

FEBRUARY, 1935

TWO-PENCE.

Gt. Sampford & Hempstead Parish Magazine.

HEMPSTEAD.



For List of Services at Hempstead and Church Officials see Advertisement Page 4.

Gt. Sampford & Hempstead Parish Magazine.

GREAT SAMPFORD.



Photo by Alan Arthur, Hatter Street, Bury St. Edmunds.

Vicar:—REV. T. P. CONYERS BARKER, B.A.

GT. SAMPFORD W. HEMPSTEAD VICARAGE,
SAFFRON WALDEN, ESSEX.

Church-wardens:—MR. WALTER GRAY AND MR. ROBERT GOULDSTONE.

Sidesmen:—MR. CHAPMAN, MR. CHARLES WRIGHT, MR. ALFRED WRIGHT,
MR. SMITH, MR. LAW AND MR. ROY BLAYNEY.

Organist: MRS. ALBERT GOWLETT. **Organ & Sexton**—MR. ALFRED DRANE

SERVICES.

HOLY COMMUNION.	8.15 a.m.* and 10.30 a.m. (Choral)	1st Sunday in Month. 2nd and 4th Sunday. 3rd and 5th Sunday.
	7 a.m.	
	8.15 a.m.	
MORNING PRAYER.	10 a.m.	1st, 3rd and 5th Sunday.
	11.30 a.m.	2nd and 4th Sunday.
EVENSING & SERMON.	7.30 p.m.	1st, 3rd and 5th Sunday.
	6.15 p.m.	2nd and 4th Sunday.
CHILDREN'S SERVICE.	3 p.m.	1st and 3rd Sunday.
SERVICE FOR MEN.	3 p.m.	Alternate 5th Sundays.
HOLY BAPTISM.	1st and 3rd Sunday at or after Children's Service at 3 p.m. At other times	
CHURCHINGS.	By arrangement. [by appointment.]	

The Vicar can be seen in Church for spiritual consultation on Saturdays after Evensong at 7.30 p.m., or by appointment. He should be notified of sickness where visiting is required. He is willing to administer Communion to the sick whenever desired.

A Magazine
For the Congregation and Parishioners of
S. MICHAEL'S, GREAT SAMPFORD
AND
S. ANDREW'S, HEMPSTEAD.

FEBRUARY, 1935.

THE VICARAGE,
1st February, 1935.

My dear People,

So soon after Advent it seems rather early to call attention to another Season of Devotion—LENT. But it is necessary to do so because before the publication of the March number of the Parish Magazine we shall have entered into that season, and we should be aware of it before it is upon us. We shall recollect its importance, and plan for the keeping of it. We shall be grateful to our spiritual mother Church, rather than otherwise, for providing us with such opportunities of deepening our faith and more firmly grasping the Rock of our Salvation.

Whilst ADVENT called us to preparation to Judgment: LENT calls us to Christian sacrifice—and the sacrifice of righteousness, which is acceptable to God, is a "broken and a contrite heart." In Lent we identify ourselves in the trials and sorrows of our Lord, Christ JESUS—a "man of sorrows and acquainted with grief."

Lent is the season in which is to be learned how we are to endure temptation, how resist sin, how obtain pardon, how conquer passions, how carry on in diverse fields the campaign of the soul's warfare. We "wrestle not against flesh and blood, but against principalities and powers"; and the weapons of our warfare are not carnal but spiritual. It is the season of the Lord's endurance, commemorating His forty days' temptation, and ending in His triumph over iniquity and the grave. For us, therefore, it is a time for self-denial, for abstinence from the luxuries of life, for fasting as our Church directs us, for a moderate and sober use even of life's necessities. Indulgence in this world's "good things" results oft-times in poverty of soul; the "keeping under" of the body leads to spiritual health and life.

Let us therefore endeavour, each one of us, during this solemn season, which we shall soon enter, to "take up our cross," and follow in the path of our Saviour.

Your faithful Priest and Pastor,
T. P. CONYERS BARKER.

Reprinted from "The Church Monthly" of thirty years ago, when the Call of Christ was the same as to us to-day:—

"The first day of Lent marks, for our consciences, a great opportunity, and a great responsibility.

We no longer, upon Ash Wednesday, burn to ashes the palm leaves blessed on the previous Palm Sunday. We have now no such ashes to bless, and to place upon the heads of penitent worshippers, with the words, "Remember, O man, that thou art dust, and unto dust shalt thou return." But if the ceremony has passed away, the call to penitence, which our present sins challenge, is vitally necessary for us children of the twentieth century. As a nation, and as individuals, we Britons are in sore need of a clear understanding of our failure to keep Christ's laws; of sensitiveness of conscience that we really feel the sinfulness of our sins: of honesty and sufficient severity in self-judgment: of truth in laying sorrowfully before Him the facts of our failure: and of strength to make reparation, in the future, to Him, our fellow-men, and our own souls. For us, then Lent holds a great opportunity; and, according to our use or abuse of it, a great responsibility.

"Christians keep Lent because Christ kept Lent, and we have promised to follow His example, and to reproduce, as far as we can, His life in our lives. He, Who had so little need of self-discipline, kept Lent once. We, who are in daily need of self-discipline, keep Lent each year. If we cannot re-live every detail of our Master's experience in the wilderness, we can at any rate, by His Grace, use our wills to mark these forty days by a determined effort to act on the principles of Christ's Lent, as we can learn them from the Gospel story.

"Immediately, after His Baptism, He of His Own free will, turned away from pleasant places, and things, and friends, in order that He might have more time and freedom for His spiritual struggle. In our Baptism we gave our word, on our honour as Christians, to play our part strenuously in that same cam-

paign. We cannot hope to renounce the world, the flesh, and the devil, unless, at times, we voluntarily turn aside from pleasant people, places, and things; and brace up, in actual conflict, our capacities for holy war."

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NOTES AND NEWS.

This letter has been received by the Vicar from the Secretary of the Diocesan Board of Finance:

"I beg to thank you for your favour of the 12th instant kindly enclosing cheques as under:—

Great Sampford	...	£3 5 5
Hempstead	...	£3 4 7

which, with the amounts previously remitted, make a total of £12 0s. 0d., being Quota in full for 1934. Enclosed please find official receipts.

We are deeply indebted to your people for paying the Quota in full once again: this is a great help to the Board and is much appreciated. Will you kindly accept and convey to all concerned our grateful thanks."

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We have pleasure in recording a Whist Drive and Dance at Hempstead on December 28th, and a Dance and Social Evening at Great Sampford on December 27th, both in aid of funds for the Sunday School Treats, and both of which were highly successful. At Hempstead the prize-winners were, Mr. B. Andrews, Miss E. Foster, Mr. F. Fordham, Mr. T. Medcalf, Mr. Frank Foster, Miss Farmer, and Mr. John Blackmore.

We thank all donors of prizes and refreshments, those who give to support these functions so constantly, and particularly on this occasion, Miss Frances Fordham for a most excellent chicken. That at Great Sampford resulted in a balance of £1 12s. 6d., and at Hempstead in £4 6s. 10d., clearing the expenses of the Treat and leaving a small sum in hand towards the Summer Seaside Trip.

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Please keep the dates free for a Whist Drive and Dance at Hempstead on Friday, February 22nd, and for a Fancy Dress Dance at Great Sampford Parish Hall on Shrove Tuesday, March 5th.

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We record the under-mentioned contributions to Missionary Societies and other Organisations: Additional Curates Society (Home Missions) 17s. 9d.; S.P.G., £2 2s. 0d.; National Society, 5s. 0d.; British Columbia and Yukon Church Aid Society, 10s. 0d.; Oxford Mission to Calcutta, 5s. 0d.; Jerusalem and the East Mission, 2s. 6d.; Church Army, 5s. 0d.; New Westminster Diocesan Association, 10s. 0d. In all £4 17s. 3d.

We also announce an Exhibition of Work by the Disabled Sailors and Soldiers of the S. and S. Mutual Association, whose Headquarters are in London, to be held at the Town Hall, Saffron Walden, on Tuesday, March 12th, at which Stalls will be in the charge of local helpers. Please attend the Exhibition.

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JERUSALEM AND THE EAST MISSION.

Last Christmas the Bells of Bethlehem were heard, pealing out their message of joy, of goodwill and peace, by millions who had never listened to them before. By means of the latest invention of a God-given, God-revealing knowledge, the largest audience in the world listened in to hear the bells peal forth the angels' song.

Within the memory of living man the ringing of bells in the Holy Land has been prohibited. The powers of Islam at times have thwarted every effort to spread the Good news. To the Moslems these are the bells of the unbelievers, the remnant of those whom they spared from the sword. It is our task to help them too understand and apply the Christian message, whether they be the Puritan Reformers under the rule of Ibn Saud of Arabia, the Liberal thinkers planning a Moslem University in Jerusalem, or the young Moslems shaken and baffled by the social and economic determinism of our day.

The ringing of Christmas bells has often filled the Jew with fear, with scorn, with hatred and at times with a longing that their real message might fill the hearts and minds of Christians. Dr. Leon Feuchtevangar has said, "The natural centre of all Jewish Nationalism, be what it may, is Jerusalem... Yes when I am quite bold, then I even dream that Jerusalem might become for the world what the founders of the League of Nations had dreamed Geneva would become for all mankind." To this I would add the dictum of Disraeli, "Christianity is completed Judaism." The Jew has ever been a near neighbour of the Christian and now more than ever Christians should in theory and in practice "love their neighbours as themselves."

The bells of Bethlehem fill with surprise if not contempt, the increasing number of those who are moved not by moral standards of good, but by the impulse of personal ambition, national supremacy, the thrill of the moment, the need of a livelihood. "They have ears to hear, and hear not."

We, your representatives in the Jerusalem Bishopric, are endeavouring to interpret in life and thought and action the joyful message of the Bells of Bethlehem, sharing the task of the early Church in that we are still witnesses to the truth that is in Christ Jesus.