

APRIL, 1963

CHRIST IS RISEN! ALLELUIA!



THE MAGAZINE OF —
St. Nicholas Church, Marston

ST. NICHOLAS CHURCH — OLD MARSTON

Vicar : Rev. Paul N. Rimmer, M.A., 11 Elsfield Road, Old Marston.
Tel. : 47034.

Parish Worker : Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.

Churchwardens : Dr. C. W. Carter, Eaglesfield, Jack Straws Lane, Oxford.
Tel. : Oxford 41167.

Mr. B. G. Oliver, 13 Jack Straw's Lane, Oxford.
Tel. : Oxford 47997.

Organist : Mrs. E. A. Garner, "Barn Gates," 31 Oxford Rd., Old Marston.
Tel. : 41888.

SERVICES :

Sundays : Holy Communion 8.0 a.m.

Also on First Sunday of the month, 12 noon.

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

Matins : 11 a.m.

Evensong : 6.30 p.m.

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

Holy Baptism : Second and Fourth Sundays of the month at 3 p.m. unless otherwise announced. Notice must be given.

Holy Matrimony : Banns to be given in at the Vicarage.

CHURCH ORGANISATIONS AND MEETINGS :

(As the covers are printed in advance you are advised to consult the Notice Board in the Church Porch, in case of alteration of times).

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

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

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

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

Men's Forum : As announced.

Youth Fellowship : First Sunday : Holy Communion and Breakfast .

Third Sunday : After Evensong.

Friday : 7.30 p.m. in Church Hall.

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

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

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

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

CHURCH PARADE : Once each quarter.

WEEKDAY SERVICES :

Matins — 7. 15 a.m. (Daily except Saturdays)

Evensong — 5.30 p.m. (Daily except Saturdays)

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

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

THE COVER PICTURE depicts the Marston Chalice, reflecting on its bowl the spires of the University, the factory chimneys of Cowley, and homes with T.V. Masts—all symbolic of the life of our parish. The design is by Mr. Brian Cairns.

PARISH CALENDAR — APRIL

- Apr. 1. Monday. 7.45 p.m. Annual General Meeting in Church Hall, preceded by Annual Vestry.
- „ 3. Wednesday. 7.15 a.m. Holy Communion.
- „ 5. Friday. 10.30 a.m. Holy Communion.
- „ 7. **PALM SUNDAY.** Distribution of Palm Crosses.
8 a.m. and Noon. Holy Communion (Y.F. Breakfast).
11.0 a.m. Matins.
6.30 p.m. Evensong.
- HOLY WEEK**
- „ 8. Monday. 7.15 a.m. Holy Communion.
- „ 9. Tuesday. 7.15 a.m. Holy Communion.
- „ 10. Wednesday. 7.15 a.m. Holy Communion.
- „ 11. **MAUNDY THURSDAY.** 7.15 a.m. Holy Communion.
- „ 12. **GOOD FRIDAY**
10.15 a.m. Matins (shortened form — parents and children especially invited).
12 noon to 3 p.m. **THREE-HOURS DEVOTION.**
7.45 p.m. **UNITED SERVICE.** St. Nicholas County Primary School.
- „ 13. **EASTER EVEN.** Decoration of Church.
- „ 14. **EASTER DAY.**
HOLY COMMUNION, 7 a.m. and 8 a.m.
MATINS, 11 a.m.
HOLY BAPTISM, 3 p.m.
EVENSONG, 6.30 p.m.
(Children's Instruction at 11 a.m. as usual).
- „ 15. Monday in Easter Week. Holy Communion, 7.15 a.m.
Coffee Morning (over 60's).
- „ 16. Tuesday in Easter Week. Holy Communion, 7.15 a.m.
- „ 21. **LOW SUNDAY. 1st Sunday after Easter.**
Please return C.M.S. Boxes on this day.
8.00 a.m. Holy Communion.
9.30 a.m. **FAMILY COMMUNION.**
11.0 a.m. Matins.
6.30 p.m. Evensong.
- „ 23. Tuesday. Outing to Coventry Cathedral.
- „ 24. Wednesday. 7.15 a.m. Holy Communion.
- „ 25. Thursday. **Festival of St. Mark, Evang. & Martyr.**
7.15 a.m. Holy Communion.
- „ 28. 2nd **SUNDAY AFTER EASTER.**
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.

CHILDREN'S INSTRUCTION. Sunday, 11 a.m.

Now the extension to the Church Hall is in use, we shall be delighted to welcome children who do not attend any instruction on a Sunday.

Kindergarten (5's to 7's) — Church Hall.

Juniors (7's to 11's) — New Hall.

Seniors (11's to 13's) — Church Hall at 10 a.m.

Nursery (under 5's) — **Village Hall** at 11 a.m.

There will be **NO INSTRUCTION** on Low Sunday the 21st April.
Resume as usual on 28th April.

My Dear Friends,

I read not long ago that a Communist leader somewhere in Europe once challenged the local orthodox priest to a debate on Christianity in the public hall. The priest accepted, and on the day the leader delivered a biting tirade against Christianity and the Church to a large audience. The priest had sat unmoved throughout. Now he slowly stood up, and raised his hands high in the air.

"Christ is Risen!" he cried, in the words of the traditional Easter greeting of the Eastern Church. Immediately, as one man, the vast throng rose and shouted the ancient reply: "He is Risen indeed!"

The priest said nothing more and sat down. For nothing more need to be said. Here was ample testimony that the Resurrection Message — belief in the Risen Christ — was more than a match for any atheistic challenge. And on Easter Day as we come with our families to greet the Risen Lord at His Table, and to sing the glorious message of Christ's Victory over the powers of Sin and Death, the world will see again the evidence of a faith that is triumphant — that not only binds us together in a closer bond than any other society upon earth, but also sends us out to share that faith with those about us.

It would be wonderful also if we could have a full turnout for the Vestry Meeting and Annual General Meeting of the Parish on April 1st in the Church Hall at 7.45 p.m.

EVERY MEMBER OF THE PARISH OUGHT TO BE THERE.

We look forward to seeing you.

Your sincere friend,



**PROPOSED MEMORIAL
TO THE LATE PROFESSOR V. T. HARLOW**

A number of friends and old pupils of the late Professor Harlow, feel that they would like to express their gratitude for all that he did for them, by helping a good cause in which he was interested.

A project which he himself supported whole-heartedly was the **OVERSEAS SERVICE** with Headquarters at **FARNHAM CASTLE**. There, young men and women who are about to take up appointments in the Developing Countries are given information on the social, political and religious aspects of the countries for which they are bound. This is both a help to them and also enables them to be good representatives of our country.

It is proposed to raise a fund in memory of Professor Harlow, to provide a Commonwealth Section, to be named after him, for the Library at Farnham Castle.

We very much hope that you would like to join in this scheme. Contributions, which will be acknowledged, may be sent to:

Mrs. **STREATFEILD**, 44, **ASH LANE**, **WELLS**, **SOMERSET**,
cheques should be made out to the "Vincent Harlow Memorial Fund" and crossed.

Mrs. Streatfeild will also be grateful for the names and addresses of any others whom you think may be interested.

Yours sincerely,

PAUL RIMMER,

The Vicarage, Marston, Oxford.

NATALIE ODELL,

Wych Warren, Forest Row, Sussex.

GISELLA STREATFEILD,

44, Ash Lane, Wells, Somerset.

CONFIRMATION 1963 :

Owing to the failure of the heating system in Islip church on account of the frost, the Confirmation was held at St. Nicholas, Marston. We were delighted to welcome candidates and their friends from Islip and also again from Blackbird Leys. (We must count ourselves privileged to have had our Diocesan Bishop with us three times during the year).

Those who were presented from the parish were : Joyce Doreen Arnold, Wendy Patricia Brooks, Carol Anne Edwards, Kathleen Jean Gill, Alison Jill Hine, Patricia Anne Mattingly, Priscilla Elizabeth Pitkin, Linda Taylor, Jane Alma Ward, Christine Williams, Pauline Williams.

Confirmation can mean a tremendous amount depending upon two main factors : the personal commitment of the candidate and his or her awareness of the gift of the Holy Spirit, and secondly the extent to which existing members of the local congregation play their part in welcoming the newly confirmed, and encouraging them by their understanding, and example as worshipping and practicing Christians.

N.B. A number of adults, including engaged couples, and recently married have been asking about Confirmation, and the Vicar has decided to hold a special course of talks for them after Easter. If there are any others interested who would like to come along—with no obligation to be confirmed at the end of the series—they will be most welcome, and are asked to get in touch with the Vicar or Miss Lodge right away.

ARE YOU ON THE ELECTORAL ROLL OF THE PARISH ?

Yes, and we mean the Church Roll and not just the Voters List, which is a quite different thing altogether.

Please ask for an electoral roll application form if you are in doubt, so that you can play your full part in the life of the parish.

This is doubly important for those who live OUTSIDE the parish, who cannot be married in St. Nicholas' Church unless they are on the electoral roll of this parish.

A MOST WELCOME GIFT :

We are most grateful to the anonymous donor of a new fair linen cloth for the Holy Table.

YOUTH NOTES :

Sunday the 17th March, St. Patrick's Day, was a great day for the young people of the Parish. This was the day on which the Vicar dedicated the new Hut which has been built by voluntary labour on the old playground of the former School, which is now our Church Hall.

Despite shocking weather there was a grand turnout of all our Youth Groups—and how grand it is to see them all in Church, so well behaved, and joining so wonderfully in the service. The first lesson was read by our G.S.M. Mr. Fred Smith, and Ray Boulger, a member of the Y.F. read the second lesson. In the Hall afterwards the Vicar took a short act of Dedication, and then spoke of the wonderful body of folk who had made the Hut possible, by drawing plans, mixing concrete, sawing wood, or using a distemper or paint brush. As a small token of appreciation for all that they had done, he presented Bibles to Mr. Jim Casterton, who had been in charge of the Hut's erection and Mr. Peter Sheppard, and a Prayer Book to Mr. Smith. He also thanked the Guides for donating the curtains, Mr. and Mrs. Morse, the Cubmasters, for their gift of an electric clock, and Mr. Furber for making and fitting the window protections. Parents are most welcome to come and see their children in action, and the obvious enjoyment of the children in their new quarters is ample reward for all those who have helped in building the Hut.

On Sundays the Hut provides most necessary accommodation for our expanding Sunday School.

We are grateful to Mr. Sheppard for his oil paintings of the Risen Christ, and of Lord Baden Powell. Thank you all who helped in any way. On with the good work!

THE BROWNIES :

The Brownies held their Thinking Day celebrations on February 22nd by writing to other Brownies in India, Africa, and the Solomon Islands. We hope to obtain links with these Brownies. They also gave a jolly good entertainment evening—organised entirely by themselves. (I can vouch for this, because I was there, and thoroughly enjoyed it. Editor).

Congratulations to Stephanie King, Annette Jones, on their 1st Class, and Jill Aries on gaining her Collector's Badge.

Y.F.

David Hammond came and played the "Pick of the Pops" to a most select jury, who had quite definite ideas on what they liked and didn't like.

On Sunday the 17th, after Evensong, the Y.F. invited all their parents to join them for a Brains Trust entitled "Puzzled Parents." This was a return match, and this time four members of the Y.F., Andy, Elaine, Ray and Vivien, answered questions sent in by parents, and put before them by Andrew Weaver. It was a great pity that so few parents thought it worth their while to come along, but those who did said how much they had enjoyed the evening. The comments of the Brains were refreshingly frank on such questions as: "Do you think that the Church is or has made any impact on the world today?" "Should teenagers be allowed to go to unsupervised parties?" "Is drink a dangerous habit for teenagers?" "Are parents a help or a handicap?" (The answer to the last was "I don't know where I'd be without them"). In these days when the tendency is to run down the teenager, it was good to hear a group speaking with a great deal of good sense on these topics.

MARSTON PLAYERS

The Marston Players are presenting their second production in the Village Hall on Thursday, April 25th and Saturday, April 27th, at 7.30 p.m. The play is a full length comedy called "Robert's Wife" by the well-known author St. John Irvine. Its action takes place in the Vicarage of an industrial town in the South of England.

"OVER 60's" CLUB

EASTER MONDAY — Morning Coffee and "Bring and Buy" Stall in aid of Club Funds.

Mar. 4. Mrs. Hanna, Mr. Vallis and Party entertained.

„ 11. Mr. Martin gave a talk on his visit to Nigeria (with slides).

„ 18. Club entertained by Young Wives of St. Michael and All Angels Church, Summertown.

„ 25. Talk and Demonstration of "Spring Flowers" by Mrs. Langford.

BELLRINGERS' NOTES :

The Annual General Meeting was held at the Vicarage under the Chairmanship of the Vicar. Mr. R. H. Jones was re-elected Captain, Mr. N. D. Deam, Deputy, Mr. A. Gammon, Secretary and Mr. R. Porter, Towerkeeper. Leonard Maund was elected subscription secretary.

Congratulations to David Oliver, Leonard Porter and Leonard Maund on ringing their first quarter at the first attempt, to Leonard and Garth Porter on ringing their first peal at the first attempt and to Mr. Alec Gammon on being re-elected Branch representative.

It is hoped to have a day's outing at the end of May or early June. If members of the parish would like to come, please keep an eye on the Church Noticeboard.

BUDGET 1963 :

THE FINANCE COMMITTEE considered the Budget early in the year and in the light of later information this was amended and approved by the Parochial Church Council at its meeting on the 11th March, 1963. The details are as follows :—

EXPENDITURE	£	INCOME	£
Overseas Missions	130	Pledged Giving	1300
Diocesan Quota	130	Collections, interest, etc. ...	600
Bishop's Appeal for New Churches	50		1900
Contribution to Incumbent's Stipend	75	Deficit to be met by contributions from Reserve and Fabric Funds	500
Contribution to Incumbent's expenses	150		
Licensed Lay Worker	500		
Organist and Choir	100		
Church heating, lighting and cleaning	240		
*Church New Electrical installation	450		
*Church Path	75		
Church Hall	200		
Contribution to Fabric Fund	200		
Printing and Other Expenses	100		
	<u>£2,400</u>		<u>£2,400</u>

* These items are non-recurring and after taking this into account, present expenses are only just met from the estimated income.

FROM THE CHURCH WARDENS :

In accordance with the custom, the collections (including Pledge envelopes) on Easter Day will be given as a Personal Gift to the Vicar.

We feel that there may be many parishioners who will be unable to attend any of the Services at this Festival yet would like to be associated with this Gift. In such cases, donations may be sent to either of the following :—

B. G. OLIVER, 13 Jack Straws Lane (or 11 Old Marston Rd.)
Dr. C. W. CARTER, Eaglesfield, Jack Straws Lane

COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
Septuagesima. Sunday, 10th Feb. ...	34	19	4	28
Sexagesima. Sunday, 17th Feb. ...	27	0	1	50
Quinquagesima. Sunday, 24th Feb. ...	23	7	8	16
Ash Wednesday				8
Total number of weekly communicants				40

HOLY BAPTISM

Mar. 10. Nicola May Kemp, 53 Whitehorns Way, Drayton, Berks.

HOLY MATRIMONY

Mar. 2. Brian Francis Beasley and Jeanette Irene Buchell.



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

- ★ In the last ten years some 800 million children have been born into the world. Of these, 100 million are already dead from hunger and disease.
- ★ With a life expectancy of 39 years, India continues to retain the unpleasant distinction of having the lowest expectation of life among all the people for whom figures are available.
- ★ Kenya has an infant mortality rate of 170 deaths per 1,000 live births, as against the figure of under 30 for more developed countries; a life expectancy of 40 years as against 70 years in advanced countries.
- ★ In Pakistan there are 1,200,000 cases of active T.B. 200,000 people die of T.B. every year. An annual population increase of one million, and the consequent herding together, means that every T.B. sufferer is in close contact with five more people.
- ★ In Tanganyika there are fewer than 300 doctors in the whole country with its population of ten million, its vast distances and its scanty roads and communications.
- ★ East Africa has one pharmacist for every 20,000 of the population compared with one for every 3,500 in Britain.
- ★ In Pakistan there is only one nurse to every 33,000 of the population. In Britain there is one nurse to every 400 people.
- ★ Sierra Leone has one doctor per 40,000 people. In Britain there is one doctor to every 840 people.
- ★ Over 200 C.M.S. medical missionaries are serving the Church overseas. Many more are needed.

Panigiri case-book

Panigiri is a small village 30 miles by road from the nearest bazaar and government doctor. On that road, set among fields of rice and millet, and in a countryside dotted with small villages, is a Christian hospital.

The faith of the villager in this part of South India is still primarily in his local 'practitioner', and many times, owing to the cost of transport and the upheaval of travelling, patients are brought to the hospital only as a last resort and when village treatment has been tried to its limits. "It is very sad and frustrating when a patient we could have saved is brought in dying and beyond hope of permanent cure," write doctors Joy and John Cranswick.

"There was, for instance Zechariah, who, six weeks previously, developed a toe infection. In hopeful succession different kinds of leaf plasters were applied, while gangrene developed and spread up his foot. At last his relations were persuaded to bring him into the hospital. With treatment his condition amazingly improved, but what originally could have been cured required amputation.

"Another instance is a starved little boy of two who had conjunctivitis. He was branded around his eyes—and the iron slipped. The lens of the eye is still prolapsed from the wound but because of food and vitamins and medicines, he is now smiling at us, after months of pain.

"There is another type of village practitioner who can also produce alarming results—those who give injections of modern drugs, with scant regard for cleanliness, and no knowledge of the dangers of each drug. One woman who developed fever after childbirth was given injections by the local 'doctor'. To the dismay of herself and her family, and one can only imagine with what suffering, the entire skin across her lower back sloughed off, leaving the muscles and bone exposed covered with pus, and the patient like a skeleton because of continuous fever and pain. She was brought to hospital over a distance of 70 miles. She was with us for three months and I wish you could have seen the *gentleness and skill* of the nurses who cared for her all that time."



↑ *Kenya: Dr. Tony and Mrs. Chase of Kaloleni Hospital on rural medical safari*

Western India: Dr. Margaret Johnson giving nursing instruction at Lusadia Hospital ↓



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GENTLENESS (East Africa)

Hodi . . . Hodi . . . The insistent high pitched call gradually penetrated the doctor's sleep. "Yes, what is it?" "Staff nurse has sent me to report that the baby with cerebral malaria has had another fit and the pulse is poor." I struggle into my dressing gown and go out to read the case history sheet by the light of the probationer's hurricane lamp. "All right, I'll come down."

Torch in hand, but un-needed under the bright starlight sky, I cross the equator on the way down to the dimly lit ward. The baby is still twitching—the mother anxious. The baby is examined, the mother comforted, an injection ordered, and I return to bed, commending them all to the Lord in silent prayer.

. . . AND SKILL (South India)

When Jayaraj was on the theatre table and we saw the extent of the burns, it looked quite hopeless. More than half of the skin was badly burnt. The old problem arose again in our minds—"Is it right to waste money and medicines on such a seemingly hopeless case?" There came to mind the answer: "What is impossible with man is possible with God." The man's hands were completely burnt. The skin just sat on them like loose gloves, which would fall off at just the slightest movement. Against all medical reasoning we left the skin as it was, hoping that it would at least prevent the fingers from becoming adherent. It did that—but God did more: within three weeks the old dead skin became new and living skin. Jayaraj (which means 'Victorious King') had been an evangelist, but after the death of his young wife had fallen into a deep depression. Now we can see, hand in hand with the healing of his body, the healing of his mind. It is, to us, the working out of the life of the Victorious King within him.

”**AND US**

The C.M.S. Popular Report *Lest We Grow Hard* (2s. 10d. by post)—discussion questions also available—seeks to show several ways in which our hands and hearts may be made skilful and gentle in a needy world.

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



The Bingo Age

Shire and Spire

Living in the Red

WHAT are we really like, we, the British people, in this day and age? What are our habits? What are our interests? How do we compare in these respects with our forebears? In what respects are we different, for instance, from the British people who, twenty-three years ago this month, saw the beginnings of the Nazi invasion of Europe and had to brace themselves to stand alone against it?

The short answer would seem to be that we have changed fundamentally. Whether we have changed for better or for worse is, perhaps, a matter best left to everyone's private conscience and judgement. But before a verdict can be reached, some evidence is necessary. And some evidence was supplied a few months ago, as a result

of government initiative, by a report on social changes in Britain during the last ten years. Here is some of that evidence.

The credit race

First, that the amount of gambling going on in Britain now is quite stupendous—far greater than ever before and indulged in by far more people than ever before. Second, that a large number of us live our entire lives 'in the red,' in debt to hire purchase transactions by which it has become a social habit to acquire such things as homes, furniture, cars, television sets, refrigerators, and indeed a great part of the equipment for living.

Perhaps allied to both these habits, and quite possibly the underlying cause

of both, is what the report describes as a 'grasping after unearned wealth.' In other words, a strange kind of money madness seems to have overcome us, often showing itself in the desire for money for money's sake, and often for more and more of it for less and less effort. The nemesis which always overtakes this kind of folly is, of course, that the more and more money becomes worth less and less in goods and services.

Another social tendency of these times noted by the report was a considerable growth of violence among young people. It may well be that this piece of evidence ought to be balanced against the opinion, quite often expressed by knowledgeable people such as teachers and others, that the younger generation nowadays is a very promising one. After all, it does not do to look only on the dark side of things. But the growth of violence among the young is none the less a fact, and there

Continued on page 58

THE SIGN

Not ashamed to confess the faith of Christ crucified

APRIL 1963

No. 700

- W. 3 Richard, B., 1253.
- Th. 4 Ambrose, B.D., 397.
- S. 7 Palm Sunday.
- M. 8 Monday before Easter.
- Tu. 9 Tuesday before Easter.
- W. 10 Wednesday before Easter.
- Th. 11 Maundy Thursday.
- F. 12 Good Friday.
- S. 13 Easter Even.
- S. 14 Easter Day.
- M. 15 Monday in Easter Week.
- Tu. 16 Tuesday in Easter Week.
- S. 21 First after Easter.
- Tu. 23 George, M., 303.
- Th. 25 St. Mark, E.M.
- S. 28 Second after Easter.
- Tu. 30 Catherine of Siena, V., 1380.

Days of fasting, or abstinence:

All weekdays in Lent.
Fridays, 19, 26.

EASTER WEDDING

*Oh, Father God, look well upon this day,
When we, who gather in this holy place,
Bear witness to the sacramental bond
That sanctions human love with perfect grace.*

*Grant that this white, child-figure shall conceal
The warmth and wisdom of a woman's heart.
Give to this man the strength of gentleness,
The patient love that plays a waiting part.*

*Let them discover laughter's priceless store,
The healing recompense that humour brings.
Spare them the spears of disillusionment,
Show them the joy of sharing simple things.*

*Dear God, restore them if resolve should fail,
Stretch forth thy hand if they forget the Way.
Teach them the threefold unity of prayer—
Oh, Lord, look down and bless this wedding day.*

JOAN B. HOWES

What is the CHURCH for?

by

The Archbishop of York

ON Easter Sunday over two million Church of England people in this country will kneel down, stretch out their empty hands, and receive 'the most comfortable sacrament of the Body and Blood of Christ.' They will return to their seats for a few moments of prayer, and then go back home.

Let us have a look at this and see what it is all about. I am not here concerned with those who 'eat and drink unworthily.' I am thinking of the man or woman who repents of sin, is in love and charity with his neighbours, and intends to lead the new life which Christ offers to his followers. I am asking: 'What is the meaning of what he does in church that Easter morning?'

Worshipping God

He is engaging in the worship of Almighty God—and that is the greatest activity of which man is capable. It is easy to laugh at the forms which some worship takes, or the out-dated or



Keystone

sentimental hymns which some are foolish enough still to sing. It is easy to point the finger of scorn at the amount of talking which the average clergyman has to do (and to forget that real *preaching* is a prolongation of the activity of the Gospel). It is harder to recall that, be it at a Eucharist or Mattins or Evensong, 'where two or three are gathered together in my name, there am I in the midst.'

The building may be cold; the congregation sparse; the members of it not very eminent, judging by worldly standards. But there is the Church, with its Lord in its midst. And there are men and women obedient to their Lord—at worship! They are anticipating the day when, sin and sorrow done with, 'his servants shall do him worship and they shall see his face.'

Preparing for Battle

As I see this little group in my mind's eye, I look again and see people who are preparing for battle. The bread and the wine are not luxuries. They are warriors' rations. The hands stretched out for the heavenly food will soon be engaged in battle. And the battle is tough, exhausting. After I had spoken some months ago to a big crowd of businessmen about the dirty literature which disgraces our bookshops and bookstalls and defiles our youngsters, I received some interesting letters. One was from the wife of a type-setter who had lost his job because he refused to set type for filthy articles or books. Another was from the director of a printing firm who had lost a good order because the matter he was asked to print was degrading and he had refused to print it. These men were engaged in battle. *A worshipper at war*—this should be the description of every Easter communicant. Think what 2,000,000 of these could do in England just now! Two million men and women who are proud to stand for clean literature; for the Christian ideals of sex and marriage; for family prayers and Bible-reading; for family worship, all the members of the family together in the Lord's house on the Lord's day. No mean army—this!

I look at these Easter communicants again, and I see them as witnesses to what the Lord Christ can do with human lives. They have to fight

against what is evil. But they are not negative. They are the most positive people in the world. 'I have come that men may have life, and may have it in all its fullness' (*St. John* 10. 10, *New English Bible*). So their Master said; and they are beginning, in the here and now, to find out what that means. There is a quality, one might dare to say a radiance, about them which contrasts strangely with the harassed anxiety of many who seek after that most elusive thing—happiness. There is a breadth to their interests which is as wide as the world. It must be; for their Lord gave his life for the world, and what they received, as they knelt at their Communion, was 'Bread of the world, in mercy broken. . . .' These worshippers who go out of the churches as witnesses are living protests against that parochialism which affects all too many parishes. They see to it that the missionary work of the Church comes high on the agenda of their Parochial Church Council, and that the percentage of their missionary giving reflects, at least in not too unworthy a manner, their Lord's concern for all. The 'wideness of God's mercy' is seen in their own care for the world which he created and for which his Son was content to die.

Telling the World

On Easter Sunday morning many of the churches will be packed to the doors and the procession to the Communion rail will be long. In other churches the congregation will be small and the communicants few. But the numbers are secondary. The real point to grasp is that here is the Church meeting with its Lord—in obedience and faith; doing what he told them to do.

Worship—War—Witness. This is what the Church is for. Could we put it more simply than that? Right. Now we go and work it out!

Question Page

Did Jesus Know?

As Jesus was God he must have known all things. Is it not therefore clear that he chose Judas deliberately, knowing that he would betray him?

Jesus, as St. John tells us at the beginning of his Gospel, was God; but St. John goes on to tell us that 'The Word was made flesh,' or, as the Creed expresses it, 'was made man.' If Jesus 'knew all things' all the time, life would have been very different for him than it is for us. We cannot therefore say that he was able to choose Judas knowing the role which he would fulfil. The Gospels tell us that Jesus foretold that he would be crucified, but it is reasonable to suppose that he came to this knowledge gradually. Jesus was God, it is true—but he was also perfect man. 4268

Belief and Conduct

Would you say that it was true that what a man does is conditioned by what he believes about the universe and man's place in it? Are there any other beliefs which will affect conduct?

What a man does is certainly conditioned by what he believes about the universe and man's place in it. It is also conditioned by what he believes about the universe and God's place in it. Among the beliefs which affect man's conduct one of the most important at the present time is materialism, the belief that nothing exists but matter. This leads men to devote all their energies to acquiring material wealth; and to neglect the worship of God. 4269

Helping the Celebrant

Is it in order for a Lay Reader to administer the Holy Sacrament?

A reader may administer the chalice at Holy Communion on occasions when the bishop has given his permission. Permission is normally given when the number of communicants warrants it and written application has been made by the vicar and churchwardens. One of the features of Church life during recent years has been the large increase in the number of regular communicants, particularly at the 'Parish Communion,' and without the help which readers give such services would often be unduly prolonged. 4270

Is it Allowed?

Is there a Church ruling regarding unbaptized persons being married in church?

Strictly speaking, unbaptized persons should not be married in church, but the bishops have given the clergy authority to conduct marriages where only one of the parties is baptized, provided the other can take part in the service with a good conscience. 4271

Why not Before?

When Christ was born mankind had been in existence since Adam. Why, if God so loved the world, did he not send a Saviour before?

Christ did not come until the world was ready for him. The Old Testament is the story of the manner in which the prophets prepared the way in Israel; outside Israel the philosophers of Greece taught men how to think, and the Romans established peace in Europe and freedom of travel. Thus when Christ was born it was possible as it had never been before for the Gospel to spread throughout the world. 4272

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

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

The voice of the prophets

by William Neil

4 ISAIAH OF JERUSALEM: THE VOICE OF GOD'S HOLINESS

AMOS and Hosea were both men of the people. The third of the great prophets who moulded the thoughts of Israel about God and her own mission was a patrician. Isaiah of Jerusalem was a statesman who shaped the policy of the nation towards the end of the eighth century B.C. in accordance with the insights which came to him out of his self-dedication to God.

He was also the founder of a school of prophets who acknowledged him as their master and who were content to remain anonymous disciples of the man who had inspired them with his ideas and his faith. The Book of Isaiah as we have it in the Old Testament is a collection of the words of master and pupils extending over three centuries. As sometimes happens, one of the apprentices, whose oracles are preserved for us in chapters 40-55, proved greater than his master. We shall be looking at his contribution later this year, since he came on the scene long after the original Isaiah had passed from the human stage.

Call to Action

The prophet who gives his name to the whole book, and whose utterances are to be found within the first thirty-nine chapters, made a memorable contribution to our understanding of God in that he added to Amos' insight into the justice of God, and Hosea's proclamation of the mercy of God, a

conception of the holiness of God which struck a new note in Israel's thinking and became a permanent element in the faith of the Old Testament.

It was in the Temple at Jerusalem during a religious service that Isaiah made his decision to become a prophet. He tells us in chapter 6 how in the midst of a worshipping congregation he was granted a vision in which the familiar scene of the Temple court was suddenly transformed into the veritable dwelling-place of God, with the Almighty himself exalted upon his throne surrounded by his attendant angelic host. Isaiah's reaction to this glimpse of the holiness of God was an immediate sense of his own unworthiness and of the failure of his people. Knowing full well the unlikelihood of making much impression on his apathetic and complacent countrymen, he nevertheless accepted this call from God to be his spokesman.

The Remnant of Israel

The theme of his preaching is summed up in a striking parable (5. 1-7) in which he sadly recognizes that the good grapes which the Lord had every right to expect from Israel, his well-tended vineyard, were in fact sour berries. In the following verses (5. 8-12) we can gauge the vehemence of his denunciation of the injustice, oppression and love of luxury which were a travesty of the life of a true people of God.

Like Amos, Isaiah saw the military juggernaut Assyria, which in his day threatened the small countries of the Near East, as the instrument in God's hand to bring retribution on a faithless nation. But unlike Amos he could not believe that the future held nothing but doom. Isaiah believed that despite the general breakdown of society there would still be a faithful minority who would return to God, a 'remnant' from which the people of God would spring again into new life (1. 9; 10. 20-22). St. Paul fastened on this idea of Isaiah when he spoke of the 'remnant' of old Israel as the foundation of the new life of the world Church (*Rom.* 9. 27; 11. 5).

The Coming Messiah

There is no space to describe here how Isaiah intervened in the political affairs of his time, how he was the respected counsellor of the king and how he was responsible for the religious reformation which took place in his day. But we must find room to draw attention to the series of prophecies which he uttered about the golden age to come. Through the confusion of the contemporary scene this

God-inspired visionary held out hope of a day when tyranny and oppression would be done away and the earth would be 'full of the knowledge of the Lord as the waters cover the sea.'

As part of this picture he saw a Messiah as God's representative on earth, bringing into being a more just order, indeed, as the one under whose auspices the world would become what God intended it to be.

God with Us

His vision is of a kingdom that this world cannot contain and of an age which is beyond the present one which we know. But the Church has maintained from the beginning that the prophet was divinely guided to see the kingdom which our Lord came to bring and the age which he inaugurated both of which have their beginning here and their completion hereafter (2. 2-4; 9. 2-7; 11. 1-9).

Moreover, when Isaiah spoke of the child that was to be born (7. 14-16) St. Matthew rightly saw in the name that the child would be given—Immanuel, meaning 'God with us'—a true prediction of what happened when the child of Bethlehem came among men.

FROM THE BOOK OF ISAIAH

- 1 There shall come forth a shoot from the stump of Jesse,
and a branch shall grow out of his roots.
- 2 And the Spirit of the LORD shall rest upon him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the LORD.
- 3 And his delight shall be in the fear of the LORD.
He shall not judge by what his eyes see,
or decide by what his ears hear;
- 4 but with righteousness he shall judge the poor.

Isaiah 11

THE PILLAR OF FIRE

4

So the voice spoke from the burning bush on that memorable day in the desert. 'Certainly,' the voice said, 'I will be with thee.' But even that assurance was insufficient for Moses, deeply conscious as he was of his own inadequacies and of the vastness of the task to which he was being sent—nothing less than the liberation of the People of Israel from their Egyptian taskmasters. And so he next made bold to ask of the voice what was his name? The question was absolutely vital: it meant what kind of a God was this, of what power was he? How, Moses was thinking, would he be able to speak of this God who had thus commanded him when he returned to the habitations of men? The reply was mysterious and majestic. For the voice said: 'I am that I am: thus shalt thou say unto the Children of Israel, I AM hath sent me unto you.'

A practical difficulty

And yet there was a further difficulty which, for all his awe, he felt bound to mention. 'O Lord,' he stammered, 'I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: for I am slow of speech.' This time there was anger in the voice as it replied: 'Is there not Aaron thy brother the Levite? I know that he can speak well. Thou shalt speak unto him, and put the words into his mouth . . . and he shall be thy spokesman unto the people.'

Thus the strange colloquy at the burning bush drew to its end and at

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*The story of Moses
retold by John Lastingham*

evening on the same day Moses returned to Jethro his father-in-law.

Moses had had a profound and soul-shaking experience. He had communed with God. Jethro, himself a priest, recognized the signs of spiritual conflict upon Moses. And so he asked no questions when Moses came to him that night under the stars and said simply: 'Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive.' Jethro could only bow his head, in sorrow at losing a son-in-law, in submission, none the less, to what he recognized as the will of God. He said simply: 'Go in peace.' And so Moses set forth, with his wife and his sons and the rod of God in his hand.

Some months later it was known far and wide throughout Egypt, both in the slave society of the Hebrews and in the habitations of their masters, that a strange and formidable new-comer, bearing upon his personality every sign of extraordinary power, was at work among them. Whence he came no one knew. It was guessed only that, like many a strange man before him,

he had come from the deserts bearing with him the results of a communing with God. It was this feeling that he was divinely inspired which caused the Egyptians, themselves a people always open to such influences, at first to treat him with marked respect. It was observed that he went about with another of the Hebrew men, one Aaron, who seemed to speak for him. And this was true. For, just as the voice of the burning bush had promised, Aaron had met with Moses and the two in partnership had set about the task which God had laid upon them.

Difficulties overcome

To Moses it was even more astonishing that the Hebrews themselves had received him so well, than that the Egyptians regarded him with such tolerance. He had expected hostility, even violence, from the latter; he had certainly expected scepticism from the former. Yet, in the event, the Egyptians had given him respect and his own people had given him what amounted almost to reverence. As commanded by God, he and Aaron had spoken to the Elders, that is to say, to the heads of houses among the Hebrews, and they, passing on the message to their people, made it known far and wide that these two men had come among them as the specific messengers of God and were to be respected and obeyed.

But now pride, the ancient enemy, laid a trap for Moses, and that trap ensnared him. Flushed with the triumph of those early months, he demanded audience of Pharaoh himself. It was easily enough granted, since such was the custom of the country. But when Moses, tall and commanding, came before that forbidding figure, he spoke rashly, saying only: 'Thus sayeth the Lord, the God of Israel, let my people go, that they may hold a feast unto me in the wilder-

ness.' The reply of Pharaoh was contemptuous: 'Who is the Lord, that I should heed his voice and let Israel go? I know not the Lord, and moreover I will not let Israel go.'

It was a direct rebuff, with worse to follow. For Pharaoh followed it with the command that the labours of the Israelites should be sharply increased as the result of the presumption of this new leader of theirs. They were to be forbidden now to have provided for them the straw which they used in the making of bricks. Now they would have to get and chop the straw themselves. It was a terrible sentence, increasing the labours of the wretched slaves fourfold.

And thus came a sharp change in the attitude of his own people to Moses. They turned upon him. They, who but shortly before had been



treating him with the reverence which belonged to one so clearly sent from God, now in their misery turned upon him with anger. Thus it befell that on a certain day when Moses and Aaron had been into audience with Pharaoh that, as they came out, some slave labourers, staggering with exhaustion, saw them, and cried out in anger at the sight: 'The Lord look upon you, and judge: because you have made us offensive in the sight of Pharaoh and his servants, and have put a sword in their hand to kill us!'

It was a bitter blow. At a stroke it seemed to Moses to destroy the confidence which had been so strong in him ever since he had returned to Egypt. And now he turned to the Lord and cried: 'Lord, wherefore hast thou evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath evil entreated this people; neither hast thou delivered thy people at all.'

It was a crisis of confidence, a crisis of faith. But soon Moses was to have a decisive answer to his cry.

To be continued

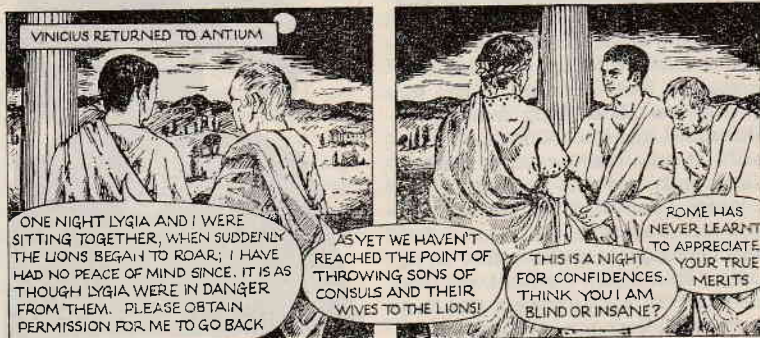
LIVING IN THE RED *from page 50*
is plenty of evidence to support this statement.

Finally, the report noted that a number of married women who now go out to work has increased from something like one in ten to three out of five. Indeed, the report made plain that industry as it is to-day could not run without their labour.

So there it is. Certainly, the people reflected in the mirror of such evidence are a fundamentally different kind of folk from those of 1940. Whether they would, with the same resolution, with the same proud consciousness of an unconquerable past, be able again to face up with the same courage to a similar challenge as came upon the people of 1940 is, perhaps, anybody's guess. But it is certainly worth thinking about. Above all, it is a matter of Christian concern. People who are so given over to material interests and concerns that they cannot think about anything else are ripe for the judgement of God. And the record of history shows that they get it, unless they learn to amend their ways.

SIGNET

Quo Vadis?—a story of ancient Rome



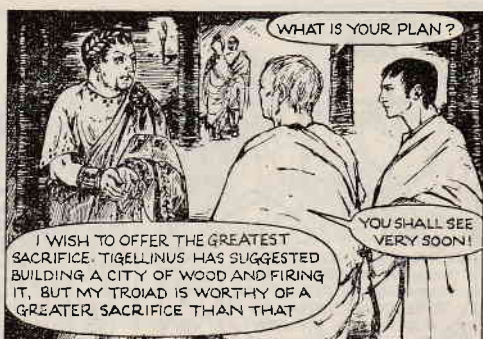
Have you read . . . ?

By Canon H. G. G. Herklots

No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home. . . . The opening of the eighth chapter of John Richard Green's *Short History of the English People* is familiar. This change followed the translation of the Bible into English. In recent decades in England there has been much translation of the Bible into contemporary speech. Copies of new translations sell widely;

and the sales of the Authorized Version continue. Yet we are not the people of a book. It is often claimed that congregations cannot pick up simple biblical references, while those outside are likely to be more ignorant still.

It may be too early to judge the effects of new translations and of the many new popular interpretations of the Scriptures. Green, after all, was writing of a period fifty years after the great translator Tyndale had been executed. Meanwhile we can but welcome and use the wealth of new interpretation now available. Professor D. E. Nineham's *A New Way of Looking at the Gospels* (an S.P.C.K. Seraph Book at 3s. 6d.) follows the clue of the kingdom of God. It is interesting that the scriptural quotations—originally read by other voices when these chapters were given as broadcast talks—were deliberately based, for the most part, on the Authorized and Revised versions with the aim of emphasizing that what was being offered was nothing more than an interpretation of texts with which everyone is familiar.' I have surmised



that everyone is not so familiar with them as all that, but this suggests a practice which students may well follow: to use a new translation as commentary upon an old one.

The Archbishop of York's *Five Makers of the New Testament* (Hodder & Stoughton, 3s. 6d.) deserves to be widely read and studied. The chosen five are St. Paul, St. Luke, St. John, the author of the Epistle to the Hebrews, and the Seer of the Revelation. The writing is direct and simple; but many a reader will want to follow up the Archbishop's quotations from other writers. Dr. Coggan has great gifts as a teacher and a keen sense of mission. Let us hope he will find time for more books of this kind.

The Archbishop himself commends the re-issue in one volume entitled *About Christ* (S.C.M. Press, 6s. 6d.) of two sets of lectures by William Temple given to students in 1921 and 1925.

The first audience was composed of students most of whom had served in the 1914-1918 war; and the General Secretary of the S.C.M. noted: 'This was the only occasion on which I have seen hundreds of university men and women running like hares to get into

a religious meeting.' Students and many others would do well to read this book. They may find that the clarity of Temple's thought has a meaning for them. 'Christianity claims to be the truth,' he declared. 'This is what supplies the basis of all its converting or missionary work.'

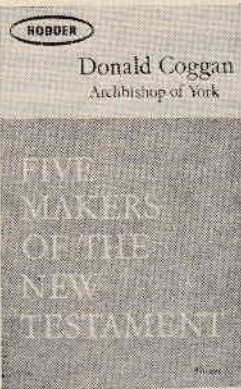
For an understanding of the New Testament I therefore recommend:

A New Way of Looking at the Gospels by D. E. Nineham (S.P.C.K. 3s. 6d.).

Five Makers of the New Testament by Donald Coggan, Archbishop of York (Hodder & Stoughton, 3s. 6d.).

And for an understanding of the basis of Christian belief:

About Christ by William Temple (S.C.M. Press, 6s. 6d.).



My Garden in April

BY W. E. SHEWELL-COOPER

How important it is to keep garden tools sharp and slightly oiled. Do use the proper Lubrafelt oil which does prevent rusting. We are now using the spider-like web of the Scaraweb to keep the birds off our gooseberry buds as well as off the branches of the Prunus. This is most effective. If you would like to plant Asparagus you can do so now in rows instead of beds. The best variety is the pedigree K.B. which crops very heavily.

Early potatoes

Plant the early varieties of potatoes, especially those tubers that have been well sprouted. Don't forget the delicious salad potatoes also and the

special variety that is so good for making chips. Apply one of the new hormone dressings to the lawn to get rid of the weeds and eliminate the moss with one of Berk's Mercurial dressings.

The Korean Chrysanthemums are first class because they take so little looking after. You can plant these out now where they are to flower and they can stay in the border year after year. You can propagate a number of the flowering perennials by cutting off some of the small basal growths that are being produced now around the clumps. Dibble these into sandy soil in a shady spot, cover with a square cloche or ganwick and they should do well.

Apples and pears

Don't allow the apples and pears to be ruined by the Scab disease. Spray with Captan, both now and in about three weeks' time. Watch out for the Woolly Aphis on the branches of the apples which looks like cotton wool and it can easily be killed by neat Liquid Derris I.T.P. Sow the seeds of the delicious squashes like the Banana, Acorn and Hubbard in the Eclipse



No-Soil Compost. Put them in the greenhouse at a temperature of 50 deg. F. and they should be ready to be put out about May 26th.

The best French Bean, I think, is Phoenix Claudia because the pods have no strings to them at all. It should be possible to sow the seeds about the middle of April except perhaps in the north where gardeners may have to wait for a fortnight. The rows should be 18 inches apart and the beans sown 2 inches deep. Parsley makes an excellent edging plant, the seed of Myatt's Garnishing should be

sown now only half an inch deep, and after sowing and firming with the rake head, dust the surface of the ground with hydrated lime.

Keep cutting off the fading flowers of the violas and pansies and the plants will go on flowering until October. Mark for propagation the best coloured polyanthus that may be flowering now and carefully save the seed from them. Spray Euonymus Europaeus with Liquid Derris I.T.P. because it is on this shrub that the Black Fly breeds and from there goes to the Broad Beans.



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Please send your Donation to the Secretary

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If you are interested in the work of the guild, please write to:

**The Rev. the Secretary, The Guild of All Souls
39 Victoria Street, London, S.W.1**

Vegetable Recipe: *Spinach Fritters*

We always get our first lot of spinach at this time of the year—because the perpetual spinach over-winters well under square glass panes.

My husband loves *Spinach Fritters* and they are made in this way. You need 1 lb. of washed spinach, 2 good eggs, a thimble half full of grated nutmeg, $\frac{1}{2}$ gill of white sauce and 2 oz. of butter or margarine.

You wash the spinach thoroughly and allow it to drain a little. Then put it in a saucepan with no extra water and cook it over a moderate flame. When nice and soft, pour off the excess moisture and chop it up fairly finely—or if you are very energetic put it through a sieve! Then re-heat it over a low flame and add the white sauce and the two eggs. These must be well beaten first.

Now stir in the nutmeg for this improves the flavour. If, however, you hate the flavour of this spice—leave it out.

Have ready a pan of deep boiling fat. (I use a vegetable oil made from maize.) Drop spoonfuls of the spinach mixture into it—cooking the 'balls' until they are golden brown. Of course, serve hot.

Irene Shewell-Cooper

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