul's personal encounter with Christ on the road to Damascus, that created St. Paul.

Faith revolutionises man's whole being by changing his personal relation to God. It converts man from being a rebel against God into the state of obedience to, and dependence upon, Him. This change involves also a transformation in every other relationship of life. Here is the only true and abiding revolution: the only revolution that can be guaranteed to produce good and not evil.

Save Europe Now

INSIDE GERMANY TO-DAY

BY THE REV. L. J. COLLINS
Dean of Oriel, Oxford.

The story of human suffering unfolded in this report, though located in Germany, has a much wider implication and covers the immense area between the Baltic Sea and the Mediterranean, inhabited by about 200 million starving men, women and children.

"LIFE for these Germans is definitely hell." It is. In September I visited the British Zone of Germany, and what I saw there of the living conditions of the people in the large towns beggars adequate description. In Dusseldorf, which was by no means exceptional, 3,000 were homeless, 2,000 lived in air-raid bunkers, 13,000 dwelt in cellars of

Land 60 per cent. of the population were refugees; and at Hanover, already horribly overcrowded, more than 2,000 illegal refugees were crossing the frontier from the Russian Zone every week. Since September the spectre of the winter has become a reality; material conditions, considerably worsened by our policy of dismantling of industry, are rapidly deteriorating. There are evident signs of a chaotic breakdown of economic and social life.

But statistics do not speak to the heart. What I saw, when reduced to statistics, tells little or nothing of the real horror of the situation which exists to-day in Germany. To recognise the full disastrous effects of the present evil conditions there we need to think in terms of flesh and blood.

Come with me for a brief visit to a bunker dwelling in Dusseldorf. We leave the centre of the city and pass through street after street of ruins; the devastating effects of our bombing are difficult to imagine even for anyone who has seen the worst of the bomb damage in London or Plymouth or Coventry. At length we pick our way



After a day's labour of collecting food in the German countryside.

otherwise totally destroyed homes, and another 40,000 were so crowded together that they lived on an average, eight to a room; 40 per cent. of the children existed on a slow-starvation diet; the rate of increase of T.B. was 2½ times what it was before 1945; and through malnutrition and other material factors, the workpeople were producing less than 50 per cent. of a normal output. At Brunswick it was estimated that 50 per cent. of the children this winter would be unable to attend school for lack of shoes and clothing. And acute shortages of even such necessary articles as electric light bulbs, babies' napkins, soap, etc., made life almost unbearable for millions. Added to all the other disastrous material conditions was the plight of millions of refugees, many of them with no home, no possessions and no hope. In one



The scroungers returning home with bags of food obtained by barter or theft.



The Danes are helping to feed hungry German children in the streets of Hamburg.

amidst the chaos to enter a large, ugly, windowless, concrete building. Inside there is no light and no fresh air except that which is provided by means of electricity. It is easy to imagine what happens when the current is cut off—as it often is for hours on end—the people inside are left in darkness, without means of cooking, with no fresh air to breathe and with unheated rooms whose walls run with water.

Once inside this nightmarish place we descend some stairs and find ourselves in a dimly lit passage. On our right is a door. We knock. The door is opened; and inside there is a living room just big enough for two bunks, one on top of the other, a pail, a shelf, a wash basin, a handful of cooking utensils and an electric ring. In that room live a man and his wife, both over 80 years of age. Before the war they



Amidst the ruins of Hamburg the solitary school building remains.

of the scene is made deeper still by their remarkable courage.

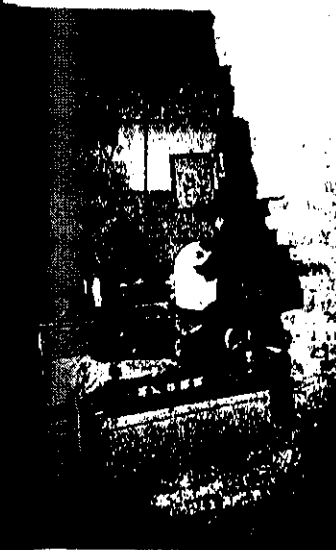
We pass on to the next room, and the next, and all along the corridor; in every room it is the same grisly story of human suffering; we shudder with shame that western civilisation can be brought so low. It is time for us to ascend again to the light of the world. But first let us look into the family at the end of the passage. There, we discover, in this one small room live five human beings—father, mother, married daughter and child, and son. The son, aged 17, tired and wan, is poring over a book, the only one available to him, which we find to be a child's book of Fairy Tales; the child is without shoes and is showing evident signs of malnutrition; the daughter has T.B.; the mother is quite worn out and is in an advanced stage of starvation; the father is out at work earning his miserable wages which hardly suffice to buy the family rations.

We have no time to go farther and visit the scores of families who live in the ramshackle little hovels which are quite unfit for human habitation, or the hundreds who exist in the cellar dwellings such as the one which houses a family of eight including an idiot son. But we have seen enough to know that it is in relation to human suffering that



They travel. A typical scene on a train entering Hamburg station.

in a fairly comfortable little villa; one of them infirm, they must spend the rest of their days in this tiny room, with no possessions but the clothes they wear, the blankets on the beds, the pail and the wash-basin, a few mean cooking utensils. Yet, of all, there is no unpleasant smell and the place is clean; the pathos



A woman in Hamburg is lucky to have a running water in her half-ruined home.



A jumble of arms, legs and luggage in a typical German station waiting room.



No safety rules are observed on the overcrowded tram-cars in German cities.

we can best assess the damage now being done in Germany; the real horror of the present material distress is greatest in its dreadful effects upon human morale.

In facing the German problem to-day Christians dare not stop to consider questions of political expediency. They are confronted by an outstanding and urgent need to alleviate human misery and to give hope to despairing souls. There are many Germans who, in spite of all that at present weighs upon them, are splendidly courageous; but millions are sinking into a vast moral and spiritual void, an abyss of apathy and nihilism. To give encouragement to the former, and to bring the latter self-respect and hope are wise actions which should commend themselves even to so-called "men of the world"; they are absolute imperatives for all who claim to follow Him who said "Blessed are the merciful for they shall obtain mercy."

The shell of Berlin's Reichstag forms the background of this huge black-market in operation.



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WHY GO TO CHURCH?

BY THE REV. GORDON IRESON

of Newcastle Cathedral

ANY parson could make a long list of the reasons people give for not going to church. We hear them so often. You know the kind of thing — "The Vicar can't preach," or "The music is appalling," or "The seats are uncomfortable." Many of these are not so much reasons as excuses. If you apply the reasons people give for not going to church to the cinema, you'll see that they're not reasons at all. Can you imagine a man saying, for instance:

"No, I never go to the cinema, because no one ever speaks to me," or "I never go to the pictures, because they're always asking for money." Or again, can you imagine anyone saying, "No, I don't go to the cinema, because the chap in charge of the place never visits me in my own home." or, "I've given up going to the pictures because the people who do go don't practise in their lives what they see on the screen." (Just as well, perhaps!)

Now, all these criticisms are true of the cinema, but no one would ever dream of offering one of them as an excuse for not going because he wants to go. He doesn't want to go to church, because he's never seen the point of going. If he had, he'd never stay away.

This business of 'going to church,' or, to give it a better name, of 'worship,' all turns on one basic fact, the fact of God. If God be God, and if you and I belong to God and were made to find our highest delight and satisfaction in God (as the Christian religion claims) then worship isn't merely a reasonable and intelligent activity, it is man's highest privilege and most characteristic action. The ability to worship and to have a conscious relationship with God is what most distinguishes man from all other creatures. The real reason why so many people don't go to church is that we live in an age which has lost God. The success of our scientific and technical achievements has given us the false idea that man is in the middle of the picture, and that nothing is worth doing unless it serves some obvious human end. God, the Great Reality, has ceased to be 'real.' To modern man, the 'realities' of life are work, wages, football pools, food queues, the cinema and what-not. To a generation whose values are so upside-down, the idea of worshipping God because He is God seems entirely pointless. Once we grasp the fact that men's lives have no real meaning apart from God, worship becomes natural and inevitable.

"Yes," you may say, "That's true

enough, if you mean that when we have a sense of God we realise that we bring our lives into line with His and do the things He wants done. That's not the same thing as holding church services. Surely what we want of us is loyalty and obedience not singing hymns and saying prayers.

This is a common argument, and worth thinking about. I once came across it very well put in a book which the writer was saying that this business of going to church singing hymns is a waste of time liable to be sheer hypocrisy. The great thing is to serve God in our lives and do the things He wants done. And used an illustration something like this:

"Suppose the doorkeeper at a large multiple shop were to go up to the office of the managing director and say, 'Mr. Manager, Sir, I simply must have for you. To my mind you're the finest man in the world. You absolutely the inspiration of my life.' The Manager would probably reply, 'Quite. But you will best show your admiration for me by doing the job that I pay you to do. So will you kindly go back and get on with your doorkeeping.'

You see the argument? . . . Tell God that we worship and adore Him in mere lip service. The great thing is to get on and do the things that God wants done.

Now, is that a true argument, isn't it? If you think about it you see that it is not. For two important reasons:

First, unlike the doorkeeper's duty to his employer, who, after all, is another man, with a few more brains and a lot more money, it is man's DUTY to worship God, because He is God.

Secondly, it's all very well to say that the great thing is to do what God wants done. How do you know what God wants done? You don't, unless you first know something of God (as He has made Himself known in that process of self-revelation of which the Bible with its emphasis on worship is the record); and also, by spending time in God's company which is precisely what worship is. So far from it being true to say that you can serve God without worshipping Him, you can't serve God if you first worship Him.

Of course, there is a danger (to which the critics of religion are only too ready to point) of allowing our ACTS of worship to become divorced from our everyday lives and actions. But the cure for that is not 'no worship' but 'better worship.'

Open Letters to a Trade Unionist

SECOND LETTER

BY SELWYN GUMMER

Dear Alf,
George Gibson, a former Chairman of the T.U.C., in an alarming article on Communist infiltration in the trade unions has stated that their influence is out of all proportion to their numbers. He quoted from the *Worker* of July 17th, 1947, in which Willie Gallacher, M.P. publicly stated to the permeation that has already taken place. There is Arthur Turner of the Mineworkers, Joe Scott of the A.E.U., Jim Gardner of the Laundry Workers, Frank Foulkes of the B.T.U., and scores of others. Gibson suggested that the concentration of the Communists upon the trade unions may be due to the repeated rebuffs which they have received in their several attempts to be officially accepted by the Labour Party. He underestimates them. These are the two prongs of the same fork. They did not wait for the Labour Party to reject their application last Whit Week but more than two million votes before forcing their way into the trade unions.

At the trades union congress, 1946, it was obvious that the Communist representation could not be measured by the strength of its members within the unions, and each month since then has seen an increase in that representation, so that by to-day the subversive influence of Communism in the trades union movement is greater than ever before, and threatens to undermine the movement completely.

Of course the card vote is a weapon most perfectly designed for the use of a militant minority group. As you know, a dozen enthusiasts for a single policy can control any factory or works in the absence of a similar band of enthusiasts for an alternative policy. There is the job. The lodge meetings are dominated by Communists because they are enthusiastic, and no one else is. Not only do they get themselves appointed as lodge representatives on district and national councils, but their fellow-Communists at lodge meetings, in the absence of effective opposition, frame the resolutions which will stand in the name of the whole mine or factory. Which is not so much a case of the dog wagging the tail as of a single whistler swinging the cat.

Thus in a recent election of a secretary of the South Wales Miners' Federation a poll of some 90,000 the Communist minee was defeated by a mere 6,000 in a straight fight with Labour.

Is that the relative strength of Communism in South Wales? No! That result does no more than expose the relative strength of Communism and Socialism at Lodge Meetings which is a hideous caricature of the workers mind and will. Conscious of the menace that such a situation involves, the question has already been raised "whether British trades unions should take into consideration the activities of the Communist Party and decide whether loyalty to a party whose policy is determined in another country can be reconciled with holding office in a democratic Union in Great Britain."

But this is too facile an approach to the problem, and does not touch the real issues. Communist infiltration tells its own story; the story of trades unionism during this century. The first chapter was written around those leaders who, motivated by Christian charity, attacked the evil in their midst in the name, and in the power of Christ. These were supported in their actions by the church and chapel-going workers who shared their views, and upheld them in their efforts.

Then followed the era of the so-called practical Christianity deeds without dogma, reform without religion. The enthusiasts were weened from the churches to meet in groups to study economics, sociology, anthropology, and heaven knows what. How enlightened we became! But at what a cost!

"Barren and Abortive" is the title of the next chapter. The emptying of the chapels and churches was to have synchronised with increased attendances at lodge meetings, and a bounding enthusiasm for social reform. On the contrary the decline in religion was accompanied by an even greater decline in trades union and political gatherings, and enthusiasm for social reform became as flat as a bottle of small beer when the cork has been left off for a fortnight.

This was not coincidence. This was cause and effect. Love for one's neighbour derives from love for God. Dispense with worship and you might as well hand in your checks, for you have ceased to be of any real worth to your fellow man. Your interest will wane. Your enthusiasm will flag. And although you may hang on if there is any kudos for you in it, the movement to which you belong will soon become for you a husk in which the kernel has withered.

That is precisely what has happened to trades unionism. It became a house swept and garnished ready for the seven-fold occupancy of that foreign devil Communism. The story is not yet ended. Nor does anyone know how it is going to end. But there are only two possibilities, for religion is the dominating factor. Either the devil worshippers have it, or returning to the God of our fathers we, the majority, recapture their inspiration and faith.

You see, we do not begin to grapple with this problem until we remember that Communism is a religion, and trades unionism is not. Trades unionism is a by-product of religion, and the nature of the trades union will depend upon the nature of the religion from which it issues. If Communism is to be the breath of trades union life, that life will be altogether other than the life which Christianity breathed into the movement. Indeed, it will not be life at all. That breath will kill the movement as certainly as it did in Russia, and is at present doing in the Continental countries which have fallen prey to the Soviet "invasion."

Your fellow - Trade - Unionist,
SELWYN.

DO YOU KNOW—
THAT:

(1) Belgium is the only country in Europe to-day that is prosperous where, though prices and wages and salaries are high, there is a pre-war plenty of nearly everything and where life is free and unrationed.

(2) One reason for this is that during the war the Belgian Congo supplied America with raw materials, thus earning a balance of dollars.

(3) The Belgians also earned English pounds by the use of her merchant ships, which managed to get away from the Germans.

(4) In the closing months of the war, the Americans, Canadians and British spent their dollars and pounds in Belgium, thus enabling the Belgians to accumulate a great credit of dollars and pounds.

(5) The Belgian Government—a National Coalition—used this credit to restore industry, which the Belgian people made possible by hard work and national unity.

(6) There is therefore no need of direction of labour.

(7) The Communists have less influence in Belgium than in any other European country and that consequently the people are happy, free and prosperous.

(8) Belgium is a Democracy not a Dictatorship.

WOMEN AT HOME

Dear Women Readers,

Your spirits, I hope, are high and your hearts warm, even though your hearths be cold and gloomy. Personally, I feel in good spirits. I cannot tell you why. It just is so. But last month I was in very low spirits. Nothing could help me. No person or circumstance seemed able to lift me out of it. There it was and everybody round me suffered from it, if not directly, then indirectly, by an unimaginative or badly prepared meal—as a matter of fact three times I attempted to make a cake, and each time it went quite flat and had to be thrown away. Do you get periods like that where nothing tastes of anything (which means that your power of imagination is low too. Food nowadays has to be lavishly spread with imagination to make it taste of anything, even at the best of times). Even a cup of tea is flat, everything you tackle is a burden, and even the sweetness of life in nature is robbed of its charm. Well, that's how I felt last month, together with neuritis in my left arm, which gave it a very weak feeling, as if life was ebbing away from me, and hunt though I did day after day for some means of escape, I found none.

Then one evening, at a little Church social we had, I met a Real Woman. Yes capital letters. By a real woman I don't mean a genius, or a woman with peculiarly feminine qualities. The emphasis is on the Real, not the Woman. A man can equally well answer the description. Talking of her to my husband afterwards, I said she was 'wonderfully ordinary,' and he said: 'You mean she was extraordinarily ordinary.' Yes, I did mean that.

After a few exchanges of general conversation, I was telling her my troubles—not the surface ones, but the deep-down ones. She listened with her whole sympathetic attention. There was not a thing about her which deflected her or my attention from what I was saying. She did not make comments which swung the conversation round to her experiences; she allowed her attention to be concentrated only on my affairs. And, you know, as I talked to her, I felt my gloom ebbing away and my spirits rising. During that hour everything seemed to get back into proportion, and my view of the wood was in focus once more; my view of the individual trees (which had become gigantic oaks and beeches) was sliding away.

It was an experience not to be forgotten, and we ended up on a warm and friendly footing, with, of course,

the usual exchange of recipes. What two women, even in the most refined circles, don't begin talking about food, after the barest skeleton of politeness?

To be able to listen to someone else is a great art. To listen with the back of your head. Sitting dumb and just looking isn't real listening, though it is something to be able to prevent your gaze from straying. Real listening affects your soul and your fingertips. One is able to pass on to the person in trouble the objective summary of one's experiences.

Let us be real and human too. Let us be sensitive to other people. Let us look with eyes that see and listen with ears that hear, and instead of making other people the target for our own unglamorous selves to shine upon, let us listen to them with our whole hearts and attention. You and I may then be able to help someone else, as I was helped.

RUTH McCORMICK.

HOUSEHOLD CORNER

Bread and Potatoes

A word about bread and potatoes, our main source of starch, and a very valuable form of food, especially in winter time.

It is very wasteful to peel potatoes and with this appalling shortage we have very little alternative but to preserve every bit of potato there is. Scrub them well and boil them slowly with a minimum of water, and don't allow them to crack. If they burst, a lot of the goodness goes out of them into the water which we throw away. Let people skin their own at the table, if they wish. When you cut the potato in halves notice the thick yellowy outer covering. This is where the most valuable part of the potato is, so it really is a pity to cut it off, even when they are plentiful. It is like taking the cream off your milk and throwing it away.

Are you giving your family wholemeal bread? In this village where I live—of about two to three thousand people—the local baker only bakes 7 large wholemeal loaves daily. When the diet is so poor and so low, people still choose to eat bread which has been robbed of the most valuable parts.

Wholewheat, the soil and man are

composed of the same 16 elements therefore to repair every day what is used up by the body you should use wheat as nearly natural as possible. Wholemeal bread has a lovely flavour and can easily be made at home. It has a wonderful effect on your own and the children's health which is difficult to believe until you have tried it.

The Deans' Mill, Lindfield, Sussex, where wholewheat meal is ground between granite stones, the whole of the wheat comes to you including the germ or seed the young plant, and its precious oil, vitamins and mineral salts.

Now I consider this to be an important discovery for the health of the family. The owner is a woman and the only one in the country and mills these health-giving products. She will send you particulars, prices and recipes, if you care to write.

THINK and LAUGH

The Crazy Department.

A man in Colne, Lancashire, was a lucky possessor of a few cows. Being a decent, good man, he gave away to his neighbours some of the milk which he and his family could not consume since even two cows only can produce quite a lot of milk. Some people snooped about him to the Ministry of Food and they sent an official to Colne to look into the matter. He interviewed the man, who frankly admitted that he had given quantities of milk to his neighbours. He explained that there was so much milk for the needs of himself and his family, and rather than waste it he gave it to friends and neighbours. "In future," said the official, "you must only milk the exact amount you need for yourself and family." The cows!!

He'll Sure Catch It.

One night, Susie came home crying bitterly and said to her mother, "Mother, I can never marry Horace because of what's happened." Very distressed and fearful, her mother wanted to know what had taken place. "He told me," said Susie, "that he was an atheist and didn't believe in hell." "Was that all?" asked her mother, rather relieved. "Yes, mother, that was all," replied Susie. "Ah well!" said her mother. "don't let that worry you. You'll marry him, and between the two of us we will prove to him that there is a hell!"

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A LENTEN PRAYER.

Throw away thy rod,
Throw away thy wrath;
O my God,
Take the gentle path.

George Herbert.

Notice is given that there will be a great Missionary Festival for the Northern Province in Manchester from May 8th to May 13th. It is organised by the S.P.G., and will be the biggest ever planned for the North of England, including a Mass Meeting under the presidency of the Archbishop of York, and a great Pageant.

Applications are invited by the Parish Council for the post of Parish Clerk, and enquiries should be made of the Chairman, Mr. E. Fulford, of Mulberry Close. A Public Meeting is to be held to obtain approval of the adoption of the Watching and Lighting Act on Thursday, February 5th.

S.P.G. BOXES.

	£	s.	d.
Mrs. Dunsmore	8	5	½
Mrs. Hunt	10	7	½
Mrs. Boyce	2	2	
Miss Hand	7	1	
Miss Richardson (gift) ...	1	10	0
	£2	18	4

BAPTISMS.

January 10th—Peter James Edward Mills.
January 14th—Philip Norman Skelding.
January 25th—Derrick Anthony Hardman.

WEDDINGS.

December 27th—Geoffrey John Hall and Sybil Allwood.
Cyril Andrews and Joyce Lillian North.

BURIAL

January 6th—Walter Ellse (aged 87 years).
January 26th—Edith Jane Jackson (aged 70 years).

FORTY-SIX YEARS AGO.

1902.—The Boer War. Peace signed May 31st. A new flag used for the first time on the Church tower. October 30th: Lt. Herbert Milward, Pte. Herbert Chapman and Driver Geo. Higgs welcomed home.

Coronation of King Edward VII. Postponed on June 26th, but celebrations held July 3rd; and Coronation on August 9th.

Sale of work for Church Restoration at the Rectory, August 31st. The Chancel was boarded off this year. The King Edward Club instituted by Mr. W. F. Fox, November 8th.

—From "The Rector's Book."

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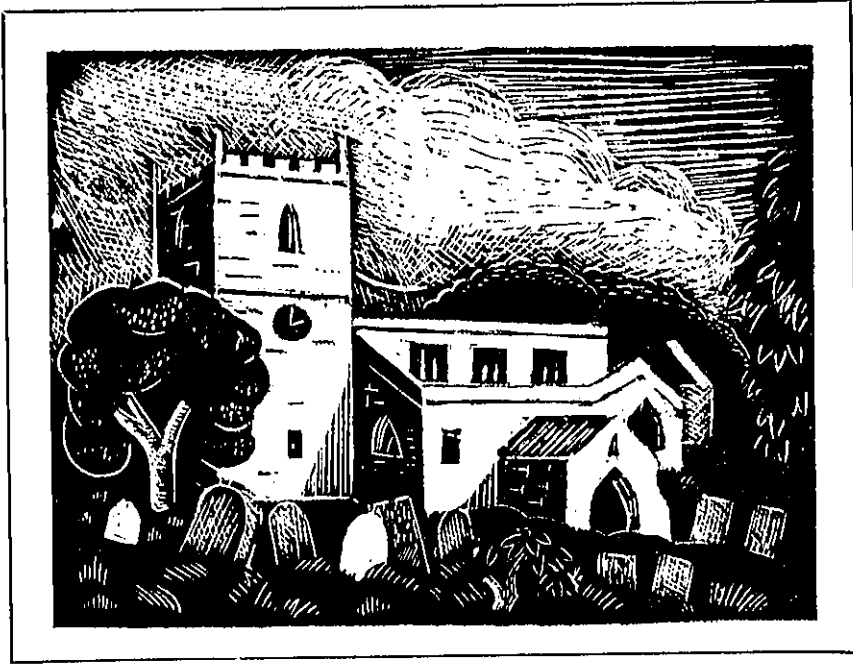
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PARISH NOTES

Expecting him, my door was open wide:

Then I looked round
If any lack of service might be found,
And saw him at my side:
How entered, by what secret stair,
I know not, knowing only he was there.

—T. E. Brown.

* * * *

EASTER is very much the season of hidden glories and life becoming revealed. It has a deeply personal note; the closed door is passed through; what seemed empty really had most tremendous significance; the chance companion belied the disappointment and disillusion of the two walkers; the draught of fishes (one hundred fifty and three) repaid a fruitless night's work.

And so it is in the world today. There is much indifference, much perplexity, much desire for the things that are best. Gradually the good will reveal itself, and the solutions and answers will be found. The faithful have the job of cultivating the good, wherever it may be. Its fruits will not be lost or wasted.

* * * *

There is much disturbance and trouble in this post-war existence; and many rumours and dissensions—all of which things are sent to test and try men. In consequence there is also much need of prayer and steadfastness. No one knows what the next few years may bring forth, and all well-laid plans may come to naught. But as the seasons never fail, and Spring comes round with a regularity that is always fresh, so worth of character is able to cope with whatever may appear. Quiet faith is the most valuable quality there is today.

* * * *

The Mothers' Union great day is always Lady Day—this year transferred from Maunday Thursday to April 6th. The Deanery is paying East Bridgford a great compliment in coming once again on that day for its festival service. About 200 members are expected; and it will be a wonderful thing to see this example of Church witness. The branch has had good meetings so far this session, and will follow the deanery festival service with an admission service for new members later in the month.

* * * *

The interior decoration of the Church now waits upon a permit. A most reasonable estimate has been tendered and accepted; and it will be splendid to see something for the money which was so generously given last year.

* * * *

The experiment on Mothering Sunday last month of inviting members of the congregation to contribute their choice of hymns led to a wide selection being rendered by both choir and congregation after the third collect at Evensong. Most had a personal note in them, but the selection was varied and unexpected. A good number of people came too, to hear them, and the experiment will be repeated again soon. It is always difficult for many persons in a crowd to play an individual part; but here is a way in which upon occasions it can be done. Hymns are "the people's worship," and nothing finer has been contributed by the modern church.

For those who have but little time to pray, or feel they are not good at words, ten short easily remembered prayers (Arrow Prayers) are appended.

Lord, give us wisdom
Early to know thy will,
Steadfastly to do it:
For Jesus Christ's sake.

Blessed be God in all his gifts: and holy in all his works.

Supply all my great needs, O Lord and Master, who art my greatest need.

Teach us to pray often, that we may pray oftener.

Let this day, O Lord, add some knowledge or good deed to yesterday.

Lord, that which we have prayed against in the morning, suffer us not to have done before the evening.

O Lord, never suffer us to think that we can stand by ourselves, and not need thee.

Lord, make thy will our will in all things.

Lord, give us grace to do what we can, that thou mayest empower us to do what thou wilt.

O merciful Lord Jesus, forget not me, as I have forgotten thee.

* * * *

BAPTISMS.

February 29th—Jane Anne Grayson.

March 21st—Patricia Mary Sellors.

Michael John Frederick Conlon.

WEDDING.

March 27th—Alan Edgar Belt and Lucy Joyce.

BURIAL.

March 10th—Fanny Crossland (aged 85 years).

FORTY-FOUR YEARS AGO.

1904.—Weekly collections for Church expenses instead of monthly.

June 29th, 30th—Bazaar at the Manor (Mr. E. P. Hooley).

August 30th—Death of Bishop of Southwell, Dr. George Ridding—my old Master, Friend and Bishop. Buried at Southwell, September 3rd.

Edwyn Hoskyns, Bishop, enthroned at Southwell, December 8th. He built a house adjoining the Old Palace of Southwell.

A joinery class for technical instruction of lads, opened this year and next.

—From "The Rector's Book."

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Boys' Brigade—Captain:

MR. E. BULLERS, Toll Bar Lane (Tel. 301).

PARISH NOTES

All souls that struggle and aspire,
All hearts of prayer by thee are lit;
And, dim or clear, thy tongues of fire
On dusky tribes and twilight centuries sit.

Not bounds, nor clime, nor creed thou know'st,
Wide as our need thy favours fall;
The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the heads of all.

—J. G. Whittier.

WHIT-SUNDAY is the day of realisation, of vision and of power—of realisation, because suddenly they understood everything after a time of gestation; of vision, because in a flash they saw what they must do; of power, because, in a mysterious way, they felt able to do things of which, some time before, they would never have dreamed. In these days all three are so necessary, and people cry out for them; for realisation of the meaning of things, for vision to go forward, for power to create a world that shall be fair as man can make it. May the Holy Spirit be given to them—in the quiet of the early morning Holy Communion, in the splendour of the forenoon Eucharist, in the sweetness that is so aptly named Evensong.

* * * *

The services on Whit-Sunday will be:—Holy Communion at 7-0, 8-0 and 11-0 a.m. (the last sung); children at 3-30 p.m., and Evening Prayer at 6-30 p.m. The choir has been working hard upon a famous anthem for the last service. The collections will be for the Day School.

* * * *

Rogation Sunday (May 2nd) will be marked by another "hymn evening" in Church after the office. May 9th, the Sunday after the Ascension, is Empire Youth Sunday, and the services will be especially for young people. Also on that day the collections will be given to the great missionary society known as the S.P.G., to which this parish has for many years given its support.

* * * *

There was a most impressive gathering of mothers in Church on Lady Day (April 6th), nearly 250 of them. A lovely service was followed by a miracle of feminine organisation in the form of tea for everyone free of charge in the Village Hall. Mrs. Hunt and the Committee of the Mothers' Union deserve real congratulations for their efforts. This month will see an admission service for new members on the afternoon of May 18th.

* * * *

Details will very soon be available of the forthcoming visit of overseas bishops to the diocese, just prior to the Lambeth Conference of Anglican bishops from all over the world. A team of them will be in Nottingham and Southwell and other centres during the first week-end in June. Particulars will shortly be up in the Church Porch, and programmes (price 6d.) are now available.

PARISH COUNCIL NOTES.

At the Annual Meeting of the Parish Council on April 22nd, Mr. E. Fulford and Mr. F. Chapman were re-elected Chairman and Vice-Chairman respectively.

The Council extended a cordial welcome to Mr. A. Thorpe on his first appearance as Clerk.

A considerable amount of business was transacted and the following items of interest may be mentioned:—

Registration of Births, Marriages and Deaths.—To give accurate information of the times at which the Registrar may be seen at Bingham, two copies of the official list of times and dates of attendance have been obtained from the Rural District Council. One has been placed in the Parish Council Notice Board in Main Street, and the other in the Notice Board in the Porch of the Parish Church.

Housing.—In the course of a detailed statement on housing difficulties, the Chairman (Mr. E. Fulford) explained that the present hold-up is due to strict Government insistence that new houses in rural areas can only be provided for agricultural or mineworkers, and nobody else until the present emergency has passed. Bingham R.D.C. cannot obtain permission to proceed with their original programme. They are, however, already taking steps to acquire two acres of land in East Bridgford to be used for housing as soon as permission can be given.

Playing Field.—The Parish Council is in correspondence with the Education Committee of Notts. County Council regarding this matter, and satisfactory progress is being made.

Allotments.—Will the public please refrain from allowing dogs to stray in the allotments, especially at this time of year? Complaints of damage have been received from the tenants.

Twitchells, Squitchells and Footpaths.—Following an inspection of these, at the request of the Parish Council, by our representative on Notts. C.C. (Councillor A. S. White), it is intended that re-surfacing of the twitchells and footpaths shall be carried out this summer, subject to labour being available.

BAPTISMS.

April 18th—Charles Trevor Allwood.

April 25th—Peter Bower Lodder.

Michael John Falconbridge.

WEDDING.

March 27th—Alan Edgar Bett and Lucy Joyce.

FORTY-THREE YEARS AGO.

1905.—Improvements and ventilation of School-room carried out in August.

November 14th—Death of Mr. W. F. Fox.

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PARISH NOTES

How happy is he born and taught
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill;

Whose passions not his masters are;
Whose soul is still prepared for death,
Untied unto the world by care
Of public fame or private breath.

—*Sir Henry Wotton.*

BRIDGFORD Feast Week is again near. It is a fine tradition that at Midsummer, which in a luxuriant place like this is the best time, the whole community should have the holiday spirit. These customs are more marked in the North, where whole towns more or less close down for the Wakes. That is not possible for the country, which can never "close down." But the holiday spirit prevails nonetheless.

There is nearly always a religious background to these things. In one large industrial town the feast is known as "Rushbearing Week," because in the old days time was taken off to renew the rushes with which the church floor was strewed, and a sort of ceremony was made of it. In Bridgford this year the Church will be all spotless and clean with its new colour wash for the great St. Peterstide services.

* * * * *

Feast Week and the prevailing schemes of nationalisation and national health prompt the question—Upon what should a community be united? There is a long tradition in England that individuals should go their own way as much as possible, and that their private lives should suffer little interference. Circumstances and the times are modifying this.

Upon what, then, should the tendency to unity be based? Some would say, "common interest," a step forward from the "common danger" of wartime, which effected such a profound realisation of unity. But "common interest" is becoming a very wide and a very difficult thing to comprehend, and people still tend to notice only what goes on in their immediate neighbourhood. Young Bridgford people now often get their education and find their work in Nottingham. Nottingham firms have world-wide connections, which makes "common interest" a far-reaching conception.

The inference is that something nearer and more to hand is really required to build a strong *local* community. Common nationality and common activity are not really enough in these world days. But common religion is a better answer. People become a community because they are Christians, because they worship together, pray together and rejoice together; while these things all build up the individual character as well as strengthen it.

This is the solid and lasting background to Feast Week—a living God in East Bridgford; the rock-like human example of St. Peter, in whose honour the feast is held; and the common worship in the hallowed place where the spirits of Bridgford past mingle with those who shall come after.

* * * * *

There was a good muster of young people on the Sunday after Ascension Day (May 9th), which was observed as Youth Sunday, at the morning service—so good that it seemed a pity that it did not occur more frequently; but perhaps it will. The Boys' Brigade and Life Boys, the Girl Guides, and the Girls' Friendly Society were all present, and the service was in the main for them.

The Mothers' Union have received an accession of strength in the persons of six new members who were duly admitted with the appointed simple ceremony in Church on May 25th. It is greatly to be hoped that this will be exceeded next year; for it is a wonderful organisation, the only one which stands for the great values of the home. All good luck and congratulations to the new members.

* * * * *

The Girls' Friendly Society has been honoured by being asked to take part in a display at Radcliffe-on-Trent on May 29th. They have been specially coached by the Diocesan Organiser, and rumour has it that they are very good.

* * * * *

The magnificent Whitsuntide weather, following a glorious Easter, seemed unfortunately to tempt people away on the Sunday. The services were very beautiful, but, for a great festival, weakly attended. The choir's rendering of Allwood's famous "Veni Creator" was ambitious, but creditable; and the result was very lovely.

* * * * *

The visit of the missionary bishops to England from all over the world—a home-coming to which they have all looked forward—is a big event. They come for the Lambeth Conference which is held at set intervals. The present one was delayed by the war. With the exception of the world parliament of the United Nations, it is one of the most far-flung assemblies in the world, and more representative than any other existing body—certainly the most widely representative gathering in this country. As a prelude they are splitting up into parties and visiting the whole of England. A group of six (representing Egypt, India, Tasmania, South Africa and Singapore) arrive in the Southwell Diocese shortly (June 4th-8th) and a full programme of services and meetings has been arranged. These are fully set out in the booklet which may be obtained at the Church, price 6d.

* * * * *

It is both melancholy and satisfactory to record that recently the Church was visited, and the vestry door forced, while the main door key was purloined—melancholy that such an act should have been perpetrated, satisfactory that nothing beyond the key was taken, and no damage was done. Sacrilege is a crime which is not much in evidence these days; but it is still true that, as Saint Paul says, "the love of money is the root of all kinds of evil." Indulgence must be craved that for the present the Church does not stand open daily, as a house of prayer should.

* * * * *

A ST. PETERSTIDE PRAYER.

O Most Blessed Lord Jesus Christ, who didst see and know the sterling strength of him whom thou didst call Peter the Rock; who dost see and know both our strength and our weakness: Have mercy upon our denials of Thee, and build upon the virtues with which Thou hast endued us, O Thou who didst support in the sea and didst care for the lambs, Lord Jesus, God for ever and ever. Amen.

BAPTISMS.

May 1st—Anne Dulce Morris.

May 6th—John Stewart Kirkbride.

May 23rd—Brian Walter Fernley.

FORTY-TWO YEARS AGO.

1906. April 4th.—A carved stone figure, executed by Miss W. Baker-Penogre, and presented by her for the Church Porch, of Saint Peter, dedicated.
September.—The Choral Society revived under Rev. J. Standish.
September 19th.—A railway accident on the G.N.R. at Grantham.

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PARISH NOTES

Prune thou thy words, the thoughts control
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong.

—Cardinal Newman.

THE world-wide Church has been, and is, much in people's minds at this time. Some have at different times expressed the view that such a conception was outmoded or mistaken. It is certain that it has not yet caught the imagination in the way that it did that of a former generation. Perhaps it seemed to be laboured too much; or perhaps it has become too much taken for granted as axiomatic.

Yet never was there a greater need of it, with the palpable breakdown of other forms of unity. Indeed the whole of modern civilisation and the way of life built up carefully by the labours of countless men and women upon seemingly sound foundations is in dire jeopardy. This generation is back now in the era of alliances—attempts to achieve strength and solidity in a shifting environment. A respite has been granted, due to a widespread exhaustion. But when recovery has really arrived, in what directions will it be turned? It may be that the whole pre-eminence of what is known as the West will disappear.

And so any form of unity that has the seeds of success within itself is worth-while and more than worth-while today. The world-wide church has such seeds; it gives mankind a common language, a common set of ideals, and a common interest. If, for example, all men believed war to be wrong (though this can never be one-sided), war would be unlikely. If all men believed in fairness, and practised it, what disputes would not be settled or avoided? If all men believed that end of life was to get to heaven through the quality of life lived here, what a generation there would be!

Today's task is becoming clearer and clearer—the establishment of a basis for working together, both within the nation and outside. With the exception of the church, all is makeshift and expediency. Can this not be taken to heart and driven really home?

* * * *

The visit of the Bishop of Singapore to talk to the school in Church on June 7th was a forcible reminder of these things. The Bishop himself had been in the hands of the Japanese; he is recovering as the world is recovering. He has about 22 priests for the whole of Malaya, Java and Sumatra, with their mixed and for the most part undeveloped (in the modern sense) peoples. What a tremendous task before him and his 22! What a tremendous task for the 300 odd bishops now at Lambeth all over the world!

And yet those handful of men, and those whom they represent, hold the future of this world of today in their hands.

* * * *

Britain has a double task at the moment—increased production at home, that she may live; increased output abroad that the world may live. Prayer, influence, interest and practical help all are of supreme value in this labour of Hercules.

The decoration of the Church has now been completed in the main: and very satisfactory the result is. A tribute should be paid to the excellence of the workmanship and the delightful bearing of the workmen who undertook the task. The Church is still as light as ever (one of its best features), though now it is warmer looking. Nor should those who worked like Trojans upon the floors, etc., afterwards be forgotten.

* * * *

The state of the churchyard, alas, is not up to the present standard of the church. This is unfortunate, but unavoidable through the departure of the good part-time sexton. Could members of the village possibly help in keeping their own family graves tidy and clipped? This would be of a great assistance.

* * * *

The Rector will be away on Sundays, July 11th and 18th, and in consequence there will be no 8 a.m. celebration of the Holy Communion then. The Rector of Lambley has kindly consented to take charge for those weeks. The morning and evening services will be at the usual hour.

* * * *

A meeting on behalf of the National Society for the Prevention of Cruelty to Children was held on June 11th, by kind invitation of Mrs. King, at Fosse Court. Mrs. Marsh-Rapson, the secretary for Notts. and Derbyshire, and the District Inspector both spoke. The salient fact seemed to be that there were 388 cases in this district last year. Collecting boxes will shortly be round.

* * * *

A PRAYER.

O LORD, thou knowest how busy I must be this day. If I forget thee, do not thou forget me.

—Sir Jacob Astley before the battle of Edgehill, 1642.

* * * *

BAPTISMS.

May 29th—Colin Angus McRae.

June 6th—Roger Stephen Brumpton.

June 20th—Janice Esther Morton.

FORTY-ONE YEARS AGO.

1907.—January 22nd: Dedication of reconstructed organ. Recital by Mr. Francis Burgess. The organ chamber enlarged by raising the walls of the vestry and archway into the chancel. Organ rebuilt by P. Conacher, 12 lower pipes to Oboe and 12 upper to Bourdon being added.

Register of qualified communicant voters, laymen and women, first made in April.

Gifts to the church made this year: a hammered brass font cover: the 18th century pulpit repaired and provided with a new oak base.

—“The Rector's Book.”

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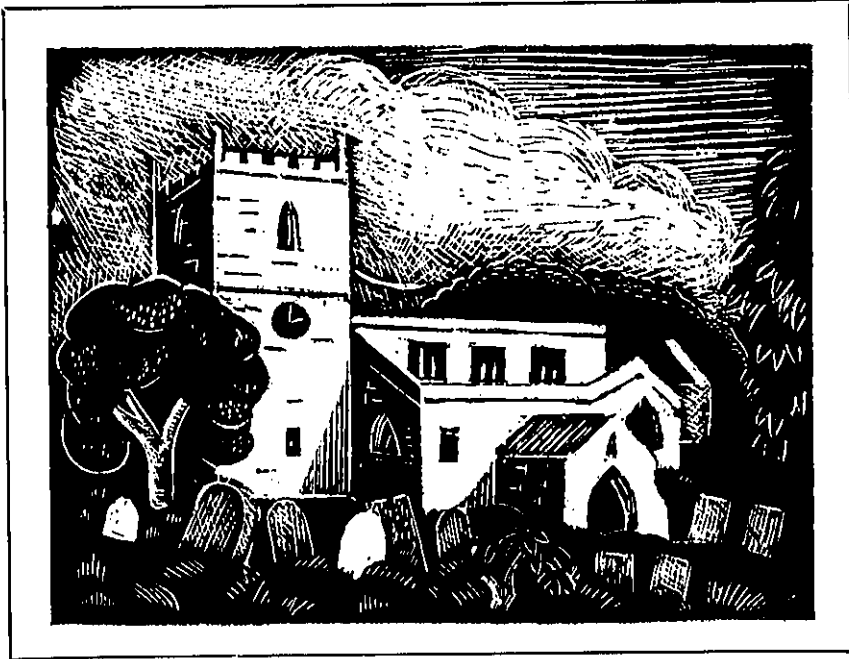
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PARISH NOTES

TO thee our full humanity,
Its joys and pains, belong;
The wrong of man to man on thee
Inflicts a deeper wrong.

Who hates, hates thee, who loves becomes
Therein to thee allied;
All sweet accords of hearts and homes
In thee are multiplied.

—J. G. Whittier.

It is only the exceptional person who is antagonistic to the Christian religion. Most are favourable and even sympathetic, though they take a good deal of it for granted. But on the other hand the majority is not really ardent in its support.

One of the difficulties about Church services is that they are really very mature things. The Old Testament is the result of centuries of wisdom. The Psalms are a distilled philosophy and experience of life. Both (with some exceptions) are "above the heads" of the ordinary person, and particularly of the ordinary young person. But they form a large part of the Church's worship.

The same is true up to a point of the prayers and the liturgy of the Book of Common Prayer. The language is beautiful and stately, but, for today, unusual and even old-fashioned. All this is shown by the evident popularity of hymns where frequently the words are simple and the music is direct.

Many attempts are made to make the services acceptable to and understood by the average person. One is to concentrate on the Eucharist, and the Presence of a loved and well-known Christ with His people at a simple and moving ceremony, where His life is shared with and imparted to the faithful. Another is to introduce more modern prayers (at the expense of loss of beauty) and little explanations of difficult places. Yet the fact remains that the services of the Church still seem to be of limited appeal.

Nevertheless the value is tremendous. Nothing is more impressive than to note elderly people repeating over almost silently the well-loved words of the Prayer Book. Nothing is more wonderful than the gradual unfolding of the life of man as presented in the lessons. Nothing is more full of life and immediacy than the Gospel stories and the Epistles to the early Christians.

The point however is that none of these things are fully appreciated without *continuous and habitual versing* in them that comes of regular participation in worship. An old woman once said, "If I do not go to Church and hear a sermon, I have nothing to think about during the week." And how true that is.

It is therefore *vital* that the young should be sent regularly by their parents to Church. It is useless, as things are, to wait until they are old enough to choose for themselves; because then they have little or nothing to go upon, or from which to make a fair choice. Because the Church services presuppose a great deal of knowledge and understand.

If people are left to themselves, they do not really bother for the most part; and when later, they begin to, they find they are all at sea.

How wonderful it would be if the children of East Bridgford were sent regularly to Church; and if their parents and friends (when their duties and ties permit them) were to accompany them as a matter of course.

The ideal would soon be reached—a community worshipping its God. One less at Church takes away from the life of the service; one more enriches it.

* * * * *

The wonderful record of the former Rector of East Bridgford, the Rev. R. W. King, received recognition a short time since. Fifty years a priest is a long time—a life of service and experience, which for variety and human interest it would be hard to parallel. May there be many others to follow in his steps. Congratulations, best wishes and prayers go to him from the place where he is still well loved.

* * * * *

The choir had a most successful trip to the seaside on July 10th. Of the junior members only one became lost and one more wet than was intended! The excursion was fully deserved, and appreciation and thanks are offered to all those who responded so generously to the Rector's appeal for the fares of the juniors. Indeed the sum was sufficient to provide each one with 4s. 6d. spending money in addition.

* * * * *

On Sundays, August 22nd and 29th, the services at East Bridgford will be at 11 a.m. and 6-30 p.m. only and the Rector of Lambley has again very kindly consented to take charge of the parish from August 20th till September 3rd.

* * * * *

THE BAPTISM PRAYER.

Grant, O God, that we, thy children, may never be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against the world, the flesh and the devil and to continue Christ's faithful soldiers and servants unto our life's end. Amen.

FORTY YEARS AGO.

1908—May 13th: First visit of the new Bishop (E. Hoskyns) to the parish, for Confirmation.

School buildings: New offices erected on land given to the Rector by Magdalen College, and entrance to school yard improved.

Pan-Anglican Synod: Gift from Southwell diocese to joint Thanksgiving on June 24th.

—From "The Rector's Book."

* * * * *

BAPTISMS.

June 27th—Georgina Elizabeth Alliss.

Glenys Wendy Smith.

July 11th—Jane Margaret Brooks.

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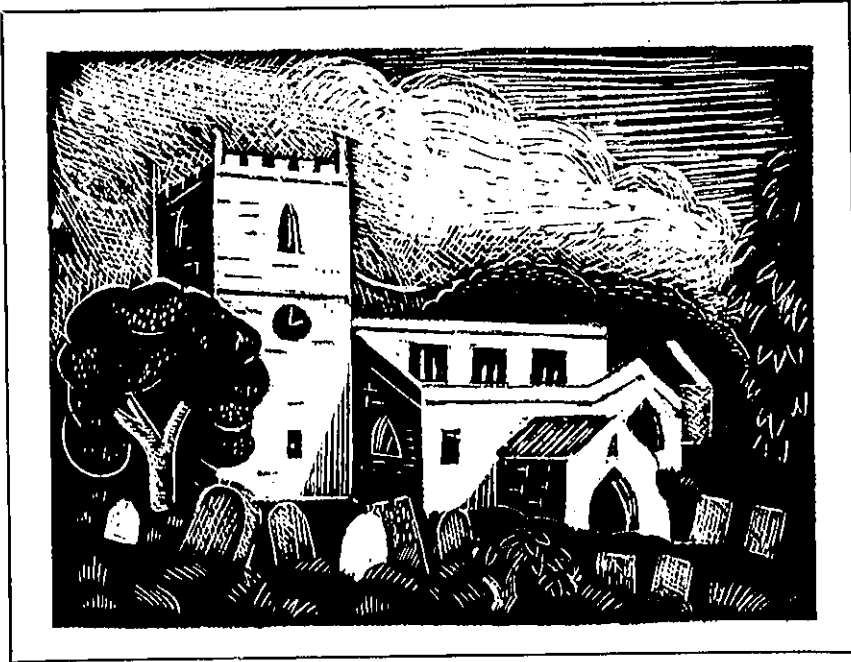
ALBERT E. BROWNE

— PAINTER AND DECORATOR —

MILLGATE, EAST BRIDGFORD

SEPTEMBER, 1948

SAINT PETER'S, EAST BRIDGFORD CHURCH MAGAZINE



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PARISH NOTES

GOD bless thou thyself my reaping,
Each ridge, and plain, and field,
Each sickle curved, shapely, hard,
Each ear and handful in the sheaf,
Each ear and handful in the sheaf.

Bless each maiden and youth,
Each woman and tender youngling,
Safeguard them beneath thy shield of strength,
And guard them in the house of the saints,
Guard them in the house of the saints.

*Gaelic Reaping Blessing
(Carmina Gadelica).*

GREAT expectations are not always fulfilled, as the countryman knows only too well. And once again this year it has proved so. East Bridgford, a great corn-growing place, has not been affected so badly as some districts, but she has had her disappointments.

And how often this is true in all departments of life. Great expectations, even if adopted with caution and reserve, are widely held. And they fail to materialise.

In nothing is this more evident than in the human character. Each child is in himself or herself a future of great expectations. And yet how many are the failures and disappointments.

Even so, although the expectations are never perhaps realised, yet it is right that they should be there, and that the emphasis should be laid on the word "great." If the grain be good, no farmer can refrain from hoping greatly, if cautiously. If the stock be vigorous, no father or mother is without fair anticipation of the child as it develops.

And the stock is good. Besides all that, never has it had the advantages and the care that are now bestowed upon it. How fair then should be the return.

And yet, with every advantage and every additional assistance, there is still the same problem—the inevitable tendency to let things take their course, and to hope that external events and agencies will do the work that must be done personally. Always there is the need for every person to watch him or herself, and to be vigilant for those for whom he or she has any responsibility.

Better education, wider travel, more news, greater interests—none of these relieve the necessity for the old stand-bys, church, Sunday school, personal religion, and private prayer and sacrament.

The Harvest Festival this year will be celebrated on Thursday, October 7th, at 7-30 p.m., in this first instance, and will be continued on the following Sunday, October 10th. This is rather late, but there is an arrangement not to clash with the similar observances of the Methodist Church; and it was thought better to leave a clear gap.

The preacher on Thursday will be the Revd. F. H. Outram, Vicar of Emmanuel, Nottingham, a contemporary of the Rector, who came to Nottingham a short time ago from the Arctic Convoy routes. On Sunday, the morning preacher will be the Revd. S. J. E. Elwin, lately returned from a lifetime in the Indian missionfield to retirement at Shelford, where he is living in the Vicarage, and in charge of Shelford parish. The evening preacher will be another neighbour, the Revd. M. V. Hardy, Vicar of Flintham and Kneeton.

* * * * *

The bells are now once again an established feature of East Bridgford, thanks to the hard work of Mr. Dent and his following. It is very gratifying to record that once again they will be "at home" to the Bellringers Association on Saturday, September 18th. This meeting was requested last year, but it has now materialised.

* * * * *

The Mothers' Union starts its meetings again on Saint Matthew's Day (Tuesday, September 21st), although there is a preliminary canter at Lambley on September 7th.

* * * * *

It is sad to record the impending departure of the Sims family from the village to a new abode in Farndon. It is of course not very far away, yet far enough. They will be much missed at church, both at Holy Communion and the other services; and the Women's Institute will greatly feel the loss of its president, Miss Sims, who has also done invaluable work for the Church Council. Good wishes and many thanks for services rendered go with them.

* * * * *

The report of the Lambeth Conference is now out (very swiftly) and when available will be read in church. October 10th is the Sunday appointed, but it will be postponed in East Bridgford, in view of the Harvest Festival. Some of its implications will be discussed later.

BAPTISMS.

July 25th—Gillian Carol Houghton-Brown.

July 31st—Sally Virginia Hanson.

August 8th—Angela Joy Pickford.

WEDDING.

July 31st—Clifford Spence and Joan Thornton.

THIRTY-NINE YEARS AGO.

1909.—Old-Age Pensions Act in force.

Monthly Men's Service instituted.

The Bell Ringers are now capable of ringing Grandsire Doubles.

March 31st—The water supply of East Bridgford was discussed at a Parish Meeting.

September 23rd—Two houses in East Bridgford struck by lightning in a violent storm.

—From "The Rector's Book."

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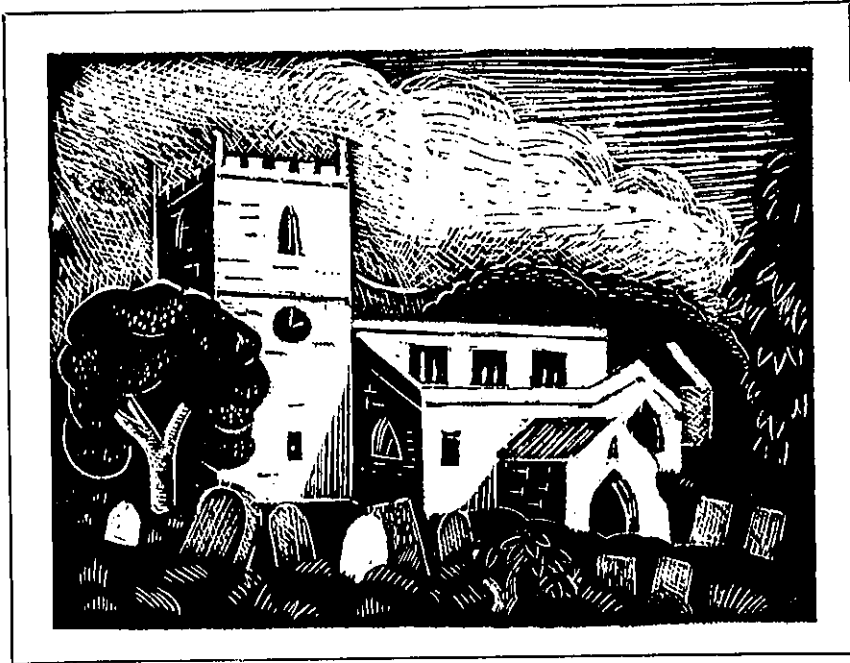
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PARISH NOTES

BUT let my due feet never fail
To walk the studious choister's pale,
And love the high embowed roof,
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.

There let the pealing organ blow
To the full voic'd Quire below
In service high, and anthems clear,
As may with sweetness through mine ear,
Dissolve me into ecstasies,
And bring all Heav'n before mine eyes.

—John Milton.

THE time has now come, with the approach of the winter's work to strengthen the life of the Church and of the community all round. Many opportunities are available to-day for this, and better than ever before.

For example, it is hoped to revive the Evening Classes in the School. A good range of Subjects is available, if only there is sufficient demand—Mr. Rhodes is most anxious for names especially as a village of the size of East Bridgford could really support at least two good classes.

At the same time the Adult Education Class is also starting again on Wednesday Evening in the School, commencing October 6th. The subject this year is "Science and Everyday Life," and should be very interesting. But again success will depend upon the support given by members.

* * * * *

In the Church the best means of recruitment and reinvigoration lies in the introduction of new full members by the means of confirmation. This is the completion and crown of the baptism of the Christian, at the age of discretion (able to discern right and wrong). One of two prospective candidates have already spoken to the Rector on this matter; and he would very much like to see all who would like to know more of this in Church at 4-30 p.m., on Sunday, October 24th.

Next year the Bishop of the diocese will be holding a visitation, and will come in person to East Bridgford some time early in April. It could be a fine thing if there could be a number of candidates for him to confirm them.

The Mothers' Union has already started its meetings, which take place on the third Tuesday of each month in the afternoon. The Girls' Friendly Society begin again on Wednesday, October 13th, at 7-30 p.m., and will be very pleased to welcome new members. The activities will be both Athletic and Domestic.

* * * * *

The meeting of the Guild of Change Ringers on September 18th was a most successful affair; and a great deal of ringing was done, a good tea consumed, a good service held, and a good display of hand-bell ringing by the home team given. Several generation of ringers were represented, and old masters and old pupils matched their skill once again. It was very pleasing to have Canon Wilkinson, Rector of West Bridgford, here after many years, and ringers from Southwell, St. Mary's, Daybrook and nearer places.

* * * * *

It is hoped shortly to provide new prayer books and hymn books for the congregation in Church. The present one's are missing in vital places and have done good service. The new prayer books can be obtained; but the new hymn books may have to be awaited. This will entail a bill of some £12/10/0; and the Rector would be very pleased to receive donations towards this. The new prayer books will be much appreciated, as they are handsome volumes with excellent print and lay-out.

* * * * *

There is great need for someone to work part-time in the churchyard, and to be available for burials. In actual fact the relatives are responsible through their undertaker for the latter, although in practise each Church tries to have a Sexton on the spot to do the job. It would however, be a sad commentary on modern life, if there were no one available to dig a grave for a departed soul in a community as large and well organised as East Bridgford.

* * * * *

The great message from the assembled bishop, at Lambeth to every Anglican Church throughout the world will be read at both morning and evening services on Sunday, October 17th.

THIRTY-EIGHT YEARS AGO.

1910.—Lantern Service in Church during Lent.

A branch of C.E.M.S. formed.

Excavation of Roman Station at Margidunum begun.

Gifts to the Church: New Altar kneeling benches "In memoriam" John Upton.

New hanging lamps in Church; new flag.

Floods in Trent Valley in December. Roads impassable.

—from "The Rector's Book."

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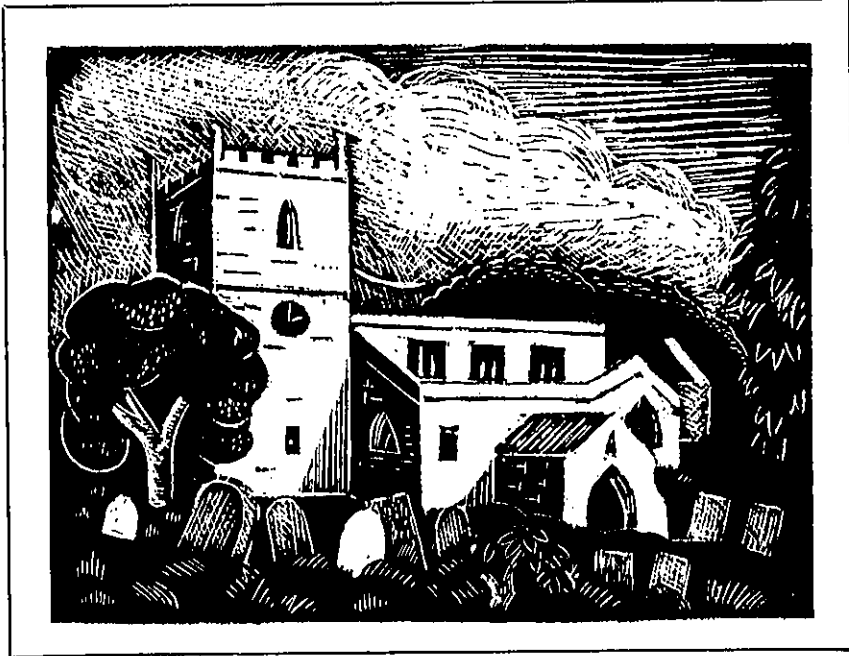
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PARISH NOTES

THE Church do zeem a touchèn zight,
When vo'k, a-comèn in at door
Do softly tread the long-aill'd vloer
Below the pillar'd arches' height,
Wi' bells a-pealèn,
Vo'k a-kneelèn,
Hearts a-healèn, wi' the love
An' peëce a-zent em vrom above.
An' there, wi' mild an' thoughtvul feëce,
Wi' downcast eyes, an' vaïces dum',
The wold an' young do slowly come,
An' teëke in stillness each his pleëce,
A-zinkèn slowly,
Kneelèn lowly,
Seekèn holy thoughts alwone,
In pray'r avore their Meäker's throne.

—William Barnes.

THE Bishops—326 of them—sent round a letter to all the Anglican churches throughout the world. It was read in Church, and it also was circulated with the October magazine.

It was in some ways an event of great importance, partly because of its rarity, partly because of the wideness of its destination, partly because it came as the agreed message of so many ordained representatives. Indeed bishops are probably the most ancient personages holding their same title continuously of any in the world today. They have therefore the double authority of tracing back to Christ himself and of having been accepted throughout the ages since.

They began with encouragement, and with an expression of faith that "the tide . . . is beginning to come in." How fine to be part of that movement! They urged the maintenance of the Christian life in all homes and occupations as both possible and worth everything. They pointed out that the struggle was still between a worldly life which captivates and enslaves men and a life of faith which liberates, exalts and saves them; that the motto must still be, "We must obey God rather than men"; that all power, both that given by scientific advance and that achieved by social organisation, turns to disaster and destruction; if its divine origin be unheeded; that peace cannot come without justice, nor justice without reverence for God. The knowledge of all this must be spread abroad and propagated.

They conclude by urging anew to Christian duties—more men for the ministry, regular worship on the Lord's Day, and finally that all efforts must be made towards reunion.

November is a great month of commemoration. It begins with All Saints' Day on November 1st, followed immediately by that of All Souls'. November 7th is Remembrance Sunday, when in order to keep the silence, the morning service will start at five minutes to eleven. It ends with Advent Sunday (the preparation for Christmas) and Saint Andrew's Day.

The Mothers' Union has now finished its course of instruction from Mrs. Dalby. The next meeting is on November 16th, to hear Mrs. Williams; Mrs. Hardy, the Deanery President, will be with the branch on December 14th, the 21st being rather too near to Christmas Day itself.

* * * * *

The date for the Bishop's visit to East Bridgford has now been fixed provisionally for Thursday, April 7th next. He is going to every parish in the diocese during 1949, and it is most fortunate that he has been able to spare an evening. There will be a confirmation on that day, and preparation will take place on alternate Sundays at 4-30 p.m. in Church before Christmas. Already there are about 10 candidates; and no doubt there are some more who would like to join them.

* * * * *

Mr. Sharman, a former Churchwarden and staunch supporter of Saint Peter's, the burial of whose wife is recorded in this issue, has suffered a great loss. Mrs. Sharman and he had a long and happy married life together; and although Mrs. Sharman's powers have been failing for some time, the wrench must be great. Every sympathy is extended to him.

* * * * *

News has come that the former Rector, the Revd. H. L. O. Rees, has returned from his important position in Germany and has been posted to the big R.A.F. station at Uxbridge in Middlesex.

BAPTISMS.

September 26th—Anne Patricia Walmsley.
October 10th—John Charles Bailey.

BURIAL.

October 9th—Sabina Sharman (aged 84 years).

THIRTY-SEVEN YEARS AGO.

1911—Lantern Services in Lent.

Report on completion of accounts in respect of Church Restoration work published. Total expenditure to present date is now defrayed—£2,324/18/6; and an appeal made for further work in Nave and Bells.

Travelling Dairy School, Notts. C.C., in May at East Bridgford.

Death of Revd. E. Weatherell, March 5th.

June 22—Coronation of King George V. An oak tree planted in Kneeton Road. A Pageant Procession, Sports, a tea for all, bonfire and fireworks, were arranged at East Bridgford. The Procession was repeated on Tuesday in Feast Week, June 27th. Five Memorial Seats placed in the Roads.

July 24—The aeroplanes in the first Great Air Race passed close overhead.

October 10—A memorial window to Samuel Brunts, given by Brunts Trustees of Mansfield, was dedicated; the glass by Mr. Alexander Gascoyne of Nottingham.

November 24—An enthusiastic meeting held to protest against Dis-establishment of Church in Wales.

—from "The Rector's Book."

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PARISH NOTES

LO! new-born Jesus
Soft and weak and small,
Wrapped in baby's bands
By His Mother's hands,
Lord God of all.

Lord God of shepherds,
Flocking through the cold,
Flocking through the dark
To the only Ark,
The only Fold.

Lo! new-born Jesus
Loving great and small,
Love's free Sacrifice,
Opening arms and eyes
To one and all.

—Christina Rossetti.

* * * * *

A Very Happy Christmas to Everybody. Every year this is a message that is unailing in its appeal, and is one of the fair things of life in this country. Once again it comes, and men and women (and especially children) are "brought down to earth" anew, just as the Saviour came down to earth in all love and loveliness.

The services on Christmas Day will be celebrations of Holy Communion at seven and eight o'clock, and very short Matins with sung Eucharist at eleven. On St. Stephen's Day, carols will be sung at the evening service. It is also hoped to hold a watch-night service, as last year, to bring in 1949.

Congratulations and good wishes are offered to the sister flock of the East Bridgford Methodist Church, which with a splendid effort has renovated its building and re-opened it for use towards the end of November. It was very fine to hear this beautifully garnished building re-echoing to the strains of "Cwm Rhondda."

* * * * *

Congratulations and thanks must also be tendered to Mrs. Hunt and her many organisers for the most successful whist drive which resulted in about £20 coming in for the new hymn books for the church, and towards new cassocks and surplices. The new books are, unfortunately, still held up at the publishers, but it is to be hoped that they will arrive shortly.

* * * * *

This month completes fifty years of the East Bridgford Church Magazine—a wonderful record for a village. It is hoped to do something by way of a supplement to commemorate the beginning of the second fifty. At the same time the Rector makes an appeal for copies of the magazine during 1942 and 1943, as eighteen months of these years are missing, and the binding of numbers (which form a most valuable source for local history) cannot be proceeded with until these gaps are closed. If any person who has kept the copies could spare them, the Rector would be more than grateful.

* * * * *

BAPTISMS.

October 24th—Peter William Bateman.

October 31st—Carolyn Josephine Podgorzec.

THIRTY-SIX YEARS AGO.

1912.—The Rector was absent for 8 weeks before Easter in South of France on account of ill-health.

August: A very wet harvest. Floods in the Trent valley.

—from "The Rector's Book."