



# MARSTON NEWS

INCORPORATING  
CHURCH & LOCAL NEWS

No. 26

APRIL, 1960

Price 4d.

## ST. NICHOLAS CHURCH — OLD MARSTON

**Vicar :** Rev. Paul N. Rimmer, M.A., 11 Elsfield Road, Old Marston.  
Tel. : 47034.

**Parish Worker :** Miss M. S. Liles, The Flat, 15 Mill Lane, Old Marston.

**Churchwardens :** Prof. V. T. Harlow, C.M.G., M.A., D.Litt., Fir Tree House, Old Marston.

Mr. B. G. Oliver, 13 Jack Straw's Lane, Oxford.

**Verger :**

### SERVICES :

**Sundays :** Holy Communion 8.15 a.m.

Also on First Sunday of the month, 12 noon.

Family Communion : 9.30 a.m. on 3rd Sunday of month.

Children's Church (4—11 yrs.) 9.30 a.m. (except on 3rd Sunday).

Morning Prayer : 11 a.m.

Pathfinder Girls' Bible Class, 10.15 a.m., Sunday. (Hall).

Pathfinders Boys' Bible Class, 10.15 a.m., Sunday. (Hall).

Sunday School, 3 p.m., in S/M School Hall, and Service in Church, first Sunday in month at same time.

Evensong, 6.30 p.m.

**Saints' Days :** Holy Communion as announced.

**Holy Baptism :** Fourth Sunday of the month at 4 p.m.

Notice must be given.

**Holy Matrimony :** Banns to be given in at the Vicarage.

### CHURCH ORGANISATIONS AND MEETINGS :

**Intercessions :** All welcome. Thursdays at 7.30 p.m. in Church.

**Discussion Group :** Thursdays at 8 p.m. in Vicarage.

**Mothers' Union :** Fourth Tuesday of each month in Church Hall, at 2.45 p.m.

**Young Wives' Group :** Alternate Wednesdays in Church Hall, at 7.45 p.m.

**Men's Forum :** Third Tuesday of each month in Vicarage, at 8 p.m.

**Youth Fellowship :** First Sunday, Holy Communion and Breakfast, also Third Sunday after Evensong, and as announced.

**Pathfinders & Girls' Clubs :** Fridays in Hall from 5.30 p.m.

**Pathfinders & Choir Boys :** Tuesdays in Hall from 6 p.m.—8 p.m.

MARSTON VICARAGE,  
OXFORD.

My Dear Friends.

A Very Joyful Easter to you all!

Many of you will be spending a lot of time in your gardens from now on. It's worth while remembering that it was in a garden that one of Jesus' followers, Mary, first became aware that He was not a corpse, but that His Presence would be with her for evermore. As you dig your garden, and plant your seeds, pray that Christ may break any hardness in your heart and that He may fill your life with a new Joy and Purpose.

Another place where He was soon to become known was a favourite room of the disciples. They had bolted the doors through fear of what others might think and do to them. But Christ broke through their fears and said: "Peace be unto you!" Many of us would no doubt like to begin again in our Christian life but we are afraid of what the neighbours would think—or even perhaps of what other members of the family would say. But Christ comes to us at Eastertime and gives us fresh courage, and freedom from fear, so that we step out into active and full membership of the Church.

Perhaps one of the most homely scenes of Eastertime is that of our Lord breaking bread with the disciples in their home at the little village of Emmaus. They had met Him, as they hurried away from the place where they had failed Him—Jerusalem. He was made known to them in the breaking of bread. This can happen to us today.

Where have we failed Him? Are we running away from the place of failure—in our married life, in our work, in our church, or organisation?

The disciples hurried away because they thought Jesus was dead, but they ran back to their friends when they knew He was alive.

May you and yours know His Risen Presence this Eastertide, and may He make Himself known to you in the breaking of bread.

With sincere good wishes,

*Paul R. Remmey*

**Change of Time**

Will all parishioners please notice that beginning with Sunday, April 3rd, Holy Communion will be celebrated every Sunday at 8 a.m., instead of 8.15 a.m. at present.

As the magazine covers are printed for a few months ahead, it will be impossible to insert this alteration in the list of times given there, but it will be a great help if this information is made as widely known as possible. N.B. EVERY SUNDAY: 8 a.m. HOLY COMMUNION (and NOT 8.15 a.m.).

**Special Notice:**

Tuesday, April 19th, 7.30 p.m. Annual Vestry Meeting, followed immediately by the Annual Parochial Church Meeting. (All those whose names are on the Electoral Roll should make a special effort to attend the Annual Parochial Church Meeting).

**Here and there in the Parish**

How have you been using this Lent?

One visitor to church in the early evening was locked in by mistake, but spent a very profitable four hours of enforced meditation upon some fifty four psalms!

On Sunday mornings the sermons have been on the topic: "People, Places, and Things," and have dealt with some of the towns and areas of our Lord's ministry. At Evensong the course has been on "The Rule of the Road." This is nothing to do with the Highway Code, but is just another title for a study on The Ten Commandments. Those who have appreciated these latter addresses are recommended to read Joy Davidman's "Smoke Across the Mountain" (Hodder and Stoughton, Price 4/6).

On Thursday evenings in Lent a course entitled: "Recipe for Happiness" has dealt with the Beatitudes.

The Men's Forum and their Wives, joined the Young Wives and their husbands for an excellent dinner, followed by a talk on Lee Abbey by Wilfrid Debney, who was for a time a member of the Community. Mr. Debney showed some slides depicting the scenery and activities of this fine holiday centre to which over twenty of the parish will be visiting in August. The keynote of his talk might be said to have been "Prayer," for Lee Abbey came into being through the dedicated prayers of a few, and is maintained by the continuing prayer life of the many, both resident, and in various parts of the world.

Sister Mary Torrance of the Church Army told the mothers at the Pram Service of the "Goat who wanted to become a Lion," and pointed the moral to this jungle doctor story.

The Young Wives joined the Mothers' Union for Mrs. Barnsley's stimulating talk on "Children in the 19th Century," which dealt particularly with the work of Dr. Barnardo.

At its monthly study our inter-parochial missionary group were given a review of Canon M. A. C. Warren's book: "Tell it out in the Wilderness" by Ted Rose, the former Secretary of St. Aldate's C.M.S. Group.

We are sorry to lose Ted Rose, but wish him well as he joins the Community of Scargill, the Lee Abbey of the North.

During April we shall be having a review and discussion of Douglas Webster's excellent two shilling's worth: "What is a Missionary?" It is hoped that many will join us for the discussion on this interesting topic.

The Young Wives were fortunate in gaining the services of Mr. Bowen, and Mr. Stepney for their "Gardening Questions," and we hope that the problems about wire-worms, rose trees, zinnias, etc. have now been dealt with, as a result of the experts' answers.

"Apartheid" was the theme introduced by two lady speakers at the Men's Forum, Mrs. Tarrel and Mrs. Kirkwood. Both ladies had lived in South Africa and faced the Forum with many of the economic, and racial problems of the country. The discussion went on long after the meeting ended, and, one suspects, was continued in the homes of the members!

#### **Archdeacon Savage.**

Our prayers are asked for Archdeacon Savage who will be conducting a Mission in the Deanery of St. James, in the Diocese of Jamaica, from April 3rd—Easter Day. En route he will be preaching in New York, and visiting the General Theological Seminary, N.Y. He hopes to pay brief visits to Minneapolis, friends in Florida, Puerto Rico, Haiti, Dominican Republic, Cuba, Nassau and Antigua.

#### **Youth in the Parish.**

##### **WANTED!**

Youth leaders to help with all Young People's Activities in the Parish. We need people to sit with children at the Children's Church at 9.30 a.m. on a Sunday morning, to help them to find their places, and to shepherd them when necessary.

We need teachers for the Sunday School, who will prepare and teach lessons, or do hum-drum jobs which keep the Sunday school going.

We need men who will come along to the Adventures on Tuesday evenings, either to help with the games, or to give elementary instruction on the Bible and the Prayer Book (Instruction Booklets available).

We need ex-Scouters and Guiders to help with the Brownies and Cubs.

We do NOT want people who only want to "run the show" but genuine helpers who will work as a team, come when they can (and keep their word).

**THERE IS NO MORE VITAL WORK THAN TRAINING YOUNG PEOPLE FOR CHRISTIAN CITIZENSHIP.** Everyone can help.

Everyone can do something. Everyone can pray.

Will you please pray, and ask God if He wants you to give your time and talents to this great need?

If you wish to know how you can fit in, contact the Vicar who will put you in touch with the people concerned.

#### **Boy Scouts.**

On Thursday, March 17th, Mr. Selby received his warrant from Mr. Cattell, the District Commissioner. The Assistant Commissioner, Mr. R. Austin, was also present. We wish our new Scoutmaster well in his new appointment.

#### **Brownies.**

On Friday, March 11th, the District Commissioner, Miss Axtell, visited the Pack, and enrolled 24 Brownies. Miss Axtell was very pleased with the smartness of the Brownies, and said later that they had the makings of a good Pack. A word of congratulation must go to Miss Liles for this good beginning. A waiting list has now been started for children who are interested in joining the Pack at a later date.

We are grateful to Mrs. Doman, and to Miss Anne Hawgood for all the help given in running the Pack, and a special word of thanks must go to Mr. Doman who made a most realistic Toadstool for the Brownies from a dust-bin lid!

#### **The Youth Fellowship**

Mr. Christopher Byers and Mr. Roger Hooker were in charge of February's Discussion Night after Evening Prayer on the 3rd Sunday. They invented a number of situations in which Christians might find themselves, and the Y.F. divided itself into groups to work out what their reaction as Christians would be. (One of these situations actually happened to the Vicar the following morning, and he was very grateful to the Y.F. for their guidance in the matter!).

A record evening entitled: "Jonathan's Choice" was held at Miss Liles' Flat on Thursday, March 10th, and Jonathan Starmer Smith gave a most varied choice of records prefaced by his own comments on each. One member expressed her satisfaction with the classical records, as "you could always talk through them"!

#### **Adventurers.**

Alan Anderson, helped by John Dally, and Peter Jeffrey, still emerge alive each Tuesday evening from the boisterous games of this group! The games are followed by instruction and tests on the Crossbearers Scheme of Religious Training.

#### **Bellringing.**

February has been a "Red letter Month" for the Tower.

On Sunday the 21st February we welcomed Mesdames Christine Parker, Elizabeth Miller, Vivienne Roberts into our Sunday Service Band.

We congratulate Miss Kay Wilkins on ringing her first "Quarter," Mr. Noel Deam on ringing his first "Quarter" inside, and also his first peal. Mr. Roy Jones and Mr. Alec Gammon on becoming Examiner and Deputy Examiner for the Boy Scout Badges "Bellringer" and "Senior Bellringer."

We should also like to congratulate the ringers of the Peal on December 19th, 1959, upon the confirmation of that peal (33rd), giving the Tower the Record of the greatest number of peals yet rung on five bells (previously held by Warkton, Northants) and for ringing the first peal in ten methods, and the second longest length on the bells (Local Band).

During the month two peals and two quarters were rung on the bells for the first time—a practice which will not be repeated every month! In the Quarter rung on the birthday of the Infant Prince to Her Majesty the Queen was the Rev. Hugh Benson, Vicar of Elsfield, who rang his first quarter since his removal to this branch of the Guild. The first peal of the month was rung to commemorate the 8th Anniversary of the Queen's Accession. The ringers were Clive Holloway, Roy Jones, David Jones (1st Peal), Alec Gammon, Edward Venn (Conductor). The Peal was rung for the Oxford Society.

The second peal, rung by members of the Diocesan Guild, was on 20th February, in 2 hours 30 minutes, and was a Peal of 5,040 Doubles in 7 methods (1720 of Clifford Pleasure, Reverse Canterbury, Plain Bob, April Day, Rev. St. Bart, Grandsire Southrepps).

1. Noel Deam (1st Peal). 2. Roy H. Jones. 3. David C. Woodward. 4. Edward Venn. 5. Clive Holloway (Conductor). Rung to mark the occasion of the first time that a child has been born to a reigning Sovereign for 103 years. (1857).

Roy H. Jones, Captain.

### Conversation Piece.

A penny and half-a-crown had a heated argument.

In the end the half-a-crown said: "Say what you like, I'm worth thirty of you." "Ah," replied the penny, "but I'm seen more often in church than you are."

There's a moral in this story.

Every month on the fourth Sunday there is a christening service in church. The gas heaters are put on in good time to see that the church is warm.

There are fresh flowers in the vases.

The church is well-lit.

The cards and hymn-books are provided.

The organist arrives on time to play the hymns.

The Vicar is there to take the service, and to give any advice.

The Parish Worker, rushes from Sunday School to help in any way possible.

The Churchwarden gives up part of his Sunday afternoon to welcome people, and see that they have books.

After the service, the Vicar says: "There is no fee for baptism, but a thank-offering may be given towards the work of the church."

A thank-offering to God for the birth of your lovely little child.

for the medical care of your doctor and nurses.

for your home, and food, and clothing.

for the privilege of having your baby made a member of Christ's Holy Church.

for the joy of worshipping in this ancient church, which has witnessed to the faith of Christ down the centuries.

Surely our gratitude extends to more than the price of a couple of cigarettes?

Every day Communism is creeping forward. Every day new agents are poured out in the poor countries of Asia. Every day the map of the world begins to become a little more red in colour. In Africa Islam has made 15 million converts in 4 years.

And every day the Church faces the question of seizing a new opportunity for God in a strategic area, or of withdrawing through lack of funds.

Where the battle line should be gaining new reserves, often the retreat has to be sounded; the mission hospital has to be closed, the pastor has to leave his flock untended, the school has to be handed over to a non-Christian government.

Why?

Because so often we are unaware. Or if we are unaware, we do not care. Or if we do care, we do not care enough.

During 1956, the average spending in parishes in Britain for overseas work was 3.1% of their total expenditure.

The average contribution to the total needs of the Church—at home and abroad—counting only Easter communicants as church members, was about 2/7 per week, or less than 2% of the net income.

St. Paul tells us that the Christians of Macedonia, who were both poor and suffering persecution gave "according to their means" also "beyond their means," and "of their own free will" towards the relief of the poor Christians at Jerusalem. And he also tells us the secret of their generosity: "First they gave themselves to the Lord."

AS WE GIVE OF OURSELVES TO GOD, SO WE GIVE OF OUR MONEY.

AS WE GIVE OF OUR MONEY, SO WE SPEND OURSELVES FOR GOD.

P.S. If you do not give through the Free Will Offering Scheme, drop a P.C. to Mr. H. Starmer-Smith, 15 Rippington Drive, Old Marston, and tell him you wish to join NOW).

#### NOTICES FOR APRIL, 1960

- Apr. 3. 5th Sunday in Lent. (Passion Sunday).  
8.0 a.m. and Noon: Holy Communion (Y.F. Corporate Com.).  
9.30 a.m. Children's Church. N.B. No Children's Service in afternoon).  
11.0 a.m. Morning Prayer. Rev. D. H. Ruddy, Rector of Longworth.  
6.30 p.m. Evensong.
- Apr. 5. Tuesday. 2.30 p.m. Pram Service in Church.
- Apr. 7. 8.0 p.m. Lenten Service.
- Apr. 10. 6th Sunday in Lent. (Palm Sunday).  
8.0 a.m. Holy Communion.  
9.30 a.m. Children's Church.  
11.0 a.m. Morning Prayer.  
6.30 p.m. Evening Prayer. Rev. Roy Rimmer (Curate of St. Clement's Church, Oxford).
- Apr. 12. Tuesday before Easter.  
8.0 p.m. Men's Forum. Professor V. T. Harlow. (The Vicarage).
- Apr. 13. Wednesday before Easter.  
8.0 p.m. Young Wives Group. Easter Anthology—Mrs. Rimmer
- Apr. 14. Maundy Thursday.  
8.0 p.m. Holy Communion.

- Apr. 15. **GOOD FRIDAY.**  
 8.0 a.m. Ante-Communion.  
 10.0 a.m. Children's Service.  
 12 noon—3 p.m. Three Hours Devotion.
- Apr. 16. Easter Even.  
 10.0 a.m. Decorate Church for Easter.
- Apr. 17. **EASTER DAY.**  
 7 a.m., 8 a.m. and Noon. Holy Communion.  
 9.30 a.m. **FAMILY COMMUNION.**  
 11.0 a.m. Morning Prayer.  
 3.0 p.m. Children's Service.  
 6.30 p.m. Festival of Easter Lessons and Hymns.
- Apr. 24. 1st Sunday after Easter. (Low Sunday).  
 8.0 a.m. Holy Communion.  
 9.30 a.m. Children's Church.  
 11.0 a.m. Morning Prayer.  
 6.30 p.m. Evensong.
- Apr. 27. 7.45 p.m. Young Wives Group.
- Apr. 28. Thursday. 8 p.m. Missionary Study Group. (Vicarage).  
 Review of Douglas Webster's Book: "What is a Missionary?"

### **HOLY BAPTISM**

"Received into Christ's Flock"

- Feb. 28. Martin Edward, son of Keith and Joy Shepherd.  
 Andrew Richard, son of Dennis and Cynthia Sims.  
 Brian Williams, son of William and Edna Ward.

#### **Adult Confirmation Instruction :**

A good number of adults have expressed enthusiasm about the proposal to start the above, and the first talk will be on Sunday, April 3rd, after Evensong.

Any adult who wishes to be confirmed, who is interested but does not at present wish to commit himself, or who has been confirmed and would like to have a revision course, will be most welcome.

As the meeting on Sunday the 3rd is a preliminary meeting, times of further instruction will be arranged to suit the majority of those present.

#### **The Choir Boys :**

Barry Sutton and Jimmy Mullins gained the rare honour of being selected to play for Oxford Boys. Congratulations Barry and Jimmy on this fine achievement!

#### **St. Nicholas County Primary School :**

School closes : Friday, April 8th.

School re-opens after Easter holiday : Tuesday, April 26th.

#### **Mr. Jenkins.**

The school bids farewell to Mr. Jenkins, the Deputy Headmaster, who will be leaving this term to become Headmaster of a new school in Newcastle-under-Lyne, Staffordshire. He will be greatly missed by everyone who has appreciated his practical help, and teaching ability, as well as his co-operative attitude in everything to do with the children's welfare. We wish him well in his new appointment.

In his place we extend a warm welcome to Mr. Peter Ward, who will be joining the staff as Deputy Head in May.

# WORLD VIEW

NO. 2

1960

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# OUT-OF-DATE?

What's your idea of a missionary? A Bible-thumper in tropical kit under a waving palm-tree? A schoolmarm doling out texts with one hand and castor oil with the other? If so, you probably think missionaries are completely out-of-date and have no place in this jet-age world.

But if you really do think missionaries are something like that, then it's *you* who are out-of-date! Missionaries are, of course, still preaching from the Bible, still helping to educate children overseas, still looking after their physical needs. These things are basic in the job they have been called to do, because the Gospel of Jesus Christ is concerned with the whole of a man—with his spirit, his mind and his body. Jesus himself, when he walked this earth, preached about God, taught the people and

healed the sick. He did these things in the way that was usual in the world in which he lived. Today he expects his missionaries—those he has chosen to tell other people about him—to be just as much people of their world.

So you will find modern missionaries familiar with recent medical discoveries and equipment, using many of the teaching aids common today—flannelgraphs, tape-records, film-strip projectors—and travelling by motor scooter and jet plane. So, too, you will find different missionaries doing a variety of jobs in this age of specialization. In the educational field, they range from kindergarten teachers to university lecturers. In medical work, besides doctors and nurses—some of whom



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*A C.M.S. missionary, the Rev. Charles Tett, who is Warden of the Community Centre at Pumwani, an African location in Nairobi, Kenya. Here technical training is being given, in an endeavour to tackle the social problem of out-of-school and out-of-work lads.*

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*Training tomorrow's Church leaders in Singapore*



are themselves specialists—there are also almoners, dispensers, physiotherapists, dentists and hospital administrators. Ordained men may be working in a parish, but they may be chaplains to schools, colleges or hospitals, or to a bishop of the country they serve; they may be working among the youth of a diocese or training its lay people and future priests.

Then there are people with other jobs—jobs not perhaps usually associated with missionary work. Secretaries, stenographers, bookshop staff, accountants, farmers, technicians—all these have a job to do for God in today's missionary scene.

But are missionaries really needed today? Of course they are. People are still needed to preach and live out the Gospel in this country and in every place where Christ is still not known as Lord and Saviour. No Christian can deny that or escape his share of responsibility in seeing that the Gospel is preached. Yes, but what about Asians and Africans? Many of them don't seem too fond of the British these days—don't the Christians among them want to get on with the job themselves? Of

course, again: many of them are doing so, but they still welcome colleagues from the West to work alongside them. A group of Asian churchmen say: "Remember that we need men and women who can live out with us God's answer in a divided world". Some African Christians are even more emphatic: "It would be suicidal to say that European missionaries are no more wanted."

The Church Missionary Society exists to help meet those needs of our fellow Christians and their unconverted brothers throughout the world. Together with other missionary societies of the Church of England, C.M.S. believes that God is calling Christians in Britain to a great new adventure in evangelism, and has outlined its part in a Five-Year Opportunity Plan. At present, the Society sends overseas each year between 30 and 40 new missionaries—but these numbers are barely sufficient to keep existing work going. If we are to seize these *new* opportunities which God has ready for us, C.M.S. needs to find at least 30 EXTRA recruits this year. *Will you help us to find them?*

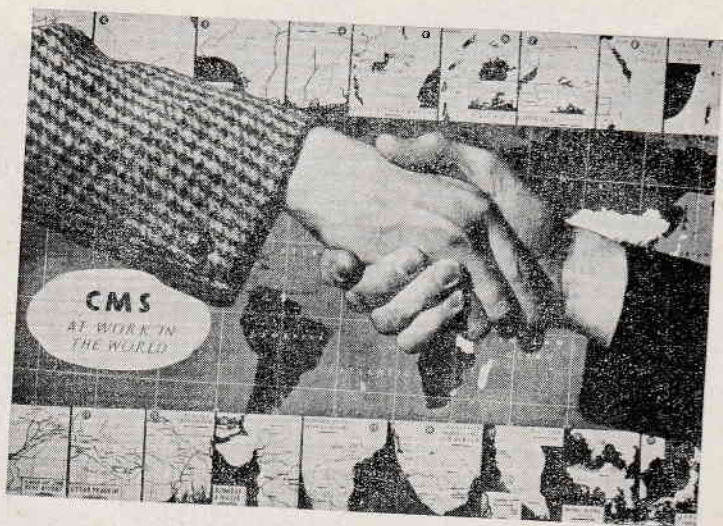
***What can YOU do? see overleaf***

## What you can do

- \* You can use the C.M.S. Prayer (given below) every day, remembering especially the need for more recruits and the money to support them.
- \* You can take a C.M.S. missionary box and use it regularly.
- \* You can become a Registered Member of C.M.S.
- \* You can read the C.M.S. illustrated monthly OUTLOOK and keep up-to-date in your missionary information (price 6s. a year, post free).
- \* You can help to interest others in the missionary work of the Church.

Prayer Cards, magazines and missionary boxes are available from the Manager, Publishing Department, at the address below. For information about Membership and ways of interesting others, please write to the Assistant Home Secretary (same address).

**O** GOD of love, whose will it is that all men should be saved, bless the Church Missionary Society and all who have gone forth in its fellowship to preach, to teach and to heal. Guard, guide and use them; raise up more people in thy Church at home to pray and to work, to care and to understand, to give to thee and to go for thee, that thy Church may grow, thy will be done, thy kingdom come, and thy glory be revealed, through Jesus Christ our Lord. *Amen.*



CHURCH MISSIONARY SOCIETY · 6 SALISBURY SQUARE · LONDON E.C.4

## THE ARCHBISHOP IN JERUSALEM



writes on

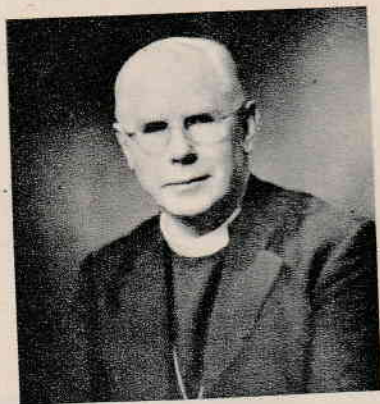
## The Anglican Church in the Middle East



The Most Reverend A. C. MacInnes, D.D.

**N**O Bishopric of the Anglican Communion can have had a stranger history than that of Jerusalem. Established in 1841, it was for the first forty years the joint concern of England and Germany, for King Frederick William IV of Prussia and Queen Victoria together put up the money for its establishment, and alternately nominated the candidate for the See to the Archbishop of Canterbury. It was said that the King of Prussia regarded this as a step towards reunion. In fact the arrangement came in for a good deal of criticism, and was eventually abandoned in 1881. During these forty years there were three Bishops, closely connected with the Church Missions to Jews, which had already established work in Jerusalem, and the Church Missionary Society which undertook work in Palestine from 1851. A number of churches and schools came into being and some medical work was begun.

In 1887 the diocese was reconstituted on a purely Anglican basis. Bishop Blyth, the first to be appointed under the new arrangement, found that the work being done among Arabs and Jews was entirely in the hands of the established missionary societies and that he had no funds at his disposal. It was in consequence of this that he found it necessary to raise funds through an organization at home which came



to be the Jerusalem and the East Mission, one of the eleven recognised missionary societies of the Church today. The Collegiate Church of St. George the Martyr in Jerusalem (his cathedral) and St. George's School are a memorial to the tremendous work which he did. Many leading men in the Arab world have been educated in the school, which continues to play an important part in the life of the country.

In the meantime, further to the east, missionary work in Iran (Persia) had developed to such an extent that in 1912 the first Bishop in Persia was consecrated. The Church in Iran is largely made up of people who were formerly Muslims, Jews or Zoroastrians, and is the fruit of the work of the Church Missionary

Society. Though small in numbers, it is very active.

After the 1914-18 war, it was decided to divide the Jerusalem Bishopric and to make Egypt and the Sudan an independent diocese. There were flourishing congregations of English-speaking people both in Egypt and the Sudan; there was a small Egyptian Anglican Church, mainly resident in Cairo; while in the Southern Sudan work among the pagan tribes had resulted in a Church many thousands strong. In 1945 a further division took place, and the Sudan was separated from Egypt and Libya.

In the meantime, to the Jerusalem Bishopric had been added Iraq and the Gulf, where the exploitation of the oilfields made it necessary to provide chaplains for the English and American communities.

In Palestine itself an Arab Anglican community had come into existence in the middle of the last century. In 1905 this community had been given a constitution which gave it

responsibility for its own affairs. Though there were only some four or five thousand people in the community, their influence was out of all proportion to their numbers.

In 1948 the termination of the Palestine Mandate was a severe blow to the Church and in particular to the Arabic-speaking community, whose principal congregations were scattered into various lands, while those who remained in Israel (about a thousand in all) were cut off from their fellows in Jordan and Lebanon. At the same time, the world was faced with the terrible problem of Arab refugees, now numbering over a million persons. The Bishopric at once undertook important work in feeding centres and with clothing distribution, while the building of houses for refugees and the provision of bursaries for refugee boys and girls in the schools was a token of the concern of the Church in helping the refugees to re-establish themselves.

A new development took place in

*(Continued on page 62)*

*St. George's Collegiate Church, Jerusalem*



*The Lion of the Adriatic*

HUBERT FENWICK

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**S**AIN'T MARK, who is said also to have founded the ancient Coptic Church of Egypt, was probably a Jew and seems to have come from Cyrene, in North Africa. His mother's house in Jerusalem may have witnessed the "Last Supper". He probably went to Rome with Saint Peter, who sent him to Aquileia, then the second city of Italy, with more than half a million inhabitants. It is now a mere village, a stopping place for motorists and tourists en route from Venice or Trieste to Grado, a smart seaside resort.

Aquileia was founded in 181 B.C., and in 10 B.C. was visited by the infamous King Herod. In 450 A.D., it was sacked by the Huns, when the people fled to an island in the Adriatic, now occupied by the town of Grado, which they called Nuovo Aquileia. Today practically nothing of substance remains of this vast Roman metropolis except for an enormous and unexpected Christian Cathedral. Immaculate, and rather lost looking, it dwarfs the sad little huddle of stucco and tiled cottages that constitute modern Aquileia. But it is well worth a special journey, for inside is an unique mosaic pavement, the largest and finest in Christendom and dating from before the destruction of the antique city.

*Aquileia—the Cathedral Bell Tower*

Alongside the Cathedral stands a tall Venetian campanile giving a view far and wide, from the Alps to the Adriatic, and including the neighbouring tall campanile of Grado, on its long low sandbank two miles out to sea. To Grado the fleeing Aquileians took part of Saint Mark's original Gospel and his bishop's "Chair", or Cathedra, an intriguing object of eastern appearance that may be examined in the Treasury

of San Marco, in Venice, to which miraculous and wonderful city the new Aquileians eventually fled in the ninth century, this time to escape the ravages of the Slavs. Thus Venice inherited both Roman and Evangelistic traditions, and her citizens adopted as their patron saint the man who wrote the second Gospel, and who, according to tradition, founded the church in Northern Italy. His Winged Lion conjures up visions of pennons gaily fluttering at the masts of Venetian galleys; of columns rising in the piazzas of Istria and Dalmatia, not to mention the Venetian "Terra Firma"; of leonic sculptures on old fortifications, over town gates in Greece, Turkey and the Island of Cyprus, in fact, wherever the Most Serene Republic of Venice held sway; and with the lion a book, open and bearing the Latin words; *Pax Tibi Marce Evangelista Meus*, which means roughly, "Peace to thee, Mark, my Evangelist".

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## IF HE CAME

(Suggested by *St. Luke XVIII.8*)

What if He came,  
Strange Nazarene,  
Would He find sorrow  
Or counterfeit shame  
For sins that are old as dark Calvary's  
scene,  
No younger tomorrow?

What if He came,  
Shining, serene,  
Shall He with gladness  
Find faith in His Name  
In us whom He loves through the  
ages between  
Since Calvary's sadness?

REV. P. G. WILLIAMS



TOP

Aquileia—the Cathedral Cloisters

BELOW

Venice—the Campanile of San Marco

# WHITER THAN WHITE

JOSEPHINE HILTON

**I**N spite of detergents and electric washers, I never nowadays see the snowy-white washing blowing on a line that used to be such a commonplace sight in my childhood. In those days you knew the day of the week by its sights and sounds and smells. Monday isn't washing day any more . . . it's bits and bats every day of the week . . . even on Sundays. All the same, I maintain that any of the new materials, nylon, terylene or drip-dry, washed in the most up-to-date detergent with its own special secret ingredient, would look tattle-tale grey if it could be tested against any of the crisp cottons of Grandma's day.

Talking of Grandma, just a few hours before she died we were sitting together.

"I've had a good life," she said. "I've had a lot of pleasure in my time." I held her work-worn hands. Her life had not been easy. The family worked in the mill and there was never very much money.

"What gave you most pleasure?" I asked. "A reight good weshin' day," she replied.

"A right good washing day" . . . When cold water had to be carried from the spring that never ran dry "down t' Spouthouses," almost ten minutes' walk away. Hot water was nearer. That came from the mill yard, buckets of boiling water that had been used by the taper. No washing machine, but a clumsy

wringing machine dragged into the middle of the bare, flagged floor.

If the weather was fine, the spotless clothes were pegged on a spacious drying ground where sun and wind sweetened them. If it was wet, they cluttered up the house and made it into a steamy cave. Besides her own clothes there was almost always another basketful. "Our Mary's noan so weel, so I towd her as I'd wesh a toothri." "Jim's poorly and Fanny's up to t'neck in it wi' them childer, so I've bin across for a bit o't weshin'."

No matter how many baskets of dirty clothes there were to start with, or what the weather was like, just before the mill stopped in the evening something like order had been restored. The wringer had been put on one side, the floor mopped, and the clothes mangled and put ready for ironing . . . something tasty for tea . . . toasted cheese, boiled onions . . . or new potatoes and butter.

When the ironing was finished the clothes-horse and the rack were full of stiffly-starched shirts, petticoats, collars, cuffs, fronts, pinafores, drawers and dresses . . . all smoothly ironed . . . and all whiter than white!

I can remember how Grandma looked the very next day, with her wavy white hair falling back from her icy brow. Neighbours kept coming to pay their last respects, to bring their tributes of flowers and tributes of words, well earned by a life well spent. "Hoo stopped up neet after neet if a neighbour were poorly." "Hoo had a good word for everybody and allus a smile" . . . and "Hoo were as happy as a lark bending o'er t' weshtub and peggin' t' cloas on t'line."

I remembered what she had said, how she had loved washing, making dirty things clean, her pride in being known as the whitest washer in the village. I thought of the white-

*(Continued on page 62)*

# Church Notes and Views

## Reader's Query

I SHOULD like to know if anyone can tell me who made the bells at Durham Cathedral.

I have been told that my great-grandfather Harrison moulded the then largest bells in Britain, namely those of Durham Cathedral.

Is this correct, and if not could anyone tell me which bells were moulded by Mr. Harrison?—DOROTHY JOHNSON (LIVERPOOL, 9).

## First Funeral

ALTHOUGH the ancient Norman chapel of the Heath, Shropshire, has had consecrated ground for some time, there has never been a funeral until recently, when the burial took place of the late Mrs. Norgrove, wife of the churchwarden, who has had twenty-five years' service. The Heath chapel is one of the finest examples of a Norman building in the country, and church services are regularly held there.—REV. G. S. HEWINS (CLEOBURY MORTIMER).

## TO OUR READERS

We offer five shillings for every photograph with notes which we print on this page, and half-a-crown for every paragraph without a photograph which we consider of sufficient general interest for publication. Entries should be sent to: The Editor, 11 Ludgate Square, London, E.C.4. **Unsuitable contributions can only be returned when accompanied by a stamped and addressed envelope**

## Guildford's New Cathedral

THIS is a view of the West End of the beautiful new Cathedral at Guildford. I feel it is a good symbol indeed of Christian religion, bare and rather cold looking outside and you wonder why you have bothered to climb such a hill. But once inside the doors, the "Peace of God which passeth all understanding" envelops you in this gloriously inspired building.—M. BURN (BLACKHILL).



## Pirates' Victim

HISTORY is often recorded on grave-stones. One in the parish churchyard at Southwold, Suffolk, recalls the days of sailing ships and pirates. It reads thus:—

Sacred To The Memory of  
David May the Son of  
Henry and Lydia May

who lost his life in the Gulf of Florida  
on board the "Ann West"—Indiaman—  
on the 2nd. of June 1819.

"Not yet have ceased to flow a widow's  
tears

O'er scenes remembered whilst the lapse  
of years.

On foreign seas he fell but not by storm  
When boisterous wind the heaving waves  
deform,

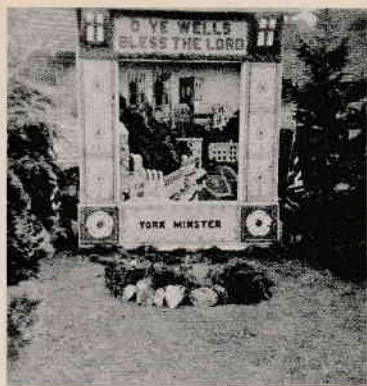
Nor by the rock beneath the tide con-  
cealed,

Nor by the sword which warring nations  
wield,

But by the foe received in friendship's  
guise;

By hand of treacherous Pirates lo he dies.  
Thou, too, art mortal, hastening to the  
grave;

Believe on Him who ever lives to save."  
ALMA WOOD (BIRMINGHAM).



### "Well-Dressing" Season

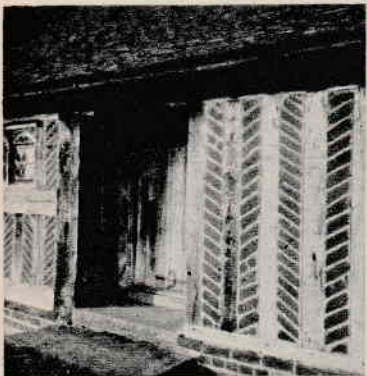
NEXT month will see the commencement of the Well-Dressings of Derbyshire. The Tissington ceremony is held on Ascension Day, and the last is at Eyam on August 27th—"the last Saturday in August."

I enclose a photograph, which was taken in the rain, of last year's dressing at Tideswell. It was built up of flower petals, leaves, mosses, ferns, cones, etc., which were held on a background of clay. A service of blessing is held at each place where the well is "dressed."—MISS J. E. BARKER (BARNESLEY).



### Belfast Church Restored

ST. MARY'S Parish Church, Crumlin Road, Belfast, celebrated its 90th birthday on the last Sunday in November, 1958. The church was originally intended to be built as a cathedral; hence the massive tower. During the air-raids on the city on Easter Tuesday, 1941, the nave and roof were destroyed by fire from incendiary bombs. The church was restored and rededicated again on the 23rd November, 1946. The church has recently been repointed and renovated and an amplifying system installed. St. Mary's is the spiritual home of over 2,000 families. Four former clergymen who have served the parish have become Bishops.—J. HENNING (BELFAST).



### Timber and Herring-bone

THE small village of Mattingley in Hampshire has a charming green, on one side of which stands the very interesting church. It has no dedication, possibly because until the early nineteenth century it was a Chapel-of-Ease of Heckfield church, a few miles to the north. It is thought to have been built originally by Bishop Wayneflete, of Winchester, early in the fifteenth century. The walls are built exclusively of timber verticals alternating with bricks laid herring-bone fashion, and the roof is supported inside by timber pillars. The nave was largely restored last century, but the chancel remains almost unaltered. My photograph shows some of the original work around the priest's doorway in the south wall of the chancel.—BRIAN R. KEMP (READING).

# Weekday Pages for Women

CONDUCTED BY  
MARION HURST

## Monday—Washing

*To double the life of your net curtains*—Dissolve a tablespoonful of size in boiling water and add this to the last warm rinsing water. Iron the curtains when half-dry. This will give a firm stiffness to the curtains and will make them look like new and also resist the dirt.—MRS. G. REID (ILFORD).

## Tuesday—Sewing

*Another use for old plastic macs*.—I have made an apron for washing with the bottom part and with the sleeves I have made covers for using over dress sleeves when washing up, by threading elastic at the top and bottom of the cut-out "mac" sleeves. All sorts of bags may be made from the rest of the pieces.—MRS. KAY (CARNFORTH).

## Wednesday—Nursing

When it is necessary to use a lot of cotton wool, you will find that it will go much further if you unroll it and hang it in front of the fire for a short time. Care must be taken that it is not too near the fire, as it is inflammable.—MISS BURSOMBE (ST. AUSTELL).

## Thursday—Cooking

Place a saucer filled with ammonia in a hot oven, close the door and leave overnight. In the morning all the grease on the oven will wipe off easily with a cloth wrung out in warm soapy water.

Try adding a dessertspoonful of lemon curd to enough icing sugar to make a firm paste. Spread over sponge cake. The result is a pale lemon icing with a lovely flavour.—MRS. M. WHITTAKER (BLACKPOOL).

\*.\*. If you know of a good hint for our household pages, send it to the Editor, Women's Page, 11, Ludgate Square, London, E.C.4. We offer six 5s. prizes every month.

## Friday—Household

*A Hint to save Time, Temper and your Screw-top Preserving Jars*—When bottling fruit, or making pickles and chutneys, smear the metal caps of the jars with a little olive oil or vaseline. This keeps the caps free from tarnish and renders them easy to unscrew.—MRS. A. GRAINGER (WRESTLINGWORTH).

## Saturday—Children

When washing baby's booties one often loses one bootie while pegging and unpegging on to the line. To avoid this, tie a loop of string through the small hole of a clothes peg. Clip both booties on to the peg by the toe, and slip the loop of string over the airer. For outside drying the loop of string may be hung up by a second peg. The booties cannot then become separated or lost.—MRS. SNEYD (CARLISLE).

## RECIPE CORNER

### Tomato Crumble

1 onion finely chopped. 1 oz. margarine. 2 oz. grated cheddar cheese (strong flavoured). 2 oz. breadcrumbs. Half a pound of tomatoes, peeled and sliced. Salt and pepper to taste. 1 egg. 4 tablespoonsful of milk.

Add the onion to melted margarine in a small saucepan. Fry over low heat until golden brown. Remove from the heat and stir in the cheese and breadcrumbs. Line a medium sized pie-dish, brushed well with margarine, with a thin layer of the cheese and breadcrumb mixture. Add layer of tomato slices. Sprinkle with salt and pepper. Continue in layers, finally topping with cheese and breadcrumb mixture. Beat the egg; add the milk, and pour it over the mixture. Bake on the second shelf from the top of a fairly hot oven (Reg. 7) for 15 minutes until golden brown and heated through.

### Hot Apple Tea Bread

1 lb. cooking apples, peeled, cored and sliced. Finely grated rinds of two lemons. 6 oz. castor sugar. 4 oz. margarine.

8 oz. self raising flour. Quarter of a teaspoonful of salt. 1 egg. 2 table-spoonsful of milk.

Place the sliced apples in slightly salted water until required. Mix the grated rinds with sugar. Rub the margarine into the flour. Stir in the sugar; mix with egg and milk beaten together. Dry the apples and work into the dough—mixing with a knife. Bake in an 8½ in. square shallow tin, lined with grease-proof paper for 1½ hours on the middle shelf at Reg. 4. Turn out carefully, remove paper and cool on a wire tray. Serve hot, thickly sliced, spread with butter.

\* \* \*

When all our wells are emptied and the fountains have dried up, lead us, Lord, to fill our vessels from the ever-flowing river of Life.

For all our hunger there may be food, for all our thirst there may be living water; He is the Lord of seedtime and harvest; He causeth the rain to fall and the sun to Shine.

Fox Photos



## APRIL'S BOUNTY

Too small are April's hands  
to hold

The treasures that she  
brings,  
And so she spills them as she  
goes—

Exquisite, precious things  
Like sunshine's warmth,  
new-waking buds,

Trees robed in blossom-  
white,

The shining gold of daffodils,  
Sweet fragrant air, and  
light.

EILEEN B. EDGE

"Loveliest of Trees" . . . Cherry  
Blossom time in Monmouthshire

"AN HIGHWAY SHALL BE THERE AND A WAY . . .  
AND IT SHALL BE CALLED THE WAY OF HOLINESS"

## Though A Fool

AN ALLEGORY FOR HOLY WEEK

BY MARIAN E. LEACH

"YOU are bad, Proud-Eyes," accused the Family, "bad-tempered and bad-mannered."

Proud-Eyes went out, and slammed the door. He went to see his friends. They liked him. This situation puzzled Proud-Eyes, who was very young.

"Am I bad, as the Family says?" he asked himself. "Or am I likeable, as my friends think?"

He met the Preacher, and asked him.

"You are," said the Preacher, "what you are before God."

"Then," thought Proud-Eyes, "since God sees me all the time, I must be, at home, as I am with my friends."

So he tried, and failed.

Every day, for many weeks, he tried; and every day, for weeks, he failed.

The Tempter came to him, and said.

"Give up. Why do you worry? Other people are no better than you, and they don't worry."

But Proud-Eyes would not give up.

"I must fight this weakness in myself," he said.

He armed himself with the girdle of Ignorance, the breastplate of Convention, the shoes of Inexperience, the helmet of Resolution, the shield

of Respectability, the sword of Youthful Self-Confidence.

He still failed, and became more and more despondent.

"Give up, give up," persisted the Tempter.

"Very well. I'll give up," said Proud-Eyes. And, as he spoke, he slipped into the Pit of Despair, by the side of the road. The helmet of Resolution fell off, and broke into pieces. Proud-Eyes dropped into the deep blackness, until he reached the bottom. Then he lifted his head from the ground and uttered a bitter cry.

"Oh, I cannot give up. But what shall I do?"

Across the blackness of the pit, there flashed a light. In the light were the words written:

"Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Proud-Eyes slept. When he woke he was lying in sweet grass by the side of the pit, and on his head was the helmet of Salvation.

God showed him that he must walk a different way from the companions of his youth, and led him into a little wilderness, where he wandered for several years. He was so badly armed that God gave him a body-guard of angels. Proud-Eyes was unaware of the presence

of the angels, but they saved him from much evil.

In the little wilderness he saw Self-Sacrifice, Courage, Godliness, Faithfulness and Virtue. But he also saw Disease, Death, Despair, Drunkenness, Poverty, Snobbery, Hypocrisy. He saw the havoc wrought by these messengers of the evil one, yet, because of the angel guard, they all seemed things apart from himself.

The air of the wilderness was polluted with suffering, sorrow, sadness. The girdle of Ignorance loosened and slipped away from Proud-Eyes. The evil one came to tempt him.

"If God were good, would He have made so evil a world, or so much suffering?"

Proud-Eyes had him begone, but then the Tempter shot back poisoned arrows of doubt, and the shield of Respectability, being only cardboard, was ripped to pieces.

God, Who will not lose even the least of His own, cast an arm about him, and took him up a little hill. Below him, Proud-Eyes saw the wilderness, dark with suffering. The question arose again in his heart.

"Why does God do this?"

Then, ahead of him, he saw another hill, and on it, God, crucified.

Proud-Eyes bowed his head.

"It is right," he said, "it is as it should be. A suffering world can only worship a suffering God."

God, Who is humble and patient, forgave his insolence, and gave him a new shield of Faith.

Proud-Eyes went down the hill. But he grew weary of the wilderness, and prayed to be taken out of it. God said to him, "If you have run with footmen, and they have wearied you, how will you contend with horses?"

So He warned Proud-Eyes of the purging and discipline to come.

Nevertheless, for a time, God led him into a garden. Here he drank

freely of the River of Life, studied the Bible, and learned to pray.

Then the time drew near that he must leave the garden. He collected bottles and began to fill them from the River of Life.

The Spirit of God spoke to him.

"How long do you think these bottles of water will last, when you are to be years and years in the Great Wilderness? If you go the way I guide you, shall I not provide for all your need?"

Proud-Eyes threw away all his bottles, and put his faith in God.

The shoes of Inexperience had worn thin. Before he left the garden he put on the shoes of the Preparation of the Gospel of Peace.

God led Proud-Eyes into the Great Wilderness.

Immediately he was attacked by the dragon. His sword of Youthful Confidence cracked on the hard scales of the monster, and its claws ripped through the breastplate of Convention, inflicting a terrible wound near the heart. Only the shield of Faith prevented the wound from being mortal.

The Angel of Circumstance, seeing the battle so unequal, snatched Proud-Eyes away, and set him down in another part of the wilderness.

Here he struggled on, but by nightfall he was so exhausted by loss of blood and pain, he wished to die. He prayed God to heal his wound and pain. But God would not. Only, He poured His own life, in a vitalising stream, into Proud-Eyes' soul. Every day he struggled on, with the bleeding wound and pain. But every night the very life of God revived and strengthened him again.

He did not, at that time, understand that God was draining away his badness with his life-blood and teaching him to live, instead, each day, by the pure, holy life of God.

Through the Great Wilderness flowed a dark river, carrying away

and from Him came that same stream of light and life and love, flooding through Proud-Eyes, that had sustained him all the time of his wound in the Great Wilderness. Now the healing of his wound was finished, and a great peace healed his heart. The badness was washed away. He was clean with the cleanness and forgiveness of God. He wept for gratitude and joy, and for the sheer loveliness of the Love of God.

The Spirit of Christ stood by him. "Stand up, True-Sight," He said. "I have given you a new name. Look back over the way I have brought you."

Also He said, "Write of it, for the encouragement of others who must also come this way."

When he had done as he had been bidden, True-Sight turned and looked at the way that lay ahead.

On the horizon glowed a great

mountain, covered with golden clouds. The walls of the City of God glinted between them. True-Sight caught his breath for awe and great wonder. Between him and that great mountain was a land of hills and valleys. Here and there he could see the Saints of God, fully armed, fighting. For these foothills of Heaven are still in the world.

Across the sky, clouds chased each other, but the warm sun gleamed on to the earth between their shadows, like April with its promise of Summer. For the persistent gloom of the Great Wilderness and its shadow of death were gone.

True-Sight, and his companions, their hearts flooded with joy, and singing for gladness, started down the hill, following the way that led through battles yet to come, and on to the City that was not quite hidden in the golden clouds.



### THREE-MINUTE SERMON

## *The Victory of God*



**A**FTER the last war we talked of Victory through Air Power, although in our hearts we knew that, really and truly, no-one wins a war. The only real victory in war is the victory of God, who forgives our ghastly mistakes and sinfulness, and in the long run of history causes right and truth to prevail. Our only comfort in these tense days is our belief that God still acts in and through history. Behind all the material powers there is always the spiritual power of the invisible world of the spirit.

The Israelites first pledged themselves to follow God because he delivered them from the Red Sea. Actually, the words in the Bible which we translate as Red Sea are better translated Sea of Reeds, or Reed Sea. One modern view of Biblical scholars is that this sea can be identified not with the Red Sea, but with the Bitter Lakes area. Here a series of small pools overflow their shallow rims if there is a wind, and form a vast sea with hidden depths. The great Napoleon was nearly drowned there when he was trying to conquer Egypt. The waters suddenly overwhelmed him, as they did mighty Pharaoh long before.

The last war was partly due to Hitler and Mussolini, two would-be Napoleons. But they were conquered in the end as Napoleon was. And Napoleon in his exile summed up as follows: "Everything in Christ



the souls of men. Some sat heedless in little boats. Some watched the course of the river with dread. Some struggled in the water with none to help. It was the river of Ignorance of God. Proud-Eyes saw that the river poured over a great cliff into a bottomless chasm of death. He trembled with fear, so that the shield of Faith was in danger of falling from his arm. But an Angel brought him the girdle of Truth.

"Wear this," he said.

Proud-Eyes buckled it on, and it brought strength to him. Standing straight, without fear, he could see that the bottomless chasm was none other than the Heart of God and His unfathomable Love. Not one least soul was lost through Ignorance, who would be saved.

As he drew near to the end of the Wilderness, the way became steep. But God gave Proud-Eyes companions to walk with him. They

*Churchyard Magnolia—Overbury,  
Worcestershire*

became dearer to him than his own soul. Moreover, his wound began to heal.

Then God brought the sword of the Spirit, and the Breastplate of Righteousness to Proud-Eyes.

"It is I Myself, and My Love," He said, "Who wrestle with the evil one for My sons. Your love is but the overflowing of My Love."

Therefore they fought and suffered together, God, and Proud-Eyes, and the other companions, till the spirit of the Wilderness was cast out.

They continued climbing up the way that led to the edge of the Wilderness, and the hill they were climbing was called Prospect Hill. Arriving at the top, Proud-Eyes saw that it was the hill on which God was crucified. With a great cry he flung himself at the feet of the Crucified,

and from Him came that same stream of light and life and love, flooding through Proud-Eyes, that had sustained him all the time of his wound in the Great Wilderness. Now the healing of his wound was finished, and a great peace healed his heart. The badness was washed away. He was clean with the cleanness and forgiveness of God. He wept for gratitude and joy, and for the sheer loveliness of the Love of God.

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astonishes me. His spirit soars above mine and his will confounds me. Between him and every other person in the world no comparison is possible. I have inspired millions of men who died for me. Certainly I possess the secret of the magical power which exalts the spirit. Now that I am chained to this island, who fights and conquers empires for me? What an abyss of distance between my misery and the eternal reign of Christ—preached, loved, adored, living throughout the world. I see nothing of the human in this!"

By our sin we may temporarily thwart the purpose of God; but His is always the final victory.

I see nothing of the human in this.

---

### The Anglican Church in the Middle East

*(Continued from page 50)*

1957, when the Archbishop of Canterbury decided to make Jerusalem an Archbishopric. The four Bishoprics mentioned above are no longer directly dependent upon Canterbury, but are linked together in an Episcopal Synod of which the Archbishop in Jerusalem is the President. At the same time, a new diocese of Jordan, Lebanon and Syria was created and an Arab priest was consecrated as the first Bishop. His See covers the three Arab countries which have been named, while the Jerusalem Bishopric retains Israel, Cyprus, Iraq and the Gulf.

It was on the Feast of the Epiphany, 1958, that the consecration of Bishop Cuba'in took place in St. George's, Jerusalem. It was a great event in the Middle East, and representatives of governments and of all communities were present at the service. Immediately afterwards the Episcopal Synod was constituted, with the Bishops in Iran, Sudan, Jordan,

Lebanon and Syria, and the Archbishop in Jerusalem taking part. The Bishop in Egypt was unable to attend. As at present constituted, there are three English Bishops, one Arab and one Sudanese, who are members of the Synod.

Apart from his position as President of the Synod, the Archbishop also represents the whole Anglican Communion in the Middle East. Since the Anglican Congress in Minneapolis in 1954, every Province of the Anglican Communion has contributed towards the maintenance of the Bishopric. This particular responsibility involves the maintaining and the strengthening of close relationships with the other Churches, and in particular with the ancient Churches of the East. For many years there have been friendly contacts and a member of the Archbishop's staff devotes his time to this particular work, teaching in theological seminaries and in other ways deepening the understanding which already exists. Though there is an enormous variety in the huge area which is covered by the Archbishopric, the value of being linked together in a common purpose of presenting Christ to the world has already been found to be even greater than most people had anticipated.

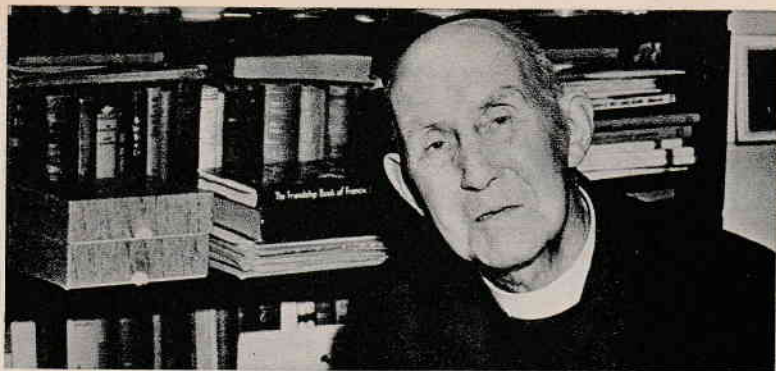
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### WHITER THAN WHITE

*(Continued from page 53)*

washed walls of the wash-house, the clear silky foam of sparkling suds, the dazzling white of pillow cases, sheets and tablecloths blowing on the line, and I thought that was as good an epitaph as any.

At the same time I thought of the white robes which I was sure were waiting for Grandma. They would have to be whiter than white to match that spotless soul.



**HOUSING and NURSING** accommodation is now provided by the Pensions Board for over **450 aged people of the parsonage.**

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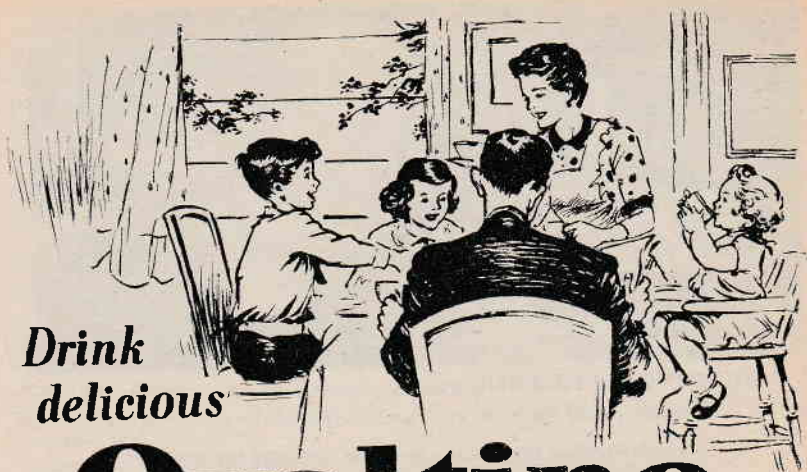
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