

November, 1963

ALL SAINTSTIDE



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.

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 — 5.30 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.

## REMEMBRANCE

Age shall not weary them, nor the years condemn  
At the going down of the sun, and in the morning  
We will remember the.

November is the month of Remembrance, and for many the swiftly passing years do not make the loss of some brother, husband or father any easier. Rather, they aggravate the sense of what might have been; what happiness could have been theirs had not the cruelty of war cut short a life of promise. The sight of a Festival of Remembrance on the T.V., with the falling poppy leaves, each representing a life given in service of the nation, serve only to fill those who are left with a hopeless sense of frustration. But for the Christian, November begins with the Festival of All Saints—when Christians rejoice in their fellowship with those who have passed on into the nearer presence of Christ.

The sense of loss is no less, but it is tempered with a sense of ultimate Triumph. Death is not the end. It is the beginning of a fuller and richer life. As we draw near to God we are conscious of a one-ness with the departed in Christ. We know that our separation from them is but for a space, and so through our tears we can affirm with joy:

“Therefore with angels and archangels and with all the company of Heaven, we laud and magnify Thy Holy Name.”

We return to our work and our everyday life determined to keep faith not only with God but with those who are in His keeping:

“Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith.”

### THE VICAR'S LETTER

My Dear Friends,

I often hear people refer to “the Village” as though this applied only to the houses and land which lie North of the Recreation Ground—the older part of the Village in fact.

This is a great pity, for the village of Old Marston begins a little before Beechey Avenue, and includes Fairfax Avenue and Elms Drive. Whether or no the proposed road is continued across our Recreation Ground; whether or no we become absorbed into the City eventually, let us all do everything in our power to preserve the sense of Community life.

Our parish Church of St. Nicholas, despite its situation in the older part of the village has always been a focal point of community life.

Those who worship there come from every street in the parish. It is their Church whether they were born in the village when Marston was surrounded by green fields or whether their homes have not yet had a second coat of paint, and their gardens have flowered but a season or more. We need the traditions and memories of those who remember Marston as a small rural community. We need—and indeed have been grateful for—the ideas and original thinking of those who have come from North, South, East and West, and for whom Marston is now just as much “our Village.”

Your sincere friend and Vicar,



## MRS. GWEN OLIVER

The Autumn sun shone brightly as the cortège left St. Nicholas Church after the memorial service for Mrs. Gwen Oliver, wife of Mr. Bernard Oliver, our People's Warden. At a comparatively early age, she had passed peacefully into Christ's nearer Presence after a brief but serious illness, in the early morning hours of October 4th, St. Francis' Day.

Like St. Francis, she spread the "joy of the Lord" abroad in whatever she did.

"There are many people who have a special gift in their care and concern for the young; others whose special gift is for the elderly. Gwendoline Oliver's gift was her capacity to care for All—young and old." These words were part of the Address given by the Vicar at the service, at which the Rev. Hubert Oliver, Mrs. Oliver's brother, read the lesson from I Corinthians XV, and Dr. Hope, Vicar of St. Michael and All Angels, took the prayers.

People from all walks of life filled the Church, and the Over 60's Club, for which Mrs. Oliver had given unsparingly of her time and energy, were there in full strength.

The words that Mr. Oliver read at Matins shortly before his wife's death, and which came to mean so much to her personally are perhaps the most fitting with which to close this brief tribute:

"Whether we live or die, we are the Lord's."

We remember with gratitude Gwen Oliver, for the warmth of her friendship, her sheer goodness of heart, and we pray that God will give strength and comfort to her family in this their tragic loss.

## HAVE YOU JOINED YET?

There are lots of keen people who worship regularly with us in Church and who have either not heard of, or not yet got down to joining the Fellowship of St. Nicholas. The Fellowship was inaugurated two years ago to create a keen nucleus of people who would take a simple threefold pledge of discipleship and service. It doesn't aim at asking everyone to be a Sunday School teacher, take out magazines, or empty their pockets. It certainly asks those who join to take their Christian commitment seriously, and to join others who have also decided to do the same.

Sometimes we have felt a little restless and felt that the Fellowship has not done very much. Certainly it is going to be called upon to do a lot more. It is however a definite fact that if the members of the Fellowship were to be withdrawn from the parish the Church would have to close her doors. That is why we want all those who are not sharing in the venture of the Fellowship to think seriously about joining. Miss E. Warburton, Cross Cottage, Old Marston (Phone 47339—evenings only) will furnish any who desire with information.

On Advent Sunday, December 1st, there will be a Dedication and Renewal Service for new and past members of the Fellowship at 11 a.m.

WE NEED YOUR FELLOWSHIP. YOU NEED OURS.

## WEDDINGS:

Judging from the weddings recently a newcomer might ask: "Has everyone who gets married at Marston to be 21 and work in the Telephone Exchange?"

This has certainly been the status of quite a number of those who have walked down the aisle this year.

Nevertheless one cannot but be impressed by the obvious sincerity and seriousness with which the various young couples have taken their vows in Church.

Behind all the setting of bridesmaids, choirboys, wedding bells and bouquets, has been a sense of purpose, coupled with a determination that "our marriage is going to last." Perhaps the fact that every couple is prayed for by the congregation before and after marriage has helped them in their preparation at this important stage in their lives. There is something about a marriage service in Church which, even for the casual worshipper, expresses his prayer and longing for a relationship which will grow deeper and stronger as the years go by, and which claims at its outset the blessing and help of God.

#### **ST. MICHAEL AND ALL ANGELS :**

All who were privileged to attend the Induction Service of Dr. Hope at St. Michael and All Angels, New Marston on Michaelmas Eve were tremendously impressed by its calm dignity and the feeling that a new era has begun for the Church in Marston. It was a particularly joy for our Vicar to go and sing Evensong at St. Michaels on October 2nd together with our choir, organist and some representatives of our congregat.on.

On the following Sunday both Vicars celebrated Holy Communion in each other's parish. It is hoped to arrange for an exchange of choirs at Evensong on a future Sunday.

#### **MR. & MRS. BELLINGHAM :**

The Over 60's Club said farewell to Mr. and Mrs. Bellingham on Monday the 14th October. The Vicar paid tribute to Mr. Bellingham for his work as President of the Over 60's Club and Mrs. Harley, the Secretary, presented on behalf of the members of the Club a framed print and a Wedgwood flower vase to the retiring President, and Mrs. Bellingham who was unfortunately unable to attend on account of illness. They will be greatly missed in the village where they have endeared themselves to many through their friendliness to many. We wish them well as they settle near their family at Weston super Mare.

#### **MISS ALICE GRIFFIN :**

Another faithful friend of St. Nicholas' passed away recently in Miss Alice Griffin. She had been bedridden for some 13 years, and was practically stone-deaf. Nevertheless she took an active interest in the life of St. Nicholas' which she regularly supported. Despite the handicap of arthritis she knitted numerous gifts which were made into parcels for sale at Church fetes and other charities. When we think of our congregation let us always remember that it includes not only those who are physically present on Sunday but also those who worship with us in spirit, and who support the work of the Church by their prayers and their generosity, despite their inability to attend in person. Let us also remember in gratitude the friends and relations of the chronically sick who show the love of Christ by their tenderness and care over a prolonged period.

#### **MUSIC FOR ALL OCCASIONS :**

Mr. Michael Berg, who has been a keen helper in the County Youth Club, has now started his own business, providing recorded music for dances and social events. Address : 14 Fairfax Avenue, Old Marston. Phone 44322 or 43785.

### **THE PARISH PARTY :**

The Parish Party has been postponed until St. Nicholas' Day, December 6th. The place will be the same : St. Nicholas' County Primary School (by kind permission of the Headmaster). Tickets 2/6 including refreshments. We welcome all parishioners—whether you come to Church or not. This is a good time to make new friends and to hear what is going on in the parish.

### **A FAITHFUL WORKER :**

At the Parish Party on December 6th we shall have an opportunity to say Thank You to Mrs. Lucy Robinson who has cleaned the Church for 47 years. This is a quite wonderful achievement, and we know that all our readers will join us in sending our grateful thanks to Mrs. Robinson, as well as our wishes to her and Mr. Robinson in the days ahead.

We are grateful that Mrs. Zoe King has accepted our request to take on this work, which is a humble and yet worthwhile Christian work.

So many people who visit our Church have commented on the way in which it is kept. A dusty and dirty Church does little to the glory of God.

### **FIRST SUNDAY IN THE MONTH—11 a.m.**

#### **HOLY COMMUNION SERVICE :**

The first service of Holy Communion at this time was tremendously appreciated by all who come last month. At least 90 of those present made their communion and all have expressed their appreciation of the simplicity of the service with its hymns and address.

It perhaps ought to be pointed out that although we hope as many as possible will receive communion, there is no obligation on any who attend to receive communion. There may be some who for various reasons do not wish to partake at this time. They are of course most welcome at this service just the same.

### **CANDLE AND CAROL SERVICES 1963**

On account of the tremendous number who attended our Candle and Carol Service last year it has been decided after a great deal of thought to hold two of these services this year, and to limit numbers by the issue of tickets. The services will be held on Sunday, December 22nd at 6.30 p.m. and also on Christmas Eve at 7.30 p.m.

All tickets will of course be free, and ticket holders should be in their places ten minutes before the service begins. Seats will not be reserved after this time. Details of the places from where tickets may be obtained will be given in next month's issue.

### **STRANGE CORRESPONDENCE :**

A recent letter to the Vicar from the H.M.S.O. Mailing Office arrived addressed to :

“The Reverend, The Vicar,  
Churchwarden of St. Nicholas Church.”

Well now !!

### **HEAVEN SENT :**

Under this title a cutting was pushed through the Vicar's letter-box last week. Here it is :

“For my Pools coupons I have used numbers formed from those on the hymn board at church. I have had five minor dividends. I put part of my winnings in the collection plate —

Mrs. B. H., Manchester.”

Perhaps there's something to be said for singing new hymns occasionally !

## A LETTER FROM A CORRESPONDENT :

"I was intrigued by the paragraph in the parish magazine that 'it is so often said the Church is only full of old ladies and children' — A glance down the P.C.C. numbers covers a surprising and very varied list of jobs and interests — Science Dons, Chemist, Police, County Council, Building, Banks, Accountancy, Headmaster, Car Industry, Secretary, Teaching, Teacher Training, Salesmen, Electrician, Water Works, Rural Community Council, Hospital Management, Librarian, etc., etc. and hobbies and interests added make a very comprehensive list—not to mention 7 housewives!"

Thank you correspondent! I'm glad you didn't let the comment pass.

Editor.

## CONFIRMATION CLASS :

These will be starting early in the New Year. It is naturally assumed that those who present themselves are or intend to become regular worshippers. There is little point in being "done" because the rest of the family were "done" when they were young. Forms will be placed in Church for candidate to sign and the date of the commencement of the classes will be announced in Church.

## HOUSE TO HOUSE COLLECTIONS :

Thank you to all who donated so generously towards the recent collections for the National Children's Home and Church of England Children's Society when £15 16s. 0d. and £16 18s. 10d. respectively was raised. Gratitude is also expressed to the collectors for their invaluable help.

V.F. and N.V.

## CHILDREN'S GIFT SERVICE :

Our St. Nicholas'-tide Gift Service will be on the second Sunday in Advent—Bible Sunday—8th December when the children will bring their gifts to the 11 a.m. Morning Service.

Further details will be sent out later. O.J.L.

## HOLY BAPTISM

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

- Sept. 22. Michael John Clare, 9 Cornwallis Road, Cowley.  
Andrew Robin Duckett, 50 Raymund Road.  
David Haynes, The Butts Farm, Old Marston  
Rachel Ann Howse, 10 Cherwell Drive.  
Karen Lesley Jones, 118 Oxford Road.  
Linda Strange, 47 Elms Drive.  
Sarah Jane Coppock, 59 Arlington Drive.
- Oct. 6. Haley Jeanette McCartney, North Wing, Wytham Abbey, Wytham  
Kathryn Louise Simpson, 50 Cherwell Drive.

## HOLY MATRIMONY

- Sept. 21. Derek Carvell and Diane Alberta Horsington  
Oct. 5. Frederick Herbert James Elkins and Janet Isabel Gardiner.  
" 12. Geoffrey Stephen Carter and Brenda Ellen Saunders.

## IN MEMORIAM

- Sept. 26. Edith Roberts.  
Oct. 4. Gwendoline Violet Oliver, aged 53.  
" 12. Percy Payne.

## ALTAR FLOWER ROTA

- Nov. 3. Miss E. Smith.  
" 10. Mrs. J. Starmer-Smith.  
" 17. The Misses Warburton.  
" 24. Mrs. Vernède.

**PARISH CALENDAR FOR NOVEMBER**

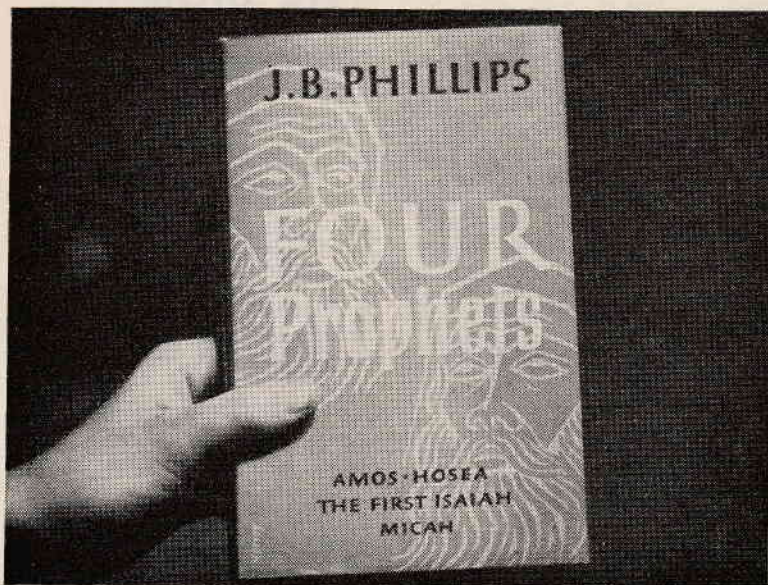
- Nov. 1. Friday. **ALL SAINTS DAY.**  
7.15 a.m. Holy Communion.
- ” 2. Saturday. Bellringers Jumble Sale in Church Hall, 2 p.m.
- ” 3. **TRINITY XXI**  
8.00 a.m. Holy Communion.  
10.30 a.m. Mattins (said).  
11.0 a.m. PARISH COMMUNION.  
6.30 p.m. Evensong. Bible Study.
- ” 6. Wednesday. 7.15 a.m. Holy Communion.
- ” 8. Friday. 10.30 a.m. Holy Communion with Service of “Laying on of Hands” (Rev. Jim Wilson).
- ” 10. **TRINITY XXII. Remembrance Sunday**  
8.00 a.m. Holy Communion.  
**10.55 a.m. Mattins.** (British Legion will attend).  
3.00 p.m. Holy Baptism.  
6.30 p.m. Evensong. Bible Study.
- ” 12. Tuesday. W.I., 2.45 p.m.
- ” 13. Wednesday. Holy Communion, 7.15 a.m.
- ” 17. **TRINITY XXIII**  
8.00 a.m. Holy Communion.  
9.30 a.m. Family Communion.  
11.0 a.m. Matins.  
6.30 p.m. Evensong.
- ” 20. Wednesday. Holy Communion, 7.15 a.m.
- ” 24. **TRINITY XXIV.** (Last Sunday after Trinity)  
8.00 a.m. Holy Communion.  
11.0 a.m. Matins.  
3.00 p.m. Holy Baptism.  
6.30 p.m. Evensong.
- ” 26. Tuesday. 7.45 p.m. Service of Intercession followed by Meeting of Parochial Church Council in Church Hall.
- ” 27. Wednesday. Holy Communion, 7.15 a.m.
- ” 29. Eve of St. Andrew’s Day.  
Day of Prayer for the Extension of Christ’s Kingdom throughout the Parish and the whole World.
- ” 30. Saturday. **FESTIVAL OF ST. ANDREW,** Apostle and Martyr.  
7.15 a.m. Holy Communion.
- Dec. 1. **ADVENT SUNDAY**  
Thanksgiving and Rededication of St. Nicholas Fellowship Members.

**N.B. ADVANCE NOTICE**

- Dec. 6. **FRIDAY. ST. NICHOLAS’ DAY**  
**PATRONAL FESTIVAL**  
7.15 a.m. and 10.30 a.m. Holy Communion.  
7.45 p.m. **PARISH PARTY** in St. Nicholas’ County Primary School by kind permission of the Headmaster.  
Tickets 2/6 including refreshments.

**COLLECTIONS**

|               | £  | s. | d. |
|---------------|----|----|----|
| Trinity X     | 29 | 2  | 5  |
| Trinity XI    | 23 | 6  | 1  |
| Trinity XII   | 39 | 8  | 9  |
| Trinity XIII  | 33 | 18 | 11 |
| Trinity XIV   | 39 | 5  | 10 |
| Trinity XV    | 29 | 1  | 11 |
| Trinity XVI   | 32 | 18 | 7  |
| Trinity XVII  | 45 | 3  | 10 |
| Trinity XVIII | 36 | 0  | 2  |



## Word of God

'HERE endeth the first lesson.' So, for generation after generation, the reading from the Old Testament at Mattins and Evensong has concluded. And, as the reader leaves the lectern, it is assumed, and rightly assumed, that he has been reading the Word of God. But what we never should forget is that these words of the Bible, Old Testament and New Testament, reach us in translation. What is more, and especially in the case of the Old Testament, they reach us after having passed through many hands and many minds, and often in an English far removed in style and meaning from the language we use to-day.

It follows that, for these perfectly practical reasons, the work of transla-

tion needs continuously to be done, that the words of Scripture may be made plain to people of the present.

Some years ago J. B. Phillips put the whole Church in his debt by his translation of the New Testament. He was not alone in this field, of course, as readers of the translation of Moffatt, and others, and of the New English Bible, will know. But his great work will stand, we believe, for a very long time as a masterpiece of clarification which has helped many people.

And now, in a notable book<sup>1</sup> published within the last few weeks, he has, as it were, burst into the Old Testament with a new translation of four prophets: Amos, Hosea, the First Isaiah, and Micah. Instead of Greek,

<sup>1</sup> 'Four Prophets.' 15s., post 1s. From Mowbrays, 28 Margaret Street, London, W.1, or any bookseller.



# The CHURCH and Money

All that a Christian has, he holds in trust from God. This includes his money.

*In view of the wide interest in the subject, we are glad to publish here a statement made to the Church Assembly by the Archbishop of Canterbury on behalf of himself and the Archbishop of York*

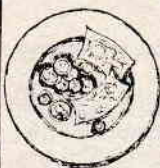
ONE sign of the activity of the Holy Spirit in the Church is in the fact that he alerts the consciences of particular generations of his people to particular truths which they need to grasp afresh.

In this century, two facts have come alive in a new way, and multitudes of Churchmen are awaking to their significance. The first is the fact of the *worldwide Church*. It is no longer possible to think of the Church simply in terms of the parish church in which we worship week by week. 'The holy Church throughout all the world' has taken on a new meaning. It has become a living reality in our time.

The second fact is that of *Christian Stewardship*. All that a Christian has, he holds in trust from God. This includes his money. The awareness of

## SOCIETIES

CURRENT  
GIVING  
THROUGH  
CHURCHES



£22,000,000

CHURCH  
COMMISSIONERS  
— GIFTS  
FROM  
THE PAST

£14,000,000

INCOME

OVERSEAS  
MISSIONS

EDUCATION  
and  
SOCIAL WORK



CHURCH SERVICES  
and  
MAINTENANCE

£9,000,000

THE MINISTRY  
— STIPENDS  
and TRAINING



£7,000,000

EXPENDITURE

this fact has led to vigorous thought and action, but much remains to be done; for, while many are prepared to work out the implications of Christian Stewardship, many more have hardly begun to think about them. Particularly is this true in regard to the work of the Church overseas, which is crippled for lack of funds.

There is, in fact, a double challenge before us, at home and abroad. We make this statement in the faith that, when the facts are seen as a whole, such a challenge will not lack a generous response.

#### **Expenditure and Sources of Income**

What are the facts? It is not a simple task to set out, as a whole, the commitments and resources of the Church, but we shall try, in broad terms, without giving any order of priority, to show the objects of the Church's annual expenditure of money and the sources from which the money comes.

We must provide for those exercising their ministry in the Church, both ordained and lay; for their training and their dependants. On this general object, training, stipends, housing and pensions, the Church spends about £17 million a year, of which about £13 million comes through the Church Commissioners and the balance from the laity.

We must provide for the upkeep of divine worship, for the maintenance of cathedrals, churches, church halls and other buildings, and for the wages and supplies of those who work in and about them. On these objects our expenditure runs at about £9 million a year, virtually all of which is raised by the laity.

We must provide for a worthy contribution by the Church in all the spheres of educational, industrial and social work, for its ministry to the sick and poor, and for the central and diocesan administration. At present

something between £2 million and £3 million is spent on these things, the sum being less easy to estimate because the contributions of church societies are not accurately known.

We must further include among the Church's inescapable obligations its support of the Church overseas. The amount we are giving in various ways for this at present is estimated at rather less than £2 million a year.

There is also the burden of capital expenditure on new buildings—churches, church halls, colleges, schools, parsonages. The needs vary much from place to place and from year to year, but we are advised that in our current situation, they represent an annual commitment of something like £6 million a year. Of this about £500,000 comes from the Church Commissioners, and the balance from the laity.

Here we have requirements totalling about £36 million a year. These are met from two sources, one the endowments of the Church in the hands of the Church Commissioners (£13½ million), and the other the giving of the laity (£21½ million through parochial channels and perhaps another £1 million contributed through societies). It is to be remembered that the Church of England receives no direct grant from the State.

What of the future?

If we are to be realistic we must face the possibility of further changes in the value of money. The need to face this can be illustrated by the fact that the equivalent of a stipend of £1,000 a year to-day in terms of purchasing power was £700 in 1950 and only £350 in 1938.

#### **Fields for Expansion**

But this is by no means all. There are certain directions in which expansion is called for—first an expansion

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# Question Page

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## The Affluent Society

*How does any church which possesses wealth square itself with the command: 'Sell that thou hast, and give to the poor'?*

There are many who are disturbed lest the Church should become too closely linked with an affluent capitalist society. In this country the Church possesses considerable investments as a result of property left to it in the past, and these resources are husbanded carefully, but even with a larger sum from the current giving of Church people the incomes of the clergy are far lower than those of any other professional men. The story in St. Matthew 19 refers to a particular rich young man whose need was to sell all that he had. It does not follow that the same advice has to be given to everyone; yet in the course of history down to the present day there have been many who have given up prosperous careers to work in the Church or in the mission field for very little indeed. 4297

## Problem Parable

*The Parable of the Unjust Steward, in St. Luke 16, puzzles me greatly. I would appreciate your interpretation of it.*

The Parable of the Unjust Steward is not an easy one to understand. The basic lesson is that we should imitate the cleverness, although not the worldliness, of the steward. We are stewards of our present possessions, our money, for example, and we are

not to hoard it but to use it quickly and unhesitatingly, in such a manner as to secure for ourselves friends in the eternal world; for we must one day leave this one, leaving our possessions behind whether we will or not. So often we fail because we cannot make up our minds. The unjust steward's one virtue was that he made up his mind what to do—and did it. 4298

## Jew and Gentile

*What did Paul mean when he said on Mars' Hill: 'He created every race of men of one stock, to inhabit the whole earth's surface. He fixed the epochs of their history and the limits of their territory'?*

Your quotation from Paul's speech is in keeping with the remainder of his theme: God created every race of men of one stock—all, whether Jews or Gentiles, are descended from Adam. To inhabit the whole of the earth's surface—see Genesis 1. 28. He fixed the epochs of their history—or fixed the ordered seasons. And the limits of their territory—Paul is speaking of the world he knew. His point is that everyone of us lives in a situation determined by God's will. Men are to seek God wherever they are. 4299

## Hidden Identity

*Why did John refer to himself as 'the disciple whom Jesus loved'? It sounds so arrogant.*

The phrase 'the disciple whom Jesus loved' does not necessarily imply arrogance. Indeed, John himself would probably have been the first to insist that he did not deserve the love which Jesus showed him. In the Gospel the phrase is used to hide the identity of the writer, for it is by no means clear from the Gospel itself that St. John is the person to whom it refers, although a careful reading leaves one in very little doubt. 4300

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*Readers' 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.*

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# The voice of the prophets

by William Neil

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## II JONAH: AN OLD TESTAMENT EVANGELIST

No book in the Old Testament more closely approaches the spirit of the Gospel than the book of Jonah, and, alas, no other book has been so sadly mishandled. In the course of their misguided efforts to establish the verbal infallibility of the Bible, Churchmen of previous generations solemnly argued over the pros and cons of whales having large enough gullets to swallow prophets. At the famous 'Monkeyville' trial in U.S.A., William Jennings Bryan went so far as to say that if the Bible had said that Jonah swallowed the whale he would believe it.

The fact is that the notorious whale has little to do with this magnificent little tale about a prophet called Jonah who was forced against his will to face the truth that the love of God is a far bigger thing than religious orthodoxy has often been ready to admit. Unlike the other prophetic books in the Old Testament, this is not a collection of profound utterances by some great spokesman of God but the story of a rather unpleasant character who says very little. It is what he does that speaks louder than words.

### Fantasy upon Fantasy

The tale is as full of fantasy as a chapter of the *Arabian Nights*. It tells of a prophet who was given an assignment by God which he tried to evade because it did not square with his own ideas. To a devout and zealous Jew, conscious of the superiority of his faith and moral standards, pagan life and religion were an offence to the

nostrils. Heathenism befouled the earth and extermination was the only solution. The great Assyrian metropolis of Nineveh epitomized all that was godless, evil and poisonous.

To his horror Jonah was summoned by the Almighty to go to Nineveh and conduct a mission there, calling for repentance and amendment of life. The thought that these unspeakable Gentiles should be given a chance to mend their ways was so abhorrent to Jonah that he boarded a ship sailing in the opposite direction. But the Lord would not let him escape. First a tempest came which threatened to wreck the ship. Then, when Jonah thought to evade the hound of heaven by drowning, a great fish was standing by to convey him to land.

### The Lord's Reproach

Forced to recognize that he must go through with his shameful task, Jonah headed for Nineveh. There what he had dreaded happened. On hearing the message which the reluctant prophet proclaimed, the Ninevites repented *en masse* from king to commoner. Jonah is so disgusted that he goes off to sulk on a hillside overlooking the city, hoping against hope that the Lord will change his mind and destroy these awful Gentiles.

In a fascinating, verbal encounter with the Almighty, Jonah reveals the reason for his flight from his assignment. He knew in his heart that if the pagans heard the word of God they would respond, and if they responded

# THE PILLAR OF FIRE

## II

THERE WAS one reason beyond all others why Moses was so enraged by the making of the golden calf. It was the direct negation of that spiritual relationship to God which he knew to contain the truth of all things and to which he had for so long striven to lead his people. And now, as Aaron had said to him when he had demanded an explanation for the apostasy of the people, "there had come out this calf!" Clearly, the sternest of measures were necessary. What is more, as Moses sensed, with the instinct of a born leader, there were among the people those in active if concealed rebellion against his own leadership. There were those in the very camp who would have liked to see him overthrown in favour of an easier regimen. And these, as well he knew, were quite capable of an attempt to overthrow him by force.

### Civil War

And so he summoned to his side those among the people of the tribe of Levi whom he knew had remained and would remain constant throughout. This was perhaps the saddest of all the times which Moses had to endure throughout the long years in which he led his people. For this was civil war; this was fratricide, the killing of brother by brother. Even so, it had to be done: and the sons of Levi fell upon their adversaries there in the camp. Before dawn the next day, many had fallen, and the hush of shock and disaster had fallen.

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*The story of Moses  
retold by John Lastingham*

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Slowly and sorrowfully, Moses made his way once again up into the Mount of the Lord, retracing those paths which he had taken but a few hours previously in an opposite direction, when he had come down from his long communion with God. It took him a long time, weak and weary as he was, to reach the high places where the silence and the clouds were. And there, falling upon his knees, and raising his hands to heaven, he prayed a memorable prayer, in which, great man as he was, he offered himself, in the manner of a true priest, as an expiation for the sins of his people. He said: 'This people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.'

After a long time, it seemed, a voice came in answer—that inner voice which Moses knew to be that of God. The reply was uncompromising. It was a command to lead the people onward, away from that sacred spot in the wilderness where God had made his covenant and given them his laws.



*From the summit of Mount Sinai*

Matson

Certainly, the voice told Moses, they were to go forward into the lands of milk and honey which lay beyond the horizon, and where the people of Israel would be able to work out their destiny. But he, God, would not go with them. He would act through his servant Moses, so that his commands and his will would be made known to the people. But his direct presence he would no longer give them, because they had indeed sinned against him.

And so Moses had to be content

with that. But there was one other personal desire which burned within him and which at this time he made bold to place before God. Quite simply, he said: 'Show me, I pray thee, thy glory.'

It was an expression of the oldest desire known to men who through the ages have sought God—a desire to see God in all his mystery, and his glory, and his grandeur. Tremblingly, Moses awaited the answer. At last it came: 'I will make all my goodness pass

before thee,' the voice said, 'and will show mercy on whom I will show mercy.' But the voice also added this: 'Thou canst not see my face: for man shall not see me and live.'

There followed for Moses one of the most terrifying and yet wonderful experiences of all his mystical communions with the Divine up there on the sacred mountain. For it seemed to him, as he sheltered between two great rocks, that a mighty presence passed by—a presence which he dare not look upon.

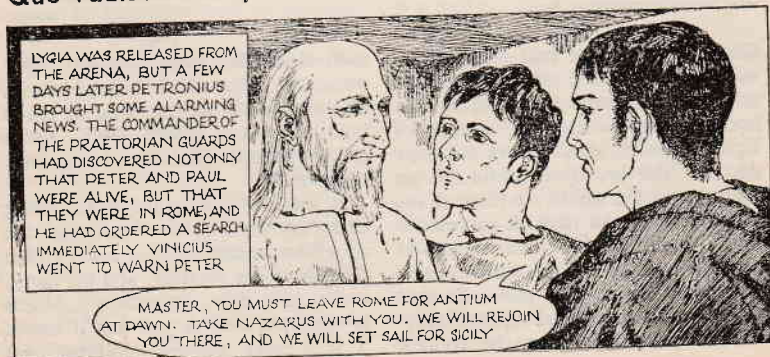
### The Tablets of the Law

Now God laid the further command upon Moses that he was to replace the two stone tablets containing the law—which he had in his anger broken on returning to the camp and finding there the golden calf—and take them down to the people again. To do this he was to return to the mountain, having previously warned the people to keep clear while he did so. And so the tablets of the law were returned again to the people. Not long afterwards they broke camp and moved off northwards and eastwards.

Thereafter, when they pitched camp Moses would cause to be set up some distance away a separate place which he called the Tent of Meeting. It was regarded, and with reason, with the deepest awe by all who looked upon it, for it was known that, in that place, Moses communed with God. Those who, from their own tents, saw Moses, preoccupied, with downward glance, make his way to the tent felt constrained themselves to kneel and worship at the doorways of their own. For they were able to see, at some little distance from the camp, that a cloud in the form of a pillar mysteriously descended and stood at the doorway of the tent. They knew, too, that Moses had appointed, as priest of that sanctuary, a young man called Joshua, whose constant duty it was to minister within the tent. And so God, through Moses, continued to be with the people as they moved forward into their future. And it was noted that, when he came out from the presence of God, his face shone, so that there were times when it had to be veiled from the eyes of lesser men.

*To be continued*

### Quo Vadis?—a story of ancient Rome



# Have you read . . . ?

By Canon H. G. G. Herklots

A BOOK can make an excellent Christmas present. There are plenty available among the paperbacks that have been mentioned month by month on this page. But for Christmas something more pictorial might be looked for. A good choice would be *The English Bible* by Donald Coggan, Archbishop of York. This is in a series on *Writers and their Work* (No. 154) published for the British Council and the National Book League by Longmans, Green & Co. It costs half a crown. There are forty pages of text, in which the story of the English Bible, from the first translations to those of to-day, is authoritatively set out. And there are four full-page illustrations. There is not

too much here to be read through in an evening. And many a reader will find here much that he is glad to know but did not know before.

A good half-crown's worth for a child is one of the *Story* series, issued jointly by the National Society and the S.P.C.K. In June I was writing about some of these booklets on biblical themes. But Miss Joyce Cosgrave who writes them is equally effective on Church history and has now produced *The Story of St. Augustine* (of Canterbury) and of St. Columba, St. Aidan and St. Patrick. They have attractive black and white illustrations—there is a picture on almost every page. The parent who reads these booklets aloud to children will learn much probably of which he was previously ignorant—modern knowledge as well as ancient, for the significance of St. Augustine's College as the Central Theological College for the Anglican Communion is slipped in to the account of St. Augustine!

## Black-Letter Saints

These saints who brought the Christian message to these islands are



sometimes included in a classification of 'black-letter saints' because, in a large Prayer Book their names come in black rather than red printing. *Written in Red* is a Seraph Book about the major red-letter festivals of the Christian year, from Easter to All Saints' Day, by the Reverend F. L. Wheeler. This is hardly designed as a Christmas present, though its red and white cover strikes a seasonable note.

Suggestions for Christmas:

*The English Bible* by the Archbishop of York (Longmans, 2s. 6d.).

*The Story of St. Augustine* (and of St. Aidan, St. Patrick and St. Columba) by Joyce Cosgrave (National Society and S.P.C.K., 2s. 6d. each).

*Written in Red* by F. L. Wheeler (S.P.C.K., 5s.).

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## THE CHURCH AND MONEY

from page 164

of the Ministry, both ordained and lay. We have undertaken to make full use of everyone who is really called by God to the Ministry and that no one

shall be prevented from exercising it through lack of money. We pray that more and more will be called and, if our prayer is answered in that way, we must be ready to provide the extra money that will be needed.

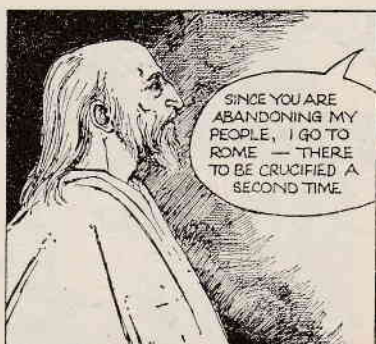
We need also to enlarge the Church's witness in the wide fields of education and industrial and social work.

Thirdly, the Church must meet fresh needs for new building, particularly in the new housing areas produced by the continuous re-housing of something like a million people every year.

### Plans for the Future

We need to improve the financial situation of many of the clergy. The great majority of those concerned are the rectors and vicars of parishes numbering some 10,500. Even more, perhaps, is there a need for improvement in the stipends of the 2,500 assistant clergy.

We would say that it is no less important to increase the help given to the Church overseas. We believe that the aim should be to increase our contribution at least threefold within this decade.



## My Garden in November

BY W. E. SHEWELL-COOPER

As the leaves are being swept up be sure to put them on the compost heap, and for every six-inch thickness sprinkle with a fish manure at 3 ounces to the square yard. Those who keep poultry can use the poultry manure instead. Some gardeners have written to me to say that rhubarb leaves, laurel leaves and even poplar leaves are not suitable for composting. This is utterly untrue. Any type of leaf will rot down and produce good organic matter.

After the apples have been carefully picked they should be placed somewhere where they can sweat. During the fortnight's sweating there should

be plenty of ventilation to remove the excess moisture. The apples should then be wrapped, each one in its 10-inch square piece of newspaper. Those who prefer to buy the special oiled wrapping papers may do so because they give even better results. Don't bother to wrap the diseased specimens or those that are badly bruised—they won't keep anywhere. Wrap all the healthy apples, place them in boxes, store them in a room where the temperature can be kept at about 40 deg. F. By the way, do keep the apples away from the pears.

### Cutting Down

Now is the time to cut down the tops of the great majority of herbaceous plants to within six inches of soil level. These tops can go on to the compost heap with the leaves. There are exceptions to the rule, the outstanding one being the Red Hot Poker. The leaves of these plants should be tied up to a point so as to form a little narrow 'bell tent' or teepee over the crowns of each plant. These tied-up leaves should be kept upright by attaching them to a bamboo pushed



AND SO THE HOUR STRUCK FOR PETER AND FOR PAUL. THEY WERE CONDEMNED AND WENT CALMLY TO THEIR EXECUTION, LEAVING BEHIND THEM THE GROWING SEEDS OF THE FAITH WHICH THEY HAD SOWN.



*who's he like?*

His mother's eyes certainly. Maybe he will have his father's wisdom when it comes to life's important matters, like saving up for things he really wants.

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well into the ground. Green Twill is ideal for this purpose for it doesn't cut into the leaves and is not obvious.

Start to take up your celery the moment the plants have been touched by the frost. As each stem is dug up, be sure to put back the soil so as to cover up the stems of the next plant and keep them nice and white. Eat the white varieties first, leaving the pink-tinged kinds until last. Earth up the celeriac just as you would potatoes and this will blanch the roots and make them more delicious.

#### **Winter Pruning**

The winter pruning of fruit trees and bushes can start the moment the leaves have fallen. We grow our trees at Arkley Manor on the Pillar system and I suggest that you come and see these in the summer. The trees are upright, about eight feet high, and they are very easy to prune and pick.



## **Help to mend a broken life**

Every day we answer three or more appeals for help. The children we help may come to us for a week or a lifetime. They are the victims of family misfortune, death, or divorce has broken their homes and often their lives.

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*Children's Society*

*Church of England Children's Society, 1 Old Town Hall, Kennington, London, S.E.11*

*Made and Printed in Great Britain by A. R. Mowbray & Co. Limited, Publishers,  
28 Margaret Street, London, W.1, at their Oxford Works.*

## Vegetable Recipe:

### *Cucumber Soup*

An unusual and delicious dish. For this you need an egg, 1 cucumber, 1 oz. of butter, 1 pint of water (or white stock),  $\frac{1}{2}$  pint of milk, 3 tablespoonfuls of cream (preferably thick), 1 sprig of parsley chopped up fine, flour to thicken and pepper and salt to taste.

#### Method

First peel the cucumber thinly and then cut it completely in half lengthways. Remove all the seeds and cut the remainder of the flesh into pieces about half an inch square. Put the butter into a frying pan and melt it slowly, adding flour to thicken it. Then add the water or white stock and bring the whole to the boil slowly. Now add the cucumber pieces—cover with salt and pepper and simmer until they are tender. Pour the soup thus made through a sieve and 'press down' the cooked cucumber portions into a purée. Return the liquid and purée to the pan and, having heated the milk, add it gradually, stirring all the time. Beat up the egg into the cream thoroughly and, having taken the pan off the flame, stir the cream and egg into the soup. Now serve while piping hot, having sprinkled some chopped parsley over the top.

*Irene R. Shewell-Cooper*

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