

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 MR. A. N. M. COOPER, MR. F. O. FARRER, MR. C.  
MINCHIN, MR. G. HEATH, MR. ANDERSON MR. RAWLINS, MR. FOX,  
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, 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.*—

October,

1933.



With the coming of autumn it is natural that there should leap to the mind the words of the prophet: "The harvest is past, the summer is ended and we are not saved." And Jeremiah was a great lover of his country, or as we should say in the modern phrase, a firm nationalist. Nor would he have given countenance to notions which find so considerable a following to-day in certain quarters and under the guise of "peace" are hostile to patriotism. . . But what a noble word that is—patriotism!

"Lives there a man with soul so dead  
Who never to himself has said,  
This is my own—my native land."

Of course we recognize the familiar device of judging your enemy in his worst suit of clothes, if not in garments which he has long since discarded, when we hear statements made to the effect that to be patriotic is to be a sabre-rattling, flag-waving jingoist. But anything farther from the mind of the average Englishman who only asks to be left alone it is impossible to imagine. Always there are fire-eaters to be found in every race, but they are a negligible section of the community. On the other hand it is not in doubt for a moment that throughout her history Britain has taken the leadership amongst the nations of the world in promoting the cause of peace and goodwill. The names of two characteristic Englishmen occur to the mind in this connection; first, William Wilberforce, who in 1829 secured the abolition of slavery, and, secondly, the late Lord Grey, of Fallodon, whose word was his bond and who knew no selfish ends nor practised them in either national or international affairs. The truth, however, is that patriotism does not stand in need of being criticized, but conditions demand that it should be Christianized. Midway between these two terms is the effort to civilize it, and success has not attended the endeavour. For when men strive to bring a great idea into their service it is inevitable that the result should not reach beyond the level of their combined intelligence, which again is generally the prey of some catchword of the moment. "Never again—war," say a company of statesmen signing a treaty of peace, or as we should say in later years, sowing unconsciously the seeds of a future conflict. What then is the alternative? First, to persuade men that when we speak of Christian patriotism we are ennobling not eviscerating a magnificent ideal. It is true that we are bidden to offer the other cheek if one be smitten upon Our Lord's authority, but that is in a society which is already Christian. On the other hand, Our Lord did not rebuke men for being soldiers, but exhorted them to be loyal to their profession of arms. Secondly, we must not be disturbed because, for example, President Kruger invoked the God of battles in the Boer War of thirty years ago—not to quote a more recent reference of the same kind—for there is a great difference between being a clever man and a wise one, especially when ideals are in question. In the result the former is always exposed whilst the latter is exalted in the eyes of the generation next but one that follows him. And, lastly, we must bend ourselves to cultivate this love of our country brought to its highest power. For instance, it is a duty laid upon each of us to break that vicious circle into which our common life has fallen to-day. The pressure of life—not of facts—crowds out religion. And on Sunday we say we simply have to do the work which has overflowed from an already burdened week. In other words, we are literally starving in the midst of plenty, not only in a physical but also

in a spiritual sense. The fact is—put simply—the week for most people begins at the wrong end. Monday is the starting-point after a Sunday rush, and so the beginning is made with the spirit in the man which is not at ease. And even worse than that, the contribution has not been made to the common stock of national acknowledgment of God in whom we live and move and have our being.

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### THE HARVEST.

Gifts from every quarter were sent as usual to the Church for the Harvest, for which our thanks are due. The congregations also were of the Festival order, except at 7 a.m., when another year we hope for a more representative attendance. In regard to the collections for the Hospital, it is good to be able to record a slight increase to £3 5s. 5d., for which we are grateful. Lastly, the choir rendered excellent service, and we were particularly glad to note the appearance of new trebles, who deserve all the encouragement which we can give them.

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### THE JUMBLE SALE.

We give prominence to this Sale in our October issue in order to quicken interest in that event which takes place in the School at 3 p.m. on Saturday, the 28th inst. The sum which we have set ourselves to realize, it will be remembered, is £22. Any inquiries with reference to articles for the Sale will gladly be answered by Mrs. Skuse.

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### THE RELIGIOUS CALL—TO THE CRITIC.

At least if all other men fail in their respective functions whether in Church or State, there is one whose office is a permanency and never fails of an occupant. He has been courteously described as “a chiel among you takin’ notes.” And whether Scotch, English, or of any other nation, he is always to be found, nor does he disdain to live in a cottage where a mansion does not already house him. Moreover, he (or she) falls into one of two categories, which mean that there are some people who find fault to help and that there are a good many more people who criticize to hinder. Which attitude is becoming to a Christian, it is needless to say. But this brief article is addressed to the larger number who, as they say, “make no profession and think therefore that they are the more free to pick holes in those who bear the name and style of Christian. What is our appeal to such critics as these? First, come inside. To stay without—on the other side of the fence as it were—and lodge complaints is hardly fair—even to the critic himself. But when he comes within he has a reasonable chance of gauging the situation in its difficulties; or better still, he may discern possibilities which but for him, with his keen eye, would have remained unnoticed. Thus, many a critic has become a most devoted worker, and like the Apostle has laboured more abundantly than the rest of us. Indeed the work too frequently languishes in one corner or another of the great vineyard because critics peep over the wall and cast blame instead of coming inside to help put matters right about which they profess to be so concerned. And, secondly, it is the Kingdom which we have to advance and not any servant therein. How grieved the King Himself must be when we injure His cause even by an unkind criticism. The story of Nehemiah is a striking illustration of this truth. He was engaged in rebuilding the wall. Critics

in plenty endeavoured to hinder him—first with scorn and then with craft. But the work went on, for it is written if God be for us, who can be against us? Nor is it the servant whom we have to follow but the Lord Himself. Come then inside and work for Him, for the time is short.

Life is a leaf  
Of paper white  
On which we write,  
And then comes night.

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#### CHURCH NOTICE.

Special attention is asked to this notice. During the Rector's absence as locum tenens for three Sundays in this month, namely the 8th, 15th and 22nd of October, there will be no Celebration of the Holy Communion in the week-days, nor on Sunday, the 15th inst. Evensong begins at 6 p.m. on the 1st inst. and until further notice.

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#### ACKNOWLEDGMENTS AND THANKS.

We gratefully acknowledge the receipt of £1 from Mrs. Farmiloe as a subscription to the Parish Magazine.