

JUNE, 1941

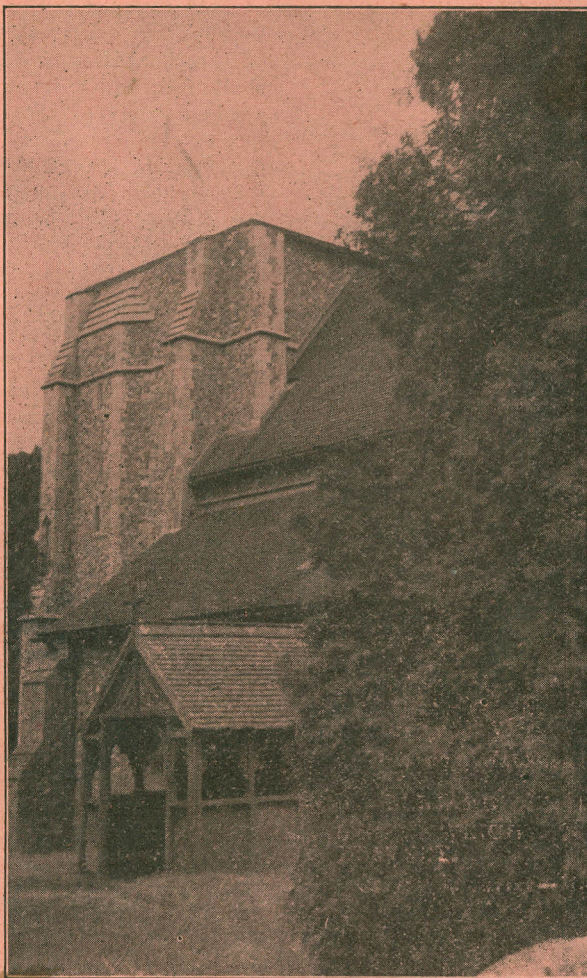
TWO-PENCE.

Gt. Sampford & Hempstead Parish Magazine.

SERVICES

HOLY COMMUNION.
7.45 a.m.
1st, 3rd & 5th Sunday.
10.30 a.m. (Choral)
2nd & 4th Sunday.

MORNING PRAYER.
11.30 a.m.
1st, 3rd & 5th Sunday.
10 a.m.
2nd & 4th Sunday.



SERVICES

EVENSONG & SERMON.
6.30 p.m.
1st, 3rd & 5th Sunday.
3 p.m.
2nd & 4th Sunday.

HOLY BAPTISM.
2nd & 4th Sunday at
4.15 p.m. after Even-
song. At other times
by appointment.

CHURCHINGS.
By arrangement.

S. ANDREW, HEMPSTEAD

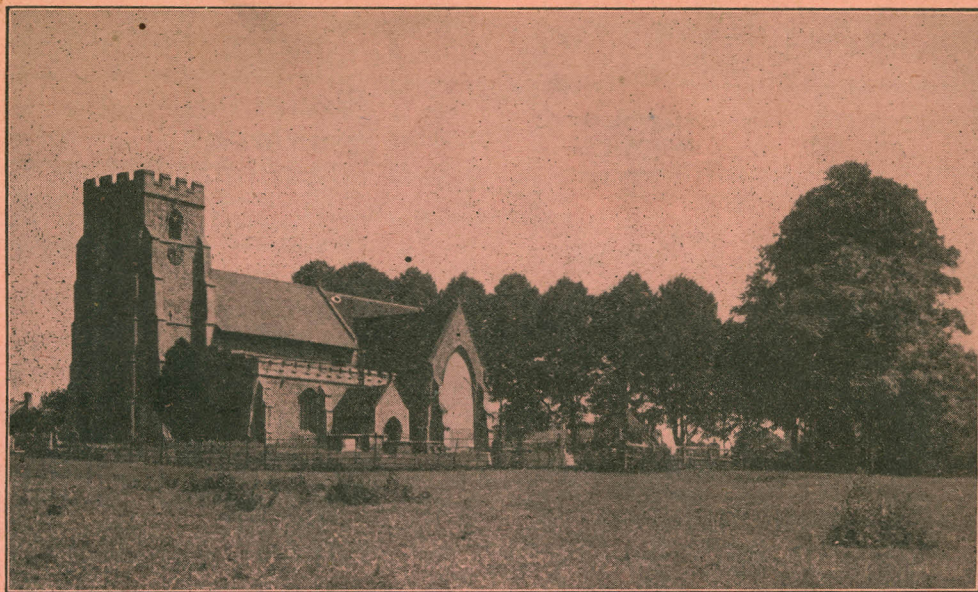
Vicar:—REV. T. P. CONYERS BARKER, B.A.
GT. SAMPFORD W. HEMPSTEAD VICARAGE,
SAFFRON WALDEN, ESSEX.

Church-wardens:—MR. J. F. DRANE AND MR. E. STANLEY GIBBS
Sidesmen:—MR. T. ANDREWS, MR. WILLIAM MOSS, MR. SIDNEY HALLS
AND MR. K. JOHNSON
Organist:—MISS HALL. **Verger:**—MR. DAVID CORNELL. **Sexton:**—MR. JACK COOTE.

JUNE, 1941

TWO-PENCE.

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S. MICHAEL, GREAT SAMPFORD

Vicar:—REV. T. P. CONYERS BARKER, B.A.
GT. SAMPFORD W. HEMPSTEAD VICARAGE,
SAFFRON WALDEN, ESSEX.

Church-wardens:—MR. WALTER GRAY AND MR. BENJAMIN CHAPMAN

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

Organist: MISS FARMER.

Organist & Sexton:—MR. ALFRED DRANE

SERVICE

HOLY COMMUNION.	10.30 a.m. (Choral)	1st Sunday in Month.
	8 a.m.	2nd and 4th Sunday.
	8.30 a.m.	3rd and 5th Sunday.
MORNING PRAYER.	10 a.m.	1st, 3rd and 5th Sunday.
	11.30 a.m.	2nd and 4th Sunday.
EVENSONG & SERMON.	3 p.m.	1st, 3rd and 5th Sunday.
	6.30 p.m.	2nd and 4th Sunday.
CHILDREN'S SERVICE.	3 p.m.	1st and 3rd Sunday.

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 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

JUNE, 1941

The Vicarage,

My Dear People,

Whitsuntide and Trinity Sunday have both gone by. Whitsun is the festival of the First Fruits of the Gospel: 3000 souls added to the Church, with the preaching of the Gospel abroad. Opposition arose. The rulers protested, but feared. If the priests had punished Peter and John for that for which all men glorified God, they would have lost all their interest in the people, and been abandoned as enemies both to God and man. Thus therefore their wrath shall be made to praise God, and the remainder thereof shall be restrained.

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It was necessary, the rulers thought, to silence the Apostles for the future. They charge them not to preach in this Name. They could not prove that the Apostles had said or done anything amiss, and yet they must no more say nor do that which they have done. All their care is that the doctrine of Christ 'spread no further among the people'; as if that healing institution were a plague begun, the contagion of which must be stopped. See how the malice of hell fights against the counsels of heaven! God will have the knowledge of Christ spread all over the world, but the chief priests would have it spread no further, which 'He that sits in Heaven laughs at'.

Now, to prevent the further spreading of this gospel, they charge the Apostles never to preach it any more. Be it enacted by their authority (which they think every Israelite is bound to submit to) that 'no man speak at all nor teach in the name of Jesus'. We do not find that they give any reason why the doctrine of Christ must be suppressed; they cannot say it is false or dangerous, or of any ill tendency, but they are afraid to own the true reason, that it testifies against their hypocrisy and wickedness, and shocks their tyranny: "They can assign no reason but their will". 'We strictly charge and command you, not only that you do not preach this gospel publicly, but that you speak henceforth to no man in this Name.'

They threaten them if they do. It is at their peril. They strictly threaten them. This court will reckon itself highly affronted, and they shall fall under its displeasure. Christ had not only charged them to preach the Gospel to every creature, but had promised to bear them out in it, and reward them for it. Now these priests not only forbid the preaching of the Gospel, but threaten to punish it as a grievous crime. But those who know how to put a just value upon Christ's promises know how to put a just contempt upon the world's threatenings though they be 'threatenings of slaughter' that it 'breathes out'.

We fight a crusade to-day—to establish principles of Christian gospel, politics, diplomacy, and statecraft, against the tyranny of dictatorship in international conditions. We battle, we endure, we press on for Victory; patiently and it will be ours.

Your faithful Priest and Pastor,

T. P. CONYERS BARKER.

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FROM UNIVERSITIES MISSION TO CENTRAL AFRICA.

A Churchwarden said recently, "I believe the Missions of the Church will save England." What did he mean? He meant that in the missionary enterprise we have something undertaken and carried on, at real sacrifice, simply and solely for God's sake. In the war we are fighting for justice, truth and right dealing. We are fighting against evil things. Of this we are convinced. But at the same time, we are fighting to save ourselves. We cannot get away from that fact, and there is no need to be ashamed of it. There is a real danger, however, that the urgent need of saving ourselves might become uppermost in our minds and in the mind of the nation. That would be disastrous, for the nation would lose its soul and so should we. The missionary cause puts God first: it offers no gain to us. Therefore our devotion to it can help to keep God first in all our thoughts, including our thoughts about the war. Missions, and all that the Church

does for their sake, will help to preserve the soul of England.

We have sent to the Mission our annual contribution.

CHURCH REGISTER.

HOLY BAPTISM.

"Suffer the little children to come unto me."

HEMPSTEAD

April 13th. Brian Leslie, son of Thomas Leslie and Marjorie Ethel Potts.
(Born 30th January, 1941)

God-Parents:

Mabel Eva Coote and Wilfred Bernard Coote
April 13th. Colin Eric, son of William Herbert and Roma Bowerman.
(Born 25th April 1940)

God-Parents:

Doris Wright, Charles Turner and Cecil James Wright.

May 2nd. John Thomas, son of James and Violet Prieststaff.
(Born 19th April, 1941)

God-Parents:

Lily Rowland and others.

May 11th. Brian William, son of Patrick William and Rosina Maisie Rogerson.
(Born 11th August, 1939)

May 11th. Sylvia Diane, daughter of Patrick and Rosina Maisie Rogerson.
(Born 21st November, 1940)

God-Parents:

Mary Kathleen Pearce and others.

May 25th. Graham Charles, son of Sydney Herbert and May Olive Webb.
(Born 3rd July, 1940)

God-Parents:

Samuel Brimelow and Gladys Brimelow

HOLY MATRIMONY.

"Those whom God hath joined together let not man put asunder."

GREAT SAMPFORD

May 17th. Reginald David Bird and Susannah Flora Warren.
June 7th. John William Banks and Kathleen Eva Coote.

HOLY SEPULTURE.

"I know that my Redeemer liveth."

"I am the Resurrection and the Life."

HEMPSTEAD.

May 15th. Wilfred Turner, aged 35 years.
May 29th. William Everitt, aged 73 years.

NOTES AND NEWS

We thank those who carried out the work of the decorating of the Churches for Whit-Sunday: at Hempstead, Mrs Barker, Mrs Cox, Mrs Escreet, Mrs Reed, Miss Coote, Miss V. Taylor, and Miss M. Cornell; at Great Sampford, Mrs Arthur Wright and Mrs D. Andrews.

The Church Services on Whit-Sunday were well attended.

At a Confirmation Ceremony, at Saffron Walden Parish Church on the evening of the 5th June, nine candidates from our parishes were confirmed. The service was impressive and inspiring the nave of the large Church being well filled. The Bishop of Chelmsford administered the Rite.

Garden Fêtes will be held in June: at the Vicarage at Hempstead on Saturday, June 14th, and at Miss Farmer's Garden, Great Sampford on June 28th; the former for General Church Funds; the latter in aid of the Church Tower Renovation Fund. We look for generous support.

In the Circular issued by the Diocesan War Damage Committee on May 22nd, Incumbents were asked to inform me, without delay, what steps they were taking with regard to insuring the furnishings of their Churches against loss or damage through enemy action. The Committee desires to emphasise that the risk of loss or damage is a very grave one and that it is most unwise to delay taking action. To facilitate the Committee in its work it is absolutely necessary that it should know exactly what each parish has done about this insurance.

The question of the Diocesan War Damage Committee acting as Agent for the parishes has been deferred until the Church Assembly concludes its deliberations on Re-organisation Committees. In the meantime the Committee is ready to render all possible assistance by way of advice in the preparation of claims, etc. in connection with damaged Churches. Claims for loss or damage to Church furnishings should be addressed to the Insurance Company with whom the insurance has been effected.