

LORD, save Thy Church our
King and Realm and send us
Peace in Christ. ANCIENT GRACE.

THE CHURCH MAGAZINE

OF

ST. MARY THE VIRGIN
PURLEY :: BERKS

CHURCH SERVICES.

Holy Communion.—Each Sunday at 8 a.m., also at 12.15 p.m. on 1st
Sundays, and on Saints' Days and Thursdays at 8 a.m.

Mattins.—11 a.m.

Evensong.—6.30 p.m.

Rector :—REV. E. E. SKUSE.

Churchwardens.—MR. C. E. HODGKIN, MR. H. A. TIDBURY.

Parochial Church Council.—MR. C. E. HODGKIN (*Vice-Chairman*), MR.
H. A. TIDBURY and MR. A. N. M. COOPER (*Joint Treasurers*), MR. E. O.
FARRER, MR. C. MINCHIN, MR. G. HEATH, MR. ANDERSON and
MRS. LISTER, MISS PALGRAVE, MISS WICKES, MISS MOLE, MISS N.
SHEPPARD with MRS. H. A. TIDBURY (*Secretary*).

Day School.—MRS. H. A. TIDBURY (*Head Teacher*).

Sunday School.—MR. A. N. M. COOPER, MRS. DAY, MISS M. LISTER.

Mothers' Union.—MRS. LISTER (*Enrolling Member*).

Girl Guides.—MISS M. MOLE (*Captain*), MISS M. LISTER.

Organist.—

Mr. A. N. M. COOPER,

Sexton.—

August,

1933.



One or two matters of parochial interest claim our attention in this short reference to the month of July. The first is the absence of Mrs. Tidbury from our School. So unaccustomed are we all to think of Purley School without its familiar and well-loved teacher that we can scarcely realize how the weeks of tedious illness have troubled her and left her weary. But good reports of Mrs. Tidbury's return to health reach us from the seaside, and we hope that she will soon be back again at her duties and to the children who think so much of her. Meantime, on the 24th ult., the yearly Inspection made by the Diocesan Inspector took place, and we were fortunate in having had so careful a Supply Teacher in the person of Miss Dymott, of Burghfield, to prepare the scholars and such a kindly examiner as the Rector of Englefield. A second matter of importance to us is the reoccupation of The Kennels. We are delighted to know that Mr. and Mrs. Bretherton have come to live in a house which has meant so much for us all as a Parish. And very generously Mr. and Mrs. Bretherton have declared their willingness to meet the requirements of the Tennis Club, to which body reference was made in our last issue, and to allow them to use the court on certain days in each week until the end of the season.

And, speaking of personalities, we miss Mr. and Mrs. Thwaite, who have left what was formerly The White Lodge, Long Lane, and now reside in Winchester. They were very regular in their attendance at our Sunday evening services, and took an active interest in our parish. But last Christmas Mr. Thwaite became ill, and as he seemed unable to throw off the effects of his indisposition speedily enough, a removal was decided upon which we hope will be attended with the results desired. This parish, however, has lost two good and sincere friends.

One more item must close this monthly résumé though actually it relates to Trinity Sunday (June 11). On that day the Rev. Hugh Lister most kindly took the services in the Church throughout the day and with great appreciation from us all. The Rector was especially grateful for an opportunity to undertake some ruridecanal work on that day, and only regrets that his expression of thanks to Mr. Lister did not find a place in our July number.

THE CHOIR.

In the first issue of this Magazine we were congratulating ourselves upon our choir. And excellent reasons still remain to make us grateful to such loyal and consistent helpers as Mr. Rawlins, Mr. Fox, Mr. Hopkins, Mr. Anderson and Mr. Godliman, who are a choir of high quality in themselves. The congregation, however, are not happy when they see gaps in the stalls, and very naturally ask why they occur. In answer that question requires a little space—and much forbearance. For, first, the choir-boy, as we know him, is like the celebrated Dr. Jekyll and Mr. Hyde, a dual personality, and the covering of a white surplice (the spotlessness of which, incidentally, appears to trouble his sense of beauty) is often but, so to say, coat-deep as with so many of us. And how to be still for an hour in this restless age of ours is a problem which the modern choir-boy has not yet solved. Consequently, we see the results—pending, that is to say, a solution. No doubt the matter will be settled in due course, and perhaps that settlement will follow the up-to-date lines of all the vexed questions of to-day and be contained in a formula in some such sort as this: "Provided that my parents encourage me by coming themselves, and on condition that once a year I may be allowed a (preferably) seaside opportunity of showing that I can enjoy myself without others being disturbed, I will fully and regularly give my

services to the choir." Now the co-operation of the fathers, mothers and all other "our betters" is a greater moral and physical help than any of us can imagine. Like the successful General Stanhope of the Spanish Peninsula fame, we shall discover happier results from a policy of "Come on" than of "Go on." But, secondly, there are other members of the choir who occupy in the number a position of real strategic importance. These are the middle-men in more senses than one, and all of them bear worthy names. Their example both in the matter of conduct and also with reference to attendance affects as by a natural law the attitude of the choir-boys in these regards. Counter-attractions there may be, and are, but even if the spirit of the age is wayward as a spoilt child, no reason exists why we should follow it especially in those formative years when habits are established which later it will be easier to deplore than to destroy. And we are mindful of the need of recreation. Indeed, we hope that when we have our outing to Bognor on Saturday, the 26th of August we shall see all members of the choir engaged in a combined effort to enjoy themselves—to the last penny.

THE PREPARATION SERVICES.

After the Confirmation on the 9th of April last we arranged to hold services in preparation for the Holy Communion at 7.30 p.m. on the first Friday in each month. And it was explained that not only was the service intended to be a help to the Communicants but also a means of keeping us together. Perhaps the idea was too ideal, or it may be that its importance has not been grasped. However that may be, we have decided to hold the next service of preparation on Friday, the 1st of September next, and thereafter quarterly, that is, for example on December 1, 1933. And in this way we hope for not merely a better but a complete attendance.

THE RELIGIOUS CALL—TO THE LOVER OF RECREATION.

The scene is typical of a summer evening in a parish set by a river. And it is Sunday. The church bells are ringing, and so near to the water's edge is the tower from which their call to worship is chiming that only a yew tree with branches now much overgrown interrupts the boatman's view as he turns his head in the direction of the sound. Two streams of people are walking in converging lines to a point where two gateways lead one to the river and the other to the Church. Of course you will say that without even being there to see and much less count them the numbers turning into the first of these two approaches will far exceed in size that small company answering the summons of the Church-going bell. The fact is it is a conflict of loves. For there is no ordinary comparison here between two rivalling pursuits such as business and pleasure, though if it were so, we should note the wise man's choice, if he were a man at all. Business first, he says—according to the tradition. But the enthusiast for the open air and the lover of recreation will perhaps put in a word at this juncture and ask what harm there is, etc., etc. Incidentally, how many acts of doubtful dealing and worse have tried to hide themselves behind this canting phrase about "the harm of it." We do not usually apply such an argument, if it can be called such, to our food, for example. Really, however, the remark, as the masters of logic would say, "begs the question." For like the woman at Jacob's Well, we know the difference between "living water" and the water, however cool and inviting, to which we must come again and again if we would be refreshed. Although, therefore, this is not a sermon I should like to appeal to all thoughtful people and ask them to remember that

life is made up of choosing, and that either our decision is right or it is wrong. And the good or the harm must inevitably follow upon our choice. Nor are we only affected, but the influence of our decision touches the lives of other people more deeply and in greater numbers than we can ever imagine. Accordingly I would plead with you to bear in mind the conflict in which we all are engaged every day we live, consciously or unconsciously, and whether in summer or winter. And let me explain how I am sure we can all be, as St. Paul says, "more than conquerors through Him that loved us" in this fight, for it is a battle.

First, do not delude yourself into thinking that worship and religion are one and the same idea. To labour under this mistake is just as good as supposing that the body and soul of a man are identical, whereas the truth is, that the former is the outward expression of the latter. Thus, some quite respectable people think that if they have carried out the obligation of worship, as they call it, in the early morning, they can spend the rest of the day as they will. But it is a fallacy, and no one yet has yet shown us, for example, that the Fourth Commandment, which is as binding on us as it was upon the Jews, is only in force from 8 a.m. to 9 a.m. or thereabouts on Sunday.

Secondly, do not regard the first day of the week as a sort of extra holiday after Saturday. Every sensible person must note with what care our life is broken up into years and months and weeks, and best of all, days one at a time. But Sunday is a special day. How often that has been said to us! But can we afford to misuse it? There is all the difference between a holy day and a holiday, as we find too frequently when Monday morning comes. But, thirdly, someone will ask if we are to spend our Sundays "in misery." That would be to retreat from the good fight and say that we decline to be soldiers at all. "These are your marching orders," said the great Duke of Wellington pointing to the Book of Common Prayer, where common, of course, means used in company. And when we have used this magnificent book, what a change comes over everything—the sunshine seems brighter, the fields seem happier, the river flows more beautifully, and the people whom we meet are our fellow-creatures, whoever they may be, and must be treated as such. Thus, through the right gateway we pass into real happiness affecting the whole man. How much better that way than the other which only touches the least decisive factor in a man's life, his body.

PARISH NEWS.

THE SUNDAY SCHOOL.

On July the 23rd last the Sunday School separated until the first Sunday in September next (September 3, 1933) at 10 a.m. in the School. During the past few months our numbers have kept up fairly well, but we should be glad if parents would help us to see that their boys attend with more regularity. We take this opportunity of thanking our teachers, Miss M. Lister, Mrs. Day and Mr. Cooper, who in spite of busy week-days make time to teach on Sunday mornings. And when the School reopens in September we hope to be able to announce the time and place of a "treat," without which no Sunday School, ancient or modern—at least so far as we are aware—carries on its existence for any length of time.

ACKNOWLEDGMENT AND THANKS.

We gratefully acknowledge the receipt of a subscription of 2s. 6d. from Mrs. Sainsbury towards the Parish Magazine.