

No. 50

APRIL, 1962

Price 4d.

"CHRIST IS RISEN! ALLELUIA"



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.

Parish Worker : Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.

Churchwardens : Dr. C. W. Carter, Eaglesfield, Jack Straws Lane, Oxford.
Tel. : Oxford 41167.

Mr. B. G. Oliver, 13 Jack Straw's Lane, Oxford.
Tel. : Oxford 47997.

Organist : Mrs. E. A. Garner, "Barn Gates," 31 Oxford Rd., Old Marston.
Tel. : 41888.

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.

Senior Catechism : 10.0 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.

Senior Catechism : (Boys and Girls, 11—13 years), 10 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.

WEEKDAY SERVICES :

Matins — 7. 15 a.m. (Daily except Saturdays)

Evensong — 5.15 p.m. (Daily except Saturdays)

Holy Communion — Wednesday, 7.15 a.m. (in place of Matins)

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.

THE PARISH CALENDAR — APRIL, 1962

- Apr. 1. **LENT IV. MOTHERING SUNDAY**
 8 a.m. and Noon. Holy Communion (Y.F. Breakfast).
 11.0 a.m. Matins.
 3.0 p.m. Mothering Day Service for Parents and Children.
 6.30 p.m. Evensong.
- ” 3. Tuesday. 7.30 p.m. Annual Vestry Meeting.
 7.45 p.m. Annual Parochial Meeting.
- ” 4. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. “SCHOOL FOR CHRISTIANS” in Church Hall.
 The Rev. Howard Rose — Vicar of St. Margaret,
 Ditchling.
- ” 5. Thursday. 4 p.m. Lent Service for Children in St. Nicholas
 County Primary School.
- ” 8. **LENT V. PASSION SUNDAY.**
 Day of Prayer for Church Missionary Society.
 8.00 a.m. Holy Communion.
 11.0 a.m. Matins. Preacher: The Rev. Gordon Hewitt.
 3.00 p.m. Holy Baptism.
 6.30 p.m. Evensong.
- ” 10. Tuesday. School Leavers Conference in County Secondary
 School.
- ” 11. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. “SCHOOL FOR CHRISTIANS” in Church Hall
 (Final Session). The Rev. K. Packard.
- ” 12. Thursday. 4.0 p.m. Lent Service for Children.
- ” 13. Friday. 7.45 p.m. **CONFIRMATION SERVICE.**
THE LORD BISHOP OF OXFORD.
- ” 15. **LENT VI. PALM SUNDAY. 1st day of HOLY WEEK.**
 8.00 a.m. Holy Communion.
 9.30 a.m. **FAMILY COMMUNION.**
 First Communion for newly confirmed.
 11.0 a.m. Matins.
 6.30 p.m. Evensong.
 Preacher: The Rev. Kenneth Martin, Vicar of St.
 Michael's, Summertown.
- ” 16. Monday. 7.15 a.m. Holy Communion.
- ” 17. Tuesday. 7.15 a.m. Holy Communion.
- ” 18. Wednesday. 7.15 a.m. Holy Communion.
- ” 19. **MAUNDY THURSDAY**
 7.15 a.m. Holy Communion.
 4.0 p.m. Service for Children.
 7.45 p.m. Preparation for Easter Communion.
- ” 20. **GOOD FRIDAY**
 8.0 a.m. Ante-Communion.
 12 noon to 3 p.m. Three Hours' Devotion. Conductor: The Rev.
 H. G. Benson — Vicar of Elsfield and Beckley.
 7.45 p.m. United Service in St. Nicholas' County Primary
 School. Preacher: The Rev. Laurence Willmot,
 M.C., B.D., Warden of St. John's Theological
 College, Winnipeg, Manitoba.
- ” 21. **EASTER EVEN.**
 Decorate Church for Easter Festival.
- ” 22. **EASTER DAY.**
 7 a.m., 8 a.m. and noon. Holy Communion.
 11.0 a.m. Matins.
 3.00 p.m. Holy Baptism.
 6.30 p.m. Evensong.

- „ 23. Monday in Easter Week.
7.15 a.m. Holy Communion.
- „ 24. Tuesday in Easter Week.
7.15 a.m. Holy Communion.
- „ 25. Wednesday. No 7.15 a.m. Holy Communion.
- „ 29. First Sunday after Easter. **LOW SUNDAY.**
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
6.30 p.m. Evensong.

THE VICAR'S LETTER

My Dear Friends,

The seating accommodation in our small Church is becoming a problem, especially at the morning service and on festivals. Consequently plans are being prepared for the restoration of the gallery at the West end of the Church which was removed in 1882 as "redundant." Such a gallery would not only provide space for additional seating, a ringers loft, and a new site for the organ, but the space beneath would then be free for use as a vestry. Of course the plans will have to receive sanction from the various Diocesan authorities, but the P.C.C. has already allocated a certain amount each year in anticipation of their approval.

Last year the Vestry Meeting and the Annual Parochial Meeting were very poorly attended. Every Marston householder is entitled to attend the former at which the Vicar nominates his Churchwarden and the People's Warden is elected. The latter meeting is open to all members of the parish who are on the Electoral Roll. At this meeting the new P.C.C., the sidesmen, as well as representatives to the Diocesan and Rural Decanal Conferences are elected, and audited statement of the accounts is presented, as well as a report on the proceedings of the Council over the preceding year. Questions may be asked at this meeting about matters concerning the parish and of general Church interests. I hope that this year we shall have a packed gathering for these meetings.

At long last we have been able to obtain planning permission to erect a hut which will be used for the overflow from our Sunday School, and for the Scouts, Cubs, Brownies (and Guides eventually). The hut will be erected on the concrete flat behind the Hall, and we shall be grateful for as many willing helpers as possible to erect the hut.

If you have not had a Lenten leaflet about the services, and the School for Christians, do please ask for one.

The details of the Holy Week services are included in the Parish Calendar elsewhere in this magazine. Do plan your time so that you will be free to mark this holy season in some special way. Please note the times of the Communion Services on Easter Day.

May I wish you an Eastertide which brings with it a sense of the Easter triumph, and of Christ's inner peace.

Your sincere friend and Vicar,

Paul H. Remington

CONFIRMATION SERVICE, 1962

The Confirmation Service will be on Friday, April 13th, at 7.45 p.m. and will be taken by the Lord Bishop of Oxford.

There will be some fifty candidates confirmed, including a few from two neighbouring parishes. Half of our own candidates this year are adults. Make sure that you are free on this evening to pray for the candidates at the service, and welcome them as full members of the Christian Church.

UNITED SERVICE :

The United Service will again be held in the County Primary School on Good Friday evening at 7.45 p.m. when the preacher will be the Rev. Canon L. Wilmot, M.C., B.D., Warden of St. John's Theological College, Winnipeg, and at present doing research in Oxford.

SUNDAY SCHOOL :

Good Friday, 20th April. Special Children's Service in Church at 10 a.m. when parents will be welcome. We do hope you will encourage the children to spend this short time in Church on this Holy Day.

Easter Day, 22nd April. Normal Sunday School in the morning. Holy Baptism at 3 p.m. and parents will be welcome.

VILLAGE NOTES :

Our Village has entered the competition for the best kept village in Oxfordshire. Scouts and Brownies have volunteered to go round alternate Saturdays to pick up the papers lying around. Will you please help their effort by NEVER throwing down any litter.

A composite history of the village, gathered over the years, and bound in a blue covering has been lost. If anyone has this book in their possession would they please let Mrs. Standing know, at Cross Cottage.

The Friends of Marston has been inaugurated, and all interested are asked to let Mr. Pollard, Apple Tree House, Boults Lane, have their Annual Subscription of 2/6.

OVER 60's CLUB :

A Bring and Buy Coffee Morning has been arranged by the Over 60's Club on Easter Monday morning at the Church Hall from 10 a.m.—12 noon. Please come along and help to swell the funds of this worthwhile club.

A BOUQUET :

A former resident of Marston writes : "On my last visit to Oxford I had a look in at the Old Church and thought how very nice it looked. I was especially pleased to see the Croke Memorial restored so beautifully. As a choirboy I used to admire it. The flower decorations were marvellous I thought."

SCOUT AND CUB NOTES :

Congratulations to M. Innes, T. Buck, and N. Marsh for gaining the Wire essman's Badge, L. Howard the First Aid Badge, and J. Swaine and L. Howard on entering the Senior section of the Troop.

We congratulate also four cubs, Stephen Carter, Ian Ray, Julian Rimmer, and Colin Webb on "crossing the line" from the Cub to the Scout world.

Four Scouters have taken the Preliminary Training Course for the Wood Badge.

The camping year started well with a camp at Youlbury in February, where the scouts slept in a log cabin. The Summer camp will be in North Wales.

GUIDES AND BROWNIES :

It is hoped to form a Guide Company as soon as the Scout and Sunday School hut is erected. Mrs. Clarke will be Captain, and assisted by Miss Richards and Miss Wright as Lieutenants. Prospective guides should contact Mrs. Clarke without delay. The Brownies are delighted to have an additional help in Avril Walton. A special thank you to husbands of Guiders who enable their wives to be free to run this thriving Pack.

Y.F. NOTES :

The Pre-Breakfast Bible Study has started again on Tuesday mornings at 7.15 a.m. and we are studying the Epistle to the Phillipians with the "Three-way" method used last year. All teenagers are welcome. Tea is provided at 8 a.m. for those who want to bring sandwiches.

Congratulations to our Secretary, Teresa Hilditch, who has gained admission into the Rural Teacher Training Department of St. Matthias College, Fishponds, Bristol. We are glad that she will be with us for another six months at least.

BELLRINGERS :

The Annual Meeting of the St. Nicholas' Ringers was on January 19th when Mr. Roy Jones was elected Captain, Noel Deam Vice-Captain, Mr. Ralph Porter as Tower Steward, and Alec Gommon as Secretary and Treasurer. The Supper and Social Evening was held on February 3rd, and the Vicar, Mrs. Rimmer, Mr. and Mrs. Oliver attended the earlier part of the evening. Local ringers have attended meetings at Reading and Witney.

PARISH COUNCIL :

At the Annual Parish Meeting it was stated that a bus shelter would be erected at the Cherwell Drive, Oxford Road junction, if planning permission could be obtained. It was proposed by Mrs. Bing, and seconded by Mr. Gammon that Marston should enter for the Tidiest Village Competition.

CLOSING DATES :

To avoid activities clashing it would be a great help if dates of fixtures arranged by all Church organisations could be confirmed with the Vicar. This would also help in the framing of the Parish Calendar.

PAROCHIAL BOUNDARIES AND THE DIVISION OF THE PARISH :

The raising of the Conventional District of New Marston to parish status is likely to be effected in the near future, after which only those living in New Marston whose names are on the electoral roll of St. Nicholas, Old Marston will be entitled to be married, or have their children christened in the old Church. It is essential that all worshippers at St. Nicholas should make sure that their names occur on the electoral roll, to avoid unnecessary confusion at a later date.

COLLECTIONS AND COMMUNICANTS

					£	s.	d.	Communicants
February	4th	...	...	...	30	12	1	71
February	11th	...	...	...	28	19	2	25
February	18th	...	...	...	37	5	7	44
February	24th	Feast of St. Matthias	...	...				5
February	25th	...	...	...	26	4	3	24

HOLY BAPTISM

- Feb. 25. Peter Ian, son of John and Diana Phillips.
Kevin Richard, son of Colin and Carol Phipps.
Alison, daughter of W. J. and A. Clarke.
- Mar. 11. Graham Daniel, son of Dennis and Marion Maskell.
Heather Mary, daughter of Glynne and Frances Howells.

HOLY MATRIMONY

- Mar. 3. Ian Knibbs and June Mary Cannon.
" 10. Ernest Henry Clack and Janet Parker.
" 17. Ernest Joseph Buckley and Patricia Tucker.

WORLD VIEW

NO. 2

1962



Heavy Industry in Africa. There is time to prevent the cleavage between Church and industry—if the Church can recruit chaplains and social workers.

ON SAFARI

What is life like for a missionary during the first few months in his new country? That depends on the missionary! For those with a sense of fun and adventure there are some exciting experiences in store.

On safari recently went an African pastor to visit a church forty miles away in his huge Kenya parish. Accompanying him were two C.M.S. missionaries, the younger of them a recruit still struggling with language-study.

They piled into a car with everything from food to a kitchen table. Audrey, the recruit, tells us: "As we had had rain every evening for well over a month, we expected mud—and got it!"

Near their destination the car stuck fast, but children appeared from nowhere and helped to extricate them. They arrived caked with mud, puffing and panting, and thoroughly infected with the happy spirit of all their helpers!

There was a crowd to welcome them, with greetings and handshakes all round. A house had been made ready for them. People brought presents of eggs, bread, milk. Women fetched



★

In both Asia and Africa there is a tremendous thirst for education. Trained graduate teachers are among the needs the Church overseas is asking missionary societies to supply most urgently.

★



Maimed hands, but a useful job. There's no self-pity in the workshop at Kumi-Ongino Leprosy Centre

them several pots of water from the river.

The children crowded round to watch them unpack, and everyone was called in to see them blow up their lilo beds, but when the word was passed round that they were going to eat everyone withdrew and left them to have their meal undisturbed.

Bible-studies and discussions took up most of the visit. The villagers had the chance of buying Bibles, Gospels and Prayer Books.

Audrey's visit was made specially memorable by her introduction to a local delicacy. The children took her to see their flying-ant trap.

"People gather the ants in handfuls and eat them with very evident satisfaction, or else take them home to fry," Audrey says.

"I was pressed to join them, and plucked up courage to eat *one* ant, which caused great amusement, as well as amazement that I didn't like it very much!"

LEPROSY CENTRE

In a light airy workshop in Uganda a man sings huskily as he sorts sisal for mat-making. He works slowly because his fingers are sore. Like the others in the workshop, he is crippled as a result of leprosy.

Occupational therapy was begun at the Kumi-Ongino Leprosy Centre by Jane Neville, a C.M.S. missionary who has just completed her first tour. The change in the patients, from listlessness to cheerfulness and purpose, is thrilling.

She tells of one patient, a

carpenter, whose leg had to be amputated. He was fitted with an artificial leg, and was determined in spite of all difficulties to try his hand at carpentry again.

Miss Neville will never forget

his face when he discovered he could still work at a bench. He has only one regret. He asked if she could make him an artificial leg that would let him kneel at the Communion rail instead of sitting.

THEY WRITE HOME . . .

From Kenya:

“It is doubtful whether we can be fully staffed in the years to come, and under these conditions we doubt whether we can continue to do all those extras we feel are so important if we are to fulfil our missionary calling.”

From North-west India:

“We are rejoicing in the arrival of some recruits. One is doing half-time language-study and half-time designing in the engineering department of the hospital. Another one has had a year’s training in eye-work after his general nursing training, so he will be most useful. We are most grateful for these keen young folk.”

From Sierra Leone:

“We have recently been to the diamond mining centre. So far we haven’t been offered any free samples! though we do hope on our next visit to see something of the inner workings. More important is the fact that God is allowing us to reopen a ministry there which had lapsed simply for lack of manpower. So much more could be done if only we had the men. . . .”

And the Bishop of Amritsar says:

“Apart from the fact that missionaries are *needed* from the British Isles, they are also keenly *wanted* in our country. That is because they come to serve the country with a real spirit of devotion and in obedience to our Lord.”

YES, MISSIONARIES ARE STILL WANTED!

C.M.S. is looking for 150 *extra* recruits in the next few years.

For further details write to:

The Recruiting Office,
Church Missionary Society,
6 Salisbury Square,
London, E.C. 4.

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

THE EASTER MESSAGE OF HOPE FOR
A WORLD IN DOUBT AND DESPAIR

Here Is The News ★

★
By H. A. L. RICE

EVERY year, during Holy Week and Easter, millions of words are spoken from pulpits in an attempt to explain the almost inexplicable and to make known the already familiar. It is a sad but inescapable fact that the better known a story is, the less forceful is its impact upon us. This is especially true of "the old, old story of Jesus and His love", of the events of His Passion, Death and Resurrection.

If only we could hear that story again for the first time; if only we could look for the first time upon the crucifix, how vastly different might our reactions be. Perhaps we might even experience emotions as strong as those which impelled Clovis, the newly-converted King of the Franks, to exclaim passionately as he heard the story of the first Good Friday, "If I and my Franks had been there we would not have allowed this thing to happen!"

The Old, Old Story

But, alas, we cannot hear the Passion story for the first time, nor the story of the Empty Tomb. They are "the old, old story", and maybe time and constant re-telling have blunted the edge of their message and tarnished their transcendent glory.

Yet there are people living in this twentieth-century world, maybe some in this Britain of ours, who have never heard the story; to whom it will come,

if ever they do hear it, with all the shattering novelty with which it came to Clovis, and to millions before and since his time. Can we imagine ourselves in the place of such people? Can we get some inkling of what violent emotions passed through those women in the New Testament story who were early at the Tomb in Joseph's garden and were told by the angel, "He is not here; He is Risen"?

The First Easter Day

We may not be able to tell precisely how they felt, but we do know something of the effect it had upon them. We do know what they *did*. They *ran*—to bring the disciples word; to pass on the good news without delay.

Then there were the two disciples, walking home to Emmaus in the cool of the evening, to whom the Risen Lord made Himself known in the breaking of bread. Late as it was, they retraced their steps in order to tell the others what things were done in the way. This stupendous happening, this flood of glorious light upon the darkness of their despair, was far too wonderful to keep to themselves. It had to be shared; it had to be passed on.

And that, of course, is how the Faith of Christ went, conquering and to conquer, throughout the pagan Roman world. The men who *had seen and spoken with the Risen Christ* went out to preach Jesus and the



Photo: Radio Times Hulton Picture Library

Resurrection and, by doing so, to turn the world upside down.

Telling The World

The world to-day is already upside down. What it needs now is turning the right side up. And that can only be done by ordinary Christian people, aflame with the Faith of the Risen Christ, passing on the astounding news to their apathetic, world-weary, unbelieving fellow-men. A school-master once asked a pupil, who later became a missionary bishop in Africa, whether he believed in the Heavenly Jerusalem.

"Yes", said the boy, "I do."

"I wish I did", replied the master sadly. "If I did, I think I should want to talk about nothing else!"

What do *we* talk about most? The weather? The cost of living? The

"bomb"? Our work? Our worries? What we saw last night on the "telly"?

And all the time the stone is rolled away, an angel sits by the Empty Tomb, and the Risen Lord walks unrecognized in the garden.

The Road Back

We live in a world perplexed with questionings, tormented with doubts, hag-ridden with fears. There is only one Hope for it, and you and I know what it is. It is our supreme vocation, our proudest duty, to proclaim that Hope when ever and where ever the opportunity offers. It is for us to show men the road back from despair and doubt by radiating the glory and the joy of the Resurrection.

Christianity, the world's only hope, is founded above all on an Empty Tomb. Those who have seen and believed must tell the world. "He is not here; He is Risen. Alleluia!"

◆

A Place Called Gethsemane

Mary Collier

◆

THE quiet and beautiful little Garden of Gethsemane, so much in our thoughts at Easter, lies near the foot of the Mount of Olives on its western slope. It is quite small, with groups of cypress and olive trees, bounded by a wall of Jerusalem limestone; between the trees the Franciscan fathers, who own the Garden, have planted beds of flowers.

Violets cluster thickly in the shade of the wall, and at this time of year the air is fragrant with the scent of stocks and wallflowers, and full of the humming of bees in the neat hedges of rosemary. It seems a fitting plant for this sacred place, for in early times rosemary was regarded as a symbol of the immortality of the soul, and Shakespeare wrote "There's rosemary—that's for remembrance."

Swifts in their migration flight from Africa scream and dart overhead, swooping down into the valley and up again over the high wall of the Old City of Jerusalem on the far side. Little green lizards run along the paths in the hot sunshine, pausing and lifting their heads as though to listen, then scurrying on again, and day and night the cicadas and crickets keep up their monotonous chirping.

The eight olive trees in the Garden are so old that their origins are lost in history, yet gnarled and twisted and propped up with stout poles as they are, they still bear fruit. Every autumn the monks gather the olives and press out the golden oil, which they give to pilgrims. "Gethsemane" actually

means "olive-oil press", and one has only to look down into the nearby valley to see large circular stones lying about, mute reminders of the olive-oil mills that were there in Biblical times, and which gave Gethsemane its name.

It is possible that these eight trees belonged to the original groves of those days, when the Mount of Olives was not arid as it is today. The Franciscans say it is historically certain that they have existed for over thirteen centuries, for they have never been subject to the tax which was levied



An Ancient Olive Tree, Gethsemane

Photo: Bible Lands Missions Aid Society

upon all newly-planted trees after the Moslem conquest in 637 A.D. Some botanists even go so far as to assert that they may be three thousand years old.

One experiences a sense of withdrawal from the world in this peaceful Garden. It is as though time had stood still for two thousand years, and indeed there has been little material change hereabouts during that time. The great bare slopes of Olivet look across to the towering wall of old Jerusalem, and to the Golden Gate, on the site of the ancient gateway through which Christ entered in triumph on the first Palm Sunday.

(Continued on page 62)

Church Notes and Views

The Bible Society's New Film "THIS IS THE BIBLE SOCIETY"

It is many years since The British and Foreign Bible Society made a documentary film about the Bible House, London, and its activities. A new film in Technicolor takes the viewer on a tour of Bible House, seeing members of the staff working in the different departments and, in some cases, describing their work. No professional narrator has been used.

Sequences in Bible House include a visit to the Library where the Librarian shows and describes a few of the 30,000 volumes of Scripture there, and the packing floors where over 7 tons of Scriptures are despatched daily. The embossing of Braille Scriptures is vividly portrayed, and glimpses of the Finance Department and the different sections of the Home Department are seen. Viewers look in on a Translations Committee in progress and follow members of the staff to Cambridge where an advisory group meets in one of the Colleges.

Because the Bible House is situated in the heart of the City of London, the film opens with colourful scenes of London traffic and crowds at Victoria Station, Trafalgar Square, Parliament Square and around St. Paul's.

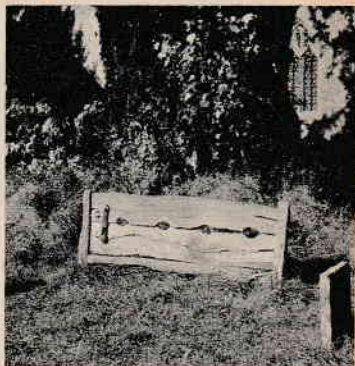
The film visits the works of one of the leading firms who print for the Society, and the processes of type setting and printing are shown. Also, for the first time, the varied and fascinating operations involved in Bible binding are seen on the screen. The many processes connected with producing a Bible from the work of the translator to final despatch culminates in a freighter leaving the London Docks loaded with Scriptures. The film ends with a reminder of the spiritual nature of the Society's task in words engraved in the entrance hall of Bible House:

Churchyard Stocks

LYWEL Church, Breconshire, beside the main road from Brecon to Carmarthen, still retains stocks in the churchyard.

The church, which serves the civil parish of Traian-mawr and the village of Trecastle, has a fine 15th century tower, good cradle-roofs, a 16th century screen and a very old font.

Nearby in 1876 was found the Llywel stone which is now in the British Museum. The stone, which dates from about A.D. 500, has inscriptions which shed light on the Kingdom of Brecon or Brycheiniog at that date.—ERIC L. KING (WORCESTER).



By the Left!

It is interesting to note that the measurement of length known as a rod was derived from the length of the left foot of sixteen men as they came out of church on a Sunday morning. As a rod now equals $5\frac{1}{2}$ yards, this gives the average length of our ancestors' left feet as 12 inches.—E. M. HEASER (SOUTHEND-ON-SEA).

"Heaven and earth shall pass away but
My Word shall not pass away."

The film (45 minutes in length) was directed and produced by Ray Kinsey, with photography by James Normington. The music was specially composed by John Hotchkis, who conducts the English Chamber Orchestra.



Please Wipe Your Feet!

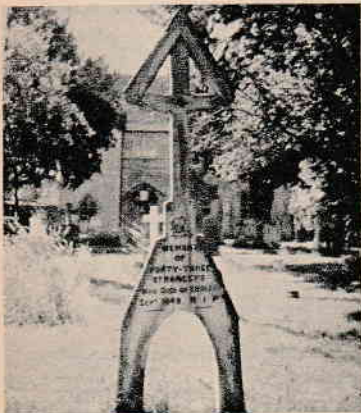
BOOTSCRAPERS, once an essential fitment to any building, are now considered to be 'bygones'; a relic of the muddy roads of the past. This contemporary one at the new church of St. Saviour, Trevone, North Cornwall, forms an attractive, and at times useful, addition to a delightful country church.

The church itself is built of local stone which blends with the rugged Cornish landscape making for the harmony that one associates with country churches and their environment.—G. T. NICOLLE (PLYMOUTH).



Kilvert Memorial at Llowes

AT Llowes, a Radnorshire parish adjoining Clyro where he served as Curate, there is a memorial to the Rev. Francis Kilvert, the diarist, who must often have preached there. His chief memorial is at Bredwardine in Herefordshire, where he was Vicar for a very short time before his death, and where he is buried. At Llowes, lovers of his writings have placed a sundial in front of the south door of the church and looking across to the Black Mountains among which he loved to walk.—M. W. (HEREFORD).



The Strangers' Grave

ITOOK the enclosed photograph of a rather forlorn cross in the churchyard of East Farleigh in Kent, a quiet hamlet set high on the bank of the River Medway. The cross records the death of "Forty-three strangers who died of cholera, September 1849." As this is the land of hop gardens, it is thought that the "strangers" were visiting hop-pickers.—MAY HEASER (SOUTHEND-ON-SEA).

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.

Weekday Pages for Women

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MARION HURST

Monday—Washing

Frequent washing is absolutely essential for nylon stockings—they last much longer if they are washed after each wearing. It is not always easy to have them washed and dried ready to wear next morning if they are washed at bed time, but the following method helps to dry them quicker. Keep one or two large newspapers handy, and after washing and well rinsing your nylons, lay them carefully on the flattened newspaper and roll up tightly, squeezing them inside the newspaper; then hang up to complete the drying process. It is amazing how much moisture the newspaper will have absorbed and how much less time it will take to have them completely dry and ready to wear again.—MRS. B. G. STONE (BATH).

Tuesday—Sewing

When gathering a skirt—or any long

piece of material—either by hand or machine, always use nylon thread. It will not snap and put you back at the beginning again.—MRS. R. LYNCH (BEDFORD).

Thursday—Nursing, First Aid

An insect repellent for those who suffer from insect bites may be prepared by using one teaspoonful of Epsom salts to half a cup of warm water. Stir until the salts are dissolved and then bathe vulnerable parts of the skin (legs, arms etc.) all over. Allow the solution to dry thoroughly before putting on stockings, and the repellent will remain effective all day.—MRS. A. I. BROWN (ASHBY-DE-LA-ZOUCHE).

Friday—Household

Keep a halfpenny piece (or any other coin) handy for opening tins with a pressed-in lid. It is then possible to raise the lid easily instead of being tempted to use a teaspoon handle!—DEACONESS LUCY GIBB (DURHAM).

Saturday—Children

When a child is ill, and needs a night light, try using the set of small fairy lights from the Christmas tree. This will delight a small child if you arrange them round a picture or mirror. They are very cheering to a sick child and, being very tiny, will consume very little current.—MRS. S. SHEPHARD (BURGESS HILL, SUSSEX).

A Special Cake For Easter

1 lb. of plain flour, 1 lb. of currants,
1 lb. of sultanas, 1 lb. of raisins,
1 lb. of sugar, 1 lb. of butter,
 $\frac{1}{2}$ lb. of finely chopped candied peel,
 $\frac{1}{4}$ lb. of finely chopped glacé cherries,
8 eggs.

Rub the butter into the flour; add the cleaned and prepared fruit, sugar and well-beaten eggs, and mix all thoroughly well together.

Line a cake tin with greaseproof paper, and put in the mixture. Bake for three and a half hours at Reg. 3.

Leave to cool and, when required, top with the following:

Almond Icing

$\frac{1}{2}$ lb. of ground almonds,
 $\frac{1}{2}$ lb. of caster sugar,
half the yolk of an egg,
a few drops of essence, if liked.

Put the almonds and sugar into a bowl, and add the half egg yolk. Mix well to a stiff paste. Place on top of the cake, roll out to fit, and decorate with small coloured eggs which may be bought in the sweet shops.

This cake is a trifle expensive—but it is delicious!

MARION HURST



"Counting Her Chickens"

Photo: P.A. — Reuter

BOOK REVIEW

Teaching Our Children to Pray.

By HELEN R. LEE. (*Church Pastoral-Aid Society, 9d.*)

This booklet is the work of a Vicar's wife who is both a mother and a part-time teacher, and is therefore the result of personal experience.

Mrs. Lee's first contention, that "after they have reached about three years we shall never teach them anything more", is perhaps a little sweeping, and may be unnecessarily disheartening for those whose children have already reached this age before they have given much thought to the matter. However, that one cannot begin too young is very true, and even more true is the author's next point, that it is what we are, the reality of

our own contact with God, rather than what we actually teach, which really counts, with children of any age.

Nevertheless, teaching there must be, and Mrs. Lee is well aware of this, and gives much useful and practical help with the details of a child's prayer-time, and the difficulties which may be encountered. Her position with regard to the value of church-going for children is not made very clear, but perhaps the shortness of the book, which she pleads, may be to blame.

This will be a useful book to put into the hands of young mothers, many of whom, though anxious to teach their children to pray, have little or no idea as to how to set about it.

E. J. A.



YOUNG PEOPLE'S PAGES

COMPILED BY PATRICIA HUNT

The Secret Symbol

AFTER Jesus's Ascension, it was left to the disciples and those who came after them to spread the good news that Jesus was the Son of God and the Saviour of the World. They invented a little phrase to sum up what God had done for them. It was like a little summary of the Creed, and it was "JESUS CHRIST—SON OF GOD—SAVIOUR."

Now if you take the first letter of each of the Greek words in this phrase, you have the word ICHTHUS ('ch' and 'th' count as one letter each), and 'Ichthus' in Greek means 'fish'. So the early Christians used to draw the fish symbol as a way of telling one another the good news. It is very often

found in the drawings and paintings in the catacombs.

Easter Cards

Nearly everyone sends Christmas cards, but not nearly so many people send Easter cards. Yet it is just as important to celebrate the good news of Jesus's Resurrection as it is to rejoice in His Birth at Christmas. If there is some member of your family who is away from home, or if you know someone who is ill or lonely, then send them Easter greetings this year, and remember them in your prayers. If there is a sick or lonely person whom you could visit, you could take a little bouquet of spring flowers as an Easter gift.

READING THE BIBLE TOGETHER

This month the family or your friends may like to read together the story of Paul and Silas in prison; you will need one person to read the Narrator, one for Paul, one for Silas, and one for the keeper of the prison.

Acts, ch. 16, v. 25, 26 .. Narrator
27.....Keeper

28 .. Paul
29, 30 .. Keeper
31.....Paul
32.....Silas
33, 34 .. Keeper
35.....Narrator
36.....Keeper
37.....Paul
38-40 .. Narrator.



IS YOUR NAME GEORGE?

St. George is the patron saint of England. He lived in Cappadocia, in Asia Minor, and he was put to death in a great persecution of Christians. A legend tells how, after killing the dragon, he put away his knightly armour and weapons, gave all his money and goods to the poor, and became a travelling preacher.

During the past 250 years we have had six King Georges in this country. We have also had a succession of other Georges, who have rendered

outstanding service to their day and age.

Among the great writers we have had George Herbert and George Borrow; among the painters George Romney; and among the master musicians, George Frederick Handel. All boys, of course, will also think of the railway pioneer, George Stephenson. Nor must we forget George Washington, first President of the United States.

G. E. DIGGLE

(St. George's Day—April 23rd)



An Interesting Stamp

Do you collect stamps? Have you any for Sierra Leone? On April 27th Sierra Leone will have been independent for one year, and two of the first stamps issued by that newly independent country show Bishop Samuel Crowther who was the first African bishop of the Angli-



can church there. When he was a boy he was called Adjai, but he was given the name 'Samuel' when he was baptised. He was one of the slaves who was freed when the slave trade came to an end in 1806. When he grew up, he became a teacher, then a clergyman and was made a bishop.



SHORT STORY FOR APRIL

It Must Be Spring

By JOHN JAMIESON

ETHEL Fairweather banged down the telephone triumphantly. She had known she was right all along—there were no rights of way over her land.

If her father when he was alive had not been so soft-hearted, allowing people to use the short cut through Twelve Acres and along by the chestnut plantation, the controversy would never have arisen. As it was she had had the expense of paying solicitors' fees to get the matter straightened out legally.

But at least she would be rid of the seemingly endless hordes of people who invaded Castle Farm in the spring and summer, groups of 20 or 30 ramblers armed with rucksacks and maps, family parties who drew up in cars and calmly laid out picnics on the grass, leather-jacketed youths and their girl friends who arrived on noisy motor-cycles.

All seemed to think it was their right to leave her gates open, break down her hedges, trample on her crops and scatter bottles and pieces of paper everywhere.

Ethel, a heavily-built woman in tweed skirt and jacket, allowed herself one of her rare smiles as she gazed out of the window over her beloved farm.

Already the mist was beginning to creep up towards the farmhouse, the trees and hedges becoming dim and ghostly in the fading light. She reckoned tomorrow would be fine and

sunny, a real spring-like day and a reminder that already February was half-way through.

Hands thrust deep into her jacket pockets Ethel strode off in search of her foreman, Tom Carter, one of the few employees who put up with her brusque manner for very long.

"Carter! Carter!" she bellowed in a voice more masculine than feminine. "Drat that man. Carter, where are you?"

Tom emerged from giving the pigs their last feed, whistling nonchalantly as though he hadn't heard his employer. "Oh, good afternoon, Ma'am", he said, touching his cap.

Ethel could never decide whether the man was being very polite or rather sarcastic, but he was a competent foreman and ran the farm well. "Carter, you can have those signs painted now," she announced in her gruff voice.

"Signs, Ma'am?" Tom scratched his head as though not understanding. "Now which signs were they?"

"You know perfectly well which signs." Ethel's face became even redder than usual. "The 'Trespassers Will Be Prosecuted' and 'Private Land—Keep Out' notices."

"Ah, you've won your point then," remarked Tom, obviously not sharing his employer's enthusiasm.

"There are definitely no public rights of way on Castle Farm," Ethel declared, a note of triumph in her

voice. "There'll be no more trespassers on my land."

Ethel was right in her weather forecast. The birds singing outside her window woke her even earlier than usual next morning, and she looked out at an already clear blue sky. The lawns sparkled as the sun shone on the dew. She flung open the window and the very air seemed full of magic, as though something specially exciting were about to happen.

For Ethel the morning would be spent inspecting her newly-born lambs and visiting her solicitors in Bradwell. Mr. Blackford had obtained a number of maps concerning footpaths he thought she ought to see, and although she wasn't at all interested as long as there were none on her land Ethel supposed she had better go. She would get it over first.

My! It was good to be alive, Ethel told herself, as she crossed the yard to get out her old and rather decrepit car. The crocuses and snowdrops were blooming under the kitchen window as they always did at this time of year. Funny, she hadn't taken much notice of them before, but on such a glorious morning they appeared as orange and white vanguards of the summer days ahead.

The farm cat's two ginger kittens were chasing each other madly in and out of the rhododendron bushes and old Caesar, the collie, had vacated his usual resting place by the back door and seemed almost spritely as he trotted across the yard.

The whole atmosphere seemed alive. Even Grumpy Gertie, Ethel's pet name for her car, was in a good mood, the engine roaring into life at only the fifth attempt.

As usual Bradwell was teeming with people and it was some time before Ethel could find a place to park the big old car. What a blessing she didn't often have to come into town, she thought. It was so noisy, so full

of people in a hurry, and she hated the cramped, shut-in feeling towns always gave her.

Ethel could never decide which she disliked most—the dull blocks of offices which occupied one side of the High Street or the assortment of shops with their flashy signs and advertisements ranged along the other.

She shuddered as a juke box blared at her from the open door of a café, and scowled at the grey stone cinema with its gaudy advertisements. Despite the wonderful sunshine, fluorescent lights blinked weakly out from most of the buildings.

She supposed the spring freshness of the country made all these infernal creations of man more repugnant than usual to her.

Her business completed, Ethel turned the car towards home. Bradwell was a railway town—that fact must be obvious to anyone, thought Ethel, gazing at the smoky locomotive repair works just ahead of her. How awful it must be to work in there, especially on a day like this.

And fancy living in one of those rows and rows of soot-grimed houses, built between the wars to accommodate the railway families. What dull lives the occupants of those uniform places must lead. Why, most didn't even have gardens to plant a few seeds in!

Ethel heaved a sigh of relief as she left the dreary-looking houses behind and found herself once more in the open country. What a joy to see hedges and trees on either side of her, instead of those ghastly houses.

The air smelt so good when she got out of the car that she stood for a few moments sniffing it in. Thank goodness she had been born the daughter of a farmer, instead of the daughter of a railwayman.

Ethel hummed quietly to herself as she made her way across Twelve Acres

(Continued on page 61)

◆

1662-1962

Bringing The Prayer Book Up To Date

◆

“THE Church of England is behind the times. Its Prayer Book and its services are out-of-date.”

How often have we had to listen to some such criticism as this—and not always from people who wish the Anglican Church ill! How far are such remarks justified, and what is being done to meet them?

Two or three years ago the Archbishops of Canterbury and York appointed a Commission of liturgical and theological experts to consider the Prayer Book services of Baptism and Confirmation. Why, you may perhaps ask, begin with those two particular services? One answer is that they had to begin somewhere, and since Baptism is the beginning of the Christian life, it seemed a good place to make a start.

Indiscriminate Baptism

But there was more to it than that. For many years now, the Bishops and parish clergy, and many thoughtful lay folk as well, have become painfully aware that all is not well with the way in which these two important Sacraments—really two parts of the one Sacrament of Initiation—are regarded and valued by very many of those who make use of them.

There are parents to whom Baptism would appear to mean little more than a conventional performance to be observed for the sake of respectability. They bring their offspring gaily to the

Font, but never bring them to any other service, except perhaps the Marriage ceremony! And godparents, too, who may never set foot inside a church from one year's end to another, will yet glibly promise to see to it that the child they are sponsoring shall be brought up in the Christian Faith, shall be taught the Creed, the Commandments and the Lord's Prayer, shall be brought to hear sermons, and shall be brought to the Bishop to be confirmed so that he or she may become a faithful and regular communicant. And in so tragically many cases these promises are not worth the breath they are spoken with.



Photo: Country Churchman Publications

Confirmation Losses

Then consider Confirmation. Think of the number of candidates who are presented every year throughout the country. How many of them will still be loyal, worshipping, communicant members of the Church in ten years' time? Possibly one out of every seven, though even that may be putting it too high.

Complexity a Stumbling-block

Now, of course, no one supposes that all the blame for this lamentable state of affairs can be laid upon the Prayer Book. In the case of Confirma-

tion, perhaps very little of the blame can be placed at its door. But the Baptism services must take some of the responsibility; they are too long, too complicated, and too full of difficult theological phrases for them to mean very much to the average parent or god-parent who does not, normally, have much to do with church or church ways. Or consider the kind of Baptism which is not uncommon in large town parishes where, as I have experienced myself, there may be a dozen or more babies at one service. Some of them may remain dormant throughout the proceedings but it is unlikely that *all* will. Anyone who has had to administer the Sacrament of Baptism in such conditions will surely appreciate the need for shortening and clarifying the service.

It must be Spring

(Continued from page 59)

to the field by the spinney where her breeding flock of Southdowns were. It felt grand to be striding across the springy turf on such a sparkling day.

A cock pheasant screeched as it flew low and gracefully into the chestnut plantation ahead, and a moorhen scuttled towards the safety of the Reed Pond. Catkins hung in their hundreds from the hazel nut trees which bordered the road.

For a while Ethel leaned on the gate looking at her lambs. Some tottered unsteadily on legs only a few hours old; some, bolder and stronger, were already prancing round their placid mothers. All had the black socks and faces which were the trademarks of their breed.

Ethel knew they were a good bunch. She felt absolutely contented as she watched them.

Yes, life had been good to her. Just supposing she had had to live and work in Bradwell, away from the green fields and fresh clean air. The thought made her shudder.

Convocations Will Decide

And this is precisely what the Archbishops' Commission has tried to do. They have published their proposals for a revised Order of Baptism and Confirmation, linking the two Sacraments together in one wherever possible and so restoring the Christian Rite of Initiation to its original and primitive form. For a specified period, these revised forms will be used experimentally in certain parishes to test their usefulness and acceptability. At the end of that period they will be reported on to the Convocations of Canterbury and York, with whom will rest the final decision. Only if and when they give their approval will the revised services receive official authorisation.

She began thinking of the people who walked and picnicked on her land in the summer. Was it right to deny them the chance of getting away from the bricks and mortar, the hustle and bustle? Was she really fair to stop them enjoying the beauties of nature she too often took for granted?

After all, the English countryside was their heritage as much as it was hers. And she supposed the majority were careful about gates and things, considering they came from the town.

For a while Ethel pondered on the matter, until suddenly she became aware of Tom Carter approaching.

"Ah, Carter. Have you done those notices yet?" she growled as he drew near.

Tom slapped his knee. "Quite slipped my mind, Ma'am."

"Well, I want them altered. Make them read 'Do Not Leave Litter' and 'Shut The Gate'."

Ethel began to stalk off. "Oh, and Carter, put 'Please' in front of them."

Tom Carter pushed back his cap and scratched his head. "Spring *must* be here," he muttered incredulously.



*The Garden of Gethsemane: Mt. of Olives
in Background*

Photo: David Brewster

A Place Called Gethsemane

(Continued from page 51)

Beyond, on Mount Moriah, rises the massive Dome of the Rock, the mosque built by the Moslems on the site of Herod's temple, where He preached, and cast out "them that sold therein, and them that bought".

From Gethsemane, little can be seen of the new Jerusalem which has sprung up since the end of the first World War, and which stretches for miles across the hills. The eye is held by the length of the great crenellated wall, seventy-five feet high on this side, made of blocks of tawny stone and standing roughly four-square about the old medieval city, enclosing its churches and shrines, bazaars and flat-roofed houses, close-built in the narrow little lanes and alleyways with names full of history—David Street, the Street of the Chain, the Via Dolorosa.

The Kedron valley which lies between this ancient city and Gethsemane is a deep and rocky gorge,

piled up a hundred feet in parts with the rubbish and debris of centuries. The slopes on either side are covered by thousands of tombs, Moslem and Jewish, for both races believe that this will be the scene of the Last Judgment.

Dr. Kathleen Kenyon and her fellow archaeologists have done a great deal of excavating here in recent years, unearthing the ruins of three houses destroyed by Nebuchadnezzar in 588 B.C., and, even earlier than that, a Canaanite wall dating from about 1800 B.C.

All is peace, for it is a lonely place. The archaeologists have finished for the day and there is no one about, no sound but the thin high screaming of the swifts and the crickets' chirping. We are told that Christ often came here with His disciples, and it is easy to see why, for they could leave the crowded city by one of the gates in the great wall, cross the Kedron, and at once reach the seclusion of the olive groves of those days.

The modern world seems very far away.



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