

No 59

JANUARY, 1963

Price 4d.

"FORSAKING ALL I TAKE HIM"



THE MAGAZINE OF —
St. Nicholas Church, Marston

ST. NICHOLAS CHURCH — OLD MARSTON

Vicar : Rev. Paul N. Rimmer, M.A., 11 Elsfeld 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.

PARISH COMMUNION : 9.30 a.m. on 3rd Sunday of month.

Matins : 11 a.m.

Evensong : 6.30 p.m.

Saints' Days : Holy Communion — 7.15 a.m.

Holy Baptism : Second and Fourth Sundays of the month at 3 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).

Children's Instruction : Senior Catechism : Sundays 10 a.m. in Church Hall.

Kindergarten and Junior : Sundays 11 a.m. in Church Hall.

Nursery : Sundays 11 a.m. in the Village Hall.

Mothers' Union : Every fourth Wednesday of the month at 2.45 p.m. in the Church Hall.

Men's Forum : As announced.

Youth Fellowship : First Sunday : Holy Communion and Breakfast .
Third Sunday : After Evensong.
Friday : 7.30 p.m. in Church Hall.

Brownies : Wednesdays at 5.30 p.m. in Church Hall.

Girl Guides : Tuesdays at 7.00 p.m. in Church Hall.

Cubs : Mondays at 6.15 p.m. in Church Hall.

Scouts : Thursdays at 7.15 p.m. in Church Hall.

CHURCH PARADE : Once each quarter.

WEEKDAY SERVICES :

Matins — 7.15 a.m. (Daily except Saturdays)

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

Holy Communion — Wednesdays and Saints Days at 7.15 a.m. (in place of Matins).

Holy Communion — 10.30 a.m. every second Friday in the month (with Service of "Laying on of hands.").

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 parish. The design is by Mr. Brian Cairns.

PARISH CALENDAR — JANUARY

- Jan. 1. Tuesday. Feast of the Circumcision. New Year's Day.
7.15 a.m. Holy Communion.
- " 2. Wednesday. 7.15 a.m. Holy Communion.
- " 5. Saturday. Children's Party.
K.G. and Nursery 3 p.m. to 5.30 p.m.
Juniors 4.45 p.m. to 6.45 p.m.
- " 6. **FEAST OF THE EPIPHANY.**
8 a.m. and Noon. Holy Communion (Y.F. Breakfast).
11.0 a.m. Matins.
6.30 p.m. Evensong.
- " 9. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Church Overseas Evening.
- " 11. Friday. 10.30 a.m. Holy Communion.
- " 13. **1st SUNDAY AFTER EPIPHANY : STUDY GROUPS WEEK.**
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- " 16. Wednesday. 7.15 a.m. Holy Communion.
- " 20. **2nd SUNDAY AFTER EPIPHANY.**
8.00 a.m. Holy Communion.
9.30 a.m. **FAMILY COMMUNION.**
11.0 a.m. Matins.
6.30 p.m. Evensong.
- " 23. Wednesday. 7.15 a.m. Holy Communion.
2.45 p.m. Mothers' Union — Miss Lodge.
8.0 p.m. Oxford Council of Churches Meeting on Christian
Unity — Town Hall — "Christians take Counsel."
- " 25. Friday. **FEAST OF THE CONVERSION OF ST. PAUL.**
7.15 a.m. Holy Communion.
7.45 p.m. Meeting of Fellowship of St. Nicholas — County
Primary School.
- " 27. **3rd SUNDAY AFTER EPIPHANY.**
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.

HOLY BAPTISM

- Nov. 25. Jeremy Paul Sleightholm, 72 Oxford Road.
Jill Karen Brandon, 102 Balfour Road, Blackbird Leys.
- Dec. 9. Deborah Kay Eyre, 74 Arlington Drive.

HOLY MATRIMONY

- Nov. 24. John Hugh McGinn and Gillian Dean.
Brian Sydney Jones and Diane Webster.

ALTAR FLOWER ROTA

- Jan. 6. Mrs. H. Starmer-Smith.
- " 13. Mrs. Kensington.
- " 20. Mrs. Oliver.
- " 27. Mrs. Bing.

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- „ 16. Wednesday. 7.15 a.m. Holy Communion.
- „ 20. **2nd SUNDAY AFTER EPIPHANY.**
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11.0 a.m. Matins.
6.30 p.m. Evensong.
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COLLECTIONS AND COMMUNICANTS

Nov.	1.	All Saints' Day	Communicants
									9
"	4.	Trinity XX	30	12	6		63
"	11.	Trinity XXI	...	...	31	3	9		45
		Remembrance Sunday							
"	18.	Trinity XXII	...	...	26	11	8		61
"	25.	Trinity XXIII	...	...	32	8	7		42
"	30.	Feast of St. Andrew	...	...					7
		Total No. of Weekly Communicants							46

Dear Readers,

My wife joins me in wishing to you all a very happy New Year. Our hope and wish for 1963 is that our parish may become more like God's pattern for a New World of Christ-centred, fear-free, happy people. And now here are some wishes from other friends in the parish.

Paul v. Leming

From Dr. Cyril Carter, Vicar's Warden :

Some of you may have seen a recent television broadcast by a Cambridge theologian, Dr. Vidler, criticising "the ghastly hymns and boring sermons" said to be characteristic of the Church of England.

What a tremendous opportunity was missed by Dr. Vidler of bringing to a vast audience some of the great Christian truths for which the Church of England stands—at least at the parochial level! The ideals which have been set forth in "Christian Family Year" provide a better message. Perhaps the greatest task which faces our Church in Old Marston in 1963 is to proclaim the "Good Neighbour" spirit and to bring the Christian message into all homes in our parish.

From Mr. Bernard G. Oliver, People's Warden :

My wish and hope for the parish in 1963 is that more men will offer their time and talents for the maintenance of our Church, Church Hall, and Churchyard. A long list of urgent jobs are still outstanding from 1962, and no less than £50 could be saved each year if only more volunteers would come forward. Are you prepared to sacrifice a few of your leisure hours? Please let me know!

From Miss Olive J. Lodge, Parish Worker :

My wish and hope for the parish in 1963 is that there may be an awakening in the hearts of every communicant to their full pastoral responsibility towards the children of the Parish, so that by their example and teaching these children in our care may become faithful worshipping members of God's Family, the Church.

From Mrs. Phyllis Barnsley, Enrolling Member of the Mothers' Union :

My wish and hope for the parish in 1963 is that all M.U. members who are able will attend the meetings in full force, and also go to the evening Open Group meetings to which we may bring our friends. Above all I hope that all will witness to the concept of the Christian family being good neighbours. "Be ye doers of the Word and not hearers only!"

From Mr. A. Smith, Group Scoutmaster, 43rd Oxford (St. Nicholas) Scouts :

A happy New Year to all past and present Cubs, Scouts, and Scouters of the 43rd, to parents and well-wishers. Let 1963 see us more determined than ever to uphold the spirit and ideals of Scouting as expressed in our Law and Promise.

From Mrs. E. Doman, Brown Owl, St. Nicholas' Marston Brownies Pack :

Every success to all Guides and Brownies the world over! Here's hoping lots of adult helpers come forward in 1963! Many thanks to the "chosen few" who put up our Hut, and wishes to all Scouts and Cubs everywhere.

THE NEW GALLERY :

The fog lifted for a short while and despite the cold a good congregation were present for the dedication of the restored gallery and ringers loft by the Bishop of Oxford on St. Nicholas' Day, December 6th.

Plans for the gallery had been drawn up by Mr. J. A. Sliwa and Mr. J. K. Harding of Begbroke, and through the determined efforts of Mr. S. Kushmar and Messrs. Beauchamp of New Marston, the gallery was finished for "the Day." A party of ladies descended upon the church on the 5th with dusters, brushes and polish, and by the evening of St. Nicholas' Day, the Church looked clean, and swept, and considerably enhanced by the beautiful carved and gilded inscription that Mr. Brown had carried out in the evenings on the face of the gallery

The service took the form of Evensong and as we joined in the familiar hymns of Praise my soul the King of Heaven, and Who would true valour see, we could almost hear the sound of Professor Harlow's voice. After the 122nd Psalm, the special lessons were read by our two Churchwardens, Dr. Carter and Mr. Oliver, and then the choir recessed to the West end of the Church for the Act of Dedication.

During the course of his sermon Dr. Carpenter referred to his personal friendship with our late Warden over the past 30 years, a friendship which began over discussions on the Christian faith at the University. "To all his work," the Bishop said, "whether it was here in Marston or in the University, he brought a brilliant mind and a love of justice and fairness, a deep desire to serve his fellow men and the highest Christian ideals of thought and action."

At the conclusion of the service the choir returned to the Vestry, now resplendant with a blue carpet, and new heating and lighting fixtures. This was the first time they had been able to use the Vestry over the past two months, but providentially the weather had been fine for their procession each week from their temporary Vestry in the Church Hall.

At present there are 15 new chairs in the gallery. An anonymous donor has presented the church with blue kneelers to match the gallery carpet. It is hoped that the organ will be installed in the gallery in mid-January.

Bishop Savage writes : "What a splendid accession the gallery is to the church—and such a fitting memorial to Professor Harlow."

Present and future congregations will be forever grateful to Mrs. Harlow for this gift to the Church—a gift which has made possible not only a ringer's loft, choir vestry, and new site for the organ, but which also enhances the charm of our lovely old church.

WEEK OF PRAYER FOR CHRISTIAN UNITY :

This will be from January 18th—25th, culminating with the united meeting in Oxford Town Hall on Wednesday, January 23rd at 8 p.m. The theme of the meeting will be "Christians take Counsel" and amongst those speaking will be Professor Obolensky, the (R.C.) Archbishop of Liverpool, and Dr. Richards. Prayer leaflets are available for all who will use them.

FELLOWSHIP OF ST. NICHOLAS :

We were glad to welcome some new members to the Fellowship at our Dedication Service on Advent Sunday last. The Fellowship Sub Committee has been drawing up plans for our Good Neighbour Scheme, on which we hope to embark in the near future. A gathering of all members of the Fellowship will be held on Friday, January 25th at 7.45 p.m. in the St. Nicholas' County Primary School.

THE CHURCH HALL :

A big thankyou to the Y.F. who washed down and distempered the Church Hall on two of their Friday night sessions. This has saved the Directors of Marston Church Properties a considerable outlay of money.

THE HUT :

Thanks to the magnificent work of Mr. J. Casterton, Mr. Peter Sheppard, Mr. Smith, Mr. Marsh and a few others, the Hut is almost completed. To clear away a few misunderstandings the following points are mentioned :—

1. Apart from a £10 donation received from the Brownies and £50 promised by the Scouts, the entire cost of the hut, its foundations, heating and light fittings, has been defrayed by the Church, and Marston Church Properties, by whom the Hut will be administered.

2. The Hut is primarily intended for the use of the Sunday School, Scouts, Guides, Cubs and Brownies for whom the Hall provides insufficient space.

3. Each organisation will be responsible for the cost of the heat and lighting used which will be metered, and also for the upkeep and cleanliness of the Hut after use.

It is hoped that it will be possible to open the Hut formally at an early date in the New Year.

SCOUT NOTES :

The Annual General Meeting of the Group will be held on Monday, 14th January at 8 p.m. It is hoped to hold this meeting in the new Headquarters behind the Church Hall. All parents of Cubs and Scouts are requested to make a special effort to be present.

Thanks are due to Mr. Furber and Mrs. Hilditch for accepting the posts of Group Committee Chairman, and Secretary respectively. Also to Mr. Peter Sheppard for painting a striking portrait of Lord Baden Powell to hang in the new H.Q.

GUIDES :

The Company held its Party on December 11th, and before it was held the "flying up" ceremony for Gail Quartermain on leaving the Brownie Pack for the Guides. Others to be enrolled in the Guides were Elaine Drinkwater, Cecilia Gammon and Lesley Waugh.

THE OVER 60's CLUB :

The members heard many interesting talks last month on "The work of a Lady Almoner" (Mrs. Hicks), "Slipper Making" (Mrs. Brookes), "America" (Mrs. Harley), "The work of a Probation Officer" Miss Black gave a Cookery demonstration one afternoon.

A welcome gift from Mr. Elkins (Victoria Arms) of £12 6s. 1d. is gratefully acknowledged by the members. This was the result of a collection at a Football Match and other efforts.

A special word of thanks must go to our illustrious Treasurer, Mrs. Tomlinson, who keeps the books so splendidly, and always keeps us on the credit side of the balance!

THE NEW LIBRARY :

The times that the Library is open are published inside the cover. We hope that you've been along and joined. The Librarian informs us that the response of the children has been wonderful, but that adults have been rather slow in taking advantage of this new facility.

If you haven't taken out any books yet, go along as soon as possible.

BELL RINGERS :

Ringling has been interrupted by the building of the new gallery, but despite great difficulties, it was possible to chime the bells for Sunday worship throughout the time that the builders were at work.

Members of the tower rang the bells for the wedding of two Marston ringers, Clive Holloway and Kay Wilkins. Our congratulations to them both.

Ringers have attended the Autumn meeting of the Guild at Burford, as well as meetings at Reading, Banbury, and St. Giles', Oxford. Mr. Alec Gammon was re-elected Branch Representative to the Guild Committee at the A.G.M. of the Oxford City Branch.

We now have vacancies for prospective ringers, young and old, who are asked to get in touch with Roy Jones or Noel Deam.

THANKS :

We have received cordial letters of thanks from the representative of the Church of England Children's Society, and also from Miss Kahan of the Oxford City Children's Department for the toys and sweets so generously presented by the children of Marston on St. Nicholas' Day.

Those who were present at the service know how thrilled the children were to be able to share in making Christmas a happy time for their less fortunate little friends.

COMMUNIST LITERATURE IN INDIA :

India is a target of Communist publishing strategy. Import of books from the U.S.S.R. increased from 17,000 in 1955 to 4 million in 1960. Well over 100 Communist magazines are currently available.

"Sovietland," a prestige pictorial published inside India, now appears in eleven local Indian languages. Children's books—more than 125 different titles—are distributed at ridiculously low prices to create a desire in the children for books, win the confidence of the parents, and pave the way for hard propaganda later on.

OVERSEAS NIGHT :

On January 9th there will be an "Overseas Evening" in the Church Hall at 7.45 p.m. with a decidedly Indian "flavour" about it—and this we mean in its literal sense! The gathering is open to everyone in the parish, and we look forward to seeing you and your friends.

MEN'S FORUM :

It has been decided to postpone the Dinner from January 2nd, as most men will no doubt have suffered from a surfeit of Christmas food by that time! Members are asked to go as a group to the Church Unity Meeting in the Town Hall on January 23rd. (See above).

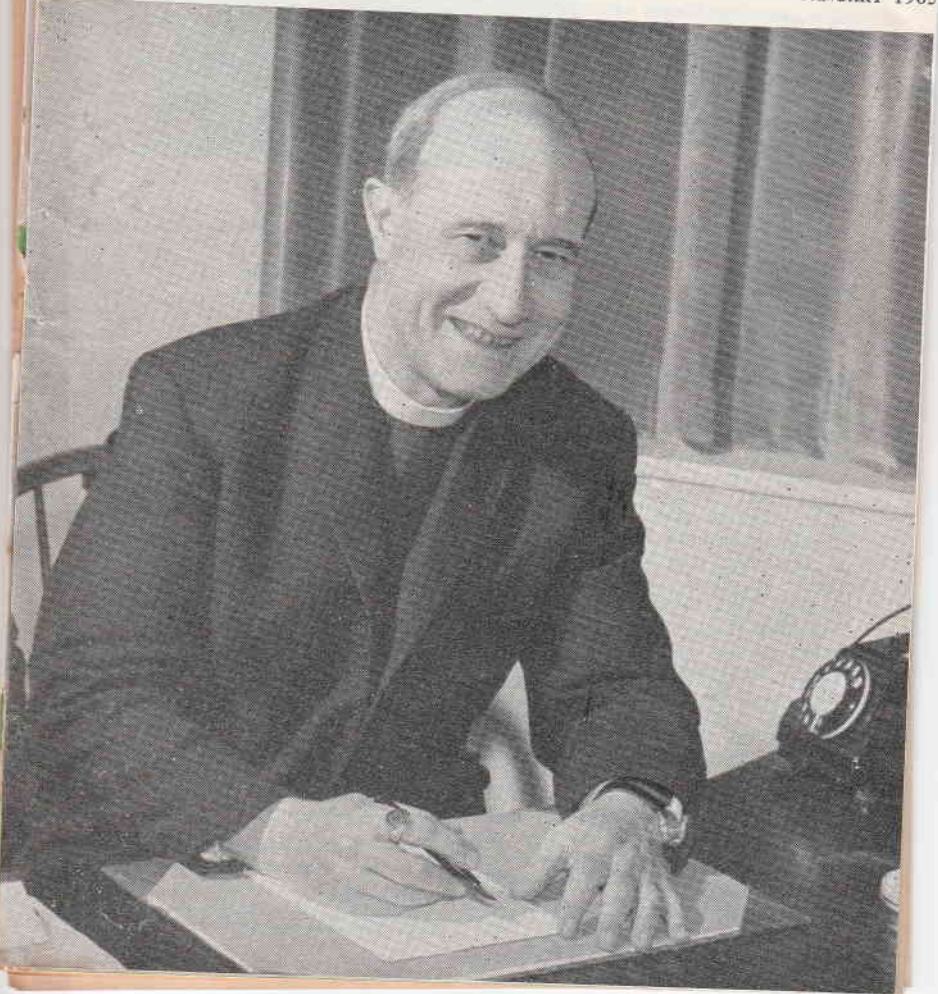


OXFORD DIOCESAN LEAFLET

No. 4

CIRCULATION 115,000 COPIES

JANUARY 1963





The Rector of St. Aldates with the Bishop of Oxford and the Archdeacon, watch a workman beginning the work on the new coffee bar and book room next door to the church; also with the Rector is the architect.

Our Bishop writes to his people

My dear Friends,

DEDICATION

When a new church has been built, I am asked to dedicate it. We all understand what this means. At a special service the building and its furnishings are given over to the worship and service of God, and from that moment onwards the church can be used for nothing else; it belongs to God. The beginning of a New Year is a call to us to dedicate ourselves afresh as God's people. This sounds simple. It is a religious thing to say and a good thing to do. But if we say it we ought to think seriously what it means. To 'dedicate' anything means to give it over to someone else so that it then belongs to them. Are we really prepared to do this with ourselves, to give ourselves over to God so that we belong to him? Let us at least make up our minds that we want to go further with this in 1963 than we have ever gone before. Here are two ways in which we can all make some advance in dedication.

TRUE WORSHIP

If we worship in church and say our prayers at home, we shall know that this is the centre of our lives, the point at which they are most open to the touch of God, the times when we are most ready for him to take us to himself. But how very easy it is for us to slip into carelessness and slovenly habits about our worship and prayers. Do we sing or say the familiar words in church with very little thought about their meaning? Have we got into the way of rushing our prayers at home, or saying a few mechanical words? Do we give ourselves time to let God say anything to us? These are a few specimen questions to ask ourselves about our approach to God in prayer as we enter on a New Year and think again about renewing our dedication to him.

Cover: The Bishop of Oxford photographed at his desk in the new house at Cuddesdon, near Oxford.

OTHER PEOPLE

One sign that we are really in touch with God and devoted to him is that our relations with other people are changed. Great Christian words like faith, love, reconciliation, forgiveness are personal words; they refer to our personal relations, first with God and then with other people. At the beginning of a New Year we might ask ourselves whether we are dedicated in our Christian life, so that our relations with others are what they ought to be. How, for instance, do we use our tongues? Is it sometimes unkind gossip, harsh criticism, bad-tempered nagging, exaggeration of the faults of others? Are we ready to speak about our Christian faith to others when the opportunity occurs? Do we take

the trouble to say a word of help and encouragement to someone in need? Or again, we might ask ourselves how we behave to strangers or newcomers to our own Church congregation. It sometimes happens that such people attend a church for weeks before anyone speaks to them. They can hardly feel they are coming into a living fellowship of Christian people.

If we have a real desire to renew our dedication to God, let it turn our thoughts to questions like these, and may God bring you all in the New Year the happiness which comes from serving him and others faithfully.

Your sincere friend and Bishop,
HARRY OXON.

Another New Church

NEW CHURCH AT BUCKLEBURY

On Saturday, November 17th, the Bishop of Oxford dedicated the new Church of All Saints, Upper Bucklebury.

The site was given over 20 years ago by the late Mr. Dryden Haslam; since then that part of the parish, 2 miles from the Parish Church in the old village, has grown a great deal and a new estate is going up at the moment.

Mrs. E. Bootle-Wilbraham announced at the time of the first meeting of the Building Committee of the P.C.C. in September 1961 a generous donation, so that the parish had only to raise a quarter of the cost and this was done through a Gift Day in July.

The Church is a Colt cedar wood building to seat just over a hundred, and has a large Church Room at the west end.

Mrs. Bootle-Wilbraham laid the foundation stone on June 14th, 1961.

Our 30,000 Deaf

THE CHURCH'S WORK AMONG THE DEAF

In the Diocese of Oxford there are 30,000 people totally deaf. The Church is actively helping 700, of whom the majority are unable to speak because having been born stone deaf they never heard others talking and learned to copy them. There is a new "Centre for the Deaf" in St Ebbe's, Oxford (formerly the Food Office at the corner of Commercial Road) where Sunday services and weekday clubs are held, and the local Missioner and Welfare Officer is Mr. Philip W. Hunt, 23 Westbury Crescent South, Oxford, who is glad to be put into touch with deaf people.

WHAT DO YOU THINK OF THESE CHRISTIAN NAMES ?

From . . . Kennington—Karthryn: Drayton—
Ira: Remenham—Pandora: Maidenhead—
Elizabet, Jonothan, Debra: Abingdon—Given,
Tanya, Annlth, Donna, Kathryn, Vanda: West
Wycombe—Ineana: Radley—Darrell. Spelling
as given in Parish Magazines.

THE LEE, GREAT MISSENDEN. Mrs. Elsie Higgs was recently made a presentation in recognition of 53 years' service as organist and choir mistress, contributed by members of the congregation. Mrs. Higgs is still continuing as organist.

FRINGFORD. *The parish has been driven to making temporary repairs to the roof to prevent water dripping through. This is because permanent repair is not yet possible.*

ST. ANDREW AND ST. MARY MAGDALENE, MAIDENHEAD. A sub-committee of the P.C.C. is considering a revised design for the new church to accommodate about 340 people and costing £40,000, as the original plan proved to be too expensive.

S. JOHN, FARNHAM COMMON. The Rector of Farnham Royal tells of a most wonderful news item, "A parishioner has most generously presented us with the money to provide us with the Hall. We were just about to launch our appeal when this amazing news came, but we invite other supporters and well-wishers to contribute towards the furniture. Your response to the appeal will be the most suitable way of showing our appreciation of this gift."

CHARLBURY. *The Vicar, the Rev. T. J. Wood, writes of a parishioner who died recently, "Frances Collier was the first woman student to be admitted to Manchester University and she never left it until a poor heart compelled her to retire. She became Reader in Economics and exercised great influence in the University."*

HOLY TRINITY, BLEDLOW. The captain of bell-ringers gave up part of his holidays to installing bell-guides or "steadies" in the tower, which shortening the pull by some ten feet, make the bells much easier to control. Mr. Gibbard also gave the material used. He holds the ringing practice on Saturday afternoons at the unusual time of 3 p.m.

ALL SAINTS', HIGH WYCOMBE. The Vicar writing of the difficulty of staffing the parish adequately, says; "You will be amused (and, I hope, cheered) by the news that I have a deacon fixed up, all being well, to come in 1965! after his training."

ST. PAUL, WEST WYCOMBE. A report in *Sandcastle*, the parish newspaper covering an area round West Wycombe tells of the garden made by the school children of West Wycombe in front of their school out of a patch of bare chalk churned by vehicles into a sticky mass. The children brought leaf mould from the woods, and with good soil and rotted down turfs the sceptics were proved wrong. A lawn and flower beds give pleasure to children, parents and visitors.

Sandcastle is the parish paper of the area round West Wycombe. *Sandcastle* costs nearly £100 per month and is at present losing £15 per month.

ST. MARY, IFFLEY, OXFORD. An ancient stone octagonal Font has been moved from the south wall of the Churchyard to a conspicuous position in front of the west door of the Church. Mr. Edward Cordey wrote notes for the parish paper, "The Font was originally in Court Farm yard, and in 1904 there was a fire, when the house was burnt to the ground. Major Ind of Court Place, who was a Churchwarden, then had it removed to his grounds next door, and eventually placed it in the Churchyard."

ST. PETER, CAVERSHAM. The parish paper in discussing whether cremation is Christian, notes that, "If a member of the Church has

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died, and has expressed a wish that his body should be cremated, there are two principal types of service which can take place. The Burial Service can be held in the church, followed by cremation; or cremation can be followed by the full Burial Service in church."

HOLY TRINITY, HERMITAGE. The Rector, the Rev. H. Hall, in his parish magazine, writes as follows, "Now one of the worst features of Church life in this parish is the constant grumbling, especially by those who ought to know better. Their attitude displays an impatience and a lack of discipline which is all too prevalent in the heathen society in which most of us now live. It undermines the

happiness and enthusiasm of others. It keeps at a distance those who would otherwise join the Church. They are in fact spoiling all that is good and splendid amongst us, like rotten apples in a basket of fruit . . . One expects the Devil to be active, of course, but no doubt he is very pleased that the grumblers are doing his work so well.

ST. MICHAEL, ASTON CLINTON. The vicar writes in the parish magazine, "Many have remarked on the improved state of the Churchyard. It is indeed a big task. At present the second section for levelling is being dealt with by Mr. Cato and his men. Their efforts will mean that a further part will be much easier to maintain in that state in which we all want to see the parish churchyard. Often a well-kept village is spoilt by that part of it which should be the pride and concern of all."

ST. LEONARD, GRIMSBURY. Another vicar, the Rev. A. Boulton, writes about cremation in his parish magazine, he says, "It always has

seemed to me that if cremation is desired, the ashes should be interred in a burial ground, and in that case there's no need for any service at the crematorium at all. Either the first part of the funeral service should be held in church as usual, and the second part at the interment of the ashes after cremation, or the cremation could take place first and the burial service be held as usual with the casket of ashes."

ST. MARY, WITNEY. Work began on August 13th on the extension of the Batt School, and will continue for two terms. A new school also opens on Tower Hill in January to serve the area surrounding it.

GREAT MARLOW. A site has been acquired for a new church at Marlow Bottom. Towards the cost of this a grant of £750 and an interest-free loan of another £750 (repayable in three years) have been made by the Diocese.

READING, GREYFRIARS CHURCH. The Allocation Committee recently made their annual distribution to missionary societies of the £2,757.13.0d. given by the parish. In addition a personal gift of £5 was made to each of the eighteen former members of the congregation who are now serving overseas. Extra are covenanted contributions to missionary societies from the parish which amount to another £565.

ST. MARY, DRAYTON BEAUCHAMP. While the church was being decorated for the Harvest Thanksgiving services the loss of three strips of lead from the roof was discovered.

ST. MARY MAGDALENE, SHIPPON. Volunteers have undertaken the staining of the Church pews. They are invited to help in this work by giving up a small amount of time on Wednesday afternoons or evenings.

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Some of the two hundred visitors from overseas who have stayed at Bradfield during the weekends arranged by the Rector, the Rev. G. Carr.

Bradfield's Achievement

"GIVEN TO HOSPITALITY"
by Rev. G. Carr, Rector of Bradfield

An invitation to a Commonwealth tea-party at a large country house in October 1956 led to a conversation with a lawyer from St. Lucia, who was staying for the weekend. He said that for three years in England he had no personal invitation into any home and, but for this momentous occasion he would have left the country inclined towards communism, deeply disillusioned as to our claim to be a Christian Nation.

MANY CONTACTS

Since then my parishioners of Bradfield have opened their homes on ten hospitality weekends, during which about 200 valuable contacts have been made. Some have become 'friends of the family', coming more frequently as personal guests. Numbers of day visitors from Reading have also been entertained.

OPPORTUNITY

As there are some 50,000 overseas students in England at any given time, our influence is but a drop in the bucket. Yet the church in any place (well away from wherever the

visitors work and live) is ideally placed to initiate such weekends and, even more important, hospitality over Christmas and Easter holidays; hostels close then, and with nothing to do and nowhere to go, students are susceptible to depression, despair and exploitation.

WELCOME

Rural parishes are greatly admired by such visitors, who have little or no idea of our wealth of beauty and Christian tradition and do not need a round of entertainment to keep them happy. To be welcomed in the simplest home is considered an honour. *If 1,000 of the 14,000 parishes would take this challenge seriously (as a few, of course, already do) then the mere 200 of which we have been able to touch in this easy way would grow to, say, 200,000 and a tremendous impact of practical Christianity made.*

NO STRINGS

There need be no strings attached to any invitation. We find Moslem, Hindu and 'no religion' guests just as appreciative, and they often wish to come to church. For some it has

been the first time ever. I only see a fraction of the letters of appreciation, but these extracts are typical.

THE RESPONSE

' . . . Thank you for making the weekend such a memorable one' (Australian). *'We enjoyed every minute, especially the Barn Dance and the evening harvest service. May God shed his blessings over the Church and we pray for her rapid expansion'* (A Moslem, from Nigeria). 'I cannot sufficiently put down here how I feel about your treatment to me . . . I don't know how to thank you so that it can be adequate . . .' (A Christian, from Nigeria).

For our own people, the effort and joy of entertaining in the spirit of 'strangers, and ye took me in' has been a spiritual experience of lasting value.

San Francisco Helps Kencot

THE CHURCH OF ST. GEORGE, KENCOT

In September last the Bishop of Oxford went to Kencot to re-open the church after extensive internal repairs, to consecrate the new Altar, to celebrate Holy Communion and to preach.

The total cost of the repairs will amount to at least £2,300 and the completion of the work this year has been made possible by the generous gift of £1,000 by Mrs. Edith Bundy of San Francisco.

The new altar was given by her five sons and daughters in memory of Mrs. Lila Chance who had lived at Kencot House for many years. It was designed and made by Commander R. Fyson, D.S.C., of Kencot. It is made of English oak, and is decorated with inlays in ebony and boxwood. On the rail at the south end is an inlay representing the Patron Saint, mounted, slaying the dragon.

Vicar Perseveres

ANOTHER NEW CHURCH AIDED SCHOOL IN OXFORDSHIRE

In October last the Lord Bishop of Oxford dedicated yet another new Church of England Aided School — the Christopher Rawlins School at Adderbury, whose original foundation dates back to the year after the Armada, 1589!

Among those present in the crowded assembly hall with the Managers, teachers and pupils were Lord Elton, Lord Saye and Seale, Sir William Hayter (representing New College, Oxford), the Rural Dean, Mr. J. H. Black, donor of the site, Mr. Peter Reynolds, the architect, Mr. B. Gilkes, the builder, and members of the Oxfordshire County Education Committee. The Bishop stressed the pioneer work of the Church in education and in the furthering of family life. Mr. A. R. Chorlton, Director of Education for Oxfordshire, described the school as a "gem" of educational building and prophesied that it would have a great many visitors during the next few months. The perseverance of the Vicar of Adderbury, the Rev. A. D. Walmsley, Chairman of the Managers made this project possible. Mr. Jackman, a former pupil of the school, and now aged 95, was able to be present for the Dedication and received a warm ovation.

EARLEY CHURCH TOWER

The tower of St. Peter's church, Earley, is to be restored and the four crocketed pinnacles, removed in 1930, are to be replaced at the expense of Mr. Sidney Cook who was born in the parish. The pinnacles are to be exact copies of the originals which were placed on the tower when the church was built in 1844.

£95,000 Budget for 1963

INCREASE OF £8,000 IN TWELVE MONTHS

The Diocesan budget for 1963 amounts to £95,000, an increase of £8,000 or nearly 10% over 1962. This figure was accepted by the Diocesan Conference on 31st October.

CHURCH ASSEMBLY DEMANDS

More than half the increase is accounted for by the extra £5,100 apportioned to the Diocese out of the Church Assembly budget. Of this, £2,000 is due to the increasing cost of grants to enable candidates for ordination to carry out their training, and the remaining £3,100 is largely to meet the costs of loans for the huge programme of expanding and modernising the Church Colleges for Teachers.

OUR SHARE £29,000

The Diocesan Share of the Central Board of Finance budget is now over £29,000 or nearly 32% of our total requirements. The remainder of the increase is made up of £1,000 for Church-aided schools making a total of £7,000 for that object. £1,400 under the heading of Diocesan Administration which includes some salary increases. £500 for the recently formed Board of Women's Work and the cost of the Diocesan Quarterly leaflet which is distributed free to parishes.

Faithful Service

WOODLEY RETIREMENT

Miss M. Thomas, headmistress of Woodley C.E. School has retired after 26 years in that post. She was chosen from 36 applicants in 1936 and was absent only twice from school through illness during her service at Woodley. She was first put in charge of a school at the age of 21.

NO MORE FOR STIPENDS

The sum asked for to improve Clergy Stipends is £28,000 the same figure as last year and there are no other significant changes as compared with 1962.

It will thus be seen that after allowing for £29,000 asked for by the Central Board, the Diocesan needs amount to £66,000 and of this £13,000 was being provided prior to 1962 by the Laity Challenge Fund.

APPORTIONMENTS

Deaneries and Parishes should realise that they will not necessarily be asked for 10% more than in 1962 due to the operation of the Apportionment Scheme. Deanery Quotas based on the latest returns will have been notified before this article appears in print, so that parishes should have early news of their 1963 assessments.

SIR GEOFFREY BYASS.

Stewardship in the Diocese

Over 100 parishes have now held Stewardship Campaigns, bringing our Diocese well to the fore in this movement, which is spreading so rapidly throughout the country.

Some of these have been held with professional assistance, and some conducted by the parish itself. The parishes range in size from Christ Church, Reading, population 25,163, to St. Mary the Virgin, Cropredy, population 462.

Literature published by the Church Information Office, and a sound film, are available from the Adviser at Diocesan Church House, Oxford, who is glad to give help and advice in the conduct of a Campaign.

Published by Diocesan Information Committee. Inquiries: Editorial, Rev. E. J. Arnold, Chesham Vicarage, Bucks; Distribution, Church House, North Hinksey, Oxon.
Printed at The Abbey Press, Abingdon, Berks.

IRAN

“The standard of literacy on the wards varies from week to week,” writes a missionary nurse on the staff of Isfahan Christian Hospital, “but even if the patients cannot read we can supply them with picture books. I learned in a new way the other day how awful it must be not to be able to read, particularly when one is tied to a bed. A fairly new patient had been watching me changing the books of another patient—when I got to his bed I asked him if he would like a book. He said he could not read, but when I offered him a Gospel picture-book and explained the pictures, his face lit up and he was simply delighted. I left him discussing it with the man in the next bed, who was reading a book called *The King of Love*.”

EASTERN NIGERIA

Robert Burke, one-time Member of Parliament in the Republic of Ireland, and now C.M.S. missionary and Secretary for Rural Activities in Eastern Nigeria, has sixty primary schools covering an area of about 8,000 square miles to visit in the course of his work. “In each school,” he says, “I give talks to both teachers and pupils on what we can do to extend Christ’s Kingdom, and also on improved agriculture, increased food production, and the provision of useful employment. Wherever I go I carry supplies of suitable Christian literature. The demand is so great that, in spite of the limited time which I can give to this work, I am able to sell on an average over 15,000 books and booklets per year.”

AT HOME

“The hand that rocks the cradle also rules the Press”—is how they put it in Fleet Street in referring to the mammoth circulation of the seven British women’s magazines, with their combined sale of over 11 million copies a week.

We who are Christians—and who probably spend 6d. and a couple of hours reading-time on a magazine each week—can we not spare the same time for prayer and study, and the same amount of money as our extra contribution to the world task of evangelism through literature?

X

C.M.S. will be pleased to suggest aids to prayer study and giving. Write in the first instance to the Home Secretary, Church Missionary Society, 6 Salisbury Square, London, E.C.4.



Facts and comments from and about some of the 60 dioceses in Asia and Africa served by C.M.S.

- ★ The figures indicate that the Russians and Chinese produce 3,600,000,000 books a year. This is more than one book for every person on the earth.
- ★ Well over 100 Communist magazines are currently available in India. Children's books—more than 125 titles—are distributed at ridiculously low prices.
- ★ Reputed to be growing faster than any of the branches of the Church in Africa, is the sect of Jehovah's Witnesses. They are said to work 80 million man-hours per year distributing their literature.
- ★ "The Christian response to the literary explosion has so far been small. But it has been estimated that the Soviet Government spends about £500 millions a year on propagandist literature for overseas. Even from Western sources, horror comics or Jehovah's Witnesses tracts are more likely to meet the eye of new literates in Asia and Africa than anything published by any member of the World Council of Churches. . . ."
- ★ "After having taught Africa to read; the Church is losing the opportunity to provide Africa's reading matter."
- ★ Over two dozen C.M.S. missionaries are working in a full or part-time capacity assisting in the translation, production and distribution of Christian literature. All of our missionaries regard the provision of Christian literature as one of the most vital tasks facing the Church today.

. . . The little old man

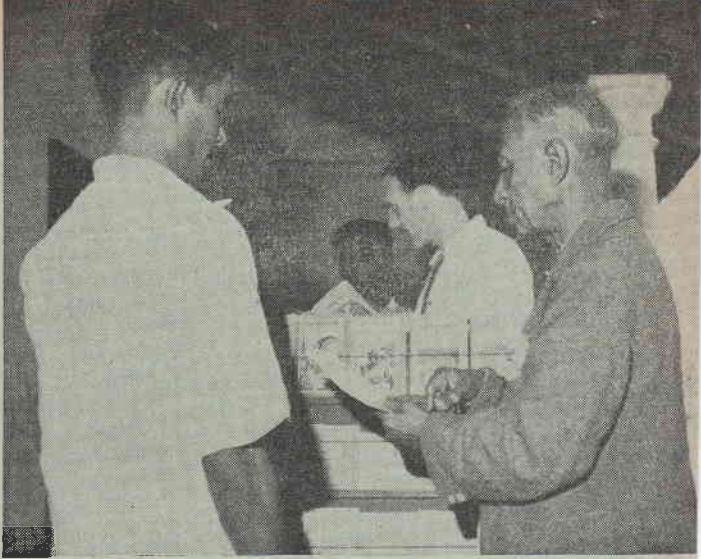
We were just about to go out on trek, and our car was loaded up with boxes of books, bedding, and everything else that goes with a long journey through the African bush. We were in fact waiting for my wife who was feeding the baby. Suddenly she came out of the house and said: "Right, we can go now." It was then that the little old man appeared.

He walked up the drive of the house and said, "I want a *waraga* (paper)." That might have meant anything from a piece of writing paper to a Bible. It was hot, and we had a very long journey ahead of us. "What *waraga* do you want?" I inquired. "I want a *Moru* (Way of Salvation)," he said, producing a *tarifa* (penny). I climbed up on to the truck, rummaged among beds and boxes and found one. "Now I want a hymn book," he said, so the operation was repeated. Then he wanted something else. My wife—and the baby—showed signs of impatience. The fierce heat beat down, and they retired to the house until a fresh attempt could be made to start. Each time the little old man just bought one book, and unfastened a cloth in which the appropriate money was wrapped in separate knots. A Bible—a hymn book—this book—that book.

Finally he seemed to have bought all his books, and stood counting them lovingly, and in each he wrote a different name. "Which church do you come from?" I asked. He pointed to the mountain. "Twenty miles the other side of there," he said. "We heard you were going off today, so I walked in early this morning to buy the books for our Christians."

A terrible thought struck me. How easily in the heat and impatience of the day we could have brushed him aside and ignored him. And what a sad twenty miles he would have had to walk back.

{ *George Bennett, the writer of this article, has recently been refused the necessary re-entry visa to enable him to continue his work in the Sudan. The literature he has helped to produce continues to circulate.*



Eastern India: distributing Christian literature in Hiranpur hospital

Sierra Leone: selling books from the travelling bookshop



IRAN

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J. D. Wymer

Unending Battle

ELSEWHERE in this issue the Bishop of Coventry, looking forward to a new year, contributes an inspiring article on some aspects of the life and work of the Church as he sees them today. Very rightly, he does not attempt to paint a picture which is unrelievedly bright. He does not abstain from criticism. In some respects the Church—the Church represented, let it always be remembered, by such people as you and me—has failed to get across its message to the contemporary world.

None the less, the picture is a bright one. Anyone who cares to survey the present-day scene must recognize some features of Church life for which it is reasonable to be deeply thankful. For

TOPIC FOR THE MONTH

one thing, there are many evidences that the Church and all its doings, what it believes and what it says and what it does, are once again matters of real moment to the man in the street. The Church is news. And if its actions sometimes draw criticism, that at any rate is a token of interest and concern. And there are, too, factors now to be reckoned with in the life of the Church itself which give every cause for satisfaction. For the first time for many years, to take one instance alone, the number of candidates offering themselves for the sacred ministry has shown an upward trend. The quality of men coming forward is also high. And, in parish life, which is where the life of the Church is really to be found,

there are encouraging signs of growth and strength.

That very many churches have larger congregations and more communicants than they did ten years or more ago, is an acknowledged and easily ascertained fact. True, there are areas of weakness; there always have been; there always will be. But—and this is enormously important for the future—in the universities and in schools of all sorts the level of Church membership and Christian practice among young people is much higher than it used to be.

But what of the future? What will be the position in these matters fifty years and more from this time? We cannot tell. We can only resolve to be faithful in our own day and age. Meanwhile, it is necessary to be always aware of two things: the first that, as the Bishop points out, no material progress would be of lasting value unless it is accompanied by holiness of life, both personal and corporate. The second: that the battle which the Church wages against the world is an unending one; unending as the constant surge of the tides against the rocks of the shore of life. The end of that eternal conquest will not come until, in God's good time, all things

THE SIGN

*Not ashamed to confess the
faith of Christ crucified*

No. 697

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JANUARY 1963

- 1 Tu. **Circumcision of our Lord.**
- 6 S. **Epiphany of our Lord.**
- 8 Tu. Lucian, P.M., c. 312.
- 13 S. **First after Epiphany.**
Hilary, B.D., 368.
- 17 Th. Antony of Egypt, Ab., 356.
- 18 F. Prisca, V.M., 265.
- 19 S. Wulfstan, B., 1095.
- 20 S. **Second after Epiphany.**
Fabian, B.M., 250.
- 21 M. Agnes, V.M., c. 304.
- 22 Tu. Vincent, Dn.M., c. 304.
- 25 F. **Conversion of St. Paul.**
- 26 S. Polycarp, B.M., c. 155.
- 27 S. **Third after Epiphany.**
John Chrysostom, B.D., 407.

Days of fasting, or abstinence:
Fridays, 4, 11, 18, 25.

are ended. It will be enough, when that hour arrives, if each of us who has had a part, however humble, in that unending battle, is judged worthy to hear the words: 'Well done, thou good and faithful servant.'

SIGNET

NATIVITY PLAY

THE creaking curtain swings, slightly awry,
Lights dwindle dimly in the village hall.
Flower-pale, an infant Virgin kneels to tend
The plastic Christ-Child couched within the stall.
Thinly, the fluting voices weave their tale,
Snaring the parent-hearts that watch below,
Misting a hundred disenchanting eyes
With faith's bright legacy of long ago.

For this is Bethlehem, this poignant scene,
Etched with the timeless clarity of youth,
Rekindled by the fire of children's love
Into the blinding certainty of Truth.

Joan B. Howes



A.B.C. Television

Looking Ahead

*The Bishop of Coventry talks to
the Editor of 'The Sign'*

Editor: Before we look ahead, may I ask how you see the Church of England to-day compared with ten years ago?

Bishop: I see the Church of England as an army, far better equipped than it was ten years ago, on the whole with good leadership. The administration is far more competent, with the result that we are better equipped and probably marching together better than we were ten years ago. The whole ecumenical movement is gathering pace. But I still feel that we are not yet sufficiently in touch with the non-Churchman. There is a great gulf fixed between the Church and the great

world around us. In other words we've sharpened our machine, we've made our army more effective for action, but I don't yet think we are really *in* action. I cannot help feeling that a remark made by Studdert-Kennedy many years ago is still true, that past the doors of the Church 'the great tide of restless, vigorous life sweeps by, and finds outlet in a thousand other ways.'

Editor: In this situation, what would you say was the main task of the Church in 1963?

Bishop: To do the things that I am afraid in the last ten years we haven't done; to put first things first; to make

contact with people, to speak to them in a language that they can understand. In other words, to learn the art of communication. To help them to find a need for God, that as yet they haven't fully been able to articulate to themselves, and to meet that need in terms of the living Christian Gospel.

Editor: Why, in your opinion, have we failed to convince the world that the Gospel is relevant?

Bishop: I believe we have tended to think of the Church as an end in itself. That is what brought down the rebuke of the Lord on the Jews of his day. That is where the Jews of the Old Testament went wrong. They, too, saw themselves as an end in themselves, God's chosen people, and were not his agents for the conversion of the world. Now let me illustrate. Clearly it is the clergy who are at fault sometimes; but it is the laity too. For instance, how many lay church people are actively concerned on the Borough Council? How many of them are concerned about drains, about building new roads? How many of them are on school managing boards? How many of them are on hospital boards? Are we not often so concerned with the running of church organizations that we are not sufficiently concerned with the reshaping and refashioning of the world? Our Lord left the heavenly places, left the throne of glory, and for over thirty years he was identified with the small village life, so that when he preached they listened because he had listened to them.

Editor: What ought we to do to correct these shortcomings?

Bishop: I would merely like to draw attention to an admirable pamphlet drawn up by the Birmingham Council of Churches, who some two years ago moved out to discover whether church people were still needed by the welfare

state which seems to be doing more and more of humanitarian work leaving less and less for the Church to do. They quickly discovered that, provided church people were prepared to be humble, and to go as servants still ready to learn, there was a vast amount which they could do better than anyone else: meeting problems of loneliness, of fear, of maladjustment, the sense of insignificance in a growingly machine-dominated age.

Editor: Now for a lighter question: What do you think was the outstanding event in Church life in England in 1962?

Bishop: Frankly, I think, the consecration of Coventry Cathedral.

I believe that it was the most outstanding event, not merely because of its intrinsic beauty, but because here is a cathedral seeking to get to grips with the modern world—doing the very thing that I have been saying the Church needs to do. It is an interesting fact that here is the first cathedral in all history to have a main road running right plumb through its middle. In other words it isn't saying 'Keep out, this is hallowed ground,' but it's saying 'Come in, and then move out from this hallowed ground.' It is sending people out to be identified with the world around them, and it is also opening its doors to all and sundry. Here is a cathedral identified with the world of its day.

Editor: Finally, Bishop, what do you see as the greatest need of the Church to-day?

Bishop: I would wish for a new conception of holiness. A holiness that is holy worldliness. I have been talking up to now about action, about identification with the world around us. But we must remember a very important and pregnant sentence in the Old Testament, where it was said by two

Continued on page 13

QUESTION PAGE

The Image of God

If man evolved gradually, as we are taught in natural history, at what stage of his evolution did he acquire a soul?

The answer to your question is: 'At the moment when he was made man'; that is to say, when he ceased to possess an animal nature alone and was created a being in the image of God. 4255

Who created Evil?

Isaiah 45. 6 reads, 'I form the light and create the darkness; I make peace, and create evil.' Does this mean that God is responsible for the evil in the world?

The book which we know as Isaiah is a collection of sayings, prophecies, and poems by more than one individual. Chapter 45 was written by an unknown prophet at the end of the period of the Exile and reflects the beliefs of the Jews at that time. While there is much to be learnt from the Old Testament, it must always be read in the light of the New, and from the Gospels it is unthinkable that God should himself create evil. We would say now that God created man and gave him the power to choose between doing right and wrong. God did not create evil by compelling man to do wrong, but neither could he have prevented him from so doing without taking away his freedom. 4256

Saying 'Thank You'

At Morning and Evening Prayer we meet together to render thanks for the great benefits we have received.' Yet where is there an opportunity to do this?

Morning and Evening Prayer are built up around the monthly recitation of the Psalter, nowadays frequently and drastically curtailed. It is in the Psalter that we find again and again public thanksgiving to God: 'O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.' 4257

Facing the Light

Why do we turn to the east when saying the Creed and the Gloria?

The custom of turning in a particular direction for prayer was widespread both before and after the time of Christ. Thus we read that Daniel, after the custom of the Jews, turned towards Jerusalem to pray. The early Christians met for worship before dawn and turned towards the sunrise as the source of light symbolizing Christ, and away from the darkness symbolizing evil. Very soon it came to be thought that at his second coming our Lord would appear in the east, and thus the custom became fixed. 4258

Archangels

Will you give a brief account of the four archangels?

The four archangels recognized by tradition in the Christian Church are Michael (the Prince of God), Gabriel (the Man of God), Raphael (the Healing of God), and Uriel (the Fire of God). In the Jewish tradition these are the first four of the seven archangels, the other three being Shamuel (He who sees God), Jophiel (the Beauty of God), and Zadkiel (the Righteousness of God). References to Michael will be found in the Book of Daniel and the Book of Revelation; Gabriel is the Angel of the Annunciation; Raphael is mentioned in Tobit 12. 15; and Uriel in Esdras 2. 4. In Christian art, St. Michael and St. Gabriel symbolize the judgement and the mercy of God. 4259

Each day letters regarding the faith and practice of the Church of England reach Question Page from all parts of the country. Only a few of the questions can be printed, but all are answered by post when a stamped addressed envelope is enclosed.

Our address is: Question Page, THE SIGN, 28 Margaret Street, London, W.1.

The Voice of the Prophets

By William Neil

1. THE SPOKESMEN OF GOD

WHAT do we think of when we talk of the old Testament prophets?—a collection of angry old gentlemen, puritanical kill-joys, or crystal-gazers peering into the unknown future? Sometimes, certainly, the Old Testament prophets sound very angry indeed, and often they have something very important to say about events long ahead of their time. But they are not by any means merely professional spreaders of alarm and despondency or ecclesiastical Old Moores.

An Old Testament prophet could be a young man or an old man, patrician or proletarian, statesman or shepherd. He might be 'agin the government' or he might control its policy. He might be the confidant of kings or he might be Public Enemy Number One and languish in a dungeon. The one thing that the prophets had in common was that they were men of God—men who at some point in their lives found themselves called to the service of God in a special way and who accepted this assignment because they could do no other.

What is a prophet?

The word 'prophet' itself gives us the clue to their function. It means 'speaking on behalf of someone.' The Old Testament prophets spoke on behalf of God. They were the spokesmen of God. It was their vocation to say as publicly and impressively as possible what God was saying to them about what was happening around them, whether it had to do with the state of religion, or the political scene, or the social order. The prophets have thus

been called 'forth-tellers' rather than 'foretellers.' This is not quite true because what they had to say could equally well refer to the future as to the present or the past.

How did God speak to them? Here we come up against an unfamiliar element in the modern scene. Prophets were, by and large, ecstatics. The nearest approach to this in our experience is the behaviour of people caught up in religious fervour and sometimes frenzy at a revivalist meeting. Prophecy and prophesying in the Bible can be at its lowest the mad behaviour of the prophets of Baal on Mount Carmel (1 *Kings* 18) who gashed themselves with knives in their uncontrollable emotion, or for that matter the raving of those who spoke with 'tongues' which St. Paul condemns in 1 Corinthians 14.

Thus saith the Lord

But however much ecstatic behaviour was part and parcel of the prophetic gift, there is nothing irrational about the words of the great Old Testament figures from Isaiah to Malachi whose utterances are recorded for us by their disciples or by themselves. The fact that even the greatest of the Hebrew prophets seem to some extent to have been ecstatic to some degree is of far less importance for us to-day than what emerged as a result of these mysterious religious experiences.

There was undoubtedly some kinship between the bizarre behaviour of the nameless band of prophets whom Saul met coming down from a shrine (1 *Sam.* 10) and the strange conduct

FROM THE BOOK OF ISAIAH

- 2 And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
- 3 And many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

ISAIAH 2, 2, 3

of a man like Ezekiel. But what is more significant is that the particular prophets whose words have been recorded in the Bible, whatever their mode of inspiration may have been, talked the most moving and eminently sane and reasonable sense that the Old Testament has handed down to us.

Whenever we hear the plaintive cry: 'Let us keep politics out of the pulpit' we can almost hear the Old Testament prophets turning in their graves. They had no such inhibitions. Politics—in the sense of the ordering of the life of society—as well as private behaviour, economic problems and international affairs, were as much the subject of their pronouncements as the shape of the liturgy and the personal relationship between every man and his Maker.

Heralds of Christ

In short, we are given in these books of the Old Testament from Isaiah to Malachi—about a third of the Hebrew scriptures—a running commentary on life, delivered by men of God whose first allegiance was to the truth that God enabled them to see and hear. They may have been oriental in outlook, Hebrew by race, pre-Christian in time, but what they have to say has a universal quality that is as little

dependent on the age they lived in as the paintings of Michelangelo, the music of Beethoven, or the plays of Shakespeare.

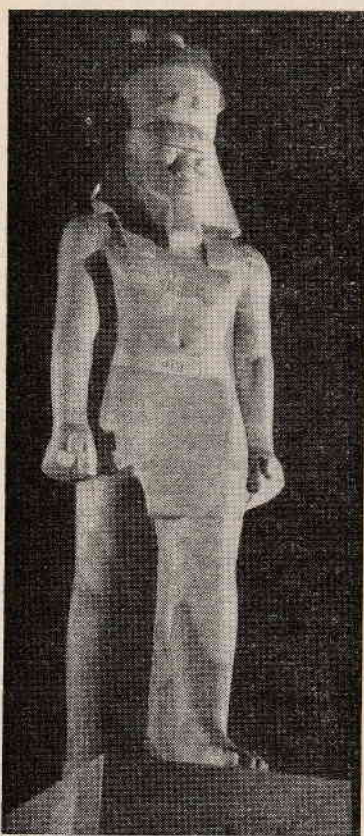
Our programme for this year is to look at these prophets month by month, to see them in their natural setting, and to try to discover what it is that God is saying to us in the twentieth century—or any other century—through them. Two things we must remember. One is that the order in which the books of the prophets appear in the Old Testament is dictated by their length and not by the time at which they were written. We shall therefore begin with Amos who was the first of the writing prophets.

The second thing is that each prophetic book consists of a collection of short utterances made by the particular prophet on particular occasions. They were not necessarily arranged in the order in which they were spoken by the prophet, and indeed a prophetic book—such as Isaiah—may well contain the words of one master and many disciples. I said there were two things to remember. I should have said three. For perhaps the most important reason for looking at these prophetic books at all is that all of them in one way or another point forward to Christ and his Church.

How It Happened

The Pillar of Fire

The Story of Moses, retold by John Lastingham



Pharaoh Ramses II

I
THE river coiled across the land like a vast snake under a sky of brass. The heat lay across the delta of the Nile thick and tangible as a cloak, and as heavy. Even so, there were few stirring beneath it in this

early afternoon. Men, or at least those of them who enjoyed their freedom, sought the shade and slept. Only slaves worked through such hours. So there was none to mar the placid scene by the river bank where the only movement, apart from the slow slide of the current, was the occasional stirrings of the reeds in a passing eddy of wind. But over towards the east, where the outline of new buildings in the city of Raameses towered against the sky, there was movement, because the sound of it floated across the countryside; a dull murmur of many voices, often dominated by the chant which gangs of men use as they pull in unison upon ropes dragging heavy weights.

Yet the sound was as native to the scene as the reed's rustle along the river marge. It also had been going on a long time. It was the sound of Hebrew slaves working on the great building projects of Pharaoh, making for him the grain-store cities of Pithon and Raameses.

Carried by the Water

But now something was happening down by the riverside. A bird, flying suddenly out of the reeds, was the first to give warning of it. And the reason the bird flew out of the reeds was that, into the midst of them, pushed out of the main current by some chance swirl of the waters, had come something that looked like a little coracle, or shallow saucer made of reeds bound roughly together and made watertight with pitch. It was an extraordinary object, floating so high and lightly out of the water that it moved easily as a leaf, sometimes turning round and round. There was also something in it; but what it was could not be seen because the object was entirely covered by a rough cloth, like a piece of sack-
ing. As the bird flew away, this floating

object came up with a little bump against a tuft of reeds, and there lay still.

The Daughter of Pharaoh

And now towards the river bank from across the plain eastwards there came a new sound—the silvery tinkle of little bells, accompanied by chatter and occasional laughter of high girlish voices. The tinkle of the bells came from those attached to the fringes of a litter which was being borne by four negro slaves. The bells tinkled as they strode along. The laughter came from the little party of girls who, some of them with arms round each other's waists, tripped on delicate, sandled feet alongside, keeping up a constant chatter and laughter with the unseen occupant shrouded behind her curtains. They were beautiful creatures, these girls, with the aquiline features and olive skins of the Egyptian highly born. They were, in fact, handmaidens, companions of honour, of the daughter of Pharaoh himself. It was she who, because she had a mind to bathe in the river that hot afternoon, was being conducted thither in the litter. At a considerable distance out on either flank of the little procession rode Egyptian horsemen. These were the bodyguard.

A Gay Party

The sky, then, was brass; the river was blue; the banks of it were yellow, and the reeds rustled like bony fingers as this gay little party of girls on that memorable afternoon, more than a thousand years before Christ, drew near. At a little distance from the marge of the Nile, the mounted bodyguard drew off and stayed where they were. The slaves put down the litter and themselves retired. Out of the litter came the daughter of Pharaoh. She was extremely beautiful, gracing the whole scene like the major jewel in a coronet. Her bracelets and her anklets flashed in the sun; her skin was smooth as butter and soft as silk, and beneath high-arched painted eyebrows her almond-shaped eyes had in them an expression of haughty languor, as if it were almost too much trouble

for this precious creature to look at anything. Her black hair was drawn tightly back from her forehead and gathered into a rich mass above. Being now minded to amuse herself by looking at the river, she strolled over towards it, an arm round the waist of a favourite friend, while the others ran ahead with shrill screams of excitement.

Discovery

The whole party descended the bank until they were hidden from the plain above. Then one of them, designated by the daughter of Pharaoh to see whether the water were warm or cold, or nice or not nice, undressed, and with a delicate toe and many squeals explored the temperature of the Nile. Reassured, the girl went in further, first to her knees, then, after many splashings and hesitations, and encouraged throughout by the cries of her companions on the bank, to her waist. Then she took the plunge, and soon was swimming with the natural ease of her kind. Soon, like all swimmers who have themselves taken the plunge, she turned to encourage her friends upon the bank. This turning movement brought her face to face with the reeds. And as she saw something there she checked herself against the current, uttering a little exclamation of surprise, and then darted, quick as a fish, towards what it was she had seen. Seeing her thus disappear, the girls on the bank around the princess fell silent. Nothing happened for a while. The swimmer did not reappear into the main stream of the river, but instead surprised them all by apparently making her way through the reeds towards the bank. They could follow her progress by the movement of the reeds above her. And then she emerged upon the bank a little way down river from them, naked, glistening with water, and carrying in her arms what looked like a tiny little boat. Her face gleaming with excitement, she carried it towards them and laid it at the feet of the princess. The girl knelt beside it and, as they all clustered round, their keen faces with sharp

Egyptian features like those of so many exotic birds, she gently pulled back the sacking which covered the basket. The movement revealed a baby, perhaps some three months old, a fine chubby boy. He had been sleeping, for he was well content, and gave a delicious stretch as the covering was removed from him. At last his eyes focused upon the faces peering down at him, and the tiny mouth widened in a toothless grin.

Baby Tears

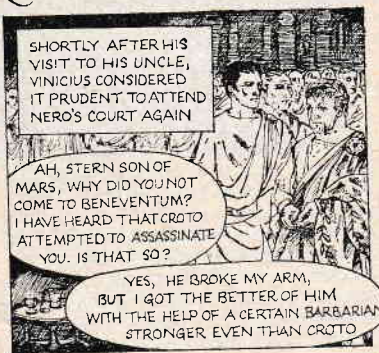
A murmur as old as Eve, as old as womankind, came from the group of girls. Even the princess joined in it. For here was a baby; and his deliciousness, and his helplessness, and his beauty, stirred their hearts and aroused their affections. A shrill chatter of excitement arose from them all. But this was displeasing to the baby. It frightened him. The wide grin gave place to a troubled frown, then the mouth puckered and opened again. The eyes filled with sudden baby tears. He began to cry. The princess spoke then for the first time. 'This,' she said, 'is one of the Hebrews' children.'

The brief sentence completely silenced the girls about her, so that they stood staring down upon the infant while his cries were the only sounds to arise into the afternoon.

Slaves and Outcasts

For the Hebrews were outcasts.

Quo Vadis?



They were slaves; they were despised. None of the girls had ever known the time when it was not so. They had come originally in a time of famine to settle in the eastern frontier areas of Egypt and there they had increased in numbers sufficiently to arouse Egyptian fears of their presence. And since Egypt had in the past been overrun by the Hyksos people, themselves a Semitic people from the East, there were always apprehensions in the Egyptian mind on the possibility of such a thing happening again. So the Hebrews had been kept in subjection. It had also been found convenient to regard them as a source of slave labour fit and proper to be used, under the urge of the lash, for the great building programme which the Pharaoh had in hand. So the Egyptians set over them taskmasters to afflict them with their burdens. But even this had not been sufficient, either to reduce the numbers or to subdue the spirit of this tough people. Perceiving that, a new Pharaoh, more tyrannous than his predecessors, had recently issued the cruel edict that every male child born to a Hebrew woman should, shortly after birth, be thrown into the river. When, therefore, the daughter of Pharaoh, looking down upon the baby in the basket, spoke of him as one of the Hebrews' children she was meaning that the infant was one of those affected by this law. The inference was plain; his mother, driven to desperation,



yet unable to send him to his death, had placed him in the basket which she had made with her own hands, and had set him afloat upon the river to see what fate would bring to him.

What fate had brought to him was the tenderness of a woman's heart. For the princess was moved. She stood a while in thought, surrounded by her maidens, looking down at the child.

A Hebrew Girl

Meanwhile, other eyes had been surveying the whole scene; very dark ones, belonging to a little Hebrew girl who all this while had been hidden in the reeds nearby. She had been there a long time, watching with beating and anxious heart the progress of the little coracle downstream. She was the sister of the baby. And now, taking her courage in both hands, and moved by a sudden impulse, she emerged from the reeds and disclosed herself. The princess and her maidens turned upon her with astonishment. The Hebrew girl spoke quickly. 'Shall I,' she managed to stammer out, 'go and call a nurse of the Hebrew women, that she may nurse the child for thee?'

The Baby's Mother

For a fateful moment the daughter of Pharaoh stood silent. When at last she spoke it was to utter one peremptory word: 'Go.' Instantly the child turned, scrambled up the bank, and

ran off across the plain towards the vast teeming settlement, like a concentration camp, where the slave labour dwelt which Pharaoh kept about his great building works, and found her mother, who was also the mother of the infant in the basket. That evening, in the Palace of Rameses II, a trembling Hebrew woman stood before the princess. 'Take this child away,' said the princess, 'and nurse it for me, and I will give thee thy wages.'

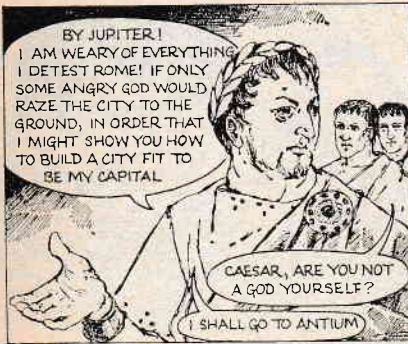
A Life of Splendour

So the child was restored to the breast which gave it life, and lived through his first years under the august patronage of a princess whom he never saw but who, from time to time, not forgetting, asked about him. There came a time some years later when the child, now a sturdy boy, was brought before her. He was handsome, dark and strong. The princess looked upon him with favour, and again her woman's heart was stirred. She resolved from that moment to bring up the child as her own, removing him from the penury and squalor of the Hebrew settlement into the luxurious splendours of palace life. She called him Moses because, she said, 'I drew him out of the water.'

It was an action destined to have endless consequences for mankind and the world.

To be continued

A Story of Ancient Rome



My Garden in January

By W. E. Shewell-Cooper

INSTEAD of writing my suggestions for January in detail, I have decided to try the 'Quickie' idea this month. I do hope you will like the staccato method of giving the gardening enthusiasts orders!

General. The seed order for the whole year must go in. Do not forget the seed potatoes. Liming must be done. For quantities test soil first with B.D.H. Soil Indicator. Make certain all trees are sprayed with tar oil wash or D.N.O.C. which local seedsmen can supply. Obtain and stack turf needed for potting in the autumn. Buy in straw for composting. Prepare full plans for the whole of the area you wish to cultivate in 1963. Gardeners hate plans, but they make all the difference. Attend to the paths.

Fruit. Get on with planting any fruit trees or bushes needed. Strike soft fruit cuttings. Grub up useless trees. Continue pruning. Reduce this to the minimum—most over-prune. See that trees are soaked with wash—not 'sprayed at.'

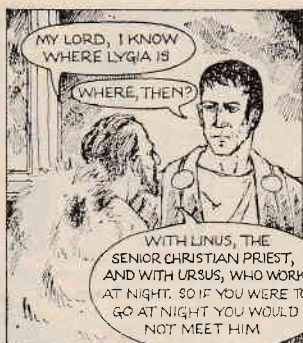
Vegetables. Sow carrots and plant out lettuces in French garden frames. Sow onion seed in the greenhouse.

Cover rhubarb patch with straw a foot deep if not done in December. Lift three-year-olds for forcing in greenhouse. Put potato tubers in trays for sprouting. Sow mixed radish seed in a warm border, cover with straw afterwards.

Flowers. Plant flowering shrubs, cover soil afterwards with sedge peat 3 inches deep and so save hoeing in summer. Tread round perennials planted in November raised by the frost. Remember to give hairy Alpines protection by sheet of glass held over them by a special clip. Dig and manure sites for dahlias, chrysanthemums and sweet pea. Take chrysanthemum cuttings.

Glass. Give freesias Liqueure. Bring in batches of bulbs. Re-pot ferns. Force early-flowering shrubs such as daphnes and azaleas. Take cuttings of carnations, coleus, heliotrope, pelargoniums and salvias. Water sparingly. Take care not to wet the flowers of plants in bloom. Under Ganwicks, sow broad beans, sprouts, carrots, cauliflowers, leeks, lettuce, onions, peas, radish and spinach.

Quo Vadis?



Vegetable Recipe for the Month

By Irene R. Shewell-Cooper

Artichoke Soufflé

Many people say they dislike artichokes and yet they are one of the easiest vegetables to grow. No one whom we have ever had in our home has disliked my Artichoke Soufflé. The artichokes are boiled without having to peel them first, or if you prefer they can be steamed, and in either case the liquor must be kept. When the artichokes are really soft

rub them through a sieve and then take equal quantities of the purée and the liquor and the yolks of two eggs, mix them well together and beat quickly. Just before putting the mixture into the oven to cook add the whites of the eggs carefully. You must beat them into a stiff froth first of all. Then sprinkle the top with finely-grated Parmesan cheese and bake for 20 minutes.

A PUZZLE IN RHYME

By Diana B. Stoddart

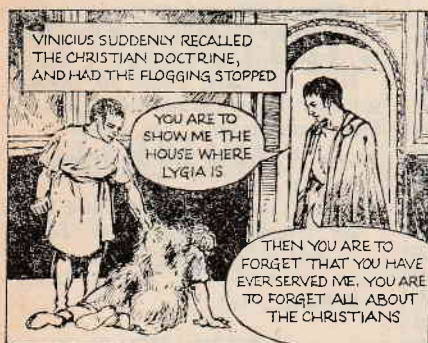
My first is in coward, but not in funk,
My second's in mattress, but not in bunk.
My third is in capture, but not in save,
My fourth is in torture, but not in rave.
My fifth is in flower and also in stock,
My sixth is in alarm, but not in clock.
My whole is a shepherd—who cares
for his flock.

Answer at foot of next page

Looking Ahead (from page 4)

people (they were talking about a prophet): 'I perceive that this is a holy man, who passeth by us continually.' I've been talking about the second part of this sentence, and the need for the Church to pass by alongside the world, but we must ensure that when we do we are doing so as holy people, as men and women through whom the supernatural is flowing; whose sources are being constantly filled by supernatural grace; people of prayer; people of love; people of God. The greatest need for the Church is the discovery of what I like to call holy worldliness.

A Story of Ancient Rome



Have You Read—?

By Canon H. G. G. Herklots

THE Church in our century owes much to women writers on prayer and the devotional life. There was Evelyn Underhill with her volumes on mysticism, her classic study of *Worship* in the Library of Constructive Theology, and her many smaller books which helped workaday Christians to bring depth to their praying and strength to their living. There was Mrs. Herman, whose *Creative Prayer* ran through edition after edition; and Lily Dougall, who helped B. H. Streeter in a number of influential symposiums.

This company has been joined in our day by Miss Olive Wyon, and it is good that her volume, quite simply entitled *Prayer*, is published for half a crown in the Fontana Series. Here are many riches. Before each of the chapters are quotations from devotional writers, new and old, and at the end of each are prayers to be used. 'Unfortunately, in our self-conscious, man-centred age,' she writes, 'it is only too easy to be interested in prayer, to be ready to discuss it at length in a study group, to read books about it, and to get no further.' This is a book which will help many people to get further.

It is often said that members of churches should be prepared to learn from those who enter them as converts. In a book by another woman writer, *The New Commandment* by Olive Parker (Darton, Longman & Todd, 7s. 6d.), you may see this happening. The writer was brought to living Christianity through a mission led by Archbishop Temple. Then she 'moved into the Anglican world of church societies and parish congregations' to find that 'the Church had become choked with affairs and meet-

ings and committees.' She found relief from frustration in Canon Roger Lloyd's account of the movement called The Servants of Christ the King (published by Longmans in 1953 as *An*

Adventure in Discipleship). 'For a group of Christians to become an effective microcosm of the whole Body of Christ, they must get to know each other's talents and limitations, accept them in love even as they are accepted.'

When Miss Parker first listened to William Temple 'the creed came alive.' Dr. Austin Farrer has written a book about the creed which is also a book about prayer. *Lord, I Believe*—the second, enlarged edition of a book first published for the Church Union—is a Seraph Book, published by the S.P.C.K. at 4s. It contains 'suggestions for turning the creed into prayer.' For many people this will enable the creed to 'come alive.'

Here are three books to deepen spiritual life in the individual and in the congregation:

Prayer by Olive Wyon (Fontana, 2s. 6d.).

The New Commandment by Olive Parker (Darton, Longman & Todd, 7s. 6d.).

Lord, I Believe by Austin Farrer (S.P.C.K., 4s.).

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