

THE VICAR'S LETTER

My dear Friends,

How wonderful it was to have at last, a really perfect evening for the Bulbarrow Open Air Service. We always felt that given the right weather this could be one of the great events of the year, and this has been undoubtedly proved so. The crowds were really vast, there must have been 5,000 - 6,000 people there, all of whom were determined to join in the Service with a will. The singing was splendid with the aid of the massed choirs and Canon Green's Sermon carried help and conviction to all there in spite of his voice being almost non-existent.

I am afraid that many of you had a most uncomfortable Coach ride to the Service owing to the large number of people who wanted to come, but I am sure you did not mind - it was far better to go in a crowd like that than to have the coach half full.

What a large number of new Schemes and ideas we are trying to cope with in the Church at the moment,

There is the new form of running the Church called Synodical Government which while it may seem something which will have little effect on the average Church person, causes a great deal of discussion and thought for the clergy.

Then we are in the throes of discussions about Anglican-Methodist Reunion which rather like peace talks generate a good deal of heat, and at the moment it is quite impossible to see what the out come of the talks will be, and indeed many find it most difficult to see where under conscience they should take their stand.

Against we are in the midst of trying out the experimental Communion Service - this too needs thought and discussion, and there are decisions to be made over this which one dare not make lightly.

There are also now published new Services for Mattins and Evensong, and Confirmation. All these will have to be gone into in due course.

Then there is the Morley Report on the deployment of the clergy, which affects to a very large extent the way of appointment to a living.

And now we have thrust upon us locally a new scheme of alteration to Rural Deanery boundaries and the possible break up of the Bere Regis Deanery. This is something which has to be discussed by the clergy, by the Ruri-Deconal Conference and by Parochial Church Councils.

All these various schemes and proposals have come so

much at once, and one so much on top of each other - that the clergy certainly find it almost impossible to deal with them all. Most of them have a time limit for the end of discussions, and it is now being found that there is not time to discuss any of them properly, or even to understand them properly.

I think, and practically all the Clergy would agree, that the time is coming if it has not already come, when we shall have to have a moratorium on all new schemes to give us the opportunity of digesting properly the complicated fodder with which we are all at the moment being forcibly fed.

Your sincere friend and Vicar,

Paul Tranter

SANCTUARY FLOWER GUILD

Sept.	1st.	Mrs. G. Griffin	Miss Combes
Sept.	8th.	Miss Llewellyn	Mrs. Howard
Sept.	15th.	Mrs. Applin	Mrs. Woolfries
Sept.	22nd.	Mrs. Lys	Mrs. Benjafield
Sept.	29th.	Mrs. Terry	Mrs. Harding.

SIDESMEN'S ROTA FOR SEPTEMBER 1968

Sept.	1st.	10.	Messrs. J. House	&	W. F. Lys
		6.	Messrs. F. Marsh	&	S. Mackenzie
Sept.	8th.	11.	Col. A. Barne	&	K. Woolfries
		7.	Service at Milton Abbey		
Sept.	15th.	11.	Messrs. M. Lys	&	I. Mullins
		6.	Messrs. R. Barnes	&	P. Wyatt
Sept.	22nd.	11.	Brig. D. Tadman	&	Mr. W. F. Lys
		6.	Messrs. J. House	&	M. Barnes
Sept.	29th.	11.	Messrs. R. Smith	&	F. Marsh
		6.	Messrs. R. Barnes	&	D. Poore
Oct.	6th.	10.	Messrs. K. Woolfries	&	W. F. Lys
		6.	Messrs. M. Barnes	&	S. Mackenzie

Sidesmen's Quarterly Meeting will be held at the Vicarage - 8 p. m. on Friday September 20th. Will Sidesmen please note the change from the usual day of the week.

VILLAGE CALENDAR

Sept.	8th.	Sunday.	Common Life Service at Milton Abbey. 7 p. m.
	9th.	Monday.	7. 30 Parochial Church Council.
	16th.	Monday.	3. 00 p. m. School Managers 7. 30 p. m. R. D. Conference
	20th.	Friday.	8. 00 p. m. Vicarage. Sidesmen's Meeting.
Oct.	5th.	Saturday.	Harvest Supper. Drax Hall.
	6th.	Sunday.	Harvest Festival
	7th.	Monday.	7. 00 R. D. Conference
	13th.	Sunday.	St. Nicholas Harvest Festival
Dec.	6th.	Friday.	St. Nicholas Market
	22nd.	Sunday.	Carol Service

1969

May	31st.	Saturday.	St. Nicholas Garden Party
June	28th.	Saturday.	Bere Regis Garden Party

COMMON LIFE PLAN

On September 8th there will be no Evensong in the Parish but instead we shall be going to Milton Abbey for a Joint Service at 7 p. m. with all the other parishes that have been concerned with us in the Common Life Plan.

The Vicar very much hopes that many will support this Service and will take the opportunity of worshipping together with so many of the surrounding parishes.

HARVEST ARRANGEMENTS

HARVEST SUPPER, SATURDAY OCTOBER 5th 7 p. m. DRAX HALL. Tickets in due course from Churchwarden Smith or Church Councillors. Bring your own knife, fork and spoon. Guest of honour: The Mayor of Poole, Councillor R. Hann.

SUNDAY, OCTOBER 6th

8. 00 a. m.	Holy Communion
10. 00 a. m.	Family Communion
2. 30 p. m.	Children
6. 00 p. m.	Festal Evensong

BERE REGIS WOMEN'S INSTITUTE

The September meeting will be held on Tuesday 17th September in the Drax Hall. The speakers will be Mr. and Mrs. Horner about

about Austria and the Tyrol, with slides.

M. E.

BERE REGIS YOUNG WIVES GROUP

The meetings are held in the Congregational Church Hall at 7.30. On September 10th the speaker will be Mr. Parsons about Continental Foods. On the 24th Mrs. Aither will be the speaker about family planning.

M. E.

MODERN PHARISEE

There are more Pharisees in England today than there were in Palestine when Christ told his short story of the two men who "went up to the Temple to pray". The only difference is that nowadays most Pharisees say their little piece about thanking God that they are 'not as other men are' in any place except the house of God.

The usual formula is, "I don't go to Church, but I'm as good as those that do". Mostly it isn't true, but even when it is, that person labels himself "Pharisee". He is satisfied with himself. And so even his virtues are smeared over with complacency.

The modern Pharisee doesn't "make long prayers at the street corners." He makes long speeches on platforms or up against the bar or standing on the hearth-rug scorching his pants. But the theme is the same. Stripped of its disguise of mock-modesty, it says "If only everybody were like me, what a fine world this would be".

Pharisees aren't all "solid citizens". You find them in all walks of life. You'll even find a few in the Church, leftovers from the bad old days when Churchgoing was respectable, and the "thing to do". But the vast majority of them find it more comfortable outside, even though they would never think of "letting the cap fit" when Pharisees are spoken of.

The hall-mark of the Pharisee is that it would never occur to him that he could do such a thing, and if he were asked to define the term he would probably apply it exclusively to a certain type of Church-goer. Pressed for an example, he is likely to tell you of a regular worshipper who gets drunk on Saturdays (or sometimes it's Mondays).

It's time we got it clear that the Church isn't a sort of mutual admiration society for people who are "naturally good", but a gang of sinners who recognize their weaknesses and seek God's help in overcoming them. The whole human race is pretty unsatisfactory, and the Christians are the ones who are doing something about it, starting with me, not the other fellow.

We shall have to be a bit more aggressive if we're to penetrate

the smugness of the Pharisee. When he parades his virtues before us it's no good approving them and trying to show that Christians have them too. We must attack them. We must say: "You poor deluded nincompoop!, all this respectability of yours is simply concealing from you your need of God. For His sake, go and do something to make you despise yourself, because a harlot who knows she is wicked is nearer heaven than you are".

Many Christians won't like to say it, any more than the Pharisee will like to hear it. But after all, it's only what Christ himself said to precisely the same sort of people.

HISTORY OF BERE REGIS

- 87

TRADE TOKEN COINS

At certain periods there were no official issues of small value coins such as farthings, halfpennies and pennies, and this made small scale transactions extremely difficult. Accordingly certain cities, towns and private traders took matters into their own hands and unofficially minted their own token coinage.

The first of these periods was between 1649 and 1672, when the token coins are usually of thin brass stamped with the name of the issuer, usually a tradesman, and the date and place of issue. 29 places in Dorset are known to have issued tokens at this time, one of which was Bere Regis. Hutchins lists and illustrates known Dorset tokens and the list includes two from Bere Regis, the second of which is illustrated :-

1.	Obverse	-	William Lodge of Beare
	Reverse	-	His halfe penny 1668
2.	Obverse	-	Thomas Speare
	Reverse	-	Of Beare Reges

It is doubtful whether or not the first coin is concerned with this parish, as no one with the name Lodge occurs in any of the known parish records of the 17th century, and the "Beere" could be some other place with the same name.

The second coin does authentically belong to this parish as a family of Speares were living here at least as long ago as 1589. The coin bears no date, but has a central device on each side consisting of the entwined initials T. S. A Thomas Speare occurs in the churchwardens account book in 1607. By 1614 there are two Thomas Speares, one being described as "the elder" and the other as "mercier"

(i. e. trader), and by 1630 there are no less than three with the same name - Thomas Speare senior, junior and mercer, and there were still two in 1657. One of the baptisms here in 1591 was "Thomas Speare, son of Thomas Speare" and would account for two of them. It is therefore virtually certain that it was the Thomas Speare, mercer, who issued the token coinage here at some time between 1649 and 1672.

Between 1775 and 1797 further tokens were issued, Poole and Sherborne town issues being most common in Dorset. Several coins were found in the village during 1964 and included a Poole token $\frac{1}{2}$ d of 1795, a Sherborne token $\frac{1}{2}$ d of 1797, and an Inverness token $\frac{1}{2}$ d of 1797. Further tokens were issued between 1807 and 1821 but these are less common.

F. P. P.

WINTERBOURNE KINGSTON ST. NICHOLAS CHURCH
CHURCH NEWS

Our very best wishes go to Miss Sheila Rolls on the occasion of her marriage to Mr. Ronald Fancy, and we wish them every happiness as they make their home in a nearby Parish. Sheila has been a devoted helper with the floral decoration of the Church on Festival occasions, with most pleasing results.

On one of the most glorious days of the year, the 30th July, children of the Sunday School together with parents and friends spent an enjoyable day in Weymouth. The beach still of course remains, as of old, the main attraction, as do sand castles and donkey rides! We were delighted to have the Vicar with us for tea, and thanks were expressed to him for making the outing possible. We were greatly blessed by having such delightful weather.

The Sunday School has just sent the sum of £1. 12. 4d. to the Church of England Children's Society, the amount collected in their Subscription Box. This great Society looks after about 5,000 children a year. A letter to the children of the Sunday School and a receipt can be found on the Church notice board.

FOR OUR YOUNGER READERS

PERSEVERANCE * * * * * GRACE

Perseverance is a long word and it really means to continue resolutely any course begun, and if we take the meaning of the word in theology, that is its divine meaning, it means - continuance in

the state of grace. But what is 'grace' you may ask, for here we have another very interesting word. Grace really means "power for holy living", in more difficult words to understand, but nevertheless in very lovely words, it is - "the Life of God in the soul of man".

In our Prayer Book we are taught time and time again to pray for grace, and the word occurs many times over in the New Testament. It is sometimes used as a girl's name, and may be you know someone called Grace. In days gone by people liked to choose names for their children, with beautiful meanings, and Grace is one such name.

Let us, however, get back to the word - perseverance. It is so hard sometimes to keep on keeping on. We hope, struggle, strive and aim for this and that, but we never seem to get anywhere. We are tempted to think it is no use to keep trying and then something happens, our chance comes and we reach the goal for which we have been striving. It seemed silly for people to tell us that if we persevered we would get through, if we kept up our training we would win a place in the team, if we kept up our work we would pass our examinations - but it proved to be right.

There is an interesting answer which Bishop Wilberforce gave to the question, "Hi! Bishop, can you tell me the road to Heaven?" "Yes, certainly," the Bishop said, "turn to the right and keep straight on." Many of us turn to the right, but the difficulty is keeping straight on afterwards.

Behind the perseverance of the saints there must be some secret. For in all great things there is something that we cannot see. The lighthouse which looks so frail and slender resists the winds and waves. Why? Because inside the stone there is a strong steel framework. In the same way behind the perseverance of Christians lies the Grace of God. In our own strength we should soon lose heart and yield.

"Why did David beat Goliath?" asked a teacher. "Please, sir, because it was two to one," answered a bright child, "God and David were fighting together against him". What a great truth this is.

You will doubtless remember the story told by Jesus of the ten virgins who started out well with all their lamps lighted. They all set out to meet the Bridegroom. Hour after hour passed but nothing happened. When the Bridegroom came five of the lamps gave no light at all. A good start was made, but it is more than a good start that is needed for the final victory. It is perseverance, the 'staying power' that is needed for the Christian race.

If you look at a penny on it you will see two Latin words,

'Dei gratia' meaning "By the Grace of God". The Queen needs the Grace of God to do her work and we need it also in our daily lives.

E. M. S.

FROM THE PARISH REGISTERS

BERE REGIS

HOLY BAPTISM

9th June	Rosemary Ann Mitchell
23rd June	Stephen Philip Baker
28th July	Lynn Susan Jane Storey
28th July	Wendy Marie Swales
28th July	Shaun Paul Brady

WINTERBOURNE KINGSTON

HOLY MATRIMONY

27th July	Ronald Ernest Fancy and Sheila May Rolls.
-----------	--
