



GRASMERE PARISH MAGAZINE

Rector : REV. R. C. TAIT, M.A.

Wardens : Messrs. John Abbott and W. J. Barton.

Sidesmen : Lt-Gen. Sir James O'Dowda, Sir Robert Ewbank,
Brig. G. H. Osmaston, Gen. Sir William Platt, Messrs. J. W. Hildrew,
L. Hotson, A. Lambert, Jas. B. Macalpine, P. Peel, W. E. Sharp,
E. Tyson, E. Wilson, Jas. Wilson, Jack Wilson.

Verger : Mr. Hird Kendall.

OCTOBER, 1953.

PRICE 3d.

TAX COLLECTION—AND CHURCH COLLECTIONS.

It should appeal to our north-country sense of thrift to learn of a method—probably a new idea to most people—by which one can almost double one's help to a good cause without any additional cost to oneself! "If you were told," wrote the Archdeacon of Westmorland recently, "that a parish could all but double its income without any member of the congregation giving any more than he does at the moment, you would find it difficult to believe." Yet it is the simple truth, as Mr. J. R. Lister (secretary of the Diocesan Board of Finance) explained to our own Church Council at a meeting he attended on September 22nd.

Under a provision of the Finance Act, anyone who pays income-tax and who undertakes to support his church regularly, can get the tax paid on his contributions refunded to the Church. It does not matter how small these contributions are—even 6d. or 1/- a week can nearly be doubled by this means, provided only that the contributor will agree to make them regularly (weekly, monthly, quarterly or yearly) for seven years. There are no "snags", and nobody asks any questions. Even if you should be so unfortunate as to be run over before the seven years expire, there are still no difficulties (at least from this point of view!) for the whole plan would then automatically end. The scheme applies most simply to those who pay tax at the standard rate (9/-) on **some** part of their income, but it can be applied, if desired, to those who pay at a lower rate.

The question we are each invited to ask ourselves is whether we want the Chancellor of the Exchequer to collect more tax from us than he asks for? He does not, in fact, want to make money out of charities, but of course he needs some reasonable guarantee that we do intend to give away a definite sum in the collection at regular intervals, and therefore supplies a "seven year covenant" form which has to be signed, and a further slip of paper at the end of each year, and that is all we have to be bothered about. The Diocesan office in Carlisle will gladly do the rest of the work for us. Forms are now available on the book table in Church, or may be obtained from Mr. Abbott, who will supply further particulars if asked. It would probably prevent an overdraft on our Church accounts, without the necessity of "special efforts," if a reasonable proportion of regular worshippers would adopt this very sound and sensible method; and perhaps there are some, who are not very "regular" worshippers, who would like to feel that they are at any rate supporting their church regularly, and not being taxed on their gifts. Will you think about it, please, and take what steps you can?

HARVEST FESTIVAL.

The preacher at 6 p.m. on October 4th will be the Rev. V. M. Spencer Ellis, Vicar of St. John's, Keswick.

MOTHERS' UNION

The next meeting will be held on Wednesday, October 21st, at 2-30 p.m. in the Rectory Room, when Dr. Olive Buckley will speak on Missionary work.

CITIZENS' ASSOCIATION

It has been decided to carry on for another session, and meetings will be held on October 1st, November 5th, December 3rd, January 7th, February 4th, and March 2nd (Shrove Tuesday). Season tickets for the whole winter will be on sale at the first meeting, price 5/-. It is hoped that both the lectures and the dances will be strongly supported this year.

CHURCH COLLECTIONS—SEPTEMBER

6th—£14	11	1.	Church Expenses.
13th—£16	9	6.	„
20th—£14	4	2.	„
27th—£14	4	2.	„

RAINFALL

13.13 inches of rain fell on 19 days in September. Year's total 60.76 inches. 2.97 inches fell in 24 hours on September 30th.

Carlisle Diocesan News

OCTOBER, 1953.

My Dear People,

It is a good thing now and then to stop and ask ourselves a few questions such as—What purpose am I serving by my life? Do I add to the materialistic forces in the world by my absorption in material things or do I help to counterbalance them by the spiritual strength of my life? Does belief in God so count with me that it influences my thoughts, words and actions? Am I prepared to deny myself and sacrifice for the sake of Jesus Christ and His Kingdom? If I had to choose between making money, gaining fame, securing power or serving God, what would the choice be? If my son turned aside from good worldly prospects to offer himself for the Ministry of Christ's Church or my daughter offered for Christian service overseas, would I encourage or discourage them?

When I have to form judgements on political or international problems, am I guided by my daily paper, my political party, trade or professional organisation, or do I ask if the opinions these express are in harmony with the teaching of Jesus Christ? When social and moral problems are discussed, do I accept public opinion, or do I go deeper to enquire what should be the view of a man or woman reflecting the mind of Our Lord?

Do I think that my Christian duty is fulfilled by a negative attitude—"I don't do anybody any harm," not committing adultery, nor breaking the law, or do I see my religion as the driving force of my life, governing my opinions, guiding my actions, hallowing my friendships, increasing my sense of personal and social responsibility so that I regard it a Christian duty to be concerned with education, the conditions in which people live and work, economic and social injustices, the causes of squalor and crime and whatever effects the wellbeing of people at home or abroad—and all because of the love of God in my heart and the vision of Jesus Christ and His Kingdom before my eyes?

I wonder how often these questions are considered at meetings of parochial church councils or other parochial meetings?

To put them on the agenda would be to recall such councils to the primary purpose for which they exist.

Yours very sincerely,

Thomas Carlisle

THE BOOK FOR TODAY

Of the Bible Canon Anthony Deane has written "through three centuries no other work has had a comparable influence on our creed and thought, on our speech and literature." Professor T. W. Higginson could not write the social history of our land without constant reference to the formative part played by the setting of the Bible in the hands of the people.

PRESENTLY RELEVANT

Moreover never before have the meaning and urgent relevance of the Bible been so vividly and steadily illuminated by the consecrated labours of scholars. It may further be claimed that many parts of the Bible have a more direct message for men living in our times like these than, say, a hundred years ago. Both scholarship and events have revealed the Bible as in very truth the Book for today."

It is the more tragic, therefore, that every honest observer of the religious scene would agree, the Bible does not now hold a central place in the reading and thinking of our people. Even in the homes of the majority of Church members the Bible is not known with any familiarity.

Not least of the problems of communication felt by the modern preacher is the inability of his hearers to move with ease amidst the great Biblical words and the great stories of Scripture.

UNITED ACTION

There is need both for a realisation of the relevance of the Bible to this day, and for a recall of Christians to the recognition that Bible-reading is central in the life of discipleship. To play its part in meeting this two-fold need, the British Council of Churches has felt led to encourage the holding of Bible weeks by united action among the Churches during the period October, 1953, to March, 1954. During the latter year the British and Foreign Bible Society observes its third jubilee, celebrating 150 years spent in the translation, publication, and distribution of the Scriptures in over 800 languages and dialects. This observance has seemed to the Council a fitting occasion for a common effort to focus attention upon the significance of the Bible in the life of the Church and Nation, and the Bible Society is giving its full co-operation to this proposal.

DIFFERENT PATTERNS OF APPROACH

A representative advisory committee has been formed, consultants from the societies already doing so much to stimulate Bible reading have been appointed. Many different patterns of approach will be needed in the great cities, the smaller towns, and the villages and country areas. Detailed suggestions will be provided as far as possible by the Council whenever they are desired. In some cities a great exhibition might prove a focus for the campaign: many places will find it possible to arrange meetings for special groups—teachers, and parents, for example: in all cases there should be quite practical meetings on how to set about reading the Bible: in some places meetings designed to illustrate the message of the Bible on great issues—the Family, Work, Race Relations—might be held. Planned courses of sermons, especially when integrated with the programme of each congregation's normal activities (e.g. youth organisations, discussion groups, guilds, etc.) will afford in every area a vital opportunity for the recall of Church members to the Bible.

Whatever the pattern of observance, the concern of the Council is that in every part of the country there should be a united and concentrated attempt to recover the centrality of the Bible in Christian devotional life and the formation of Christian judgement.

For further information apply to:

The Education Secretary, British Council of Churches, 39, Doughty Street, London, W.C.1.

The Bible Study Secretary, British and Foreign Bible Society, 146, Queen Victoria Street, London, E.C.4.

ST. PAUL'S BARROW-IN-FURNESS.

Here we are face to face with several big problems and conflicting issues. We want to build the new school, to have a Parish Hall, to get a Curate's House and to finish the Church, not to mention the re-building of the Vicarage. And then all the time we have our responsibility towards St. Aidan's until such a time as "she" comes-of-age and can be independent. And we must not fail on our Missionary and Diocesan Quotas.

E. J. H. Hicks.

SAM READ,
BROADGATE HOUSE.
Bookseller, Stationer, Newsagent,
Library. Bibles, Prayer & Hymn Books.
Guide Books. Maps.

J. J. FOSTER,
FAMILY GROCER.

A. Huddlestone & Sons, Ltd.
(A. E. CARRADUS)
Plumbers, Painters, Glaziers, etc.
AMBLESIDE. Tel. 38.

H. CLARK & SONS
FAMILY BUTCHERS
BROADGATE. Tel. 8.

JAMES WILSON
GENERAL IRONMONGER
Cycle Dealer. Tel. 81.

JAMES KIRKBY
WHITE BRIDGE
Blacksmith, Horse-Shoer

A. WILSON
WATCHMAKER, JEWELLER,
SILVERSMITH
Fine Stock of Antique Silver
Enamelled Silver Goods
CHURCH BRIDGE

W. RACK
Plumbing, Decorating,
Electric Lighting
3, Lake Terrace. Tel. 112.

FLAX HOME INDUSTRY
GRASMERE
Embroideries, Gifts and
Souvenirs of Handicrafts

J. STELFOX
FRUITERER & CONFECTIONER
Telephone 34.

M. J. DODGSON
"K" SHOE AGENCY
Telephone 59.

H. FECITT
Specialists in the working of
memorials in the green stone
of the Lake District.
Lettercutting and renovating
of memorials done in any part
of the district.
LAKE ROAD, AMBLESIDE.

TOM WILSON & SONS
JOINERS, BUILDERS,
CABINET MAKERS
Estimates for General Repairs
Rustic Work.
Telephone 5.