

No. 7

SEPTEMBER, 1958

Price 4d.

MARSTON NEWS

INCORPORATING
CHURCH & LOCAL NEWS



Sunny Harvest

(Home Words.)

ST. NICHOLAS CHURCH — OLD MARSTON

SERVICES.

- Sundays.** Holy Communion 8.15 a.m.
also on First Sunday of the month 12 Noon,
also on Second Sunday of the month 7.30 p.m.
Morning Prayer 11.0 a.m. (Sunday School during
Sermon).
Sunday School 3.0 p.m. at Old Marston Secondary
School.
Evening Prayer 6.30 p.m.
- Saints' Days.** Holy Communion 7.30 a.m.
- Holy Baptism.** Fourth Sunday of the month at 4.0 p.m.
Notice must be given.
- Holy Matrimony.** Banns to be given in at the Vicarage.

CHURCH ORGANISATIONS & MEETINGS.

- Bible Study & Prayers.** All welcome—in the Vicarage on
Thursdays at 8.15 p.m.
- Mothers' Union.** Fourth Tuesday of each month in the Read-
ing Room at 7.45 p.m.
- Young Wives.** First and Third Wednesdays of each month in
the Reading Room at 7.45 p.m.
- Pathfinders.** Each Friday in the Reading Room at 6.30 p.m.
- Cubs.** Each Wednesday in the Reading Room at 5.30 p.m.
- Scouts.** Each Thursday in the Reading Room at 6.30 p.m.

* * * *

Vicar : The Rev. Leslie V. Wright, The Vicarage, 11 Elsfield Road.
Telephone 47034.

Lady Worker : Miss M. S. Liles, The Flat, 15 Mill Lane.

Churchwardens : Prof. V. T. Harlow, Fir Tree House, Oxford Road.
Mr. B. G. Oliver, 13 Jack Straws Lane, N. Marston

Verger : Mr. W. E. Brain, Cranmer, Elsfield Road.

MARSTON VICARAGE,
OXFORD.

My Dear Friends,

September is always a good month in which to make a fresh start, especially in our walk with God. We have returned strengthened and refreshed from our holidays (at least I hope we have!) and we feel on top of things once more and we desire to keep on top. I do hope we shall see many of you making a fresh start in the matter of regular worship in church, and especially in regular and frequent attendance at the service of Holy Communion. Those of you who have children, do think seriously about coming to worship together as a family on Sunday mornings at 11 a.m.; remember that we do our best to make this possible for you by providing a Sunday School during the second half of the service for your younger children to receive their own instruction.

In the last issue of the Marston News I made an appeal for people to come and offer their services on behalf of the children and youth of our church; I am sorry to say that we did not receive as much as a murmur from anyone. This is a Parish full of children and young people (there are nearly a thousand of them) and they do desperately need to receive the blessings and help which Bible Classes, Youth Clubs, Scouts, Cubs, Guides and Brownies can offer and give to them. Is there nobody who will make the effort to help them in one of these organisations? I am sure there must be several in Marston whom God is calling for this wonderful work.

Finally a thought for the month: "When I break with God, I break with life."

With all good wishes, especially to the children at the beginning of another school year.

Your friend and Vicar,

LESLIE WRIGHT.

THE READING ROOM—Memorial Garden to the Rev. J. H. Mortimer.

It has become obvious to many that our Reading Room has reached a stage of deterioration which makes it more and more dangerous to hold any energetic functions there. Since realizing that the County Education Authorities no longer require the use of the Old School, it has been the intention of the Directors of Marston Church Properties Ltd. to dispose of the Reading Room and to convert the Old School into a Church Hall where all the organisations may hold their meetings. All this has the full support of the Parochial Church Council.

Professor and Mrs. V. F. Harlow have made a generous offer to purchase the Reading Room, which has met with the approval of the Directors and the P.C.C., and to offer it back to the Church for demolition and for the construction of a small garden in its place as a permanent memorial to the Rev. John Mortimer who, as Vicar of St. Nicholas for 46 years, has been such a generous benefactor to the Church and Village of Old Marston. Dr. J. L. Harley has very generously offered to meet the cost of demolition and clearance of the site.

There now remains the matter of raising money for the laying out and the maintenance of the garden, which will of course be at the disposal of all the people of Marston. It is felt that there are many in the village who would wish to be associated with this scheme, and who would like to make some contribution towards the laying out of this garden. as a tribute to the

Rev. Mortimer. It would be greatly appreciated if such people would kindly inform Mr. B. G. Oliver or the Vicar as quickly as possible, so that this garden may be laid out as soon as possible.

It is hoped to have the Old School available for meetings early in October, and in the meantime the Reading Room will be kept up.

SUNDAY SCHOOL.

Sunday School for those children who do not worship with their parents at the Morning Service will start again on **September 7th in the Hall of the Secondary School at 3 p.m.** All children are very warmly invited to join and to bring their friends with them. Parents are always welcome too.

PATHFINDER CAMPS.

Sheenagh Gammon, Ann Green, Pauline Miles, Jean Simpson, Jacqueline Walker, Kay Watkins, Diane Webb went to camp at Torquay this year, accompanied by Miss Liles. Roger Weaver and David Cozier went to camp at Prestatyn in North Wales.

They all reported that they had a most wonderful holiday in a truly Christian atmosphere. There was never a dull moment—beach games, excursions, indoor competitions and so on. Each day closed with an epilogue, consisting of a short act of worship and a talk on the Christian Life or Faith.

It is not too early to start saving for next year's camps; and if you really want to know what fun it all is, just speak to one of those who went this year.

RESTORATION FUND AND COLLECTING BOXES.

	£	s.	d.
Target for 1958	1100	0	0
Collected so far (Aug. 23rd) ...	863	13	11
STILL NEEDED	£236	6	1

Of the total collected so far, £572 has been spent on the repairs to the Church Roof.

Collecting Boxes: Would those who have collecting boxes kindly hand them in to Mrs. Carter or to Mr. Oliver as soon as possible. Any who would like a collecting box should apply to Mrs. Carter or to Mr. Oliver.

MARSTON MARKET.

Please do all you can to support the Marston Market on Saturdays, September 6th and 20th by providing produce, cakes, tinned foods, etc..... and by doing your weekend shopping there.

Up to now the Marston Market has made over £50 for our Church restoration.

GENERAL NOTICES.

1. Young Wives. Meetings for the coming season start again on Wednesday, September 17th, in the Reading Room, at 7.45 p.m. All young wives are cordially invited to these meetings. The subject for the first meeting is "Home Decoration and Furnishing."

2. Harvest Festival. Harvest Festival Sunday is on October 5th. Please make a note of this and come and join with us in our act of thanksgiving to God. All contributions of flowers, vegetables, etc. will be gladly received in Church on Saturday morning (October 4th).

Harvest Hymn

Lord, assembled here before Thee,
We Thy children humbly bow,
Meet it is that we adore Thee,
Source of all existence Thou!

Thy resistless bidding spoken
Summoned earth and heaven to sight;
Each of us is but a token
Of Thy wisdom and Thy might!

Not in bygone ages ended
Thy displays of wondrous power;
We are fed, upheld, defended,
Day by day and hour by hour.

Every season Thou createst
Food for us with tender care,
And we all, from least to greatest,
Newly of Thy bounty share.

Once again Thine autumn blessing
On the earth has been outpoured,
And we here are met, professing
Deepest thanks to Thee, our Lord.



Morwenstow Church: where the first Harvest Thanksgiving was held

Though our service is unworthy,
Poor the best that we can bring,
Suffer us to come before Thee,
Deign to hear the praise we sing.

R.L.

INVESTING IN FRIENDSHIP

By A. G. CURNOW

OUR Lord told a story of a bailiff or farm-agent who fell under his employer's suspicion for fraud, and was given notice of dismissal. His master had reason for thinking that he had been "feathering his own nest," and decided to get rid of him. The agent, realising the seriousness of his position—that he would soon be not only without a job but also without a home—began to do some strenuous thinking. In what way could he prepare for the future? What provision could he make for the day when he would no longer have a roof over his head? He settled on an astute means of coping with the situation.

The custom of the time was for a landowner to farm out his estate, the

agent who acted for him having a free hand to extort from the tenants as much as he could, anything over the due rent finding its way into his own pocket. It was an evil custom, and often resulted in tenants getting hopelessly into debt. So it was in this particular case, and "the unjust steward"—"unscrupulous" would more truly describe him—saw in it a means of guaranteeing his own future.

Summoning the tenants before him, he asked them to state the amount of their indebtedness, and in each instance wiped off a substantial portion of the sum. Of course they were delighted at this treatment. All that the agent had done, indeed, was to remit the amount (or quite likely only a part of it) which he had added

to the legitimate rent as his own commission or profit. But to the tenants the point was that they had been excused a good part of what they had regarded as their liability, and naturally their hearts warmed to the man who (as they thought) showed them such consideration and treated them so generously. The consequence would be, so the agent hoped and believed, that when by and by the tenants heard that he had been dismissed and was homeless, they would remember the good turn he had done them, would invite him to their homes, extend their hospitality to him, and give him shelter under their roofs.

Having told His story, the Great Teacher went on to apply it. "Learn a lesson," He says in effect, "of this clever rogue." Needless to say, He was not commending his sharp practices. He was holding him up as an example in one thing only: his foresight, his planning for the time to come, his living *now* with a view to *then*. The single lesson Jesus draws from the story is that by a wise use of our money—the "mammon" of our material possessions—we can make provision for our future: *our future in the world to come*. Spend your money in helping others, says the Master, and then, when you have to leave this world and make a new start in another, you will be greeted and welcomed there by those whom you have succored here. Dr. Moffatt's translation makes the meaning of the passage clear: "Use mammon to make friends for yourselves, so that when you die they may welcome you to the eternal abodes."

In this story, then, our Lord teaches that, when we pass from this world to the next, we may ensure for ourselves a welcome from those whom we have helped here on earth by the use of our material means. If in this present life we smooth the path of others by the possessions which have been entrusted to our stewardship, then, when the time comes for us to leave this stage of existence, the objects of our interest and aid, if they have preceded us to the Other Side, will personally

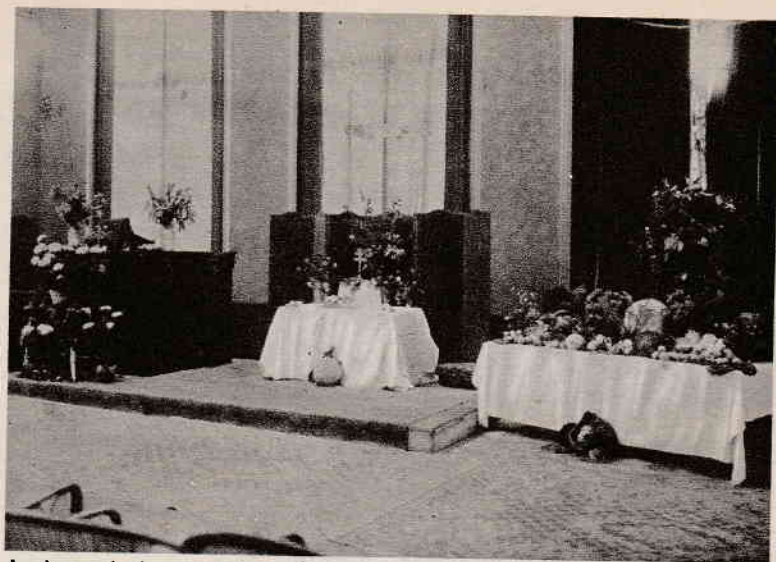
welcome us when we arrive. They will greet us as the gratefully remembered friends who helped them in their earthly pilgrimage.

This story throws light on a subject of perennial and poignant concern to us all. It answers a question we have all asked: Is there recognition in Heaven? Shall we know one another in the Beyond? Every heart, every home, has a vital interest in this theme. Next to the fundamental enquiry, Is there a life to come? there is no question more anxiously asked than this. So much depends on whether the answer is Yes or No!

Now our Lord clearly implies in His story that the abodes of the blessed will be "the scene of personal and welcoming interviews," as Bishop Handley Moule put it in his interpretation of this parable. "The soul already at home in the Father's house," he wrote, "sees and knows the soul just entering." That is to say, the newcomer is received not as some unidentified human being, but as a particular individual recognised and remembered. Dr. Leslie Weatherhead's view of the parable is the same. He says it means that we are to "invest in friendship," and paraphrases our Lord's words thus: "Make to yourselves friends by means of this perishable wealth, so that when it fails and can purchase nothing for you, those friends who have been put under obligation to you by your kindness to them will receive you into the courts of heaven."

This truth of recognition in the Hereafter must not take an undue place in our thought and hope. The main attraction of "going to heaven" should be that we shall see Christ face to face; that we shall be "for ever with the Lord." But, as a happy addition to that splendid prospect, we can look forward also to meeting again those whom we have known and befriended here.

"I shall know him when we meet," wrote Tennyson of one whom he had "loved long since and lost awhile." In our Lord's story recognition in the Beyond is expressed in the reverse way: *they will know us*. But it is the same truth!



An improvised church made by the Internees, for a Harvest Festival in the internment camp at Vittel in 1943

THANKFUL PEOPLE

By H. A. L. RICE

GRATITUDE is one of the most elementary courtesies of civilised life; ingratitude one of the most unpleasant of characteristics.

"Blow, blow thou winter wind,
Thou art not so unkind
As man's ingratitude."

We do well to remember this in connection with our dealings with God, and the annual Thanksgiving for Harvest is a yearly reminder of what we are sometimes inclined to forget, namely that every good and perfect gift is from above.

Owing to industrialisation, mechanisation, and the ever-increasing discoveries of science, we tend to become so self-sufficient in our attitude to material things, to forget God's part in the supplying of all our needs. We can do so much, we know so much (about certain things); we can control to such an amazing extent the processes of Nature, that we feel, perhaps unconsciously, that

we are lords and masters of all Creation. We like to think that we have become self-sufficient.

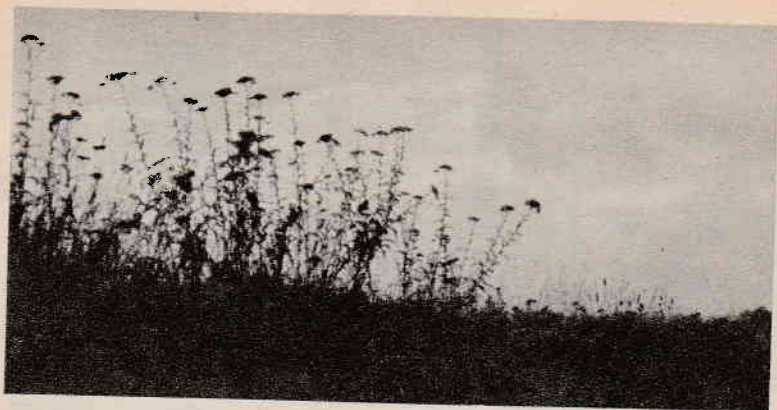
Yet really we are not.

We can make wonderful use of materials which already exist, but so far as creating is concerned we can do nothing. No engineer or scientist or chemist has ever succeeded in producing *out of nothing* one single scrap of raw material of any kind. Only God can make a tree.

Without the creating power of God the world would quickly become denuded of all its wood, all its iron and steel, all its coal, its water, all its warmth and light and energy, all living organisms of every kind. Without what God alone can create neither science nor industry would have anything whatever to work with.

We, who so very largely depend upon the fruits of science and industry for the supplying of all or most of our

(Continued on page 142)



THE POWER OF THE HUMAN EYE

BY THE REV. C. H. D. GRIMES

SOME years ago I had a small boy in my choir and whenever I asked him a question he would look me *straight in the face* when he answered. One had perfect confidence in this boy that he was telling the truth. His teachers also were impressed by his obvious sincerity even in small matters. At any rate this boy made a great impression on me by his straightforward look. Later on he proved he could look danger in the face and grew up to be an intrepid yachtsman.

I remember reading about John Wesley, that the house he was in was once attacked by a mob, for in those days street preaching was a dangerous occupation, as even Prebendary Carlile found in his early days in London. His friends tried to smuggle John out of the house but John refused; "Only let me face them," he said. As soon as he appeared the mob broke out into renewed curses and threats, but after a short time John's presence brought about a marvellous change. They heard him in silence and having come to curse they went away to pray. They were, as we say, mesmerised by John's calmness in the face of extreme danger—especially by his steadfast gaze.

What was it that impressed the multitude who stoned the first martyr St. Stephen, and especially St. Paul—was it not his gaze as he looked steadfastly to heaven?

In a book recently written in America a man makes the claim that by gazing fixedly at a small cloud he can make it dissolve. In the book to which I refer there is a picture of him doing this. The mayor of the township and another man are standing by, and they both signed a statement to say that they were present when this took place and that the performance took some ten minutes. The man himself claims that he has accomplished this many times. There is also a photograph in the book illustrating this curious phenomenon.

There is a little experiment I sometimes do to amuse children. I take a ring with a short piece of cord attached to it and spin it round in a circle, then while it is still spinning I turn my eyes away from it for a couple of minutes. When I look at it again it has now changed its motion from circular to backwards and forwards—it is the withdrawal of my gaze that has brought this change in motion about.

We all know that if we are attacked

by a savage dog, or not so savage, the animal essays to attack us in the rear. He will not face us—he in fact quails before the human eye, unless indeed we show obvious signs of fear first, which when I have a pair of stout gaiters on I do not show.

Now what does all this amount to—what has it to do with sermons? We are not now dealing with martyrs facing wild beasts in gladiatorial shows or with mobs bent on destroying churches, but with the humble (or not so humble) preacher today who faces a crowd whose greatest temptation is not to stone him but to go quietly to sleep or at least to think about other things than the preacher would have them do.

How should he deal with them? Let him use the strange compelling power of the human eye.

But does he take our advice? Often alas he does not. Such preachers who read their MS. from start to finish without ever raising their eyes certainly do not. Others there are who read their MS. but do from time to time look up at their congregation—but do they use to the full the power of the human eye?

Others, again, preach from notes and so can look at the congregation, but they only too often *look* over the heads of the congregation, as well as preaching over their heads, and so they fail to hold

their attention as they might otherwise do.

But the preacher who looks straight at his congregation, and how few there are who do this, facing them from every angle though he runs the danger, I will agree, of being put off by seeing something he is not meant to see, will have no need of any rhetorical device. He will not need to wonder whether he is holding his audience. For though words be simple as they should be, be, they are aided by the flash of his eyes which when accompanied with real sincerity will penetrate men's hearts as nothing else can.

His hearers will feel that his words are addressed to them personally. Each member of the congregation will be able to experience the inward conviction that in the preacher's words there was a message for him to take away and ponder.

"Great is the truth, it will prevail," says the old Latin proverb. We may add great is the power of the human eye and it will prevail also.

VINTAGE VOLUME

MRS. E. ROBINSON of Peterborough has in her possession a bound volume of *Home Words* for the year 1871. She tells us that it is in a good state of preservation.

Home Words first saw the light of day in 1870, the year of the Franco-Prussian War, so Mrs. Robinson's volume must contain the issues for the second year of the magazine's existence. We wonder whether any other reader has a volume of *Home Words* of equal venerability.



"I will lift up mine eyes to the hills"

Weekday Pages FOR WOMEN with Homes

Conducted by
MISS E. M. HARDING

*. If you know of a good hint for our household pages, send it to the Editor, 11, Ludgate Square, E.C.4. We offer six sh. prizes every month.

Monday's Washing

As mittens.—I have an old long-stretched sleeve cardigan I wear when I peg out my washing. Pull the sleeves as far as the first finger joints, and catch with wool between the fingers. They serve as mittens, and keep your hands from chapping and freezing. Try it; it is splendid.—MRS. F. W. HOLMES.

Press studs.—If laundering a garment made with press studs, always fasten the studs before putting it through the wringer. In this way the studs will be quite undamaged.—MRS. J. HAMMOND.

Much time and patience can be saved if when sheets and pillow-cases, etc., are mangled after washing, care is taken to fold items flat. Put through rollers a second time after folding. Likewise when taking off the line fold carefully into the basket, cover with thick cloth and they will be ready for ironing even two or three days later with very few creases.—MRS. MORNEMENT.

Tuesday's Sewing

Elastic.—Thread a length of elastic thread, obtainable at most haberdashery counters, through the ribbed necks of your sweaters or woollen dresses, and you will find that they will retain their shape indefinitely.—MRS. J. DAVIS.

A problem solved.—When making a Christmas pudding I solved a problem. Having only small square cloths to tie over the basins, instead of knotting them (and the knots are always a nuisance in shallow saucepans—especially with a steamer on top) I put the four corners, one on top of the other, and securely sewed them together with several large stitches. The basins could easily be lifted from the boiling water in the usual way. MRS. C. LEMMON.



Photo by E. G. Roughton

Puppy Dog Days

It is handy.—Cut out the sleeve of an old plastic mackintosh a few inches above the elbow. Turn hem and insert elastic. This is handy to wear with a mackintosh cape when carrying a case or anything too big to go under the cape. This convenient protection saves the coat sleeve from getting wet.—MISS V. B. EVANS.

Wednesday's Nursing

For whooping cough.—This has proved to be very effective. Put into a jar: $\frac{1}{2}$ lb. of honey, then a level spoonful of burnt alum, and a $\frac{1}{4}$ pint of warm water. Well mix into a liquor. Dose: a teaspoonful, when the cough is troublesome.—W. HARRIS.

Fixing dental plate.—Sprinkle half teaspoonful of slippery elm powder on centre of plate. This is cheap, wholesome and effective (also a nourishing food). It is made from slippery elm bark, obtainable from chemists.—MISS A. ANGEL.

For chilblains.—I paid five guineas many years ago to a specialist for this prescription and I have never known it to fail. Buy 3d. worth of prepared chalk at the chemist and 3d. worth of lard from the butcher, with no salt in it. Mix into a paste and apply night and morning. In a week's time the chilblains disappear and do not return.—MRS. A. KEYTE.

Thursday's Cooking

Herbs are good for us, and are used by the best cooks. All have medicinal properties. When used as a garnish, the dish will be pleasing to the eye. Parsley is being used more than formerly, for these reasons, and can be grown in the garden or in pots.

Quick and easy fish dish.—Fillet of fresh haddock, butter size of a walnut, finely chopped onion, parsley, white sauce, cheese. Put fish in buttered pyrex dish, sprinkle with onion, parsley, pepper and salt, cover with paper and bake in moderate oven 20 mins. Pour over it white sauce and grated cheese and put under grill until golden brown.—**PARSON'S WIFE.**

Tarts.—When making a large jam tart or treacle tart, line sandwich tin with pastry without the jam. Stand a smaller sandwich tin on the pastry and place a $\frac{1}{2}$ lb. weight in centre. Cook pastry. Remove tin and weight. Add jam or treacle and bread crumbs and cook a few minutes longer till done. This prevents the jam or treacle from becoming hard.—**MRS. CULLINGTON.**

Friday's Household

New use for old motor tubes.—Two twelve inch long lengths cut from an old rubber motor tube, when pulled up the legs and covering the knees, make ideal dry, soft kneeling mats for gardening or household work. Owing to the moulded curve of the original tube, these lengths do not slip off and are comfortably contoured to the shape of the knees. A portion of a tube cut to the shape of one or both hands, with slits cut to accommodate the thumb and fourth small finger, will prevent many blisters when digging or lifting stones, etc. Incidentally, almost any garage will gladly give an old motor tube gratis or for a few pence.—**MISS J. HALL.**

For writing table.—The domed glass flower-holders that nowadays are not so generally used as newer types of containers obtainable, can quite well be utilised by keeping one on a writing table, or bureau, to hold pens, pencils, etc. It is so easy to see and withdraw the one just wanted.

The separate top parts of plastic toast racks, which sit on a fitting tray, make most useful letter holders; also on a writing-table.—**MISS M. T. DAMSELL.**

Thin places.—Mothers of small children may find the following hint useful. At the first sign of a thin place at the elbows in long-sleeved pullovers and cardigans, unpick the sleeves from the armholes and change them over, putting the left sleeve in the right arm-hole and vice versa. The thin part will then come inside the elbow and the sleeves are given a new lease of life.—**MRS. JANET GREEN.**

Gloves.—Woollen gloves worn when making beds in winter prevent numb fingers.—**MRS. E. M. WILKS.**

Saturday's Children

For baby.—After knitting mittens for baby, line them with white lint. The little hands will keep cosy and warm and the mittens will keep in shape much longer.—**MRS. J. M. BENNETT.**

Playpens.—To prevent our baby from pushing his playpen around on the carpet, we have applied self-adhesive plastic foam strip to the underside of the playpen. It has proved very effective.—**MRS. J. M. HENRY.**

Rusks, of which children are so fond, can be made very cheaply at home. Remove the crusts from odd pieces of bread, cut the bread into fingers and bake thoroughly. Serve with butter.—**MRS. D. CROSSLEY.**



Photo by

M. Sisson

Grandad's Tick, Tick

Church News and Views



Great Barn, Alciston

THE Tithe Barn at Alciston, Sussex, must be one of the largest and finest in the country. The parish once possessed rich farm land for in these barns was stored the tithes—one tenth of all the farms' produce which once belonged to the incumbent.—RICHARD GALE.

Smugglers' Church

THE parish church of St. Andrew, Kinson, Bournemouth, is nearly 1,000 years old and is widely known to tourists as "The Smugglers' Church," because of its association with 18th century smugglers, who used an ancient tomb in the churchyard as a cache for their contraband. This model of the church was made of wood, papier mache and other materials by a parishioner, Mr. C. W. J. Marsh. The model is portable and includes a money box into which the public are being asked to place contributions towards the church's new £10,000 hall. This boy made his contribution on St.

Andrew's Day, November 30, the church's special Gift Day, which realised more than £300.—A. B.

Church Mounting Blocks

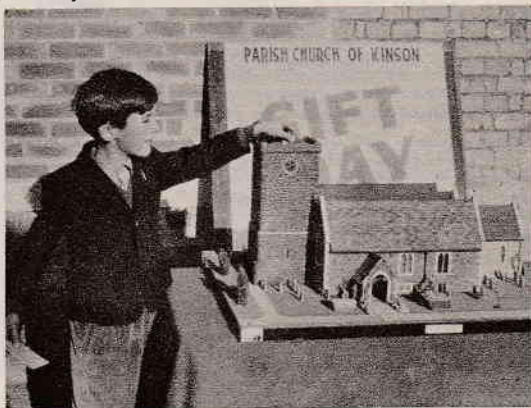
THERE are records of two of these in Somerset. The interesting village of Tiull has also a stable where the horses could be kept during the service. There was another mounting block at Stogursey Church, which has also one of the very few "frith" stools—a sanctuary seat.—J. O. BENNETT.

A Weighty Affair?

IN the churchyard of Market Weighton Church, East Yorkshire, rests the body of William Bradley, a giant of a man nearly eight feet tall and weighing twenty-four stone. It is said he made a small fortune by showing himself at all the local fairs around the countryside during the last century.—C. B. WATKINS.

Twins in the Choir

I AM interested in your note on "Twins in the Choir." In the small Church at Shelf, near Halifax, there are three sets of twins in the Choir, all boys, ages, 10, 11, 15. The elevenses are my nephews.—H. WOODCOCK.



Model of St. Andrew's Church, Kinson



Shepherds' Cross, Lonscale, Keswick

Woman at Waterloo

IN the churchyard of St. Mary's, Tal-y-llyn, Merionethshire, Wales, is an interesting grave. The inscription reads thus:—

Sacred to the memory of Jenny Jones, born in Scotland, June 1789, died at Tal-y-llyn, April 11th 1884. She was with her husband of the 23rd Royal Welch Fusiliers at the Battle of Waterloo, and was on the field three days.

Though born in Scotland, Jenny Jones moved to Ireland and first met her husband in Dublin, where he was stationed. She accompanied him to the Battle of Waterloo where she acted as laundry-help and nurse to the Army. She survived the battle, and outlived her husband who was killed in a quarry accident in 1837. After a few years of widowhood she remarried, and was 94 when she died in 1884.—ERIC L. KING.

What's in a Name ?

SOME years ago at Sherborne Abbey (Dorset) there was:—

- A Lyon —as Vicar
- A Field —as Curate
- A Parson—as Churchwarden
- A King —as Verger
- A Bull —in the Choir
- A Bishop—as a bell ringer
- A Pope —to blow the organ

—MISS D. M. THOMPSON.

The "Shepherds' Cross"

WHILST rambling round the Keswick area of the Lake District some time ago, my husband and I came unexpectedly upon this cross on high, lonely ground on the slopes of Skiddaw. It arrested our attention and curiosity, being far from any church or burial ground. It was erected to the memory of two Lonscale shepherds, father and son, breeders of prize Herdwick sheep, who shepherded their flocks on Skiddaw and Lonscale for the greater part of the last century.

The verse at the foot of the cross reads:—

"Great Shepherd of Thy heavenly flock,
These men have left our hill;
Their feet were on the living rock:
Oh guide and bless them still."

—MRS. G. F. HAMPSHIRE.

Pre-Raphaelite Archangel

AN unusual painting of St. Michael the Archangel is to be found in the church of St. Christopher, Ellistown—a mining village near Leicester. It is by a minor Pre-Raphaelite artist, William Shakespeare Burton (1826 - 1916). A curious feature is the rose entwined upon the hilt of the sword. Can any reader explain whether the rose has a symbolic significance?—FREDERICK LEVEAUX.



Pre-Raphaelite St. Michael

SAINT FOR SEPTEMBER

IF we ever associate animals and Saints we probably think of St. Francis of Assisi, who tamed the wolf of Gubbio and preached to his little sisters the birds. But a saint who lived five hundred years before St. Francis can also lay some claim to be considered as the Patron Saint of Animals. This is St. Giles, whose day falls on September 1st.

According to a biography written in the tenth century, St. Giles was an Athenian, who fled from Greece to France to avoid the too-enthusiastic attentions of his disciples. He settled down to the life of a hermit in a forest in the valley of the Rhône—a life of hardship, simplicity and loneliness, mainly spent in prayer and meditation. His hermitage was a cave on the banks of the river; his food, herbs and berries and wild fruit.

To mitigate his loneliness, so the story goes, Giles managed to tame a wild female deer—a hind—who became his constant companion and also supplied him with milk. It is his friendship with this gentle creature which establishes Giles's claim to be considered the Patron Saint of Animals.

Now one day, it is said, Flavius Wamba, King of the Visigoths, was out hunting in the neighbourhood and the royal huntsmen and hounds pursued this hind to the hermit's cave. Aroused from his devotions by the sound of the huntsman's horn and the baying of the hounds, Giles ran to the entrance just as the hind reached it with the hunt hard on her heels. One of the pursuers, seeing the quarry about to vanish into the recesses of the cave, quickly bent his bow and let fly from his saddle. The arrow missed the hind but pierced the hermit's hand.

At that moment the King rode up and dismounted at the opening to the cave. When he saw the saint's wounded hand and heard that the hind his men had pursued was his pet, Flavius at once ordered the hunt away from that part of the forest.

The following day he returned to enquire after the holy man's injuries and this was the first of many such visits.

So impressed was the King by the hermit's sanctity and self-denying mode of life that he promised to build an Abbey—on condition that Giles left his cave and became its first Abbot. To this Abbey Pope Benedict II granted a charter, and around it subsequently grew the town of St. Gilles.

St. Giles was one of the most popular saints of the Middle Ages, and in England alone over 160 churches were dedicated in his honour—often on the outskirts of towns or near the gates of cities. The reason for this was that at the gates of mediaeval towns beggars, lepers and cripples used to gather to beg for alms, and, because of his wounded hand, St. Giles was also regarded as the patron of all such unfortunate folk.

In some parts of the country, on September 1st, St. Giles's day, services are held for the blessing of domestic and household pets—an observance which would surely have earned the approval of this humble hermit whose solitude was shared by his gentle, dumb companion.

PASS THE AMMUNITION

THERE is a pension annually paid to the Vicar of St. Michael's, Pinhoe, Devon, on the first of October, which is of very early origin. It is associated by tradition with the battle of Pinhoe (1001 A.D.), which was fought between the men of Devon and Somerset and the Danes, on the high ground above the church. The parish priest, watching the fight, noticed that his countrymen were running short of arrows, so mounting his ass he rode into Exeter and secured a fresh supply, which he served out personally to the men. This turned the conflict in their favour, and he was rewarded with a mark from the King's purse.

The REV. C. K. BURTON

A HAPPY MARRIAGE AND ITS SECRET

BY HELEN F. HARDING WOOD

IF you were asked to choose from the Bible a really happy married couple, and give the reason for your choice, whom would you choose? I think I would say Aquila and Priscilla—And why? Because of their amazing “togetherness.”

These two were not nobly born, they were not wealthy, they did not live a life of ease and comfort: on the contrary, they were humble, industrious, working-class people, but they knew some wonderful secrets of happiness in married life which their story unfolds to us.

They are mentioned only five times altogether. And the special thing we notice is that they were always together. It is the keynote of their story. Neither is ever mentioned separately, and their names are given interchangeably. Some have suggested that Priscilla was the more prominent character, but more likely their unity was so perfect, that it did not matter in the least which name was mentioned first.

We notice that they were *together in their occupation*. This was in weaving the cloth used in tent-making. Paul himself was a tent-cloth maker, and when he came to Corinth where Aquila and Priscilla were living at that time, he worked and lodged with them. Wives do not often actually share the occupation of their husbands, but husbands and wives can and should share one another's occupations in a very real sense. The wife should know about and be interested in her husband's job, discuss his difficulties with him, and help him with thoughtful suggestions. He, on his part, will remember that his wife has had an equally busy, perhaps monotonous day doing all the home “chores.” The good husband will realize this and encourage her with an appreciative

word, even praise the cake she has made (if possible!) and so cement that “togetherness” which is so important.

If the husband carries his reserve and the wife her independence too far into the marriage relationship, the lovely experience of “togetherness” will lose its fragrance.

Best of all, these two were *together in salvation*. We are not told how and where they were converted. They may have been Christians before they met Paul, or it may have been as they worked together that he introduced them to his Saviour. I think, too, that Aquila and Priscilla moved forward in their Christian life at the same pace, and reached the same degree of spiritual experience together. This mutuality comes out clearly and definitely as we study the five references and notice that this “keeping pace” in spiritual growth is another secret.

Lastly, they were *together in aspiration*. These two were also one together in their life purpose and aims. What loyal faithful friends they were to Paul. He calls them “my fellow-workers . . . who risked their own lives to save mine.” It takes some friendship to do that! We also know that wherever they went, these two kept “open house” for Christians to meet for prayer and worship: open house for those who needed any help. In Acts 18 they found a “partial” Christian preaching a half-gospel with much fervour. “They took him home” and led him into clearer light!

What a home theirs must have been! We could do with many more such today! Aquila never resented (as some men do) the sanctity of his home being invaded: Priscilla rejoiced that her carpet (if they had one!) grew soiled and worn by many feet. *Together* they tidied up their little home when everybody had gone, and thanked God for another opportunity of serving Him.

So these two New Testament saints pass out of the picture, leaving behind them the fragrance and the inspiration of a consecrated and absolutely united married life.

THE FIRST STONE

BY JAMES DAVIDSON ROSS

Chapter III

(Following a theft of the local Cricket Club's funds, Tim Spooner, a young man with a reputation for wild conduct, comes under suspicion. He is engaged to Mary Finch, a girl of good character and background, who stands by him loyally in the face of distrust and malicious gossip among the villagers. Foremost of these is Mrs. Ambler. Depressed and resentful, Tim gets drunk, meets Mrs. Ambler, and a violent altercation flares up in the village street. The Vicar and Mr. Soames manage to get Tim away before he makes too big a fool of himself.)

MARY sat in a pew near the back of the church and tried to keep her mind on the service, but it was no good. Only a week ago she and Tim had sat here and heard their Banns called for the first time; now she had just listened to them again, and she was alone. She felt a surge of panic rise inside her. Where was Tim? She hadn't seen him now for two days. Why was he hiding himself from her, Mary, the one person who loved him more than anything else in the world? Especially after that dreadful business in the village yesterday. The Vicar had come straight round to her and told her what had happened, but by the time she had got to Mr. Soames' house Tim had gone. Where, no one knew, and Mr. Soames was obviously worried because Tim was in no condition to have gone anywhere! She'd been round to Tim's mother and was surprised how nice they'd been to her. But he hadn't turned up there, and she'd just had to go home eventually. Mary's own mother had been very shocked over what had happened—said it showed up the weakness in Tim's character. And he'd been missing all today. Mr. Spooner thought Tim had gone off somewhere in the woods by himself to get over things. He'd done that before when things had been in a bit of a mess, but she had to find him! Directly after the service she'd go down to the woods again and she

wouldn't come out until she *did* find him. "Oh, Tim darling . . ."

Slowly the Vicar mounted to the pulpit as the last verse of the hymn was sung. He looked out over the congregation. A good showing, which many of his brethren would envy him in these days of half-empty churches. It remained to be seen how long his would stay so full after this sermon; certain people were not going to be very pleased with it. He closed his eyes for a few moments in prayer, and then faced the expectant villagers.

"But the tongue can no man tame; it is an unruly evil, full of deadly poison."

The Vicar's eyes wandered over the silent faces before him; good, decent people, as average a bunch of ordinary citizens as one could find. Everyone with the good which was inherent in humanity—and the evil.

"When we speak of the Epistles in the New Testament, most of us are inclined to think of Paul. But, without detracting from the greatness of that sincere and ardent Christian, I think it is sometimes a pity that more attention is not paid to the other authors of this collection of letters: St. Peter, St. John and St. James. Particularly St. James.

"We have only one letter written by James, our Lord's brother, but what is lacking in quantity is more than made up for in quality. Let me tell you a little about James.

"He was, like Paul and Peter and Jesus Himself, a Jew—and a strict one. Whether he was really Christ's brother or only His half brother, or cousin, we do not know; but it is quite certain that he was brought up in precisely the same sort of way, and with exactly the same type of strict religious background as our Lord. During the lifetime of Jesus, he perhaps found it difficult to grasp that Jesus was the Son of God. But after the Death and Resurrection of His Master we find him not merely an

ardent follower of Christ but one of the acknowledged leaders of the Apostolic band. The appearance of the Risen Christ had changed James utterly; he had experienced the tremendous and inexplicable fact of 'Spiritual Rebirth.'

"In the years which followed, James seems to have stayed exclusively in Jerusalem to preach the Gospel; a task for which he was excellently equipped. In those dark and difficult years, as the Fall of Jerusalem drew ever nearer, standards of honesty and decency steadily declined. Even among some of the Christian Jews the word Charity became a mockery; love a trait to be buried at all costs. Spiritual pride and love of riches became the be-all and end-all for many back-sliding followers of Jesus; contempt for the poor, censoriousness, self-deceit, spurious faith became endemic.

"So, James sat down and wrote a letter—not just to the Christians in Jerusalem, but to all those scattered throughout the Roman Empire. In language which cut right through the frills and coverings of convention, he rebuked all who had fallen into evil ways.

"I believe his severest and most necessary attack was on the evils of loose speaking; on the lack of charity which an uncontrolled tongue can reveal, and the untold misery such idle talking can bring to innocent people.

"Let me read to you again what he said: ' . . . the tongue is a little member, and boasteth great things.' 'And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body . . . For every kind of beast, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison.'

"St. James wrote that nearly two thousand years ago, but its message is as full of meaning today as it was then. It applies to every race, nation, country, county, parish—to every man, woman and child, here, now, and for all time. It forces us to turn

and look squarely at Christ upon His Cross. Some of us are less touched by this taint than are others, but it is only a matter of degree. We should do well to remember that He 'opened not His mouth; when He was reviled, He reviled not again.'

The Vicar paused and looked down the nave. Not a head moved, not one cough disturbed the silence of the congregation . . .

"I am not suggesting that it is easy to live up to this sort of standard; it is not. But unless we, as Christians, are constantly on our guard against the dangers of an unguarded tongue, how can we possibly hope to show to a largely pagan world that we are *really* trying to follow the example of Jesus Christ? Somebody says, or does, something which—although it has nothing to do with us—we do not approve of, and time and time again our tongues take charge to utter criticisms and condemnations which a little sober reflection would show are hopelessly contrary to all that Christ ever taught. I repeat, it is a taint, but one which can vanish in the face of those two great commandments of our Lord: that we should love Almighty God with every part of us, and our neighbours as ourselves!"

Again there was a long pause, and then the Vicar leaned forward over the edge of the pulpit and looked deliberately round his congregation:

"How much of this taint have *you* got? Is *your* tongue unruly, evil, given to speaking hastily without considering what harm it may be doing? Is your tongue responsible in some part for the distress which is even now walking with us in our village?

"I commend these words of St. James to you very seriously. Unless this 'little member' be controlled the Kingdom of God is being denied its rightful place in our village, and the direct commandments of Jesus Christ are being ignored. Remember: 'an unruly evil . . . full of poison.'

"Now to God the Father, God the Son, and God the Holy Ghost . . ."

The verger opened the doors, the evening sun streamed in and the congregation filed out. As the Vicar

went out into the porch to say goodnight to his flock he felt tired, drained.

"Goodnight, Vicar."

"Goodnight, Bill. How's the wife—better?"

"Coming along nicely, thank you, Sir."

"'Night, Vicar . . ."

"Goodnight, Mr. Greengrass; a fine service . . ."

"Cheerio, Sir . . ."

"Mr. Greengrass, please . . ."

"Hallo, Mary." The Vicar took her arm and led her a few feet away from the crowd. "Any sign of Tim yet?"

Mary shook her head, "I'm afraid not. I've been everywhere today looking for him, but he just seems to have vanished. Oh, I do hope he's all right."

The Vicar smiled reassuringly, "He's all right; Tim knows how to look after himself. Have you tried the woods?"

"Yes, but I didn't have much time, and they're so overgrown this time of the year, it's even more difficult than usual to find one's way."

Mr. Greengrass looked thoughtfully across the churchyard to the countryside beyond. Their village was in a fairly remote part of the country, and if one left the roads one could easily get lost in the woods which straggled for miles over the downland. They were very beautiful, but they could be frightening, especially if one was by oneself. And, the Vicar decided, Mary was looking very strained.

"Be careful what you're doing, Mary, and don't go too far. And let me know when he turns up, please . . . Good luck."

From the corner of his eye he saw Mrs. Ambler approaching. Miss Henner had already swept past him without so much as a glance, and Mrs. Smythe had wished him goodnight in very forbidding tones. What was Mrs. Ambler's reaction to his sermon? Although he had truly meant it for everyone, including himself, he knew that Mrs. Ambler was likely to take it in no small measure as aimed at herself. Despite her sharp tongue and insatiable curiosity, she was a person of considerable influence in the village. She could do the Vicar a lot of

mischief if she so wished. Well he remembered some of her past attacks on him at various P.C.C. meetings!

"Goodnight, Mrs. Ambler," he said quietly as she came up to him.

Mrs. Ambler stopped, a rather curious expression on her face. More than one pair of eyes turned to the couple standing in the porch. Would Mrs. Ambler say anything after that sermon? Was she going to "blow up," here and now, outside the church? The Vicar felt his body tense.

"Goodnight, Mr. Greengrass." Mrs. Ambler took a step forward and stopped again, "I—thank you for your sermon—it—I think—"

She turned and walked rapidly down the road. The Vicar, slightly dazed, but with a lightening of the spirits he had rarely experienced, looked after her.

(To be continued)

THANKFUL PEOPLE

(Continued from page 131)

everyday needs, do well to think on these things. As the old hymn says,

Count your blessings,

Name them one by one,

And it will surprise you

What the Lord has done.

Science has now advanced to such a stage that, unless we can get back to first principles, the products of our discoveries and inventions threaten to destroy our civilisation altogether. It is imperative for Christian people everywhere, in humbleness of mind and thankfulness of heart, to bear fearless witness to the fact that while men may sow and men may water it is God alone Who gives the increase.

That is the principle which lies behind all our prayers of gratitude, especially in the Holy Eucharist, which the Prayer Book calls "this our sacrifice of praise and thanksgiving". It is the principle which inspired Parson Hawker of Morwenstow, over a hundred years ago, to institute the now well-nigh universal Harvest Festival.

So, then,

Let us with a gladsome mind
Praise the Lord for He is kind;
And His mercies still endure,
Ever faithful, ever sure.

family affair

As the Lambeth Conference of Bishops has so vividly reminded us, we are members of a world-wide Family. It is especially important that our Church children should grow up with knowledge and understanding of members of the Family in other lands.

"Discoverer", the exciting new C.M.S. junior magazine, contains Family news and views attractively presented in coloured picture strips, stories and features. Annual postal subscription 6/-, or obtainable through your local church, price 4d. each issue.

CHURCH MISSIONARY SOCIETY
6 Salisbury Square, London, E.C. 4.

A Garden of Remembrance



Consisting of a Natural Walling Enclosure and Random Paving (enabling colourful Rock Plants to be grown), complete with Stone Bird Bath, all constructed in the Brown Yorkshire Stone. Erected in any Churchyard, £49. Without Paving, £45. A larger size Picture printed in FULL COLOURS of this singularly beautiful Memorial will be sent with illustrated Booklets and Specimen of the Stone. Post Free on request.

- (1) A Garden of Love and Remembrance
- (2) Memorial Brasses, Bronze Plaques & Shields
- (3) Carved Oak Church Furniture & Furnishings
- (4) Stained Glass Memorial Windows
- (5) Booklet of Inscriptions & Verses (36 pp.)

(Kindly state probable needs.)

✱ The Church Craft Studios ✱

G. MAILE & SON LTD. FOUNDED 1785
367 EUSTON ROAD, LONDON, N.W.1



"Oh! MY POOR LEGS

I simply must sit down!"

Poor circulation is the cause of many everyday ailments, particularly those affecting the lower limbs—rheumatism, swollen ankles, aching feet, and weariness and heaviness in the legs. Sluggish circulation may also mean tiredness and depression. By putting new life into the bloodstream, Elasto goes right to the source of these troubles and the improved circulation which quickly follows, brings lasting relief to leg-sufferers.

for real relief you need

Get a month's supply from your chemist now.

Elasto

TABLETS



The Church at Work for the Children

This Voluntary Society has nearly 4,500 children now in its care depending on YOUR HELP

Will you please take a PENNY-A-WEEK BOX or help with clothing for the children?

Donations and Legacies gratefully received

CHURCH OF ENGLAND
CHILDREN'S SOCIETY
(formerly WAIFS & STRAYS)
Old Town Hall, Kennington, London, S.E.11

FUND RAISERS!



No need to resort to piracy to raise the funds you need—here is a surer, simpler and safer way.

- Send for our new fully illustrated catalogue of Christmas Cards, Seals, Gift Tags, Ribbons, Tapes, Wrapping paper etc.
- Catalogue FREE and post free to all organisers etc.



Write to Britain's leading specialists.

B4, IVORY CARDS

69, Wardwick, DERBY. Tel. 44385 Derby



THE FLYING ANGEL

It is the task of the Church to take the Gospel to all men. She cannot fulfil her vocation if she neglects those whom the business of seafaring takes from Home and Church.

The Missions To Seamen urgently needs the help of Missionary-Hearted People.

General Superintendent:

REV. CYRIL BROWN, O.B.E., M.A.

THE MISSIONS TO SEAMEN
4(QB), BUCKINGHAM PALACE
GARDENS, LONDON, S.W.1

I WAS DEAF!



I had great difficulty in hearing, causing me much distress. Head noises made life a misery.

'THE BOOK OF THE EAR'

describes the new Patented Appliance on Approved Medical Principles for preventing and removing ear troubles. This Appliance attacks the source of the trouble and aims to remove the causes of deafness.

Safe—simple—no humbug, no 'phones, drums, batteries or wires. Nothing to wear. Inexpensive.

FREE Write today, enclosing 6d. postage stamp, and we will send you

'THE BOOK OF THE EAR' FREE
NEU-VITA LTD.
(357 Dept.) 79 WEST RD.
SOUTHEND-ON-SEA

3. **Church Missionary Society.** The Annual Meeting of the Oxford Archdeaconary C.M.S. Association is to be held in St. Peter's Hall on Wednesday, 24th September, at 7.30 p.m. Our Bishop will be in the chair. This is an open meeting to which all church members are cordially invited.

4. **Scouts.** The Scouts will start meeting again on Thursday, September 11th, at 7 p.m., in the Reading Room. All boys between the ages 10½—17 wishing to join the Troop or Senior Scout Patrol should attend this meeting.

JEHOVAH'S WITNESSES (continued).

In the last two issues of the Marston News we considered the founder of this religion, the late Charles Russell, and we realised how difficult it must honestly be to accept the fact that God should use such a man, with his clear moral weaknesses, to be His chosen vessel through whom He revealed Himself.

As has been stated, Jehovah's Witnesses are not a Christian demonisation, because they do not believe in the Divinity of Jesus Christ. Their teaching is Unitarian : they believe in God, but there is no Son of God and no Holy Spirit of God. The Holy Spirit is not a person, but merely a "kind of influence."

Jesus Christ, Russell teaches, was not in any particular sense the Son of God. Before He came to live amongst us He was the Archangel Michael. In obedience to God's will, this Archangel Michael gave up his spiritual existence and was born of the Virgin Mary as an ordinary and wholly human being. The origin of this Michael myth lies in an obscure passage in the Book of Daniel (12 :1). Most of Russell's teaching comes from the two vague, mystical and symbolic books of the Bible—Daniel and Revelation ; which can be interpreted in so many ways). In Jewish thought Michael was regarded as a sort of Patron Saint of Israel, who protected them against their enemies, and who was generally thought of as a great warrior who could slay his thousands. How unfortunate that Russell should have chosen Michael of all possibilities, the angel of war and carnage, to become the Prince of Peace, and the Lamb prepared for the slaughter!

Then again Russell, who believes that the Bible is literally true, claims that Jesus did not rise again in His own body : but that God disposed of the body quietly.

Jehovah's Witnesses are not Christians therefore because they do not accept Christ as Divine.

Secondly, Russell does not believe in immortality. Adam and Eve were immortal, but they lost their immortality when they sinned : mankind has lost its immortality too. Thus since Adam every person has died and been annihilated. Those who have died have simply ceased to be. All Christians who believe that the soul lives on have been trusting a fool's dream.

Whenever Russell comes across a text in the Bible which seems to contradict this pre-arranged idea of his, he shows amazing agility in either avoiding it or else changing it. Thus when Jesus, hanging on the Cross, says to the thief next to Him : "Verily I say unto thee, today shalt thou be with Me in paradise" ; Russell (who later had to confess he knew no Greek !) says : "Ah ! but you are misreading the Greek. What it really says is this : "Verily I say unto thee today, thou shalt be with me in paradise." "Verily I say unto thee **today**—just in case you should think I'm speaking to you yesterday or tomorrow—no I speak to you **today** !"

What a lesson all this teaches us about the way we should approach our Bibles. It is utterly deadly to come to the Bible with your own preconceived ideas and prejudices. To such a person, truth itself speaks in vain.

Here again we have a teaching which is quite anti-Christian, that there is no immortality of the soul.

(To be concluded in our next issue).

CHURCH COLLECTIONS IN JULY

		£	s.	d.				£	s.	d.
July 6.	Weekly Offering Schefe	5	12	6	Total :	11	1	11		
July 13.	Weekly Offering Scheme	4	14	1	Total :	10	7	1		
July 20.	Weekly Offering Scheme	6	4	4	Total :	11	13	4		
July 27.	Weekly Offering Scheme	6	14	3	Total :	13	2	3		

"Received into the Congregation of Christ's Flock."

- July 27. Christina Collier.
 Stephen William John Cross.
 Christopher Brian Raymont.
 Peter Martin Raymont.
 Paul Raymond Smith.
 Susan Valerie Smith.
 Colin Peter Webster.
- Aug. 10. Michael Roger Douglass.
 17. Andrew John Webb.

CHURCH CALENDAR FOR SEPTEMBER

- Sept. 7. **FOURTEENTH SUNDAY AFTER TRINITY.**
 Holy Communion, 8.15 a.m. and 12 noon.
 Morning Prayer (Sunday School during Sermon) 11 a.m.
 Evening Prayer, 6.30 p.m.
- " 14. **FIFTEENTH SUNDAY AFTER TRINITY.**
 Holy Communion, 8.15 a.m. and 7.30 p.m.
 Morning Prayer (Sunday School during Sermon) 11 a.m.
 Evening Prayer, 6.30 p.m.
- " 17. Young Wives—Reading Room, 7.45 p.m.
- " 21. **SIXTEENTH SUNDAY AFTER TRINITY.**
ST. MATTHEW.
 Holy Communion, 8.15 a.m.
 Morning Prayer (Sunday School during Sermon) 11 a.m.
 Evening Prayer, 6.30 p.m.
- " 28. **SEVENTEENTH SUNDAY AFTER TRINITY.**
 Holy Communion, 8.15 a.m.
 Morning Prayer (Sunday School during Sermon) 11 a.m.
 Holy Baptism, 4 p.m.
 Evening Prayer, 6.30 p.m.
- " 29. St. Michael & All Angels.
 Holy Communion, 7.30 a.m.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH.

Bell Ringers. Sec. : Mr. A. Gammon, 50 Oxford Road.

Choir. Choirmaster : Mrs. E. M. Garner, 49 Rippington Drive.

Cubs. Leader : Miss B. Hatton, 32 Ash Grove, Headington.

Mothers' Union. Sec. : Mrs. N. E. Green, 60 Oxford Road.

Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.

Pathfinders. Leader : Miss M. Liles, The Flat, 15 Mill Lane.

Scouts. Leader : Mr. R. Jones, 118 Oxford Road.

Young Wives. Mrs. E. Holmes, 10 Cavendish Drive.

LOCAL.

Allotment Assn. Sec. : Mr. R. Bowen, 129 Oxford Road.

British Legion. Sec. : Mr. H. Hall, 61 Coniston Avenue, Headington.

Choral Society. Sec. : Mr. L. E. Hodgkins, 59 Copse Lane.

Cricket Club. Sec. : Mr. R. D. Skates, 31 Mill Lane.

Cromwell Club. Leader :

Parish Council. Chairman : Mr. L. C. Jennings, 8 Oxford Rd.

Teacher-Parent Assoc. St. Nicholas County Primary School.
Sec. : Mrs. M. Smith, 4 Windsor Crescent.

Women's Institute. Sec. : Mrs. R. B. Standing, Almonds, Oxford Road.

DIRECTORY

- Bibles & Christian Literature.
Gospel Book Depot, 57A St. Clements St., Oxford. Tel. 47567
- Butcher (High Class).
V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston.
Tel. 3177
- Chemist & Post Office.
B. G. Oliver (Oxford) Ltd., 11 Old Marson Rd., Marston.
Tel. 3824
- Coal Merchant.
Dunlops, L.M. & S. Wharf, Oxford. Tel. 2421
- Fish & Poultry.
G. R. Porter, 19 Salford Rd., Old Marston.
- General Drapers & Outfitters.
S. G. McLening & Son, 4 Cherwell Drive, Marston. Tel. 61423
- Grocer & Provisions (Free Delivery Service).
W. G. Davies, 2 Cherwell Drive, Marston. Tel. 61667
- Hairdresser, Ladies & Gents.
B. G. Oliver, 402 Marston Rd., Marston. Tel. 48726
- Launderers & Dry Cleaners.
Advance Laundries (Oxford) Ltd., Leopold St., Oxford.
Tel. 3707
- Laundry (Dry Cleaning, Dyeing, Mattresses, Carpets, &c.).
Bicester Laundry, Buckingham Rd., Bicester. Tel. Bicester 205
- Newsagent & Stationer.
P. R. Hall, 7 Old Marston Road, Marston. Tel. 2123
- Paraffin Delivery & Household Ware.
L. C. Boiteux, 8 Cherwell Drive, Marston. Tel. 61668
- Plumber, Sanitary Engineer & Decorator.
A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston.
Tel. 47107
- Taxi—Car Hire (Long & Short Journeys).
F. W. Passey, 107 Oxford Rd., Old Marston. Tel. 3981
- Undertakers.
W. Reeves & Son, 10 Cambridge Terrace, St. Ebbes, Oxford.
Tel. 2529