

“REMEMBER NOW THY CREATOR IN THE DAYS
OF THY YOUTH”

No. 42

AUGUST, 1961

Price 4d.



THE MAGAZINE OF —
St. Nicholas Church, Marston

ST. NICHOLAS CHURCH — OLD MARSTON

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

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.

Vergers :

Organist : Mrs. E. A. Garner, "Barn Gates," 31 Oxford Rd., Old Marston.

SERVICES :

Sundays : Holy Communion 8.0 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 : 11 a.m. in Hall.

Morning Prayer : 11 a.m.

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

Evensong : 6.30 p.m.

Saints' Days : Holy Communion as announced.

Holy Baptism : Fourth Sunday of the month at 3.0 p.m. unless otherwise
announced. Notice must be given.

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

CHURCH ORGANISATIONS AND MEETINGS :

(As the covers are printed in advance you are advised to consult the
Notice Board in the Church Porch, in case of alteration of times).

Mothers' Union : Alternate Wednesday afternoons (2.45 p.m.), and
Evenings (7.45 p.m.).

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

Men's Forum : Monthly on Wednesdays at 8 p.m., as announced.

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

Pathfinders : (Boys and Girls, 11—13 years), 10.15 a.m., Sundays.

Brownies : Fridays, 5.30 p.m. in Hall.

Girl Guides : To be arranged.

Cubs : Mondays, 6.15 p.m. in Hall.

Scouts : Thursdays, 7.15 p.m. in Hall.

THE COVER PICTURE depicts the Marston Chalice, reflecting on its
bowl the spires of the University, the factory chimneys of Cowley, and
homes with T.V. Masts—all symbolic of the life of our village. The design
is by Mr. Brian Cairns.

**"JESUS CHRIST, THE SAME YESTERDAY, TODAY,
AND FOR EVER"**

**"REMEMBER NOW THY CREATOR IN THE DAYS
OF THY YOUTH"**

MARSTON VICARAGE,
OXFORD.

My Dear Friends,

Building, Bingo, and Beatniks !

Building :

My comments on the formation of the Friends of Old Marston have been echoed in the local parish council, in which some of our parishioners, perhaps only too few, take an active part. One or two people got the idea that such a group of Friends would oppose all building. My proposal was not this, but rather that such a body might investigate and ventilate all plans and schemes of building so that whatever is erected may not spoil what remains of the rural character of our village.

Bingo :

The Bishop of Manchester had some hard hitting things to say about the increase in Bingo Drives, describing them as the "boils on the face of an affluent society." As most of you know, our own P.C.C. over a year ago decided that direct giving should be the normal means by which our church is supported here. This does not deny that Bingo is one of the easiest and most effective ways of raising money quickly, appealing as it does to the gambling instinct which is latent in most of us. The question which the P.C.C. faced was : "Is this the best and most Christian way by which money should be raised for the extension of the Kingdom of God?" and the answer was and still is a firm "No." It is not for us to legislate for bodies not connected with our Church (even though one laments the fact that the Scout Movement with its admirable scheme of a "Bob-a-job," allows Parents Committees to abrogate this principle in favour of "Bingo-for-Half-a-Crown"). But let none at least have to write the history of the Church of today in such terms as—"They continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers—and in Bingo."

Beatniks :

It is cheering to see so many teenagers in Church, and taking such an active part in Church life in these days of beatniks. Sometimes they put elder members to shame by their regular attendance at Holy Communion and early morning weekly Bible Study at 7.15 a.m. on Wednesdays. A good number teach in Sunday School, ring the bells, and help with Brownies. Moreover they are healthy attractive, normal youngsters with a zest for life, which is so often such a contrast to the "Yobs" whose main evening occupation is to prop up walls, and shout abuse at passers-by. Fr. Slade of the Cowley Fathers reminded the Men's Forum last year : "The Church must never lower her standards to accommodate the Youth of Today. But she must keep her doors open, so that when Youth wants what she has to offer—and only then—it will find a fellowship of friends waiting to meet them"—and, we might add, "going out to welcome them."

To all of you going on holiday, do have a wonderful time. And to those who have to stay behind, remember you can have a holiday by just changing the hour of breakfast !

Yours sincerely,

Paul W. Remington

SERVICES DURING AUGUST

The Vicar will be making an exchange during the month of August (9th—30th) with the Rev. Victor Downs, Rector of Denton with South Heighton & Tarring Neville. It is hoped that members of the parish will not trouble Mr. Downs with unnecessary parochial matters, but in cases of urgency he may be contacted at the Vicarage, 11 Elsfield Road (Tel. 47034).

Services will be as usual throughout the month of August, with two exceptions :

1. **Baptisms will be on the First Sunday of the month (August 6th) at 3 p.m. and not on the Fourth Sunday for this month only.**
2. **There will be no Family Communion on the Third Sunday (August 20th) for this month only.**
3. **The Prayer Group on Thursday night will be discontinued until further notice.**

* * *

Conversation Piece—with a moral for Church Members !

Husband : " My wife is always asking for money."

Friend : " What does she do with it all ?"

Husband : " Nothing ! I haven't given her any yet."

* * *

TOPICS FOR PRAYER :

Thank God for the joy of holidays ; remember those who cannot go on holiday ; pray that we may all return refreshed in body, mind and soul.

Thank God for the coming together of Christians of various denominations ; pray for the preparations being made for the World Council of Churches meeting in Delhi in December.

Pray for those drawing up a scheme of planned Christian Giving for this parish, that it may be inspired by the Holy Spirit, and may help us to devote, not only our money, but our lives more fully to the service of Christ and His Church.

Pray for all roadusers, that they may drive with true Christian courtesy, and consideration for others.

Pray for all fathers and mothers of the parish ; that they may set a Christian example to their children by daily life, and regular worship together.

OLD MARSTON PLAYERS :

An Inaugural Meeting of the above will be held on September 19th at 8.15 p.m. in the Church Hall. It is hoped that all who are interested, whether or not they wish to take an active part, will come along to support this venture. (Further information from Mrs. Yates, Boult's Lodge, Boult's Lane, Old Marston).

RINGERS NOTES :

Ringing by members of the Oxford Diocesan Guild took place at Marston on the 1st July for the Guild Annual Meeting.

We have lost the regular service of John Walker whose work has taken him to Sevenoaks.

Congratulations to all those who have received their Guild Certificates.

On 15th July a half day tour was held in the Benson area. Malcolm Journeaux and Jean Mead were married on the 10th June, and we wish them every happiness.

YOUTH FELLOWSHIP :

The lesson for the following Sunday evening service has been studied at our early morning Bible Study (Wednesday at 7.15 p.m.). Mrs. Gibbons, Miss Wright, Mr. Post, Mr. Jonathan Starmer Smith have led the discussions.

A punt party which began in a thunderstorm and ended in an involuntary drenching, was held on Friday evening, July 7th.

Mr. Angel, Mr. Starmer Smith, Mr. Hawkins, Mrs. Rimmer and Mrs. Heatley took part in a Brains Trust on "Teenage Questions" on Sunday evening, July 16th. The 64 dollar question: "What do you think of Teenagers?" was answered very positively! N.B. See Vicar's letter under "Beatniks."

SCOUT NEWS :

Congratulations to Nicholas Marsh and Geoffrey Parker on gaining their First Class Badges.

The Scouts attended Church Parade on July 16th, and we were sorry to note that this would be the last Church Parade at which our S.M., Gerry Selby, would be present.

GUIDES :

After a very long wait, it at last looks as though it will be possible to form a Guide Company in the early Autumn. More news of this will be given in later issues.

YOUNG WIVES :

The following have been elected or co-opted to serve on the Y.W. Committees: Mrs. Boddington, Mrs. Bolton, Mrs. Cannon, Mrs. Clay, Mrs. Dunkley, Mrs. Furber, Mrs. Yates, Mrs. Hawkins, Mrs. Casterton.

The Christening Party on June 28th was, as usual, a great success, thanks to the willing help of the Committee. The Bishop of Buckingham paid a surprise visit, and found himself in the middle of a myriad prams, and lots of lovely babies. We were delighted to see him, as he was to meet old friends. A Mystery Tour was held on Wednesday, the 19th.

SUNDAY SCHOOL NOTES :

A party of 78 visited Whipsnade Zoo on Saturday, June 24th. The weather was glorious, with Dunstable gliders sailing overhead, and lions panting beneath in the shade. Thank you Sunday School teachers, for your help on this happy day's outing.

Sunday School will re-open on Sunday, September 10th.

HOLY BAPTISM

"We receive this child into the congregation of Christ's flock."'

- May 28. Sylvia Dawn and Andrea Jayne, daughters of Brian David and Gillian Patricia Cox.
Graham Paul, son of William John and Dorothy Hannah Sharp.
David James, son of Nigel Charles and Pearl Laura Waddle.
Stephen Thomas, son of James Ernest and Sarah Anne Beryl Woods.
- June 11. Paul Graham, son of David Geoffrey and Molly Allan-Cavell.
Stephen John, son of Edward John and Edith Mary Cooper.
- June 25. Tina Wendy, daughter of Edward James George and Mavis Jill Howlett.
Gregory Lee, son of John William and Valerie Ann Duckett.
Garry, son of Frank Alfred and Patricia Romaine Phipps.
- July 9. Linda May, daughter of John and Mary Barbara Wells.
David Ellis, son of Paul and Mauvereen Georgina Crook.

HOLY MATRIMONY

- May 20. Alan Charles Richardson and Ann Elizabeth Harper.
July 15. John Andrew Roth and Wendy Joy Bennett.

IN MEMORIAM

- June 10. Anthony Weaver, aged 21 years.
June 15. Gladys Young, aged 68 years.

COLLECTIONS AND COMMUNICANTS

				£	s.	d.	Communicants
May	14th	...	...	20	4	11	25
	21st	....	....	20	6	3	84
	28th	....	....	20	4	7	19
June	4th	...	...	19	13	3	25
	11th	...	...	21	2	7	69
	18th	...	...	24	5	7	39
	25th	...	...	21	18	9	36

BRITISH LEGION (Errata):

In last month's issue we mistakenly said that certain members would be receiving their Gold Badges. This should, of course, read that they would be receiving their Life Membership Badges.

THE CHURCH AND AGRICULTURE

At The Suffolk Show ★

Written and Illustrated by

LESLIE W. KING



IN any agricultural district the main event of the year is undoubtedly the County Show, which, given good weather, can usually be relied upon to attract numerous visitors from a surprisingly wide area. For this "get-together" of the farming community is often a colourful affair, with displays and demonstrations in the grand ring set against a vivid backcloth of trade stands and exhibitions.

Such a crowd-puller offers the Church of England a splendid opportunity of publicly expressing its beliefs and ideals, and the fact that it is represented on most of the principal showgrounds indicates quite clearly that the challenge has been taken up. But can the Church, even in this in-

The Rest Centre*The Enquiry Centre*

formal atmosphere, get its message across to the laity with any real measure of success?

The Cross Marks the Spot

It was this question that last year prompted me to visit a typical Church of England show display and judge for myself just what is being achieved.

I chose the Suffolk Show, the first of those held in East Anglia, and arrived to find the crowded Ipswich showground looking resplendent in the June sunshine. Mingling with the sightseers, I made my way along the dusty avenues to that part of the ground distinguished by a white tubular cross rising high into the air to mark the site of the church exhibit.

The display itself proved to be



Outside the Church Tent

quite a simple one, comprising two adjacent tents—serving respectively as an enquiry centre and a rest centre—fronted by a small yet effective floral arrangement. In fact the organisers, when questioned on the aims of the exhibit, frankly admitted to an “essentially utilitarian” approach so far as the Suffolk Show was concerned.

Contemporary Style Centre

It was an apt summing-up, as I quickly discovered when I looked round. The enquiry centre, strikingly furnished in contemporary style, was not only permanently staffed by members of the clergy but also included a small collection of recommended literature which could be examined by visitors.

A homely atmosphere pervaded the adjoining rest centre, where light refreshments were provided without charge or obligation. This side of the exhibit was run by the Mothers' Union, and examples of the many

aspects of its work were displayed in the tent. Particularly impressive, I felt, was the amount being done to make the elderly and invalid members feel that they are still a useful part of our society.

The Next Move ?

As I left the tents and returned to the hustle and bustle of the Suffolk Show I realised that the Church, having placed itself at our disposal, could do no more. It was up to us, the laity, to make the next move if its efforts were to be crowned with the success they deserved.

For there must have been many of us on the showground who sometimes grumble at or find fault with the Church of England, and I hope that those who were open-minded enough to visit its exhibit and try, at least, to see the other side were sufficient to encourage the organisers to continue their work on our behalf.

★
A CHRISTIAN'S
CALENDAR—
AUGUST
★

“COME ye apart and rest a while.”

Like everything else in nature, our lives run in a rhythm, a time of exertion followed by a time of rest, a time of outgoing followed by a time of taking in.

The holiday break after a period of exertion is now shared, in this country at least, by almost the whole community. Indeed, quite properly, people have come to expect it as a right, and advertisements for office staff start in about March to carry the phrase “holiday arrangements respected.”

Having won the right to a holiday, what we do with it is important. It should be a period of recharging our batteries, of, literally, re-creation—of body, mind and spirit.

Our bodies are refreshed and re-created in obvious ways: by rest, different occupations, different food, fresh air, sunshine, exercise, sea-bathing.

Our minds are re-created by the release from the tensions and frictions of our workaday lives by freedom from the clock, by the opportunity to pursue hobbies and interests which are crowded out during the rest of the year, by new sights and sounds, new customs and experiences, by seeing how other people live.

Lastly, our spirits also need re-creation. This can come, if we are fortunate enough, from the sight of great buildings, works of art, or wonderful scenery, or from new friendships made. It can come from

a deepening of our own family love and fellowship in the relaxed enjoyment of shared pleasures. But it is unlikely to come if our holiday regime is planned without God.

Once in a seaside town I saw a church whose notice board shouted: “DON'T LEAVE GOD OUT OF YOUR HOLIDAY.” The friend who was with me was, for some reason, embarrassed. “I call that a check!” she said indignantly: “Who are they to tell me how to spend my holiday?” She seemed to consider it bad taste to remind people of God at such a time.

But of course our spiritual batteries need recharging as much as our mental and physical ones, possibly more.

Most churches in holiday areas make a real effort these days to welcome visitors. Some hold a special late service on a Sunday, probably at great inconvenience to themselves. In all the holiday churches I have been into, the people are friendly and welcoming, even to fidgety small children.

So well supplied are we in this country with churches that it is nearly always possible to find the kind of service which we are used to at home. Some people, however, are glad of the opportunity to experience a different form of worship—and if we go abroad this is sometimes forced upon us. But whether we choose the familiar or the unfamiliar, if we want our holiday to be a real re-creation, we must heed the injunction on the notice-board, and not leave God out of it.

PATRICIA SPENCER, S.Th.

o o o

Natural necessity and the example of St. John, who recreated himself by sporting with a tame partridge, teach us that it is lawful to relax and unbend our bow, but not to suffer it to be unready or unstrung.

JEREMY TAYLOR

Church Notes and Views

Rush-bearing

THE Forest Chapel at Wildboardclough, Cheshire, was built in 1673, and originally had no seats, and on a certain date each year the parishioners cut rushes, and brought them to church to be placed on the floor, previously having carried them through the parish in procession. The ancient practice, known as Rush-bearing, still continues, though seats have now been provided, the rushes are now scattered on the floor and paths.—REVD. G. S. HEWINS (CLEOBURY MORTIMER).

Actress's Memorial

IN the lovely little church of Llantysilio, on the bank of the River Dee near Llangollen, is a marble memorial to the celebrated actress Helen Faucit, who had been associated with the great actors Kean, Macready, and Kemble.

She was the wife of Sir Theodore Martin, and lived in the mansion near the church.

On one of the pews is a plaque indicating that the poet Browning worshipped for several weeks in this little church. He was an intimate friend of the Martins and was their guest on several occasions.

The noble pulpit of St. Mary's Church at Stratford upon Avon is also in memory of Helen Faucit; she distinguished herself in many of Shakespeare's plays.—ROY JONES (OLD COLWYN, N. WALES).

Completed Innings

IN a Blackpool churchyard I came across the grave of one Richard Barlow, a Lancashire and Test Match cricketer, who died in 1919. The headstone bears a list of his achievements and under the sculptured facsimiles of bat, ball and stumps appears the brief epigram—"Bowled at last."—A. LYNCH (BEDFORD).

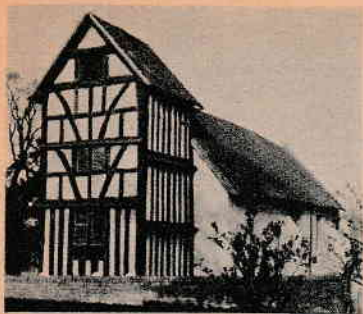
Church Re-sited

THE enclosed photograph shows Holy Trinity Memorial Church, Riverside Heights, nr. Morrisburg, Ontario, Canada. Owing to the St. Lawrence Seaway Project, when the river was deepened and widened, this little church had to be moved a mile and a quarter from its original site. The stones were all carefully marked with a number; then the church was taken down and rebuilt stone by stone on its present site. The work was done by Mr. John Entwistle of Cornwall, Ontario, who had witnessed a similar undertaking some years ago in England. Several other churches in the area were demolished and new ones built to replace them, but Holy Trinity is the only one which was rebuilt exactly as it was. When the Queen drove by, just after the opening ceremonies were over, she evinced great interest in the little church. Her Majesty's car came almost to a stop and she looked back several times. We thought it rather a pity that she did not have the opportunity to see the church, as it is a real gem. The lych gate, which is one of the very few in Canada, was made in Liverpool and shipped out here with the railings in 1902.—CATHERINE SCOTT (MORRISBURG, ONTARIO).



Parochial Log Books

I SHOULD be interested to hear of the experiences of anyone who has collected material for a parish church log book. So often the services of parishioners pass unrecorded when, committed to writing, their efforts would serve as an inspiration to later generations.—D. PRICE, 89, Derby Road, Lower Kilburn, Derby.



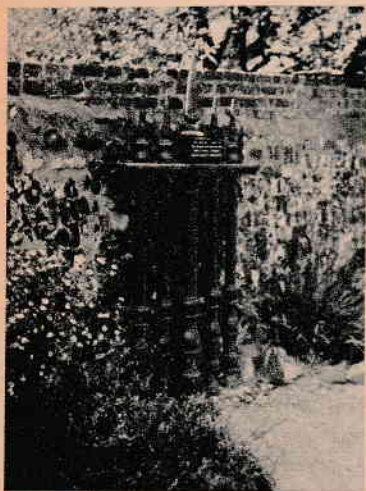
"Black and White" Tower

THOUGH less than three miles from Worcester, Warndon was before the last war described as "a small secluded parish with no village and almost without roads . . . the church accessible by a field road entered by a gate." Now it contains a considerable housing estate. The rather primitive church is one of several with half-timbered towers in that part of the county. It was on June 8, 1542, that Henry Holbeche, the last Prior and first Dean of Worcester Cathedral, re-consecrated it after some rebuilding and the addition of the tower. It contains a mid-15th century bell, and from it access is obtained to a small room over the west end of the nave. The altar rails are Jacobean and there are fragments of 14th century glass in the east window.—M. W. (HEREFORD).



Tree-borne Bell

IT must surely be unusual for a church bell to be hung in a tree. This is a photograph of such a bell at the Parish Church, Thornton-le-Fylde, nr. Blackpool. Alterations have been in progress for almost two years and there has been no time when the church was closed. Two naves having been completed, the tower and west end are now being rebuilt. Even the bell calling worshippers to service has not been silent. In the centre of the picture can be seen the beginning of the new bell tower.—E. KITCHING (BLACKPOOL).



Relic of Old St. Paul's

THIS portion of the old railings formerly round St. Paul's Cathedral is to be seen in the grounds of the Castle at Lewes in Sussex.

They were made of the ancient Sussex iron.—C. T. SPURLING (MAIDSTONE).

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.

OUR PAGES FOR YOUNGER READERS

Children's Corner

Compiled by P. J. HUNT

August—

AUGUST is the month of holidays, when many of us go to the seaside or countryside, or to visit relations and friends. Some of us do not go away, but holidays spent at home can be just as happy as those spent away. Wherever we are or wherever we go, we all enjoy free time and no school. We can relax and do the things we wish to do.

It is important for us Christians to remember that God shares our joy in holiday time just as he shares our work during the rest of the year. Jesus knew the importance of rest and holidays, and you can read in St. Mark, chapter 6, verse 31, that He said to His disciples, "Come ye yourselves apart into a desert place, and rest a while," and St. Mark goes on to explain, 'for there were many coming and going, and they had no leisure so much as to eat.'

If you are away, do not forget to go to church in the place where you are; the service will be basically the same, but you may see some interesting things which are not in your own church. Remember, because you are a Christian, that God's house, the church, is your spiritual home in whatever town you may be. Don't forget your prayers on holiday, either, and include a special 'thank-you' for all the good times and fun you are enjoying.

Is Your Name Bernard?

BERNARD means "having the courage of a bear." St. Bernard of Clairvaux, whose day is August 20th, was the son of a French knight, who became a monk. Bernard travelled all over France stirring up men to join the crusade, or holy war, to drive the followers of Mohammed out of Palestine, the Holy Land. Thousands of Frenchmen responded to Bernard's challenging words, but the crusade was a dismal failure. As Abbot of Clairvaux he founded 163 monasteries in France and beyond. Today we remember him for the beautiful hymns he wrote. They include "Jesu, the very thought of Thee," "O Jesus, King most wonderful," and "Jesu, thou joy of loving hearts."

REV. G. E. DIGGLE.

Bible Puzzle

Can you sort out the following names? They are all famous men in the Old Testament:—

MAAD	HAMBARA
LUMSEA	HISEAL
LEADIN	CHAIM



"Messing About in Boats"

Photo: D. E. Tyler

Treasure in a Waste-Paper Basket

ONE day, in 1844, a man called Tischendorf visited the Monastery of St. Catherine on Mount Sinai. He had been visiting many libraries in the world because he was interested in ancient manuscripts. In the library at St. Catherine's was a wastepaper basket in which someone had thrown what was thought to be old rubbish. Tischendorf asked if he might look through the basket. The monks gave him permission, and to his amazement, he found in it 129 leaves of what seemed to him to be the oldest Bible he had ever seen! When he asked the monks if he could have it, they saw he was excited and would only let him have 43 leaves.

It was fifteen years before Tischendorf was able to visit the monastery again; while he was talking to a monk about manuscripts, the monk said he

happened to have an old one. Reaching up to a high shelf, he brought down a bulky parcel wrapped in cloth. Carefully he opened it and inside were the other leaves which Tischendorf had found in the basket fifteen years before and which the monks had said he could not have. The parcel also contained parts of the Old and New Testaments and some early Christian writings.

Though the monks would not let him have them then, Tischendorf eventually managed to get some of the first early biblical manuscript and gave it to the Tsar of Russia. That manuscript is called the *Codex Sinaiticus*, and today 43 leaves are in Leipzig and the rest is in the British Museum. It was bought from the Russians by the British Government for £100,000.

A WELL-LOVED BOOK

A Hundred Years of "Hymns A & M"

by ARTHUR GAUNT, F.R.G.S.

Illustrated by the Author.

AFTER the Bible and Prayer Book there is no more inspiring book than a hymnal, and one of the most popular of these attains its centenary this year. In 1861, three years after the Rector of Chislehurst had pointed out the need for a new collection of hymns suitable for congregational use, the first edition of *Hymns—Ancient and Modern* made its appearance.

The new hymn book quickly commended itself, and its popularity throughout the last hundred years is a tribute to the committee who arranged it as well as to the men and women who contributed the words and music.

Indeed, it is significant that when the publishers produced a completely new edition in 1904, it failed to "catch on." Although there have been revised editions and supplements at intervals, *Hymns—Ancient and Modern* as we know it today is basically the hymnal published a century ago.

The literary editors, ably assisted on the musical side by Dr. W. H. Monk, succeeded admirably in their aim—which was to bring together in one volume as many ancient and modern hymns of merit as possible, also bearing in mind their suitability for congregational singing. Undoubtedly this favourite hymnal owes much of its popularity to the tunes it contains, for when we say that we like a hymn we usually mean that we like the tune. Some of the most popular

musical settings in it, those by Dr. J. B. Dykes, were included by accidental circumstances, however.

Dr. Dykes heard about the proposed new hymn book in a roundabout way, and he submitted a few tunes without a great deal of hope that they would be accepted. But accepted they were, and he was invited to send in others. Today, his tunes "Melita," "St. Cuthbert," "Nicaea," and "Hollingside" are familiar throughout Christendom. Altogether there are more than thirty tunes by Dr. Dykes in the several editions and supplements.

This familiar hymnal nevertheless owes much to the men and women who expressed Christian ideals in the verses too. In it you will find hymns by some of the greatest figures in the history of the Church, together with other contributions by lesser-known poets.

Engaging stories are connected with many of the hymns. Not all those who sing *Rock of Ages, cleft for me* may be aware of the curious circumstances of its origin. The words were suggested to the Rev. Augustus M. Toplady while he was sheltering from a violent storm in Burrington Combe, Somerset, but he had nothing on which to write them. Glancing down he saw a playing card at his feet, and he rapidly scribbled the hymn on the back of this.

John Newton, several of whose hymns we still find inspiring, was a

reformed slave-ship captain who eventually became rector of St. Mary Woolnoth Church, London. He collaborated with another celebrated hymn writer, William Cowper, to produce the Olney Collection of hymns.

Isaac Watts, another gifted and prolific writer of hymns, came to exercise his poetical talents as a result of a challenge. Disappointed by the hymns sung at a Southampton chapel in 1694, he was told that if he could produce better ones he was welcome to try! The result was the enormous series of compositions with which he eventually enriched hymnology.

Many other hymns which have earned renown were composed originally without any thought that they would become known throughout Christendom. Jemima Luke's enchanting hymn for children, *I think when I read that sweet story of old*, was written just to provide words for a marching tune used at an infants' school in Gray's Inn Road, London.

The verses came into her mind during a coach journey and were hurriedly written down on the back of an envelope. A copy of the hymn in Jemima Luke's handwriting is in *Orange Street Chapel*



St. Mary Woolnoth Church, London

the possession of Orange Street Chapel near Leicester Square, London, where she was a Sunday School teacher. Oddly enough, the Rev. A. M. Toplady was once in charge of this place of worship, when it was owned by the Church of England.

The edition of *Hymns—Ancient and Modern* in general use today is a considerably bulkier one than the first. That pioneer hymnal contained only 273 hymns, but an edition issued seven years later was expanded to 386, and a completely revised hymnal in 1875 raised the total to 473. Supplements at intervals have further added to the size of this hymn book. It was reprinted with an altered preface in 1916 and this edition is still used in many churches.

If it is possible to analyse the success of *A. and M.*, it may be said to owe its popularity to the "singable" tunes selected, while from the religious and poetical standpoint any alterations to the text have been made suitably and sensibly.

It is a book to which one can turn for solace or inspiration, as well as a work of literary value.

Weekday Pages for Women

CONDUCTED BY
MARION HURST

Monday—Washing, Ironing

After damping shirts, tablecloths, etc. try putting them in a cellophane bag until you are ready to iron them. They will keep nicely damped for quite a time and will not get soiled even if you do not iron them right away.—MRS. J. VERRALL (LOWESTOFT).

Tuesday—Sewing, etc.

Save all your discarded nylon stockings and slips. If you cut these up into small pieces they make 'stuffing' for toys, cushions and pillows.—MRS. DOROTHY WALKER (BLACKHEATH, S.E.3).

Wednesday—Nursing, First Aid

To keep your hands smooth and free from cracks, mix together four tablespoons of milk, the juice of one lemon. Put into a bottle and shake well until they are mixed together. Rub this mixture into

your hands before doing any rough work.—MRS. E. TURNBULL (CROOK, Co. DURHAM).

Thursday—Cooking

A teaspoonful of lemon juice in the water when boiling eggs will stop the saucepan from discolouring, and if you save the water and soak the 'eggy' spoons in it after the meal, all traces of tarnish will disappear from them.—MRS. B. BRYEN (TELSCOMBE CLIFFS, SUSSEX).

Friday—Household

Any left-over cuttings from plastic stick-on table covers, etc. make good sealing tape for parcels. Keep the backing on the stick-on until required.—MISS KITSON (BEXHILL-ON-SEA, SUSSEX).

Saturday—Children

When children have to take tablets or powder, try opening a glacé cherry and insert the tablet or powder. Press the cherry back into place; they stick together quite easily because of the syrup they are coated with. Children take them prepared thus, without any trouble.—MRS. STELLA SHEPHARD (BURGESS HILL, SUSSEX).

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

DON'T

Don't put off doing what must be done,
Or tomorrow you'll find that the task has grown;
But don't go scamping the job in hand,
For the ill-built wall scarce a day will stand.
Don't get disheartened if things go ill;
It's steepest off at the crest of the hill.
Don't claim all credit, when things go well;
Luck plays a part, so you never can tell.
Don't judge men merely by what they say,
But by what they do—'tis the surer way.

Don't always trust to your heart alone,
But don't let the world turn your heart to stone.
Don't lose your faith, though the sceptics sneer;
There are souls in plenty your faith may cheer.
Don't pose as being a stained glass saint;
There's always a scratch on the glossiest paint.
Don't, on the other hand, claim to be
Much worse than you are, or folk may agree.
And finally don't forget to pray
To make the best of your life each day.

DONALD CORRIE.

Take Care of Your Treasures!

Some people share the view that china figurines, china bowls of multi-colored flowers and other such delightful ornaments are just too much bother to keep clean. They certainly are 'dust catchers' but are well worth plenty of care and attention. Carefully and well treated, they will retain their daintiness and beauty always, and will become, in many cases, precious heirlooms.

It is very important always to handle these gently when cleaning, and a square of quarter-inch rubber foam placed in the wash bowl will help to prevent accidents. Wash each article singly in the bowl, so that there can be no danger of one piece touching another—this is specially important with the brittle edges of china flowers; they are so very thin

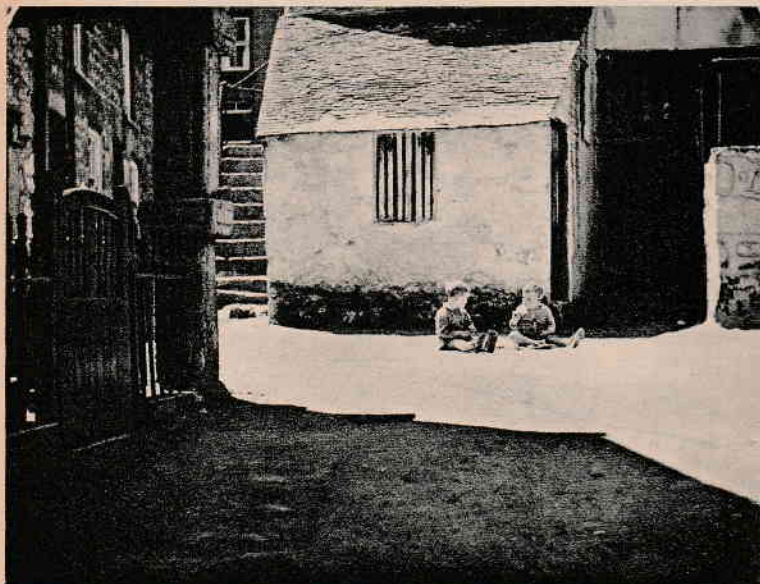
and frail and the edges are easily broken and chipped. A bowl of warm—not hot—soapy water is needed, and if the article is very dirty, it should be soaked in this for a short time. A very soft toothbrush is useful for reaching any odd corners, but *never* rub hard: even if the article is very dirty it will nearly always respond to soaking and a very gentle rub with the soft brush or a small piece of cotton wool.

When all the dirt has been removed, rinse well in warm water to which has been added a drop of vinegar, and dry with a piece of soft, thin towelling. Finally, polish with a soft piece of linen—still remembering to handle carefully, so as to prevent chipping any of the thin edges.

MARION HURST.

"Their Place in the Sun"

Photo: D. E. Tyler



A Second Article on a Matter of Topical Interest and Importance

What is Christian Stewardship?

By BRIAN RICE

Derby Diocesan Adviser on Christian Stewardship

THERE are probably more rumours and arguments about Christian Stewardship than about any other aspect of Church life. Certainly nothing seems to get a PCC or congregation so worked up as when this challenge is faced.

Many are tired of this word Stewardship. It is becoming unpopular. Why all the fuss? Already the Church has paid a high price for neglecting to teach its members. This price can be counted in hundreds and thousands of "tips" to God from well-meaning people, who have never been confronted with the truly spiritual, truly Christian reasons for giving. These people have not meant to be stingy. They have done what the Church has asked them to do, by giving to timidly conceived budgets. While the price the Church has paid in "lost pounds" is important and perhaps even measurable, the price it has paid in "lost influence" in the lives of the givers themselves is more tragic and beyond measuring. The National Marriage Guidance Council testifies how much tragedy could be averted if only folk were taught a responsible use of possessions.

Well then, what is Stewardship all about? We want a definition which is helpful. Something along these lines: Christian Stewardship is the attempt to put God first in our daily lives. It is our response to the question, "How important is God?" It is the challenge, "Are you a

Christian? If so, prove it." A very searching definition describes Christian Stewardship as "the practice of systematic and proportionate giving of time, abilities and material possessions based on the conviction that these are a trust from God, to be used in His service for the benefit of all mankind in grateful acknowledgment of Christ's redeeming love." And the main object of Stewardship is to point men to Christ, *not* to raise money for the Church.

The New Testament uses the word Steward frequently, and it occurs several times in the mouth of Our Lord. "Oikonomos," the Greek for Stewardship, comes from "oikos" (house) and "nomos" (law). Literally it means "the law of the house"; thus, housekeeper. In classical Greek it means "management" and is the root of our word "economy." St. Paul uses this word in reference to God's "Plan" for the Redemption of the world, and also to describe Man's response.

Speaking theologically, Stewardship has to do with a man's place in life, his relationship to God, to things and to all of life. It has to do with our use of things and the orientation of the whole of our lives. Christian Stewardship reminds us that all of this world belongs to God, and our role is to serve Him. It is not *money*-centred, but *God*-centred. But it also means saying such things as, "How much are we spending on our holidays this



England's Heritage: Lacock Church and Village, Wiltshire

Photo: Reece Winstone

summer—and how does it compare with our giving to God?" There is no such thing as a self-made man, and our strongest incentive to be faithful Stewards is the realisation: *Christ died and rose for me.* We do not have to bargain with God. We love only because He first loves us.

Up and down the country today men and women are realising this in a new way. "God cares for me. Therefore I want to respond. Indeed, I must respond to God's love. I want to put Him first." *This is happening to Church families.*

But we have a long way to go. We are facing Christian Giving: we still have to face Christian Spending. After all the activity of the past six years, we have succeeded in raising the overseas missionary giving to 3.4% of our parish budgets. How necessary are the words of the Litany, "In all time of our wealth: Good Lord, deliver us."

Many schemes for parish action forget that God put His Church into the world not to bring money to

itself, but *to bring men* to Him. We are just beginning to discover that Christian Stewardship is evangelism in two stages: first, an educational campaign to commit Church members themselves to abolish the constant parade of trivialities which the typical parish programme offers to the public; secondly, a missionary campaign to win others for this living faith in which Stewardship is proclaimed as the norm for Christians.

It may take years to promote evangelism in these two stages. But we must hold to our conviction that the real need of Christ's Church is not for money: it is for Christians. It is for the Church Militant, not the Church Solvent. "Day by day we magnify Thee," not only pound by pound.

The teaching and practice of Stewardship has to go on all the year round, every year. Church folk need to be taught to absorb and understand it as basic Christianity—a part of spiritual growth—not a trick brought out at the last minute to raise money.

◇
CHURCH LINKED WITH
LEARNING

The Yale Chapel

MAURICE SCHOFIELD,
M.A.

◇
IT may seem a far cry from Yale University, with its vast schools of science and engineering, to a small parish, called Bryn Eglwys, in the heart of Denbighshire. Yet one enters the little church on a hill in the pastoral country near the Llantysilio range north of Llangollen, and suddenly the wonder of it all strikes home. Here is the Yale Memorial Chapel with a crypt full of Yales; the link with that great university in America.

It all began when Elihu Yale came back to the land of his fathers just 260 years ago. Instead of returning to America, he returned to the Yale country, to become High Sheriff of Denbighshire, and to be eventually buried 'neath the shadow of Wrexham Church.

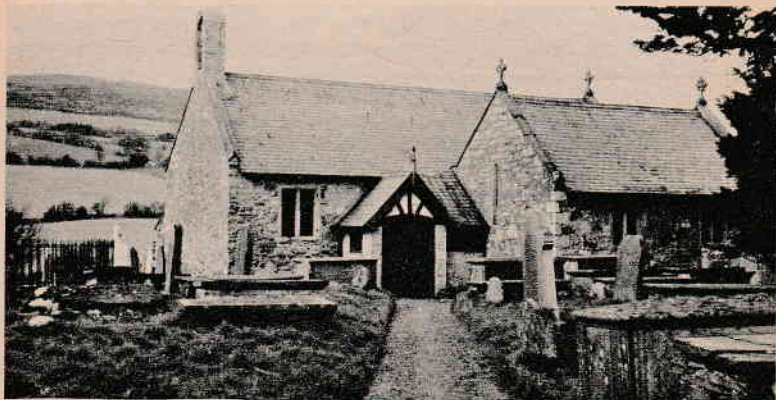
Born in America, in Europe bred,
In Africa travelled, and in Asia
wed.

So do the lines at Wrexham remind us of the surprising way in which the Welsh "Iâl," an ancient name appearing as Coed Iâl or Yale Wood and as other "Iâl" places, became "Yale" of the West. And all because Elihu Yale decided to bequeath a thousand pounds in books and money to a struggling college in the West, just as John Harvard, a Southwark butcher's son, founded Harvard University. At Wrexham you may marvel at the stone in the tower brought from the Wrexham tower in the quadrangle in Massachusetts in exchange for one taken from Wrexham to the West. Or you may become absorbed on Foundation Day or anniversary as the Yale alumni crowd into Wrexham Church to remember "old Eli." But even more surprising is the transforming of Welsh "Iâl," known before the year 1150, into American "Yale"—appropriately to a university, since "Iâl" means "a fertile and cultivated place."

If those fervent Yale graduates who crowd into Wrexham would come a few miles further west, they would find it worth while. Here is the relic or ancestral home of David Yale, father of Elihu. Here is a rectory repaired with stones from the coach-

(Continued on page 128)

Bryn Eglwys, with its Yale Memorial Chapel





THE GUILT OF GLOOM



By JOAN E. EVANS

WHEN we hear evangelists using the word 'sin' so often and making it sound such a universal characteristic, we begin to wonder what sins we ourselves possess. We have never murdered, stolen, or seriously transgressed the ten Commandments; does this generalisation of 'we sinners' then include us?

I asked myself this question a little while ago. I wasn't satisfied that I was leading a 'good' life, but I could think of nothing which made it 'bad.' I had been ill and depressed and out of grips with myself and life in general. I was full of self-pity. "No one likes me when I am ill and downhearted," I told myself. "Yet everyone wants my company when I am my gay old self."

Something clicked in my brain. After all, why should they like me if I became a Mrs. Grundy? I always try to avoid depressing characters. Not that I had quite developed into the type who delivers a diatribe on their family troubles and maladies plus that of their neighbours and friends. I had, however, been eager to seize a sympathetic ear in which to pour out some of my depression. If this affected people as others' woes affect me, then I had been guilty of spreading gloom.

Just making others miserable is bad enough, but it goes deeper than that. A person who has real faith never feels gloomy, sad perhaps, but not full of that black despair of which St. Matthew must have been thinking when he wrote (Chapter 6, verse 23) . . . 'if therefore the light that is in

thee be darkness, how great is that darkness!'

It is really *fear* that fills one full of misery, and fear is absolutely contrary to faith, or it can be described as faith in the devil. Therefore if one passes on gloomy forebodings instead of inspiring others with one's faith, it is indeed a dis-service to God.

I began to describe myself as "not too bad" even though I felt shocking and strangely enough found this was a tonic to *me*, too!

I am one of those unfortunate sufferers from anxiety neurosis. All sorts of curious aches and pains accrue from it, but no medical aid can cure one of the condition. You are told in effect, "you must help yourself" but, of course, you need God's help, for faith alone can alleviate it. Insidiously, anxiety neurosis fills one's mind with obscure fears of what *might* happen. The hapless victim is powerless to refuse admission to these fears but can banish them, first by praying that they will never materialise, but more than that by *faith* that the prayer will be answered. In fact one can eventually feel a glow of triumph that one's imagination has provided a fore-knowledge of what *might* happen, so that the powerful antidote of prayer can be invoked to prevent it.

When I heard of a young woman suffering from a nervous breakdown, I wondered if I could transmit my discovery to her. I always hesitate to 'preach' and this was to someone I only knew by correspondence. Timorously I sent a letter telling her how medical aid and drugs were

valueless in our condition, but described my experience of prayer and faith. . . . Her answer came back that my letter had arrived at the moment she needed it most. It had helped her, would I write more. . . . Now she is well on the road to recovery after being ill for many years.

I hope that many kindred sufferers will take heart and cast out the devil of fear which causes these ever-increasing neuroses of modern times. My doctor said recently, "I am glad you have learned to live with your anxiety neurosis." That is all we have to do, and with God's help it is possible. But we must pray to Him in the sure knowledge and belief of Christ's words, "Thy faith hath made thee whole."

THE YALE CHAPEL

(Continued from page 126)

house from which the Yales drove. Yet most inspiring of all, here on a Sunday morning you may join a few farmers, their wives, and others of the congregation in proclaiming the truth in their ancient Cymric, the Welsh tongue. To the right of the little nave is the Yale chapel, a link with the New World. It all serves to remind us of the British aid to American education as a sort of Marshall Aid in reverse; a reminder of modern Yale born of "Iâl." And all because of that much-travelled Elihu lying near Wrexham's tower:

"Much good, some ill, he did; so hope all's even,
And that his soul, through mercy's gone to heaven."

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