

JULY 1952
Vol. 2. No. 7

BRADING

SUNDAY SERVICES

Holy Communion	8
2nd Sunday	12.15
Mattins	11.15
Children's Service	3
Evensong	6.45

At Alverstone

1st Sun.	7
3rd Sun.	3.15

CLERGY

Archdeacon
E. J. K. Roberts
The Revd. D. H.
Street
The Revd. H. E. Shepherd
(Organist)
The Revd. St. J. A. D. Garniss

Price 2d

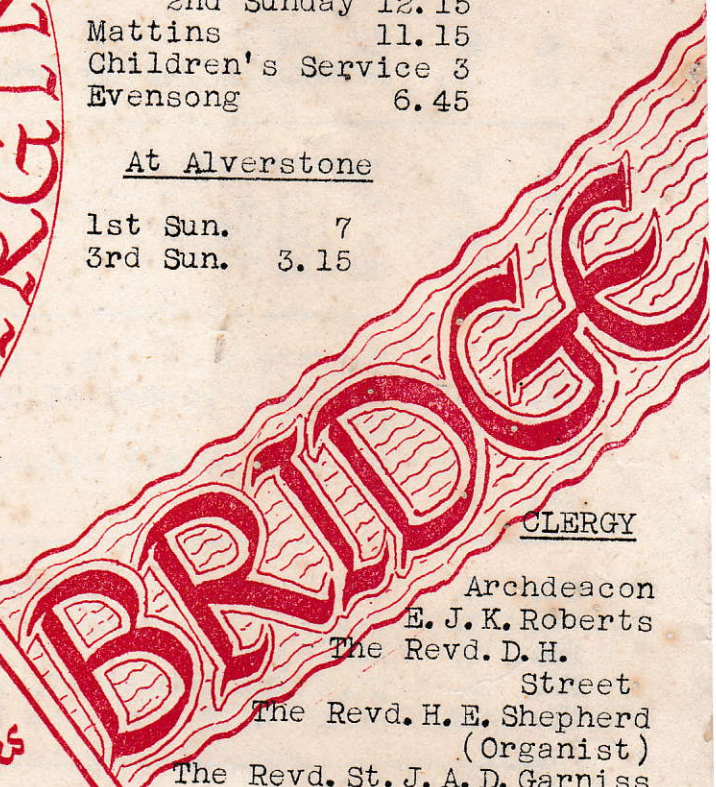
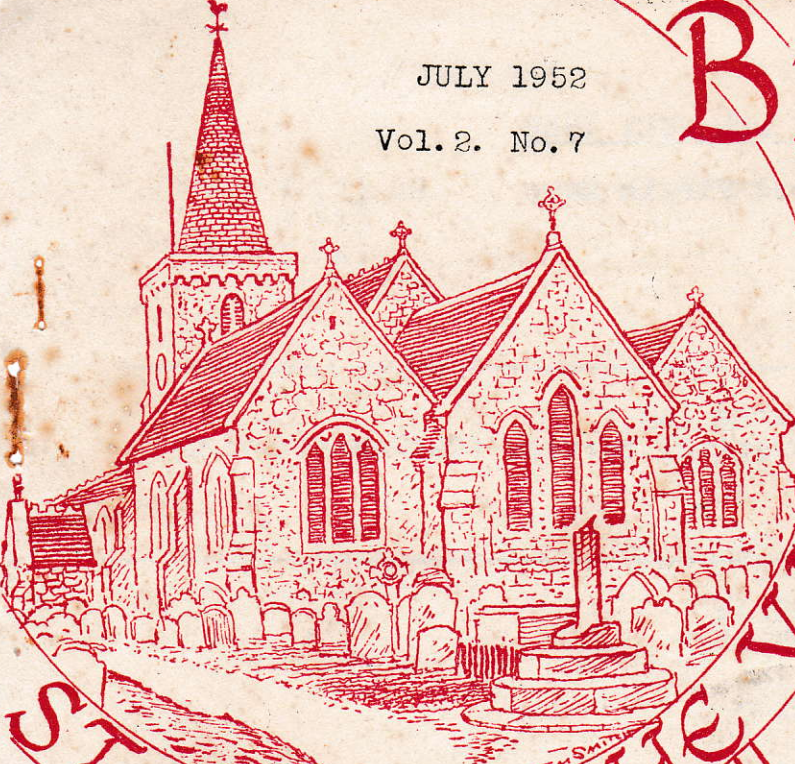
with 'Sign' 4d

The
Magazine
of the
Sister
Parishes
of
Brading
and
Yaverland
I.W.

SUNDAY SERVICES

Sung Eucharist	10.15
Evensong	5.30

YAVERLAND



PARISH DIARY FOR JULY 1952

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|-------|-----|---|--|
| 2. | W. | Visitation of the Blessed Virgin Mary | HC (P) 7
(Y) 8
(A) 10.15 |
| <hr/> | | | |
| 4. | F. | HC (B) 7 | |
| 5. | Sa. | Newchurch Parish Fete | |
| <hr/> | | | |
| 6. | S. | TRINITY IV | Evensong (A) 7 |
| 9. | W. | HC (Y) 8 | Diocesan Festival Service (Cathedral) 7.30 |
| 10. | Th. | HC (B) 10.15 | |
| 11. | F. | HC (B) 7 | |
| <hr/> | | | |
| 13. | S. | TRINITY V. | HC (B) 12.15 |
| 15. | T. | Swithun, Bishop of Winchester | |
| 16. | W. | HC (Y) 8 | |
| 17. | Th. | Brading School Prizegiving | |
| 18. | F. | HC (B) 7 | |
| <hr/> | | | |
| 20. | S. | TRINITY VI Margaret, Virgin & Martyr | Evensong (A) 3.15 |
| 22. | T. | St. MARY MAGDALENE | |
| 23. | W. | HC (Y) 8 | |
| 25. | F. | St. JAMES the GREAT, APOSTLE & MARTYR | HC (B) 7 & 10.15 |
| 26. | Sa. | Anne, Mother of the Blessed Virgin Mary | |
| <hr/> | | | |
| 27. | S. | TRINITY VII | |
| 30. | W. | HC (Y) 8 | |

NOTES.

1. The Diary shows additional Sunday Services and all week-day celebrations of the Holy Communion.
2. Mattins and Evensong are said daily as advertised on the notices in the Church porches.
3. Arrangements for Baptisms, Churchings, Barns etc. should be made with the Clergy.

SAINT OF THE MONTH

St. Swithin, July 15th

In 838 A.D., St. Swithin, or Swithun as he is sometimes spelt, was consecrated Bishop of Winchester and he died in 862. He was a devoted and humble pastor of his flock and an example to Bishops of every age, since in his humility he asked to be buried outside the door of his Cathedral so that men might walk over him to enter the Church.

PARISH NOTES

THE DIOCESAN FESTIVAL SERVICE takes place on July 9th in the Cathedral at 7.30. The Bishop has asked that every parish shall be represented if possible by the Churchwardens as well as by the clergy, and any other parishioners who care to attend will be most welcome.

Occasions of this sort are of real value in diocesan family life, and the "fag" and the "business" of getting across to them is a price we try to pay gladly and with a smile.

THE SERVICE will be over in time for us to catch the last boat back again home.

JULY 2nd is the Feast of the Visitation of the Blessed Virgin Mary. On this day we commemorate the journey made by the Blessed Virgin to see her cousin Elisabeth in the hill country of Judea.

This is also the day on which we keep our church's birthday at Brading. Like so many others, our church is dedicated to St. Mary. What could be a lovelier patronage than that of the gracious maiden who was chosen by God to be the Mother of His Son?

Mr. STREET is much better. He was greatly touched by the many letters and gifts sent to him in hospital. It is a true saying that "It takes a spot of trouble to help you find your friends."

THE ASSISTANT CLERGY wish to express their grateful thanks to the parishes for the generous presents they received at Whitsun.

THE BELLHANGER'S activities have revealed two things at least. Some of the woodwork was severely damaged by wood worm, and might have broken at any moment; and it was a very wise precaution not to have them rung until they have been properly overhauled.

When the work is finished it simply will not be good enough to say to ourselves "Well, that will last for another quarter of a century." We mustn't let them get into the same unsatisfactory and neglected condition again.

THE SOUND OF THE BELLS will rejoice us all again. We hope that there will be some young recruits to learn a wonderful and fascinating art. Bells are meant to call Christians to worship, and the first people to be called should be the ringers themselves.

IN A BEWILDERED AND BEWILDERING WORLD Our Lord offers us security and consolation :-

And yet Love found me fearful, and He stayed:

Love stayed by me.

Let not thy heart be troubled or dismayed,

My child, said He.

Slipped from me then all troubles, all alarms;
For Love had gathered me into His arms.

IN CENTRAL AFRICA "the parish priests spend more than half each month travelling round their parishes, some of them as big as a good sized English county"

One priest in Hampshire, and one four days a week in the Isle of Wight! And mind you, no easy roads, no buses, no trains nor telephones!

Good friends, pray with all your might for more missionaries to go forth in the spirit of adventure for Christ. And pray that doctors and nurses and skilled men and women may scorn union rates and eight-hour days and offer themselves for God's service in the Church overseas.

And while you are on your knees Give God thanks that such wonderful and plentiful chances of worship are provided for us at home.

THE MOTHERS' UNION works all over the world. It is probably stronger in some parts of Africa than it is in our parishes in England. African members are in some parts visiting homes where the marriage is known to be in danger of breaking down and are trying to effect a reconciliation. What an example!

A YOUNG INDIAN PRIEST has recently joined the staff of one of the big Portsmouth parishes. It is a wonderful reminder of the oneness of the Christian family for us to be able to receive the Bread of Life from the hands of our Indian brother.

It would be a happy thing if more Indian, African and Chinese clergy were able to come and work in our English parishes.

"PONTIFEX"

EXTRACTS FROM THE PARISH REGISTERS

Baptism at Brading

May 4th	Robert Duncan, son of Sydney Robert and Margaret Marion BROWN
May 4th	Janet Rosemary, daughter of Charles Roy and Florence May MUNNS
June 1st	Jane Elizabeth, daughter of Charles Robert and Isobel Violet Elizabeth Dorothy MILLS

Burials

May 31st	Frederick WRIGHT (92)
June 12th	Alice Jane STINTON (72)
June 17th	Frederick William Lawrence DEFOORD (58)
June 17th	Theresa Ellen TICEHURST ()

THE SIGN

Not ashamed to confess the faith of Christ crucified

No. 571

JULY, 1952

Vol. XLVIII

THE OXFORD MOVEMENT

THEN AND NOW

By the Rev. H. J. Carpenter, Warden of Keble College, Oxford

III. WHAT IT HAS ACHIEVED

IT is over a hundred years since the Oxford Movement began. Its effects upon the whole Anglican Communion both at home and overseas have been important and lasting. One result of the Movement can be noticed first, not because it is the most important, but because it is the most familiar. Most of our churches to-day, whether in town or country, are clean and well-kept; the altar is furnished with rich hangings, a cross and candles, and perhaps behind it is a reredos with figures or paintings. There may be one or more side-chapels provided with additional altars. When the service begins, the choir, led by a processional cross, enters in cassocks and surplices, and if the service is the Holy Eucharist the celebrant may wear the ancient eucharistic vestments and be assisted by a server or servers.

Beautified Churches

Most of this beautifying of our churches and their services is directly due to the Oxford Movement and its teaching. In the vestries of some churches there are pictures of the interior of the church as it appeared a hundred years ago, with the altar a bare and undignified table, and no sign of colour or painting on the walls. As we saw in an earlier article, the Movement did not set out to change the appearance of our churches and their services. This effect, however, followed naturally from its emphasis on the importance of the sacraments. The church building itself is not just a meeting-house; it is a kind of sacrament, an outward and visible sign, of the glory of God, and its

ornaments are a symbol of the fact that in this place His joyful gifts of grace are offered to the faithful. At the Holy Eucharist we enrich the altar and the vesture of the celebrant and his assistants because we are offering to God 'our sacrifice of praise and thanksgiving' and doing honour to the presence of our Lord Himself.

The Holy Eucharist

In Catholic Christianity the Holy Eucharist has always been the heart and centre of this worship. As the sacrifice and the feast in which our Lord unites the members of His Church with Himself and presents them to the Father, it brings together all the central truths of our faith. In the Oxford Movement the emphasis on the reality of the Catholic Church as founded by our Lord to be His living Body naturally brought about a desire to restore the Holy Eucharist to its place of honour as the chief act of worship. In most of our churches to-day there are frequent celebrations of 'these holy mysteries,' and on Sundays the Eucharist is often sung as the principal service of worship and communion. Confirmation candi-

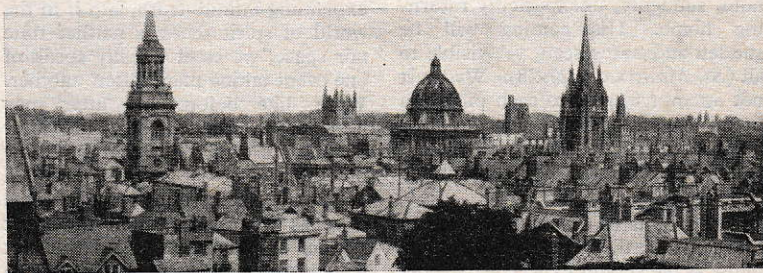
dates are carefully instructed about how to prepare to receive Holy Communion and about the meaning of the service. All this we owe chiefly to the revival of sacramental religion which followed the work of the Oxford leaders, as it grew in strength and influence during the nineteenth century.

The Sacrament of Penance

There was one sacramental practice in particular which had almost entirely fallen out of use and which the Movement revived. The Prayer Book makes provision for those who are troubled in conscience by their sins to go to a priest and, after confession, to receive absolution from him. Opportunities for the use of this means of grace are common in our parishes to-day. The Tractarians saw the Sacrament of Penance as an important part of the ministry of a priest referred to in the words used at his ordination (see last month's article). But they also saw it as one of the ways of repentance and self-discipline by which every individual member of the Church can grow in holiness and in the conquest of sin.

Behind these practical effects of the Tractarian principles was the conviction that the Church of England as reformed at the Reformation is a true part of Christ's Holy Catholic Church and that in it all His means and gifts of grace are available to the faithful in full measure. At the Reformation the

(Continued on next page)



Oxford from Tom Tower

Savage

FROM THENCE HE SHALL COME

By the Rev. Canon Ian White-Thomson

IT is part of the belief of the Christian that Jesus Christ will come to judge the living and the dead. What does this mean to you and to me? Do we really believe it, and if so do we believe it in the same sense as those first Christians who were so close in time to the First Coming? Let us go back into history. The idea of a future judgement was perfectly familiar to the Jew of our Lord's day and indeed long before then. The day of the Lord was an event for which the prophets from Amos onwards had been preparing the people of Israel, and it was to be a day of judgement, a day of condemnation of all that was unrighteous both in Israel and outside. Judgement was a necessary prelude to the new age of peace and happiness. Usually God was Himself to be the Judge. When, therefore, our Lord spoke of His return to judgement, His hearers would be familiar with the idea itself and the language in which it was expressed. People were looking for the establishing of the kingdom of God which would come into existence after the day of the Lord. St. John the Baptist took up and developed the theme, proclaiming the immediate approach of the kingdom of God and the coming of One mightier than himself.

The new feature in our Lord's teaching is that He Himself claims to be the Judge Who will return in glory, and this is a claim which is so persistent in the pages of the New Testament that it cannot be ignored by any honest reader. He proclaims that all men will give account to Him for their life here. There are constant references to the way in which He will return; as a flood or a harvesting, a bridegroom, a master of a household, suddenly, unexpectedly returning home. His coming will be sudden and unforeseen, yet visible to all (*St. Matt. xxiv. 27-28*). We must not attempt to give to each picture a literal meaning, but beneath and behind them all there stands out clearly the claim to be the supreme and final judge of the world.

In the Acts of the Apostles and in the Epistles, the return of the Lord finds, as we should expect, an important place. The early Church believed

that the Lord's coming was to be expected within the lifetime of many then living. In the providence of God we can see now how valuable that belief was for the future development of the Church, particularly from the point of view of organization. For it prevented the Church from settling down at once to a minute and rigid organization, intended to last for ever.

HOLIDAY CHURCH

MY train goes steaming round the bend,
And through a sudden shower
I see, above the wreathing mist,
A slender, tall church tower.

Standing among eternal hills,
Serenely looking down,
Through summer's sun, and winter's gale,
It guards the little town.

Often I take the hillside path,
And hear the morning bell,
To find myself within a place
Where Christ must love to dwell.

L. M. B.

Advent Hope

How then are we, living in 1952, to think about our Lord's promised return? What does the 'Advent hope' mean to us? It has been truly said that 'the important fact for our present life is that we shall have each personally to render an account of our lives to Jesus Christ. The standard by which we shall be judged is His and not the world's.' The language of the Bible indicates that the final judgement takes place at the last day and not on the death of the individual, but we must remember that finite words are very inadequate means of explaining infinite truth, and if in the world of spirit there is neither time nor space, we cannot really speak of one event taking place 'after' another. Words like 'before' and 'after' may have no meaning in the life after death. We cannot say that we know precisely what is going to happen or when. But certain truths become clear as we ponder upon the great subject of judgement. And the first is that the judgement will not be so much the assigning of future destinies

as the final and public declaration of what we have made of ourselves. Christ will judge, and we shall judge ourselves. 'The justice and inevitableness of the sentence will be apparent. The judgement will not change men. It will show them to be what they are.' The judgement will be entirely just and entirely merciful, and as we think of the mercy of God we think too of His love, and as we think of His love, we remember that the primary purpose of the coming of Christ into the world was not that He should judge men, but that He should save men.

We have seen that judgement is inevitable, because of the very character of Christ Himself, and the way we react towards Him. But God's purpose is always a loving one; 'He desireth not the death of a sinner, but rather that he may turn from his wickedness and live.' And as we choose so we are judging ourselves, and so in the world to come a place will be allotted to us in accordance with the character we have built up. If at heart, despite many sins and failures, we have desired to love and serve God and our fellow men, we can commend ourselves with confidence to the love and mercy of God, but if our life has been lived out of touch with the things of the spirit, if we have neglected God and striven only for our own ends, then we cannot expect all to be suddenly changed on the other side. There must be judgement, because God is Justice as well as Love.

The OXFORD MOVEMENT

(from page 49)

Church of England was careful to retain all that belongs to the Catholic faith and order: the Scriptures, the Creeds, the Sacraments, and the apostolic ministry of the bishops. The Oxford Movement made our Church more alive to this fact of its continuity with the Church of earlier ages, a fact of great importance now in all discussions about Christian unity. We hold all these previous things in trust, so that those now separated from us may also in God's good time share in their fullness. Meanwhile, our task is to convince the people of this country that in the Catholic faith and life of the Church of England they can find the eternal power of God's Gospel in Christ and the answer to the spiritual needs of modern man. [The End]



Uncle Boko moves to one side while the Camp Chaplain has his say in the sunshine.

Butlins

Holiday Camp Religion

FROM the air the holiday camp looks like a new kind of monastery: with chalets for cells, a vast dining-room for refectory, amplifiers on poles in place of summoning bells, and for chapel a concert hall-cum-ballroom which can accommodate several thousands at a time.

In a way it is a new kind of monastery, a place of withdrawal from the everyday world where things can be done which are not done at home. The difference, of course, lies in motive. The monastery exists to serve God: the holiday camp to provide pleasure. Both depend to a high degree upon mass organization.

But the holiday camp does not forget God altogether. One of the largest holiday camp concerns appoints resident chaplains, has a chaplain-in-chief, receives visits from bishops, and 'lays on,' as the saying goes, regular Sunday worship throughout the season. Somewhere in camp, too, there is a daily celebration of Holy Communion.

This is undoubtedly all to the good: something to be welcomed and be grateful for. So is a further fact, supplied to us by some one closely and responsibly connected with 'holiday camp religion.' It is that between forty

and fifty per cent of the camp's total population usually attend on Sundays.

That is half, or nearly so. It is a good deal greater as a proportion than, say, the number of people in the average parish who go to church on Sunday. If between forty and fifty per cent of them suddenly began to turn up there would, in fact, be something of a seating crisis in the pews.

TOPIC FOR THE MONTH

Seriously, however, there is something of a mystery behind these figures. They reveal that a considerable number of people go to church on holiday who do not go at other times.

Why is this? Quite a number of reasons suggest themselves. The camp church is near, and requires little effort to reach. But then, often the church at home could have the same things said of it. There is no housework to do, so mother feels freer. But even this can sometimes be arranged at home. Again it may be the absence of the feeling that in making the venture one is pledging oneself in the sight of neighbours, which makes, for some, the step an easier one to take. Perhaps it is the break with routine that does it: the desire to act differently while on holiday. Perhaps the atmosphere

of leisure which gives, or seems to give, more time to think. Or possibly mass suggestion has something to do with it, since the instinct to go with the crowd, whether to or away from church, is a powerful thing.

* * *

Still, whatever the causes, the results are good. If there are many people who forget God when they are not on holiday, then it is all the more to be welcomed that they should remember Him when they are on holiday.

But the great thing to be wished and prayed for is this: that every year some should come back into 'the daily round, the common task' resolved to carry on there the worship they began in camp, when the loud speakers gave it out and the crowds went across from the chalets. For it is simply not good enough to remember only on holiday a God Who remembers us all the time.

SIGNET

THE KALENDAR

JULY, 1952

- 2 W. Visitation of the B.V.M.
- 4 F. Translation of St. Martin, B., 473.
- 6 S. Fourth after Trinity.
- 13 S. Fifth after Trinity.
- 15 Tu. Swithun, B., c. 862.
- 20 S. Sixth after Trinity. Margaret, V.M.
- 22 Tu. St. Mary Magdalene.
- 25 F. St. James, A.M.
- 26 S. Anne, Mother of B.V.M.
- 27 S. Seventh after Trinity.

THE VISITATION

The Visitation of the Blessed Virgin to her cousin Elisabeth, the mother of the Baptist, is an event of considerable importance, inasmuch as it was the occasion of the utterance of the *Magnificat*. The Grey Friars at Pisa were probably the first to commemorate the feast, which was approved by Urban VI, in 1389, for use throughout the Western Church. It was adopted in the Province of Canterbury in 1480.

Days of fasting, or abstinence:
Fridays, 4, 11, 18, 25.
Thursday, 24.

Church Detectives

NO ARROWS FOR THE ARCHBISHOP

By the Bishop of Borneo

MANY exciting stories have been written about the wild men of Borneo, with their blowpipes and poisoned arrows; but here is a picture of your own Archbishop of York, who paid us a visit in Borneo earlier this year. He has just arrived at the airport, and at the back of the picture you will see Miss Carlton, the headmistress of the Girls' School at Jesselton; but no poisoned arrows at all!

What has the Archbishop of York to do with Jesselton, on this island of Borneo, which is as big as France? If you look at a map, you will see that the south part of the island is Dutch, while North Borneo and Sarawak are British.

There is nothing about Borneo in your Book of Common Prayer, nor will you find in your Prayer Book a single word about missions. Four hundred years ago, when that book was written, America had only just been discovered, and nearly all the rest of the world that Englishmen knew about was Christian. On Good Friday there was a prayer for Jews, Turks, and heretics, but that was all. But when new countries were opened up and explored, the Church of England took up its task to preach the Gospel to other lands, and, wherever Englishmen went, for trade or for adventure, the good news of Jesus Christ went with them. That is why there is to-day a group of Anglican churches all over the world. That is why the Archbishop of York came to visit us in Borneo.

The Church in Borneo

On New Year's Day this year he was in an aeroplane 10,000 feet up, on his way from Australia to Borneo, which is on the main air route from Australia to Hong Kong. He had four days among us before going on to Singapore. First he came to Jesselton, the capital of North Borneo. The work of the Anglican Church spread into North Borneo from Sarawak, but there are not enough priests and teachers to go far into the interior, and the work is limited to a ministry in the four big towns. The Church has not had much opportunity to do much among the real natives of the island, and is concentrated among the Chinese and the few Europeans. There are excellent schools, some

small, but others are large primary and secondary schools, and go as far as the school leaving certificate.

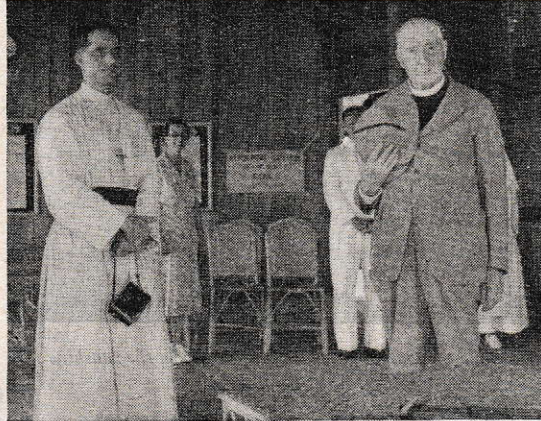
From Jesselton the Archbishop flew with me to Kuching, which is the capital of Sarawak, once ruled over by the Rajah Brooke, now a British colony. This is famous for

girls, centred round the Cathedral Church of the Diocese of Borneo. Kuching is at one corner of the diocese, and is connected with all other parts by air or by boat. In this land the rivers are the main roads, and one travels by launch and by canoc everywhere. If you get the chance, see the new S.P.G. film, 'The Last Candle,' which will give you a very good idea of the country. Our

most important work is among the Dyaks, the primitive tribesmen with their blowpipes, who live far up the great rivers, in tiny villages which are constructed so that all the houses of the village are under one long roof, with a great common verandah.

The diocese is now nearly a century old; for many years the Church has been starved of men and of money; and during the last war very many of its buildings were destroyed, many of its members killed, and the Church was 'scattered.'

Now, with the grand help of S.P.G., we are rebuilding everything, and we are determined, by God's help and your prayers, to make our centenary in 1955 a glorious new beginning. 'The harvest truly is plenteous; . . . pray ye the Lord of the harvest.'



R. Knowles

THE BISHOP OF BORNEO, MISS CARLTON, AND THE ARCHBISHOP OF YORK

its rainfall, its rivers, its mud, and its pepper! On the way we flew over the great oil fields on the northern edge of Sarawak and in Brunei, the largest oil field in the British Empire. In Kuching we have two very fine schools, one for boys and one for

From the Church's Kalendar

MARGARET, DAUGHTER OF A HEATHEN, IS TAUGHT ABOUT JESUS BY HER NURSE



— AND ASKS HER FATHER IF HE MAY BUY HER AS HIS SLAVE.



HER FATHER DISCOVERS MARGARET HAS BECOME A CHRISTIAN.



FOR REFUSING TO OBEY, MARGARET IS IMPRISONED BY HER FATHER





The Broken Bowl

by Mollie Field

A Story of a Problem of To-day

THE STORY SO FAR

For some time past, Jean Marshall had been trying to overcome the domestic tension between herself and her farmer husband, Harry. At first he used to frighten the children, especially Nick who was highly strung, but after she had taken the children away for several weeks, and he had begged them to come back, he had spoilt them until they became out of hand. Angry scenes began again, and Harry turned up at a village Hallow'e'en party

the worse for drink, and in the company of Phyllis Reckitt, a charming widow with whom the gossips had coupled his name for some months past. The vicar handled the situation firmly, and tried to give Jean encouragement to bear this humiliation, but she realized by now that she was in love with Andrew Sloane, and this made it harder to tolerate Harry. She made one more effort to straighten out the tangle, by going to see Phyllis Reckitt who refused to promise to leave Harry and the children alone. Feeling that now she had lost her husband irrevocably, and that the children's affection had been alienated, she arranged for the stockman's wife, Mrs. Mead, to look after them, and went again to her friends the Pellings at Ashurst.

CHAPTER XIII

A FAINT damp haze began to fill the bowl of the downs which sheltered the village of Selcombe. The half-timbered houses clustering round the Norman church looked warm and cosy as here and there a light went on. With the disappearance of the December sun, colour drained rapidly from the day, leaving a delicate etching of bare trees against a faint blue sky.

The Saturday afternoon sound of the football's plop ceased to echo

round the valley, and weary players and slightly chilly supporters returned home for tea. Among the latter, the vicar walked briskly homewards.

He had no sooner entered the hall, however, and switched on the light, when his wife came hurrying from the sitting-room. Perplexity and distress marred her normally tranquil face.

'Roger,' she said quickly, 'I am afraid there is bad news for you—about the Marshalls. I met Mrs. Mead in the village, and she told me that Jean left for good yesterday.'

'With the children?'

Saint Margaret of Antioch

AS PUNISHMENT, MARGARET IS SENT TO TEND HER FATHER'S SHEEP



A PAGAN NOBLEMAN SEES MARGARET—



WHO LATER KILLS HER IN RAGE AT HER OBSTINACY



MANY YEARS AFTER MARGARET APPEARED TO ST. JOAN & ARC INSPIRING HER TO BE BRAVE



'Not this time. Mrs. Mead is taking care of them.'

'That means running wild.'

The priest stood still for a moment, and for that space of time he looked beaten. The droop of the shoulders, the old, strained look on his face, suddenly made Anne angry.

'I'm sorry for Jean, but it really is the limit, going off like that after all you've done to try and help her. She might at least have come and told you what she was doing.'

The vicar's smile flashed out and he looked no more than his age again.

'I expect she knew I would stop her.' He straightened his back and began to put on the coat he had just hung up on the stand.

'What are you going to do?' Anne asked rather apprehensively. The glint of battle had come into her husband's eyes, and that always meant trouble.

'I'm going to see Harry Marshall at once,' he said, and refusing even one cup of tea, he went down the drive, hooked open the gate again and got his car out.

There was still the glow of sunset in the sky as he drove the winding two miles along country lanes to the farm. Usually he loved these calm December days, but this one was coloured for him by his distress for his friends.

He was conscious, too, that somehow he had failed them. Perhaps he ought to have tackled Harry Marshall sooner? But it is not easy to open a conversation on such a very personal subject with some one who does not invite your confidence. There were men, he knew, who would feel it their duty to force their way into their parishioners' private lives, but for himself he felt a reluctance to do so. Jean had talked to him because she was accustomed to regard her vicar as some one in whom to confide; perhaps, too, because she looked on him as a friend. But Harry, though friendly enough in a casual way, would no more dream of consulting a clergyman than of selling his farm and going to the North Pole. Any attempt to force his confidence would most certainly have done more harm than good. And would it be any better now?

The vicar realized that he would probably receive a cool reception, to put it at its best, but this was no time for paying regard to Marshall's natural reticence about his private life. Failure to drive home to him at once the absolute necessity for immediate reconciliation would result in permanent shipwreck of the marriage.

As the vicar's car drove round the bend to the farmyard, he came to the pond. It was light enough still to see the figures of the two children

occupied with their old boat upon the bank. He pulled up and lowered his window to speak with them.

'We're just going for a sail before tea,' Nick explained airily.

'But it's getting dark now. I think you'd better not.'

'Daddy doesn't mind. Come along, Betty, all aboard.'

'Mrs. Mead says tea's nearly ready,' Betty said doubtfully.

'Oh, that can wait. Besides, we shan't be long.'

The vicar parked his car and let fall the heavy knocker on the massive oak door. His heart beat faster as he heard Harry's steps approaching.

CHAPTER XIV

HARRY MARSHALL'S heavy face flushed slightly as he stared at his visitor.

'I suppose you've heard Jean has gone,' he said, his tone hard, as they entered the living-room. 'If you've come here to tell me I must ring her up again and eat humble pie to her, you can go away at once.'

'You did it before.'

'Yes—and haven't I regretted taking your advice? As it is, I have had nothing but trouble these last two months. It wears a man down.'

'You were pretty wretched without

her last time,' the vicar said reflectively.

'I'd have got used to doing without her if I had had the courage to stick it instead of listening to your preaching. It's no use, the woman's not prepared to settle down and be sensible, and it only gives her the idea she's won if I ask her to come back again.'

'So it's come to a battle between you?' Harry Marshall stared truculently at his unwelcome visitor.

'What else did you think it was?'

'Well,' said the vicar slowly, 'I did think yours was a partnership in which you were both trying to adjust yourselves to each other. A battle, of course, is a different situation altogether.'

'Indeed it is,' agreed Harry, under the impression that he had scored a point with the parson.

'Have you tried looking at all this from Jean's point of view?' Roger suggested. 'She has had a very different upbringing from yours, and perhaps she has as much to give you as you have to give her in experience from your different kinds of life.'

'I haven't time to worry about all this highly sensitive business, and it's bad for the children.' His tone changed and his expression grew sly. 'That chap Sloane gives her all the understanding she needs. It's a good

thing I'm not a jealous man, I've cause for it, you know.'

'Not in the way you may think,' the vicar replied quickly. 'If it comes to that, I fancy Jean has more cause to resent your friendship with Mrs. Reckitt.' Harry was about to explode at that, but his visitor was determined that, having thrown the bomb, he would now force his way into the newly-opened crater which gaped in Harry Marshall's self-esteem.

'Look here, Harry,' he declared, 'It's no use our beating about the bush. I am your vicar, and you are one of the souls in my charge: so is Jean. I cannot stand by and watch you both breaking a sacred vow and ruining your lives thereby. Marriage, as the Prayer Book service shows plainly, is a partnership and not a battleground. Of course, things don't always go smoothly in married life—it's only in fairy tales that the couple live happily ever after with nothing to mar their joy. The Prayer Book tells you to stand by each other "for better for worse, for richer for poorer, in sickness and in health, so long as you both shall live." There's no getting round that, you know. There is nothing for it but to adjust yourself to Jean and her outlook in the same way as I know she has been trying to adapt herself to you.'

(Continued on page 56)

Query corner

ANSWERS TO OUR CORRESPONDENTS

3584. In what sense is the Sovereign head of the Church of England?

By the Act of Supremacy, 1559, the Sovereign is 'Supreme Governor' of the Church of England. This Act expressly states that the power given to the Crown is to be used only 'for the visitation of the ecclesiastical state and persons'; that is, to see that the Church does its work properly and does not overstep the legitimate bounds of its authority.

3585. Can you please tell me where the Ten Commandments should be placed in church?

According to the Canon Law of the Church of England, the Ten Commandments should be 'set up on the East end of every Church and Chapel, where people may best see and read the same.' The reason was that at the time the Canon was enacted, three hundred and fifty years ago, Prayer Books were very expensive and most people did not possess them. Nowadays, when books are cheaper, it is no longer so necessary for the Commandments to be made known in this particular fashion (although it is more than ever necessary that they should be kept).

3586. By whom were the 'Te Deum' and the 'Benedicite' written?

The 'Te Deum' was written most probably in the first half of the fifth

century. There is a tradition that it was written by St. Ambrose and St. Augustine (of Hippo), but there is little evidence to support this. The *Benedicite* or 'The Song of the Three Children' is taken from the Apocrypha and was probably written about 100 B.C. It is based on Psalm cxlviii and is a worthy link between Jewish and Christian worship.

3587. Why does the English version of the Lord's Prayer read 'Forgive us our trespasses' and the Scots version 'Forgive us our debts'?

The different versions of the Lord's Prayer have come to us because our Lord taught the prayer in the Aramaic language, possibly in different forms on different occasions, and it has since been translated into Greek and then into English. We have different versions in the New Testament (*St. Matt. vi. 12; St. Luke xi. 4*). The word 'trespass' or 'debt' has, in each case, the same meaning; namely, sin or any wrong done. In Aramaic the word for sin is the same as the word for debt.

3588. What is the difference between a Prebendary and an Honorary Canon?

Just as a rector is incumbent of one type of parish and a vicar of another, depending on the history of the parishes, so some cathedrals have prebendaries and

others honorary canons. Canterbury, Ely, Norwich, are examples of cathedrals which were once monastic foundations; York, St. Paul's, Wells, of cathedrals which have always been secular foundations. When monastic houses were abolished by Henry VIII, the cathedrals which had been monastic were reconstituted with a dean and secular canons, to which a body of honorary canons was added, by Act of Parliament, just over one hundred years ago. These are styled cathedrals of the New Foundation to distinguish them from the cathedrals which had always been served by secular canons, and which therefore retained their ancient statutes and are described as of the Old Foundation. In the case of the latter, each member of the cathedral staff had a piece of land assigned for his maintenance, his *prebend*, hence these canons (for canons they were, and they are still in some dioceses installed as canon and prebendary) were styled prebendaries, with a territorial title which they still retain.

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THE CHRISTIAN HOME

A monthly feature for women by Anne Proctor

THE holiday season starts in July; some people do get away earlier in the summer, but it is in July that we begin to see tanned faces as we do our shopping, and families and their luggage making for the station on Saturdays. Many of us would never have more than holidays-at-home if it were not for the kindness of relatives or friends, who invite us or our children to stay with them; so the holiday season is also the visiting season. Such holiday invitations mean a great deal of trouble on the part of our hosts, and such kindness should never be taken for granted.

'Oh courtesy, it is much less
Than courage of heart or holiness,
Yet in my walks it seems to me,
That the grace of God is in courtesy.'

Children need to be taught the rules of hospitality from the guests' angle, especially if they are going away by themselves. Simple things like being punctual for meals, and leaving the bathroom tidy, can make all the difference to our hosts. Whatever else is forgotten, the bread-and-butter letter must be written. First, in the

case of child visitors, a postcard to announce safe arrival home with brief thanks, followed by a properly appreciative letter.

The Visitation

Even the Church calendar marks the holiday season this month, though the Feast of the Visitation with which it begins really coincides with the end of the Virgin Mary's visit to her cousin. It is such an understandable story; Mary, perplexed by the words of the angel, 'arose and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted her cousin Elisabeth.' Her welcome seems to have set her last doubts at rest, for it is here that she sang her *Magnificat*.

Warm Weather Worries

A sultry July usually means a good deal of sour milk unless you are one



I WISH I HAD
A BOAT!

of those lucky people who own a refrigerator. We dislike boiled milk in tea, and make every effort to keep our milk sweet without having to boil it. I keep my preserving pan full of cold water, and as soon as the bottles arrive, stand them in it, and cover them with a cloth wrung out in cold water, the ends of which hang down and remain in the water. But if your milk does go sour don't throw it away; no scones are ever quite so light as those made with sour milk, and it can take the place of an egg in gingerbread or fruit cake. I rarely get any left for cooking because my family like it to eat with their breakfast cereals when it has turned into a solid curd.

Here is my mother's favourite scone recipe: three teacupfuls of self-raising flour, one tablespoonful of sugar, one of fat, and a pinch of salt; mix quickly with enough milk to make a dough, flatten out with the palm of your hand after kneading it lightly (scones should never be rolled with a rolling pin) and cut into rounds or triangles. Bake quickly in a hot oven.

THE BROKEN BOWL (from page 54)

'I don't believe in compromise; it's a sign of weakness if a man has to descend to that.'

'You didn't think like that when you came to church to be married. The Marriage Service implies compromise in the smaller issues so that you may face the important things of life together. You see, you literally become one flesh when you marry, and after that you must stand or fall together. Otherwise it's like your left hand and your right hand having a fight with each other—it's nonsense. No, in destroying your marriage you are ruining something great and beautiful and holy, and you are wilfully disobeying God's commandments.'

'Then think of the children. It is not only unfair, it is wicked, to rob them of one of their parents. It is part of the scheme of nature that children need the security of a peaceful home, and the love of two parents. Each of you has a contribution to make to their welfare that is absolutely vital to them. To deprive them of their birthright is a sin.' The vicar hammered his fist on the table to emphasize his point, then his voice

softened. 'You know, Harry, that compromise can be found.'

'But there's no love left,' burst out the stunned farmer.

'Of course, marriage is much easier where there is love, but respect and affection can come to the rescue even when love is gone. Perhaps love was never really there, but only its illusion. That often happens, but there are many good and fine couples who have made a glorious thing, under God's guidance, of a marriage based on affection and respect. And if you open your heart to God and ask Him to guide you in your married life, I am sure you would find that you should give up doing those things which hurt your wife and cause her real grief. You should talk over all your problems and pray about them, together. Life would be much simpler for you if you would only do that.'

The vicar felt amazed that he had managed to say so much and so plainly without being kicked out of the house. His shock tactics had stunned the man temporarily, but life and anger were now flooding back into him. He sprang to his feet,

purple in the face, his eyes glaring like those of a mad bull. His hands groped as if searching for some heavy weapon.

'When I want a parson to come interfering between my wife and me I'll let you know. Until then I'll thank you to get out and stay out. You can save your mumbo-jumbo for the silly women like Jean who enjoy it. I will not have you preaching at me and trying to run my life for me, and I know what's good for my children better than you do. Now clear off, and not another penny will you get from me for your...'

Three piercing screams reached their ears, then silence. The two men stood facing each other across the table, staring. Then without a word they both ran to the door.

'The children were on the pond,' breathed the vicar, and they rushed round the house to the water. Darkness had fallen, but the sky was clear and it was possible to distinguish an upturned boat, a feeble splash, and a small moaning noise from the dim shape of Nick in the water, but there was no sound or sign of Betty.

(To be continued)