

**EGERTON UNITED REFORMED CHURCH**  
**NEWSLETTER**  
**FEBRUARY MARCH APRIL 2022 EDITION**

*Spring*

*The air is crisp, the skies are blue  
everything is coming back to life*

*The trees are greener, the flowers are growing  
and the feeling is just divine*

*Here, amidst the colors of the season  
It's as if you're dreaming*

*The landscapes are painted by Spring*

*The wind feels like a caress  
and so I must profess*

*This is nature's beautiful  
offering*



## INSPIRATIONAL CHRISTIAN WOMEN OF THE 19<sup>TH</sup> CENTURY. (4)

ANTOINETTE BLACKWELL BROWN 1825 - 1921



Antoinette Brown came of New England stock, sturdy and long-lived pioneers in Connecticut. Her grandfather, Joseph Brown of Thompson, Connecticut, served in the army all through the Revolutionary War and her father, another Joseph Brown, was in the War of 1812. Antoinette was a typical daughter of the line, energetic, resourceful and thrifty, with a keen sense of humour and a capacity to shoulder responsibility. The family moved in a wagon from the Connecticut farm to Henrietta, near Rochester, New York, and there Antoinette was born in a log cabin on May 20, 1825. She was one of ten children and the seventh child of a seventh son of a seventh son. The surroundings of her childhood were those of any other pioneer family. There were no stoves, lamps or matches. Fire was kindled from a tinderbox, candles were "dipped" in the home kitchen, baking was done in the great oven and meat roasted on the spit. Wool was sheared, spun, woven and made into garments by the industrious household. When she was nine years old Antoinette joined the Congregational Church, speaking of her religion with such eloquence that one of the deacons rose and said, "Out of the mouths of babes and sucklings the Lord hath perfected his praise."

At an early age, too, Antoinette began to teach school, being determined to get an education and become a minister. She paid her own way to and through Oberlin, then the only college open to women. There she formed a lifelong friendship with Lucy Stone and later they married brothers, Henry and Samuel Blackwell. She graduated in 1847 and went on to study at the Theological School, graduating there in 1850. With Lucy Stone she attended and spoke at the first National Woman's Rights Convention at Worcester, Massachusetts, and she also plunged into work for temperance and for the antislavery cause. In a letter to Lucy Stone she wrote, "I believe there is soon to be a new era in woman's history and the means to effect this must be truth wielded in firmness, gentleness, and forbearance."

In 1886, after some experience as a lecturer and evangelist, she was ordained and installed in the Congregational Church in South Butler, New York, the first woman in America to be regularly ordained and the first to perform a marriage ceremony. In the same year she was herself married to Samuel C. Blackwell, another pioneer abolitionist and suffragist. Their married life extended through forty-five years and they taught and worked together in complete harmony. All the Blackwells were advocates of progressive causes. Henry Blackwell, who married Lucy Stone, had another working partnership with his wife, and a sister, Elizabeth Blackwell, was the first American woman to graduate in medicine and she was followed five years later by her sister Emily. The pioneer spirit continued also in the Brown family. Antoinette's brother, William Brown, was the minister of the Congregational Church in Newark, New Jersey. He married Charlotte Emerson, and she originated the idea of a General Federation of Woman's Clubs and was the first president of that organization.

It is not surprising that with all these associations with progressive causes the Blackwells found themselves outgrowing the theological orthodoxy of their youth. After a few years Mrs. Blackwell resigned from her church and she and her husband entered the Unitarian fellowship. They became social workers in New York City, lecturing, preaching, organizing and writing for newspapers and periodicals. They lived successively in several New Jersey towns and finally settled in Somerville. Six children, all girls, were born to them. Much of their time was given to the Association for the Advancement of Women. Mrs. Blackwell wrote nine books, among them *The Philosophy of Individuality*, *The Social Side of Mind and Action*, and a novel called *The Island Neighbours* and a poem called "Sea-Drift." She was keenly interested in the World's Parliament of Religions held in Chicago in 1893 and spoke there on "Women in the Pulpit." In the eighteen seventies the Blackwells established a summer home on Martha's Vineyard and there Mrs. Blackwell planted trees and was as busy with hoe and rake as with voice and pen. After her husband's death in 1901, she took up residence in Elizabeth, New Jersey. There, being, as was written of her, still "full of spice and vigour," she organized and ministered to "All Souls Unitarian Church." She gave the land for the church building and a study for her was attached to it where she gathered her books and memorabilia. Her own college, Oberlin, gave her the degree of Doctor of Divinity. She enjoyed life to the last, preached her last sermon on Easter Sunday when she was ninety years old and she died on November 5th, 1921, in her ninety-sixth year.

Antoinette Brown Blackwell. Courtesy of the Unitarian Universalist Association Archives.



## A Prayer for Afghanistan

All-loving God, Your hands have fashioned every lovely corner of this treasured planet, and the beautiful land of Afghanistan is as precious as every other place Your children call 'home'. By its rivers and mountains, its fields and gardens, its busy towns and ancient villages, it is the heart's desire of its people and the place where their lives and loves are nurtured.

We grieve today with those who grieve over Afghanistan, the people who call it home indeed, the people exiled or suddenly having to leave, and the men and women from other countries who have made sacrifices in recent years in the cause of that country's future.

We remember with renewed sadness the loss of lives of military personnel during the years of this country's involvement in Afghanistan, conscious of the questions that must today be troubling the minds of those in our community who were bereaved, those who were wounded on operations, and those who were forever changed by experiences suffered there.

We pray for peace, dignity, freedom and confidence for the men, women and children of Afghanistan; for courage, vision and generosity within the international community responding to such need; and for tranquillity of mind amongst our own Service community and its wider family.



## A prayer for Tonga

Loving God, we stand in awe at the power of creation seen in volcano and tsunami, recognising the smallness and weakness of our own existence. Yet you tell us that each person is special and important to you, and in that confidence we hold before you the people of Tonga as they deal with the aftermath of the volcanic eruption.

We are still waiting for details, but you know the feelings and needs of each person there, and we pray that you would grant calm and courage to those directly involved, and the strengthening of bonds as people support each other. Especially we ask for wisdom for national and community leaders as they look for a way ahead, and for religious leaders, including President Finau Ahio and ministers of our Methodist Partner, The Free Wesleyan Church of Tonga, as they try to offer spiritual and emotional support.

We pray also for the peace of your presence for all those around the world waiting for news of family and friends, wanting to believe that the reports so far of little damage and no loss of life are true, but fearful of different news when the situation becomes clear.

We give thanks for the moves within the Pacific and the wider international community to provide support for Tonga, and pray that there will soon be opportunity to allow appropriate relief to be channelled quickly, especially the provision of clean drinking water. And although now everything is dismal and grey from volcanic ash, may the people of Tonga be able to hold on to the hope of the return of colour and joy to their land.

*Sheila Norris - Acting Partnership Co-ordinator for Asia-Pacific*

# Recipe Corner

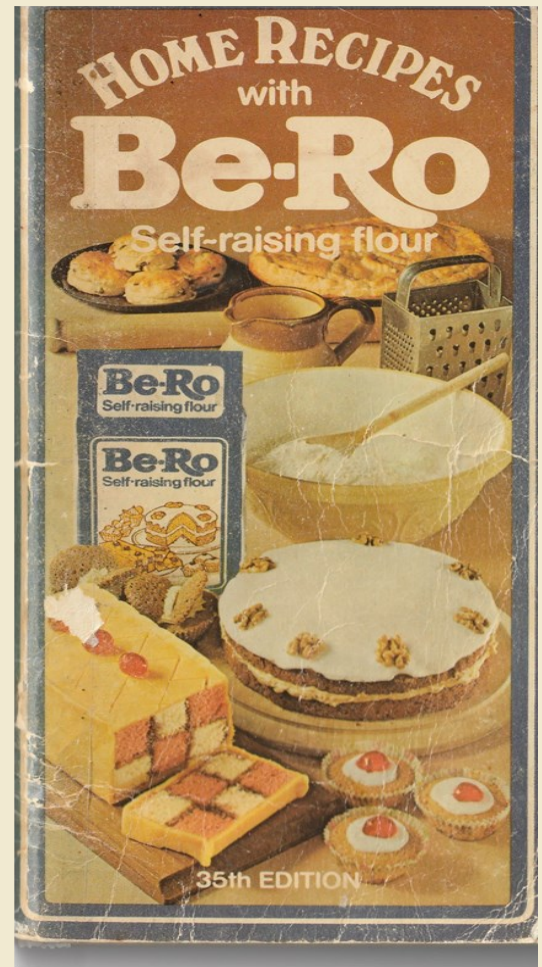
## Nigel's Scones

We should really call them Be-Ro scones as the recipe is taken from this book.

My mum had a couple of sepia / black and white Be-Ro cook books and she gave me this colour version, probably when I went away to university and she wanted me to eat properly.

I think that the Be-Ro recipe books came free with 2 flour labels and a contribution to postage. This particular copy is the 35<sup>th</sup> edition and probably dates from the 1970's, but in terms of content it is very similar to the earlier versions.

On the inside back page there are contact details for the Home Cookery Service. You can write to Joyce Bostock for advice on "recipes and all home baking matters". I suspect that Joyce has long since retired and has now been replaced by the internet.



Anyway, here is the recipe.

### RICH SCONES

200 g Be-Ro self-raising flour (8 oz)  
1 x 2.5 ml spoon salt ( $\frac{1}{2}$  tsp)  
50 g margarine (1 $\frac{1}{2}$  oz)  
25 g sugar (1 oz)  
50 g currants or sultanas (2 tbsp)  
1 egg beaten with 75 ml milk (1 egg and milk to make  $\frac{1}{4}$  pt liquid)

Makes approx 10 scones

- 1 Mix flour and salt, rub in margarine.
- 2 Stir in sugar and fruit.
- 3 Add egg and milk, reserving a little for brushing the tops.
- 4 Knead lightly on a floured surface and roll out just over 1 cm in thickness.
- 5 Cut into rounds, re-roll the trimmings and cut more rounds.
- 6 Place on a greased baking tray and brush the tops with egg and milk.
- 7 Bake in a hot oven 220°C, 425°F, Gas mark 7 for about 10 mins.



I find that 75ml of milk is far too much and would recommend starting with 30ml and adding more if the dough doesn't come together.

The quantities here are probably enough for 6 scones or they will be too thin to cut in half.

Serve with Jam and whipped double cream, or preferably clotted cream. Jam or cream first? That's up to you.

We generally use strawberry Jam but I have a recipe for pineapple and ginger beer jam. I might try this for a future coffee morning!

Nigel Anderson



## **Scars of the past; healing of the future**

### **Rev'd William Baldwin**

I consider it to be a great honour to be invited, periodically, to lead worship and preach at Egerton URC. This is something that simply would not have happened in times past. The Church of England would not have sanctioned one of its ministers officiating in a non-conformist church. The feeling would have been mutual, with a distrust of the 'Establishment'. Non-conformist churches would never have allowed an Anglican Priest anywhere near its pulpits. Such are the scars of the past that both you and I have to live with but they need not be painful ones. I suggest that they can be signs of healing and hope for the future.

In a previous issue of this magazine there was an excellent article on the history on non-conformity in Egerton highlighting the origins of, what is now Egerton URC. The Act of Uniformity was the thorny issue and I can well appreciate the hurt that caused at the time and the distrust it created between the Church of England and the Free Churches, a distrust that is only beginning to dissipate in our time. But as the saying goes, there is always two sides to a story and the Anglican side has its focus in the year 1649.

On the 30th January 1649 King Charles 1 was beheaded. His opposition in parliament was largely puritan. One of the charges brought against him was his loyalty to the Anglican System of the Church in the country. He is reputed to have declared from the scaffold 'I dies a Christian according to the Rites of the Church of England'. To this day the 30th January each year is set aside in the Church of England Lectionary to commemorate Charles 1, King and Martyr. Almost immediately Cromwell and his associates systematically dismantled Anglicanism in this land. The bishops were deposed and the Anglian Priests were ejected from their churches being replaced by puritan ministers.

For 21 years it was my privilege to serve and the Rector of Atherton Parish Church and was promoted to the dizzy heights of Area Dean. During the period of the commonwealth my predecessor, the then rector, was forcibly removed from his parish church and replaced by a puritan minister. The local Lady of the Manor was a high Anglican and took him in and set a fund aside to provide him with a stipend of £200 per year (a large sum in those days). Whilst I was Rector of Atherton I still received that £200 each year which unfortunately had not kept pace with inflation! He exercised his ministry by going from house to house celebrating Holy Communion and the kitchen table and proclaiming the gospel.

At the end of the period of the commonwealth King Charles 11 was restored to the throne and he reversed things by insisting that the puritan ministers leave the parish churches and restoring the Anglican Priests. I suppose the Act of Uniformity was a naïve attempt to heal the rift between Anglicanism and Puritanism by having a common faith based on the Book of Common Prayer (rarely used to day in Anglican churches). It failed miserably because it didn't take into account either the strength of feelings amongst non-conformist or the fact that there are different approaches to worship, all of which have a legitimate place within Christianity.

Such is the pathology of the past. However, and thankfully, we live in different times and Christians need to learn to respect our differing traditions and see difference as being a good thing. It would be a boring world and a boring church if we were all the same. I enjoy my visits to Egerton URC because it is different to my tradition. If I want an Anglican service I go to a parish church but it is good to have a different experience at times. I hope that my fellow Christians of differing traditions will feel the same way when visiting a parish church.

We need to look at the scars of the past in order to have healing for us all and be committed to proclaiming afresh together the gospel in this land.

William Baldwin

# Bolton Choral Union



In addition to being Church Treasurer I am also the Treasurer for Bolton Choral Union. I don't sing (as Liz will testify from our Pilot days), but I know one of the choir who kindly put my name forward when the last Treasurer resigned.

Bolton Choral Union, founded in 1887, is one of the oldest established choral societies in the North West. They are a thriving, local choir usually performing at least four concerts a year, including a Family Carol Concert each December. Concerts were suspended due to Covid but the first concert back in November 2021, held to celebrate the 150<sup>th</sup> Anniversary of the rebuilding of Bolton Parish Church, was very well attended.



The repertoire covers over 300 years of classical music from Bach to the present day, but also include works from musical theatre or a specially commissioned work, as well as music which reflects the importance of a particular occasion, such as the Queen's Jubilee.

As an amateur choir they are proud that they have been able to bring professional musicians to Bolton to perform with them such as Manchester Camerata and the Northern Chamber Orchestra. In past concerts we have also been joined by Bolton's own Symphony Orchestra and the Blackburn and Darwen Brass Band.

They engage professional soloists, including postgraduates from the RNCM, and often invite back popular favourites such as soprano Eleanor Garside, tenor Richard Pollock and bass Oliver Dunn.



The next concert will be held at St Andrew & St George URC

## **A Grand Night for Singing**

an evening of West End hits with Claire Moore and James Loynes

**Saturday 12th February 2022  
7.30pm**

Everyone welcome. Pay on the door

Nigel Anderson



## **Walt Johnson – Student Minister**



**Thank you for your warm welcome when I first attended Egerton URC in November.**

**My name is Walt Johnson, and I am a student from Northern College (based at Luther King Centre), training to become a self-supporting Minister of Word and Sacrament in the United Reformed Church. I am beginning my two-year, final placement with the Bolton and Salford Missional Partnership under the Revd. Jacky Embrey's supervision.**

**A little about me... I have just turned 50, and I live alone in Bolton just off Ivy Road. Since 2015, my day job is being the co-owner of a small IT services business, which specialises in supporting not-for-profit organisations and charities. Before that, I was a senior teacher in a secondary school teaching German with management responsibilities for e-Learning development.**

**I come from a small mining village in North Staffordshire; I moved to Manchester in 1990 where I studied Modern Languages (German & Russian). I came to faith in 1988 and spent many years in the Anglican church. In 2009, I joined Manchester Metropolitan Community Church, which in 2015 joined with Wilbraham St Ninian's URC (Chorlton, Manchester).**

**After I left teaching, I had more time on my hands to be involved in the church and became an elder and lay-leader. I had sensed a calling for a long time: I was encouraged to explore this by my sending church's interim minister, the Revd. Alan Poolton. I candidated and was accepted for training in late 2018, and I began my training in 2019.**

**The first placement is always with a non-URC denomination, and I was based at The Triangle Community Methodist Church in Bolton; last year, I was on a community placement with the Greater Manchester Industrial Mission (GMIM). These have allowed me to begin to get to know the work of the churches here in the Bolton area.**

**I also volunteer with the Royal Air Force Air Cadets as a Civilian Instructor at 80 (Bolton) Squadron on Nelson Street; and I serve as a Magistrate as a Presiding Justice in both the Adult and Youth courts.**

**I love learning languages, and my training has introduced me to the joys of learning Biblical Hebrew, Aramaic and Greek. My other interests include DIY, watching sci-fi series and going on long walks with my friend's dog.**





Sunday 6 March, 2pm Wednesday 9 March, 7pm	<b>JESUS</b> (1999, International; starring Jeremy Sisto as Jesus, Gary Oldman as Pontius Pilate, Debra Messing [Will & Grace] as Mary Magdalene. From a series of 13 films called "The Bible".)	
Sunday 13 March, <b>7pm</b> Wednesday 16 March, 7pm	<b>GODSPELL</b> (1973, USA; musical by Stephen Schwartz based on Matthew's Gospel, starring Victor Garber as Jesus and set in modern-day New York.)	
Sunday 20 March, 2pm Wednesday 23 March, 7pm	<b>JESUS OF NAZARETH</b> [Part 4/4] (1977, USA; award-winning drama, starring Robert Powell as Jesus, Laurence Olivier as Nicodemus, directed by Franco Zeffirelli.)	
Sunday 27 March, 2pm Wednesday 30 March, 7pm	<b>SON OF MAN</b> (2006, South Africa; one man's journey of love, deception and betrayal in the contemporary fictional state of Judaea in Southern Africa.) In English and Xhosa.	
Sunday 3 April, 2pm Wednesday 6 April, 7pm	<b>THE PASSION OF THE CHRIST</b> (2004, USA; directed by Mel Gibson, starring Jim Caviezel as Jesus.) In Aramaic and Latin. <i>Contains graphic violence of the Crucifixion. Subtitled.</i>	
Sunday 10 April, 2pm Wednesday 13 April, 7pm	<b>JESUS CHRIST SUPERSTAR</b> (2000, UK; by Andrew Lloyd-Webber and Tim Rice. Musical theatre production, starring Glenn Carter as Jesus, Jérôme Pradon as Judas, Renée Castle as Mary.)	

**Light refreshments** (tea, coffee, water) **available**

**Venue:** St Andrew & St George's Church,  
St George's Road, Bolton BL1 2BX

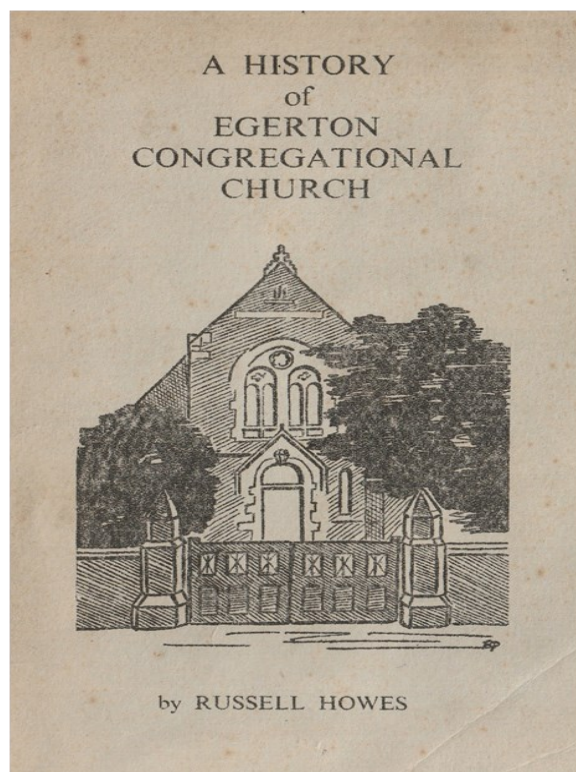
**Accessibility:** Disabled lift, Hearing loop 

**Parking:** NCP Topp Way (BL1 2DJ) [3 hours = £3.60]  
or NCP Upper Bark Street (BL1 2AX)

 **The United Reformed Church**  
**Faith – Hope – Love – Since 1972**



# Memories of Egerton URC



Many of you will know that Russell Howes, minister of Egerton from 1961-1963, wrote a history of Egerton Congregational Church, to commemorate the 300<sup>th</sup> anniversary of the great ejection of 1662.

We are now proposing that this booklet should be updated to commemorate the 50<sup>th</sup> anniversary of the creation of the United Reformed Church in 1972 and the 150<sup>th</sup> Anniversary of the rebuilding of the church in 1873/4.

The original booklet covered the period to 1963 and we would now like to update it to the present.... **and this is where you come in.**

What do you remember of the church since 1963 (or earlier):

- Highlights / low lights
- Trips
- Group and meetings
- Work to the church building and grounds
- Social events
- Friends and Church leaders
- Ministers
  - Bill Evans – 1966-1980
  - Geoff Tolley / Richard Hambley / Bolton North Group
  - Bob Good – 1986-1993
  - Marlene Brown – 1997-2000
  - Brenda Moore – 2000-2010
  - George Mwarua – 2012-2016
- Have you got any photos or other documents?
- Any hopes or thoughts for the future?



Please write down your memories and pass to Nigel who is collating the updates or discuss with him.





**Tuesday 1 February marks the Chinese New Year 2022.**

It is the most important day in the Chinese calendar - more than one billion people will feast with relatives, watch parades and pray for good fortune in the year ahead.

## Year of the Tiger

Each year is associated with one of the 12 animals in the Chinese zodiac.

This year is the Year of the Tiger. It is said that children born in the year ahead will be brave, competitive and strong.

In Cantonese, the main language of southern China and Hong Kong, the New Year greeting is "Gong Hei Fat Choy" (恭喜發財), which means "wishing you prosperity." In Mandarin, people say "Xin Nian Kuai Le" (新年快乐), which simply means "Happy New Year."

Chinese New Year is thought to date back to the 14th century BC, when the Shang dynasty ruled.

Its origins are steeped in legend. One story says that a monster named Nian ("Year") attacked villagers at the start of every year. Nian was afraid of loud noises, bright lights and the colour red. People used these things to chase the beast away.

Since the dragon is a Chinese symbol of power and good fortune, many areas of the country have dragon dancing, during which a long, colourful dragon puppet is paraded through the streets, as the highlight of festivities.

New Year is also the time when people clean their homes thoroughly to get rid of any bad luck left over from the old year.





\* **EVER WONDER...**

Why the sun lightens our hair, but darkens our skin?

\* Why can't women put on mascara with their mouth closed?

\* Why don't you ever see the headline 'Psychic Wins Lottery'?

Why is 'abbreviated' such a long word?

\* Why is it that doctors and attorneys call what they do 'practice'?

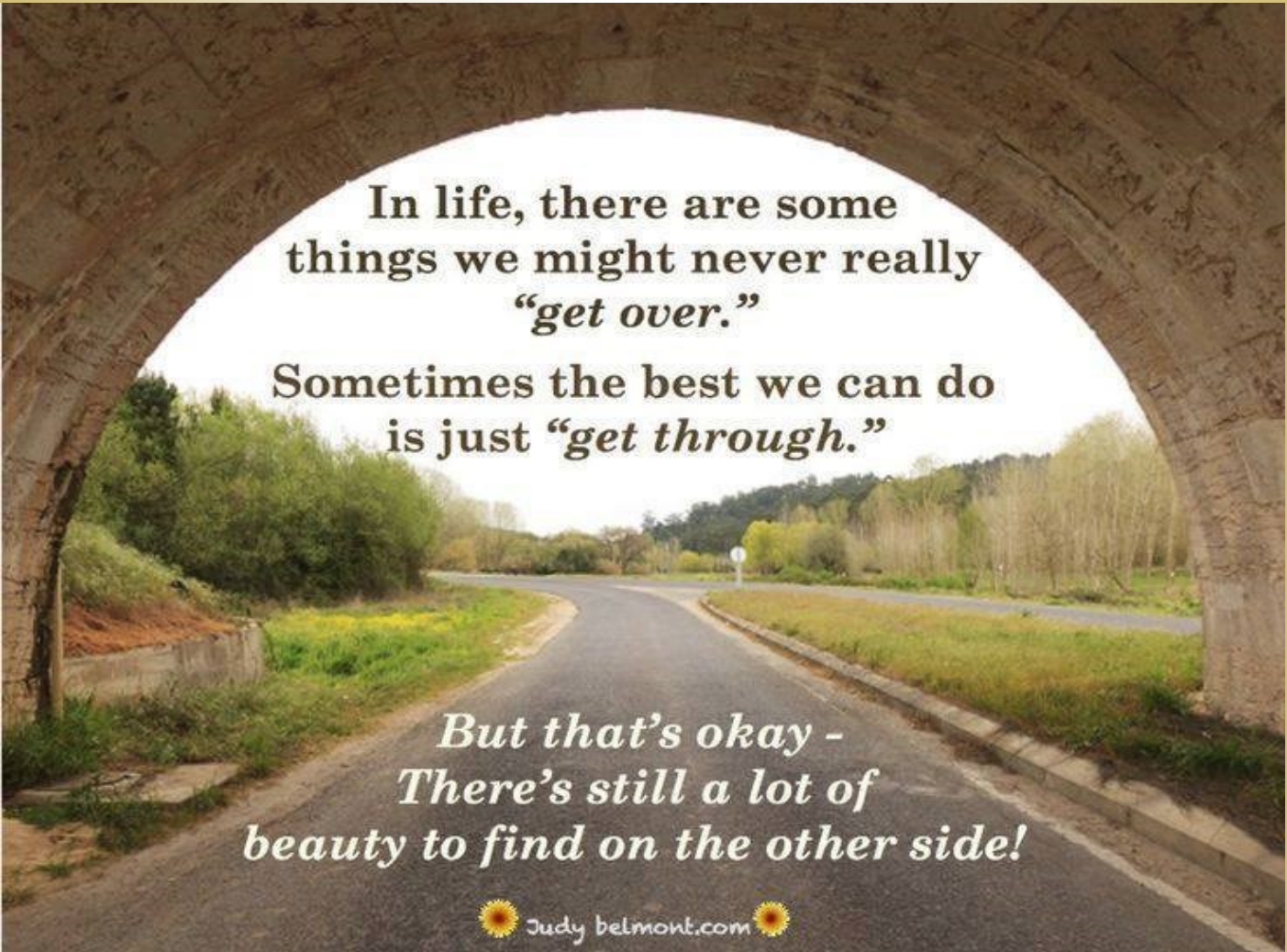
\* Why is lemon juice made with artificial flavouring, and washing up liquid made with real lemons?

\* Why is the man who invests all your money called a broker?

\* Why is the time of day with the slowest traffic called rush hour?

\* Why isn't there mouse-flavoured cat food?mso-fareast-font-family:

\* Why didn't Noah swat those two mosquitoes?



**In life, there are some  
things we might never really  
“get over.”**

**Sometimes the best we can do  
is just “get through.”**

*But that's okay -  
There's still a lot of  
beauty to find on the other side!*



## Events In February

Valentine's day  
The Winter Olympics  
Chinese New Year  
Safer Internet Day  
Coffee Morning 26th Feb

## Events in March

Shrove Tuesday  
St Patrick's Day  
World Book Day  
Tolkein Day  
Coffee morning 26th March

## Events in April

Autism Awareness Day  
St George's Day  
Wold Book Night  
Good Friday ;Easter Sunday  
Coffee morning 23rd April

**It's Grace to be Me**

**No one's perfect.  
Neither am I.  
In my own way, I shine sky high.**

**I love the animals,  
And the outdoors,  
But also I love to  
Stand up and get a round of ap-  
plause.**

**I am social , passionate,  
And strange, say my friends.  
But when we fall out,  
I can always make amends,**

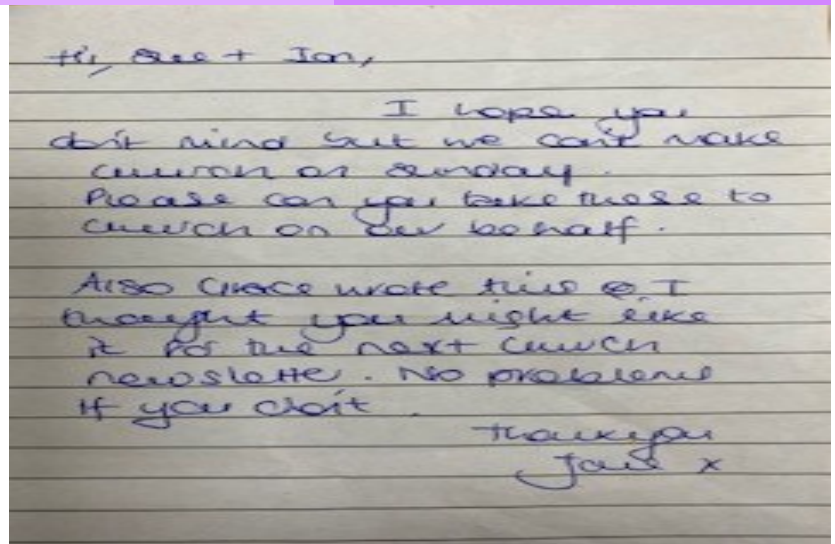
**I love musical theatre,  
It's what I do.  
Singing and dancing,  
Yet I'm not as strange as you.**

**My Christian faith,  
Makes me positive and kind.  
Don't judge me  
And you will find**

**I am loyal, musical,  
Articulate and funny.  
I am proud, pretty  
And I like to eat honey.**

**I love baking and the snow.  
I am loyal as you know,  
I am resilient and determined,  
I am smart and positive minded**

**This is my story.  
This is me.  
I am happy,  
And who I want to be.**



## The Queen's Jubilee Green Canopy



*The Queen's Green Canopy* (QGC) is a unique tree planting initiative created to mark Her Majesty's Platinum Jubilee in 2022 which invites people from across the United Kingdom to "Plant a Tree for the Jubilee".

Everyone from individuals to Scout and Girl guiding groups, villages, cities, counties, schools and corporates will be encouraged to play their part to enhance our environment by planting trees during the official planting season between October to March. Tree planting will commence again in October 2022, through to the end of the Jubilee year.

With a focus on planting sustainably, the QGC will encourage planting of trees to create a legacy in honour of The Queen's leadership of the Nation, which will benefit future generations. As well as inviting the planting of new trees, *The Queen's Green Canopy* will dedicate a network of 70 Ancient Woodlands across the United Kingdom and identify 70 Ancient Trees to celebrate Her Majesty's seventy years of service. We were one of those organisations that bid for a tree and were successful- our sapling arrived last week and the children are taking great care of it. Our tree will be able to be identified on the interactive map of the tree canopy, and when you click on our tree you will see a photo of us and a plaque so people in years to come will know about this. It is not live yet but it will be soon, and this is a link to where you can find it;

<https://queensgreencanopy.org/map-education-hub/>





## Duty Elder Rota February 2022 to April 2022

<u>Date</u>	<u>Elder</u>	<u>Reading</u>		
<b>Feb</b> 6th	Steve Swannell	Luke 5: 1-	11	Communion
" 13 <sup>th</sup>	Rachel Cronshaw	" 6: 17-	26	
" 20 <sup>th</sup>	Sue Topping	" 6: 27-	38	
" 27 <sup>th</sup>	Peter Crook	" 9: 28-36, (37-43a)		
<b>March</b> 6 <sup>th</sup>	Ian Topping	Luke 4: 1-13	Communion	
" 13 <sup>th</sup>	Steve Swannell	" 13: 31-35		
" 20 <sup>th</sup>	Rachel Cronshaw	" 13: 1-9		
" 27 <sup>th</sup>	Sue Topping	" 15: 1-3, 11b – 32		
<b>April</b> 3 <sup>rd</sup>	Steve Swannell	John 12:1-8	Communion	
" 10 <sup>th</sup>	Peter Crook	Luke 19: 28-40	Palm Sunday	
" 15 <sup>th</sup>			Good Friday	
" 17 <sup>th</sup>	Rachel Cronshaw	John 20:1-18	Easter Sunday	
			Communion	
" 24 <sup>th</sup>	Ian Topping	John 20: 19-31		

**I wonder....**

❓ Why do supermarkets make the sick walk all the way to the back of the store to get to Pharmacy for their prescriptions while healthy people can buy cigarettes at the front?

❓ Why do people order double cheeseburgers, large fries, and yet get a diet coke?

❓ Why do banks leave vault doors open and then chain the pens on the counter tops?

❓ Why do we leave cars worth thousands of pounds in our driveways and put our useless junk in the garage?