

August, 1963

TRINITY



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.

## AUGUST CALENDAR

- Aug. 4. 8th SUNDAY AFTER TRINITY  
 8 a.m. and Noon. Holy Communion (Y.F. Breakfast).  
 11.0 a.m. Matins.  
 6.30 p.m. Evensong.
- „ 6. Tuesday. TRANSFIGURATION OF OUR LORD.
- „ 11. 9th SUNDAY AFTER TRINITY  
 8.00 a.m. Holy Communion.  
 11.0 a.m. Matins.  
 3.00 p.m. Holy Baptism.  
 6.30 p.m. Evensong.
- „ 18. 10th SUNDAY AFTER TRINITY  
 8.00 a.m. Holy Communion.  
 9.30 a.m. Family Communion.  
 11.0 a.m. Matins.  
 6.30 p.m. Evensong.
- „ 24. Saturday. St. Bartholomew, Apostle and Martyr.
- „ 25. 11th SUNDAY AFTER TRINITY  
 8.00 a.m. Holy Communion.  
 11.0 a.m. Matins.  
 3.00 p.m. Holy Baptism.  
 6.30 p.m. Evensong.
- N.B. Please consult the Church Notice Board with regard to all mid-week services during August.

### HOLY BAPTISM

- June 9. Louise Claire Day, 64 Elms Drive.
- „ 23. Jane Gray, 20 Elms Drive.  
 Jane Moore, 2 Gordon Close.  
 William Guy Love, 22 Raymond Road.  
 Jacqueline Simmonds, 90 Cherwell Drive.  
 Julie Ann Webber, Lamburn Close, Oxford Road.
- July 7. Jonathan Richard Wells, 14 Raymond Road.  
 Paul Lesley Ray, 50 Marsh Lane.  
 Carol Ann Pullen, 52 Marsh Lane.
- „ 14. Susan Christina Ward, "Fantasia," 145 Cumnor Hill.

### HOLY MATRIMONY

- July 6. Godfrey Barry Green and Maureen Edith Woodsford.
- „ 13. Sharon Adaline Reimers and Grant Phelps Thompson.

### IN MEMORIAM

- June 22. William Ernest Checkley. Aged 65 years.

### COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
Trinity I	27	2	1	61
Trinity II	33	13	5	38
Trinity III	22	5	11	24
Trinity IV	40	19	6	79
Trinity V	39	2	0	52

Total number of week-day communicants — 61.

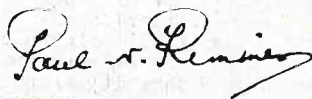
My Dear Friends,

I shall be away from the parish for Sundays, August 4th, 11th and 26th August. On the 4th and 11th of August the services will be taken by the Rev. Ronald Milner, Vicar of Westwood, who will be on holiday with his family at the Vicarage. I should be grateful if parish matters—except urgent ones—could be kept until my return. Miss Lodge will be available at the Flat, 15 Mill Lane, during my absence, and should be contacted in case of emergency. From the 20th—27th August Dr. Hope (Oxford 561382) will be acting on my behalf for funerals and other urgent matters.

On the 4th and 11th of August I shall be doing duty in one of the three churches at Ulverston in North Lancashire, where my father is Rector. The Parish Church at Ulverston is a very fine church with a Norman doorway, and a seating capacity of 1400. It was from this Church that George Fox, the founder of the Quaker movement, was whipped by the beadle on instructions from the then Rector, the Rev. George Lampitt, after objecting during the time of Divine Service. He found sanctuary with the Fell family at Swarthmoor Hall, just outside Ulverston, where one of the early Meeting Houses of the Quakers remains to this day.

I append to my letter a prayer used by the Rev. Robert Strapps, a former curate of St. Aldate's, which I'm sure all of us who drive will find especially relevant.

Yours sincerely,



#### A MOTORIST'S LITANY

"From domineering driving, from the vanity of power and the infection of speed, Good Lord, deliver us. From carelessness and indifference, from the demon of impatience and the tyranny of time, Good Lord, deliver us. From ignorance and ungraciousness, from harsh judgement and the flood of invective, Good Lord deliver us. From inattention and monotony, from the delusion of drink and the obscurity of fatigue, Good Lord deliver us.

Grant us, O Lord, a divine courtesy to all. Awake in us an abiding care for the slowness of age and the rashness of youth. Let our vehicles become instruments of thy purpose, bringing happiness to all who travel with us and leaving no man weeping at our passing. This we beg in Christ's name. Amen."

#### BISHOP SAVAGE CONFIRMS EIGHT ADULTS:

"A most impressive service" was the comment of many who made up the large congregation at St. Mary's Parish Church, Aylesbury when the Rt. Rev. Gordon D. Savage, Bishop of Buckingham (and former Vicar of this parish) confirmed eight adults from our parish among the many candidates who were presented. Three of those confirmed were baptized at Evensong on the previous Sunday in St. Nicholas'. Many of the congregation had not witnessed an adult baptism, and said how the solemnity of the occasion had reminded them of their own profession as Christians.

We were delighted that so many were present at both the Baptism and the Confirmation to support the candidates with their prayers.

Please continue to pray for them as they go forward in the great adventure of Christian discipleship in the fellowship of the Church.

Those confirmed were: Kenneth Frank Bolton, Norman Thomas Burnley, Eric John Forty, Michael Victor Moffatt, Kenneth Parkinson, George Arthur Tyrrell, Jacqueline Ann Gordon and Evelyn Moore.

## **FORMATION OF THE NEW PARISH OF ST. MICHAEL AND ALL ANGELS, NEW MARSTON :**

This at last looks as though it will formally come into being when the Queen signs the Orders in Council in the very near future. A lot of the credit for the bringing of the parish into being must go to Dr. Constantin Hope, who will be the parish's first Vicar. It is hoped that members of the "mother parish" will support the special activities which will be announced when the new parish is inaugurated. The new parish will include just over 5,000 parishioners. (One local paper reported the number of communicants as being 3,000. Whilst it is hoped that this will be the ultimate number, the figure did of course refer to the total aggregate for the year!)

May we once again urge all those who live outside the parish and worship at St. Nicholas' to make sure that they have signed a Church Electoral Roll form, to avoid unnecessary problems at a later date, in connection with marriage, or baptism, etc.

## **RESTORATION OF SIDE-CHAPEL :**

With the organ now in the gallery at the West end of the Church, the P.C.C. has approved plans for the restoration of the chapel that most certainly existed in the South aisle. The Chapel will be Jacobean in style, and will incorporate the Jacobean tapestry presented to the church by Mr. and Mrs. Merton. It will have an oak surround, wooden candlesticks, and a suspended cross, in keeping with the Jacobean features of our church. The kneeler will be movable so that no space will be lost when extra seating is required, and the chapel will then be used for all midweek services.

A number of donations have already been received (including two guineas from the Brownies) and the Jacobean style table and candlesticks have been promised by anonymous donors. No appeal will be launched but it is felt from enquiries made, many members of the parish wish to have a share in the chapel's restoration, and to make a gift in memory of a relation or friend, or as a thank offering for God's blessing on their lives. Any such gifts should be sent to the Vicar, or the Hon. Treasurer, Mr. B. G. Oliver, and if so desired, the name of the relation remembered, or the reason for the gift will be recorded in a book kept for this purpose.

## **AN APOLOGY TO A LADY IN WAITING :**

In the rush of adding a caption to the proof photograph of the May Queen and her attendants in last month's magazine, the name of Miss Angela instead of Miss Gillian Davies was appended. We offer our apologies to these two ladies, and trust that her Majesty will offer a Royal pardon to her humble Editor for this grave act.

## **VICTOR LUDORUM :**

Leonard Maund (bellringer and chairman) distinguished himself by becoming Victor Ludorum at the Secondary Modern School. Congratulations to him on this fine athletic achievement.

It is so often said that the Church is only full of old ladies and children, that it would surprise the unprejudiced critic to know of the many athletic Christians who are members of our church. They not only achieve athletic prowess, but also put God first on Sunday by regular attendance at Church.

## **THE VILLAGE AND THE VISITORS :**

When young Mike Tophill—a schoolboy from Thame—signed the Visitors book in church and under "Nationality" put "CHINISE" (Perhaps he's learnt how to spell by now!) he might have been surprised to know that the next visitors to the church were from Japan, Holland, Denmark, France, Germany and Canada. It is often not realised how far reaching is the effect of our well-kept little village Church, where people of all nations enter and find an atmosphere of welcome, peace and quiet.

## **COMEDY OF ERRORS AT STRATFORD A DATE FOR YOUR DIARY :**

We have been fortunate enough to obtain 33 seats for the performance of the "Comedy of Errors" at Stratford on Saturday, September 7th. A coach will leave St. Nicholas' Church at 5.30 p.m. and the price will be 15/-. It is advisable to bring sandwiches as it is difficult to obtain any refreshment at Stratford. Please sign the list in the Church Porch as soon as possible if you would like to come, or give your name to the Vicar.

## **A NEW SHED FOR THE CHURCHYARD :**

As the magazine goes to press a body of stalwarts will be tackling the Churchyard, and also erecting the new hut made by Mr. Casterton and friends. It is hoped to get rid of some of the ridges and mounds at the rear of the Churchyard which make it so difficult to keep the ground in any reasonable state.

## **WEDDINGS AT OLD MARSTON :**

An unusual wedding took place at St. Nicholas' on July 13th. Both the bride and bridegroom were American. Mr. Grant Thompson, the groom, had lived in Marston for a time whilst he wrote his thesis on the village, making extensive use of the manuscripts available. His bride, Miss Sharon Reimers is reading for a B.Litt. at St. Anne's. The reception was held in the grounds of the Manor House, where Mr. Thompson had been resident. Some surprise guests at the wedding were one or two who had just "popped over" from California for the Wedding, and were charmed with the Church, the ringers, the reception in the grounds of a house known to Cromwell—and even the shower of genuine English rain, which held off until the bride departed, and was such a pleasant change from the heat of California.

In the very near future two of our Sunday School teachers, Miss Anne Hudson and Miss Kathleen Mason will be getting married. They have been most faithful in their attendance, and have seen the Sunday School grow in strength over the years. To them both we send our sincere wishes for a wonderfully happy future as they begin their married life.

## **FAREWELL TO FRIENDS :**

St. Nicholas' County Primary School says farewell to a number of Staff who are taking up posts in new areas. All have played their part in maintaining the happy relationship between the Church and the school and we say farewell with sadness to Mr. Webley, Miss Leonard, Miss Preston, Miss Walsh and Mrs. Wells. We are sure that they will come back to revisit us, and we wish them every joy and happiness in their new spheres of work.

## **NEW LEADER FOR THE COUNTY YOUTH CLUB :**

The Management Committee have appointed Mr. David Reynolds of Boult's Lane as the new leader of the Old Marston Youth Club which meets on Monday nights in the new Village Hall.

Mr. Reynolds has had plenty of experience in running the Headway Youth Club, and took a party from that group on a tour of Germany last year. After careful thought it has been decided not to continue our Friday night sessions of the St. Nicholas'c Youth Fellowship, but to urge members to throw their weight in backing the efforts of the Old Marston Youth Club. To this end three members of the Y.F. have been invited to serve on the O.M. Youth Club Committee, and it is hoped to plan a varied and lively programme. The Y.F. will now give place to a Christian Training Group with special emphasis on post-confirmation training. This is a courageous step and an implementation of the suggestions made in the Vicar's letter of last month i.e. urging Christians to assess their priorities, and in making worship and study a priority, to resist the temptation to form "Church groups," rather than serving in and through open groups outside the Church.



## The holiday that never stops

THE idea of a holiday that went on and on, with nothing particular to do as day succeeds day, might seem a very attractive idea to those enjoying an annual holiday knowing it is bound to come to an end and the workaday routine begin again. But it is not nearly such an attractive idea when the endless holiday is not wanted; when, in fact, it is represented by the life which many, many old people have to live to-day—unoccupied, often lonely, too often overshadowed by money anxieties.

The care of the aged and infirm is one of our great national problems. In ten years' time the number of such old people will have increased by at least a million. True, many of them live in security and comfort, protected by relatives and friends. Yet even then, as many of them admit, there are moments of great loneliness, darkened by the fear of being a drag on the younger generation. The picture becomes really dark, however, not only when there are no relatives or friends but when there is not enough money.

And there are many elderly people in this very situation, doing their best to eke out an existence on a dwindling 'nest egg.' Of course there is National Insurance, but there are many individual cases not provided for. This is an extremely grave matter when, as is the case in this country, the cost of living seems to be always rising.

An instance is the case of a 72-year-old masseuse who has been forced into early retirement due to acute arthritis. This lady's retirement pension brings her in 50s. a week. National Assistance runs to another 34s. That is, four guineas a week to cover everything. How can it be done? The answer is that it cannot be done. And that is why it is all the more fortunate that such a body as the Royal United Kingdom Beneficent Association, the work of which we heartily commend, exists to help in such cases as this. They have four thousand beneficiaries already receiving annuities to help

*Continued on page 127*

## THE SIGN

*Not ashamed to confess the faith of Christ crucified*

AUGUST 1963

No. 704

- Th. 1 Lammas Day.  
 S. 4 Eighth after Trinity.  
 M. 5 Oswald, K.M., 642.  
 Tu. 6 Transfiguration.  
 W. 7 Name of Jesus.  
 S. 10 Laurence, Dn.M., 258.  
 S. 11 Ninth after Trinity.  
 Th. 15 (Falling Asleep of B.V.M.)  
 S. 18 Tenth after Trinity.  
 Tu. 20 Bernard of Clairvaux, Ab., 1153.  
 S. 24 St. Bartholomew, A.M.  
 S. 25 Eleventh after Trinity.  
 W. 28 Augustine of Hippo, B.D., 430.  
 Th. 29 Beheading of St. John Baptist.  
 S. 31 Aidan, B., 651.

*Days of fasting, or abstinence:  
 Fridays, 2, 9, 16, 23, 30.*

## IN A GLASS DARKLY

*Lord, we have travelled far  
 in search of sanctity.  
 The long road lies behind us  
 with its sharp-edged rocks, its stabbing thorns,  
 its strange by-ways down which we were beguiled  
 until we sought thy guiding feet again  
 and struggled on and up.*

*But now the summit is obscured by clouds,  
 we know not where we are.  
 The pains of spiritual death begin,  
 the creeping sloth, the lack of discipline,  
 despondent fears of losing all we love,  
 ascendancy of body over soul. . . .*

*In thy compassion quicken us, O Lord,  
 and make us sure thou wilt not suffer us  
 for pains of any death to fall from thee.*

KATHLEEN LEE

# The CHURCH and road safety

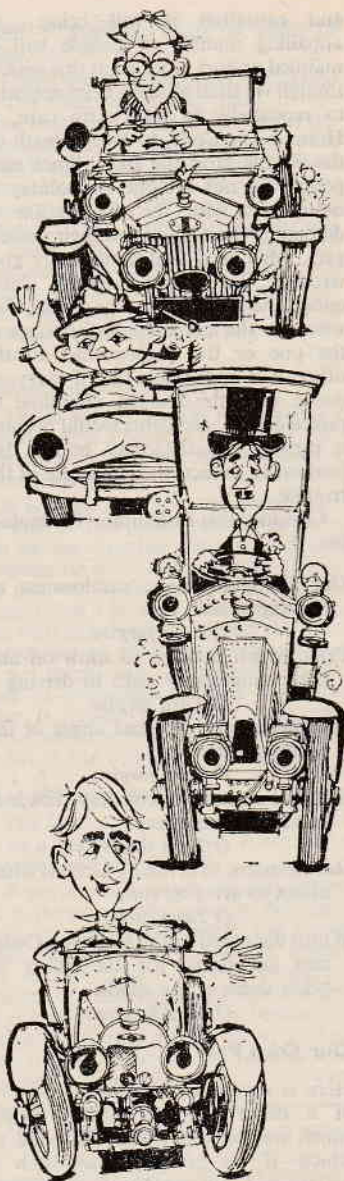
by

*The Rev. H. L. Waterson*

IT was interesting to notice in a well-known motoring magazine a contribution concerned with the acquisition of advanced driving skill. It had the heading 'Humility the Keynote' and stressed the need for continual self-criticism in those wishing to succeed in this line, readiness to seek out and correct errors of judgement and performance, sustained effort to improve and willingness to accept criticism with deference. Though its writer would no doubt have been astonished at the notion, it could have been turned, with very little modification, into an article on the Christian life, and headed by a quotation from the Epistle to the Ephesians.

## Human Behaviour

The thought provides food for reflection. Here comes the holiday month of August, when the newspapers will make a special point, as usual, of drawing attention to the invariable increase of road accidents



Tarmac Limited

and casualties it will bring. An appalling number of people will be maimed or hurt or killed at this season, though we shall all have been appealed to repeatedly to take extra care, to Honour our Code, to Keep Death off the Roads, and the like. Since sane people do not set out on holiday in motor-cars with the expectation of damaging themselves and their passengers, what is it that continually goes wrong? We cannot honestly blame either the vehicles or the roads, for, whatever the increased performance of the one or the inadequacies of the other, it is undeniable that if everyone drove with the trained discipline of police drivers, accidents would become a rarity. Unsatisfactory human behaviour is, in fact, the real cause of the trouble.

Consider this little litany for motorists:

Our thoughtlessness, carelessness or incompetence

*O Lord forgive*

Pride which leads us to show off and take unnecessary risks in driving

*O Lord forgive*

Impatience in delay and anger at the faults of others

*O Lord forgive*

Selfishness and discourtesy towards our fellow travellers

*O Lord forgive*

Recklessness, in drinking alcohol when about to drive by road

*O Lord forgive*

Wilful disregard of the Highway Code, and unconcern for the safety of other users of the roads

*O Lord forgive*

#### **Our Own Part**

Here is surely a recognizable picture of a department of human frailty which we encounter every day and in which—if we actually *pray* such a prayer and not merely prate it—we

must acknowledge our own part. A great deal of our driving, though one very seldom hears it said, is frankly sinful. At the same time it is not always premeditated or deliberately so. There are occasions when we seem (as the Prayer Book says) to have no power of ourselves to help ourselves: a situation the Christian has learned to be aware of more widely.

#### **Temperament and Character**

The psychologists have something significant to tell us at this point. It appears to be very little realized how much of temperament and character our manner of driving reveals. The subject cannot here be enlarged upon, but it can be observed, for instance, that a self-centred person is likely to become more so in handling a motor-car; a pushing individual who lets no one stand in the way of his success inclines to exhibit similar lordly tendencies on the road; feelings of inferiority are likely to be exacerbated in the jockeying for position so often encountered on a congested highway, leading to attempts at retaliation—and so on. As for humility, when does one ever hear anyone admit to being a bad driver, however evident it may be? Yet how many people, unlike the experts, make no effort to improve; as if inadequate standards were all that should be expected of the ordinary person.

Surely, from the Christian standpoint, here is matter for self-examination and also for prayer, since our potentialities for harm have become so obviously increased in this quarter. We are required by our Lord to have an especial concern for other people, as fellow children of God for whom Christ gave himself utterly. To allow our own convenience or self-assertion or sloth to endanger our neighbour is for us a correspondingly serious matter.

# Question Page

## Where is Hell?

*In view of St. Matthew 13, 49 and 50, what is the Church's attitude to the doctrine of hell? It has been said that the Church has retained heaven and jettisoned hell, although there is no more evidence for one than the other.*

The Church has certainly not jettisoned hell, any more than it has jettisoned heaven. It cannot do so as long as it bases its teaching on Holy Scripture and the Apostolic tradition. What the Church has abandoned is the primitive idea that the earth is flat and that heaven is located above the blue sky and hell beneath the earth's surface. The Church teaches—and this is in no way incompatible with the words of Holy Scripture properly understood—that heaven and hell are spiritual states rather than localities which may be fixed in some part or other of the material universe which we know. The Church teaches that those who do their utmost to fear God and keep his commandments will at length find their home in heaven, and that those who deliberately reject the teaching of Christ after having it presented to them live indeed in dire peril. Two further points must be made. There is a distinction between deliberate rejection and honest doubt, and Jesus himself told us (*St. Mark 2, 17*): 'It is not the healthy that need a doctor, but the sick; I did not come to invite virtuous people, but sinners.'

4284

## Seeing the Truth

*What did our Lord mean in St. John 9, 39, when he says, 'I am come into this*

*world . . . that they which see might be made blind'?*

These words of Jesus are addressed to the Pharisees rather than to the blind man, and they too were puzzled. They asked, 'Do you mean that we are blind?' 'If you were blind,' said Jesus, 'you would not be guilty, but because you say "We see" your guilt remains.' The words are a warning to those who hear the Gospel with their ears but do not let it enter their minds. The Pharisees were quite certain that they could see as well as anyone; but they could not see the truth.

4285

## Communion at Home?

*Should one present the priest with an offering at a Private Communion Service at the point where the collection is usually made?*

It is usual at a private Communion to inform the priest before he starts the service whether there is to be an offering or not. A priest will always be glad to accept an offering at the usual point if he is warned beforehand, but with sick people the priest may well not expect an offering to be made if it is not mentioned beforehand. In the case of prolonged sickness a person who is visited frequently may well make some provision for the Church in his or her will as an alternative.

4286

## Not What it Seems

*The living of a certain village is said to be a 'perpetual curacy.' What is the meaning of this, please?*

A perpetual curate is the incumbent of a parish which formerly belonged to a monastery but which has never been converted into a vicarage. Under an Act of Queen Victoria perpetual curates are known as vicars, and there is nowadays no difference between a perpetual curate and a vicar, except that one is licensed to his benefice and the other inducted.

4287

---

*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

---

## 8 ISAIAH OF BABYLON: THE VOICE OF HOPE

It must be very difficult for people who have been uprooted from their homes and forcibly re-settled in a foreign land not to feel that fate has dealt them an unusually bitter blow. But when the people in question have been brought up to believe that their homeland is peculiarly sacred and that they themselves are under a special divine protection, if the crash comes it is not only their future existence that is at stake but their faith in God.

This was what exercised the minds of the Jews who had been deported from Jerusalem after its destruction by the Babylonians in 587 B.C. It is not clear whether their new masters treated them harshly or leniently—perhaps it varied from place and from time to time. In any case they were captives in a strange land and a psalm like 137 expresses their unhappiness and, indeed, despair.

### Out of the Depths

It was in this situation that Ezekiel had put new heart into his fellow exiles, as we saw last month, and helped them to look forward to an eventual release and the prospect of returning to rebuild their shattered but still passionately remembered ancient home. Now his message is clinched by the greatest of all the spokesmen of God in the Old Testament, whose words are to be found in the book of Isaiah, chs. 40–55. We know nothing about this inspired prophet except that he acknowledged Isaiah of Jerusalem as his master. As often happens,

however, the apprentice was the bigger man.

The exile had lasted for almost fifty years when world events took a turn which boded ill for the Babylonians who dominated the Middle East and held Israel in thrall. A veritable ancient Napoleon—Cyrus, King of Persia—was conquering one country after another.

### Cyrus to the Rescue

It is not impossible that Isaiah of Babylon was in touch with the Persian army as it swept towards Mesopotamia. Resistance movements among captive peoples are not a twentieth-century invention, and the prophet's certainty of Cyrus's ultimate victory and his confidence in the liberation of his own countrymen may well have been based on inside information and promised help.

At all events it is with complete conviction, as we can read in Isaiah, ch. 40—one of the masterpieces of the Old Testament—that he proclaims to his despondent fellow exiles that the time of their liberation is at hand. For him this is no mere rearrangement of the political chessboard but the direct intervention of God. Cyrus, the new world ruler, is but an instrument in his hands. With the extravagance of a religious enthusiast he sees the whole movement of world history as God's way of ensuring the return of his chosen people to their ancient heritage. In a sense the prophet was right, although, in fact, it was the policy of

this enlightened monarch, when he did eventually take over Babylon, to allow all exiled minorities—including the Jews—to return to their homelands.

### A Prophet's Dream

But while Second Isaiah, as he is called for convenience, had this practical interest in the future of his people, he had also the deepest insight of all the Old Testament prophets into the nature of God and his purpose for the world. Second Isaiah for the first time sees the truth after which his predecessors among the prophets have been groping, that there is only one God, the Lord of the universe and the moulder of the lives of men and the destinies of nations.

Second Isaiah's greatest contribution to our understanding of the mystery that surrounds us is undoubtedly his picture of the Servant of God who through humility and self-sacrifice will be the means of saving the world. Doubtless this was the role that he

hoped his countrymen would recognize as their future vocation. Given a fresh start, the ancient people of God's choice could make this picture a reality.

### The Dream Comes True

There still was the chance that they might learn the lesson of service that God had been teaching them. In the short run the prophet's hopes were not fulfilled. Israel preferred to turn in upon herself.

But Jesus grasped the truth that Second Isaiah was searching for and adopted for himself the role that his people failed to fill. No Old Testament passage had more influence on the thought of the early Church than Isaiah 53. In this chapter they saw the meaning of our Lord's offering of himself upon the Cross for the sins of the world. Suffering on behalf of others, self-giving as the gateway to life—these are at the heart of the gospel and belong to the essential witness of Christ.

## FROM THE SECOND ISAIAH

- 3 He was despised and rejected by men;  
a man of sorrows, and acquainted with grief;  
and as one from whom men hide their faces  
he was despised, and we esteemed him not.
- 4 Surely he has borne our griefs  
and carried our sorrows;  
yet we esteemed him stricken,  
smitten by God, and afflicted.
- 5 But he was wounded for our transgressions,  
he was bruised for our iniquities;  
upon him was the chastisement that made us whole,  
and with his stripes we are healed.
- 6 All we like sheep have gone astray;  
we have turned every one to his own way;  
and the LORD has laid on him  
the iniquity of us all.

*Isaiah 53*

# THE PILLAR OF FIRE

8

WHEN Jethro, his father-in-law, came to Moses there in the wilderness he did not arrive alone. For in his company were Zipporah, the wife of Moses, and her two sons. It seemed a long time ago to Moses since he had left them in Midian for safe keeping before his return, at the command of God, to Israel and his destiny.

Jethro had the keen eye and the acute understanding of a man of the desert. It required on his part but one look at Moses to see a man fundamentally changed from the ardent, impulsive, even violent, individual who had once lived among his tents, who had taken his daughter in marriage, and who, at the manifest command of God, had returned for a while to the country whence he had come. What Jethro saw before him now was a towering leader of men; a gaunt, almost frighteningly commanding figure, greying at the temples, lined of face, a loftiness in his manner which was deeply impressive. This was the Moses who had come out of Egypt. And, as if in recognition of these changes which he discerned, Jethro made obeisance before him. But Moses raised him up and kissed him. And then, with all the old-world courtesy of the desert Bedouin, they seated themselves in the tent of Moses and asked after each other's welfare.

### The Lord's Work

Moses, on his part, had much to tell his father-in-law—his experiences in

---

*The story of Moses  
retold by John Lastingham*

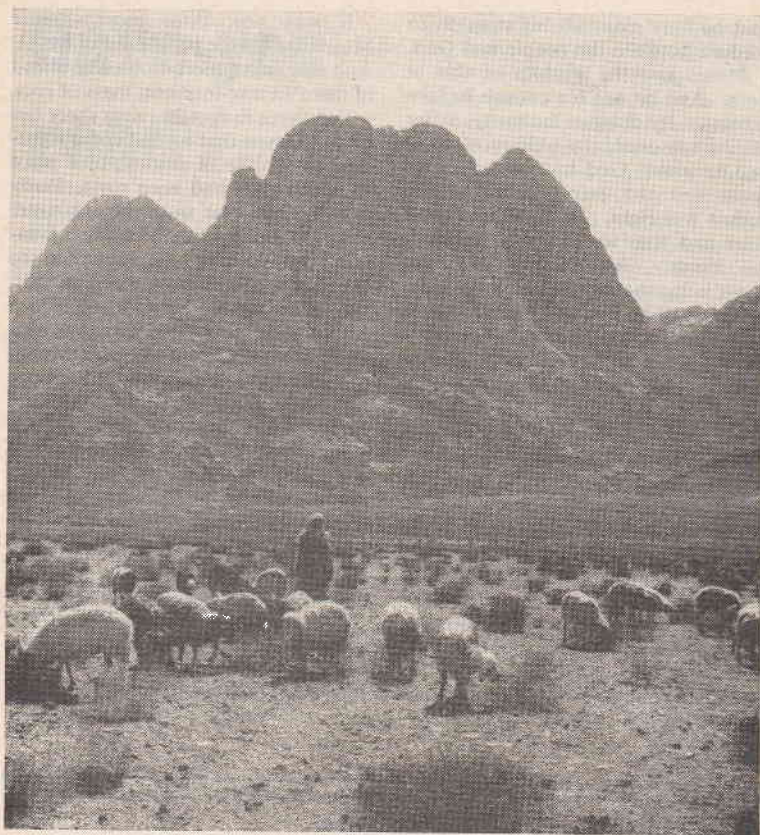
---

Egypt, how Pharaoh had resisted him, how God had sent the plagues which had eventually led to the release of the Hebrews from their captivity, how he, Moses, had led them out into the wilderness, being saved marvellously by the hand of God at the crossing of the Sea of Reeds. And all through the narrative their burned Moses' vivid sense of how it was the Lord who had done these things, the Lord who had delivered them.

### Jethro's Thanksgiving

When the story was over Jethro lifted up his voice and said: 'Blessed be the Lord, who hath delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know the Lord is greater than all gods. . . . And that very day, to mark his high sense of the power of this God, Jethro, in the presence of all the people, made a burnt offering, following the occasion with ceremonial hospitality to Aaron and the other leaders of the people.

The next day he was a keen observer



Mount Sinai

Matson Photo Service

of Moses. He noted how, after the traditional manner of a tribal leader who had to preserve peace among those whom he ruled, Moses sat all day long adjudicating disputes among them. It was wearying and testing work, and Jethro knew that this could not go on. So, when the opportunity came, he took Moses aside, saying, 'What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand about thee from morning until even?' The

reply of Moses was significant: 'Because the people come unto me to inquire of God: when they have a matter they come unto me; and I judge between a man and his neighbour, and I make them know the statutes of God, and his laws.'

Jethro nodded his head wisely. All that he could understand. But, he told Moses, he would have to delegate his work, unless he wear himself out. The wise course was for him to keep only the hardest cases for himself in order

that he may maintain his strength to mediate between the people and God.

Moses saw the wisdom of this at once. And he was big enough to take advice and to delegate authority. After all, he reasoned, the welfare of these people whom God had placed in his hand was the prime consideration. Jethro was right. He must find good men and true to take this work off his hands. As Jethro said: 'Let them judge the people at all seasons: and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge themselves.'

### The Place of Destiny

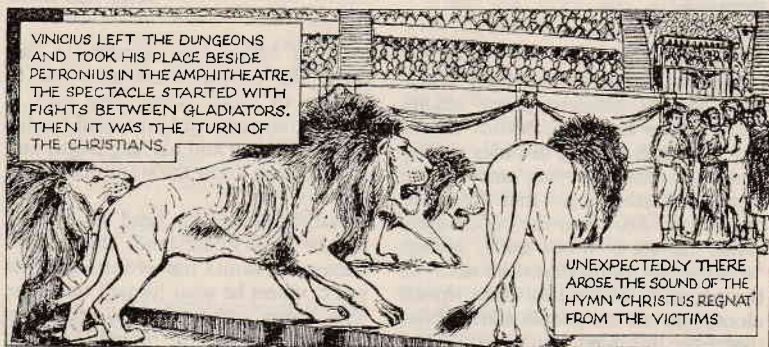
Thus it was that there in the wilderness another lesson in wisdom was given to Moses. He could not do everything himself. He could serve God, and fulfil his destiny, only when he was prepared to be humble enough and pliant enough to take advice and to share the burdens of leadership. And so, his stay over, Jethro departed, vanishing into the heat-haze of the desert, making his way back to his own place.

It was now three months since Moses had led the people out of Egypt. And now, when there loomed up ahead of them an awe-inspiring mass of rock with a fierce mountain rising sheer out of it, he knew that he had come somehow to a place of destiny, to a place to which God had been mysteriously drawing him ever since the encounter at the burning bush. For the mountain before him, the mountain to which the people now gazed in fear, the mountain at the foot of which Moses instructed them to camp, was none other than Sinai, the Mount of God. Great things were to happen there.

It was certainly a terrifying place to be—that silent desert at the foot of the Mount of God. A man coming out of his tent in the early morning would see the forbidding mountain towering high up into a brilliant blue sky. In shape it was uneven, a mass of jumbled grey rock tortured here and there into savage shapes. Far at the summit, at the very peak, a column of smoke rose silent and menacing into the blue.

*To be continued*

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



# Have you read . . . ?

By Canon H. G. G. Herklots

THE six 'Star Books on Reunion,' by an Anglican, a Baptist, a Congregationalist, a Methodist, a Presbyterian and a Roman Catholic, have naturally been advertised in *THE SIGN*; and it is now my duty to ask 'Have you read them?' They are well worth reading: all of them; and, indeed, they should all be read. They are introduced by the Bishop of Bristol, who links their publication with a definition of the meaning of unity which was issued by the Assembly of the World Council of Churches at New Delhi last year. This definition is the basis of study in preparation for a British Faith and Order Conference in the Summer of 1964. These books will be useful for this. They should be read by a wide

circle of Christians who work and pray for unity, who really care about it.

In the Church of England, do we really care? A year after the Report *Relations between Anglican and Presbyterian Churches* had been published in 1957, 62,000 copies had been sold in Scotland and 5,000 in England. There is point also in words quoted by the Baptist leader, Dr. Hugh Martin, 'the Anglican Church is distinguished alike for initiating many unity discussions and for providing the difficulties which prevent them from arriving at any conclusions.' In *Anglicans and Unity* the Rev. David Paton suggests many questions which we should be asking ourselves.

It is in *Congregationalists and Unity* that the historic attitude of Dissent is most clearly stated: '1. That the Anglican churches worship the true God in a false manner; 2. That their principle of church membership, based on geographical rather than directly spiritual qualifications, is unacceptable; 3. That the ministry of the Church of England is inadequately qualified, irresponsibly selected, and improperly supported by tithes and endowments; and 4. That the control of the Church by an



episcopate carrying an authority partly secular is repellent.' This formulation was not made by Dr. Erik Routley, who writes this book, but by Henry Barrow, who in 1593 was executed for sedition. It would provide a good starting-point for discussion.

### More Charity

In some ways the Baptists stand furthest from union; yet it was a Baptist missionary, William Carey, with his suggestion in 1806 that there should be a meeting, every ten years, at the Cape of Good Hope, of all the missionaries in the world, which provided the first prototype of the modern ecumenical movement. The Rev. Rupert Davies, writing on *Methodists and Unity*, emphasizes that Methodists are neither Dissenters nor Nonconformists—but a bridge Church. The writer on *Roman Catholics and Unity* shows how seriously the ecumenical movement is now being taken by the Roman Catholic Church. There is much more charity. There is much more understanding. But the difficulties which remain are formidable.

There are obstacles to the achieve-

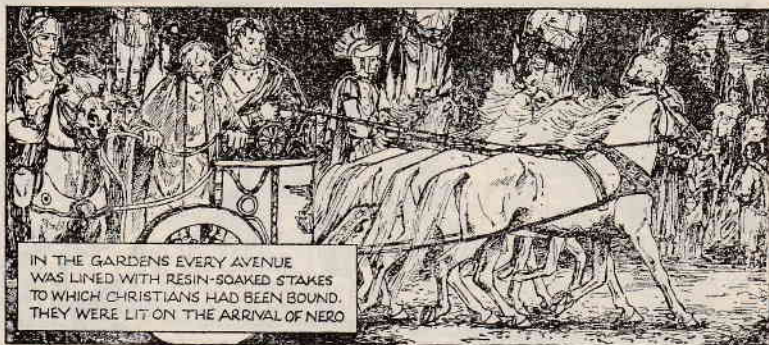
ment of unity in the organization of every Church; though there is written into the constitution of the present-day Church of Scotland an obligation to seek and promote union with other Churches under specified conditions. That is perhaps unique. The greatest obstacles may be in individuals. As Dr. Reid quotes in his book, *Presbyterians and Unity*, 'If there is one thing more than any other which is made plain by the ecumenical history, it is that no conviction sincerely held by any Christian may be treated as trivial, and that no progress towards union is possible unless due respect is paid to the beliefs and even to the prejudices of those who sincerely desire to come together in Christ.'

Six books to read:

*Anglicans and Unity* by David M. Paton.  
*Baptists and Unity* by L. G. Champion.  
*Congregationalists and Unity* by Erik Routley.

*Methodists and Unity* by Rupert Davies.  
*Presbyterians and Unity* by J. K. S. Reid.  
*Roman Catholics and Unity* by Enda McDonagh.

Published by A. R. Mowbray & Co. at 5s. 6d. each.



## My Garden in August

BY W. E. SHEWELL-COOPER

PEOPLE to-day are looking for flowering plants that need little looking after, and into this group undoubtedly come the day lilies, or *hemerocallis*. They are in flower over a very long period and they don't need any staking, their leaves look attractive in the spring or autumn, and they grow quite well in sun or partial shade. Why not, therefore, try *Margaret*, an orange scarlet with a red line through it; *Mikardo*, with crimson blotches on its throat; *Queen of May*, a rich apricot yellow with overlapping petals; and *Golden Bell*, a variety with bright golden yellow flowers.

This is also a good time for thinking about *montbretias* and these can be

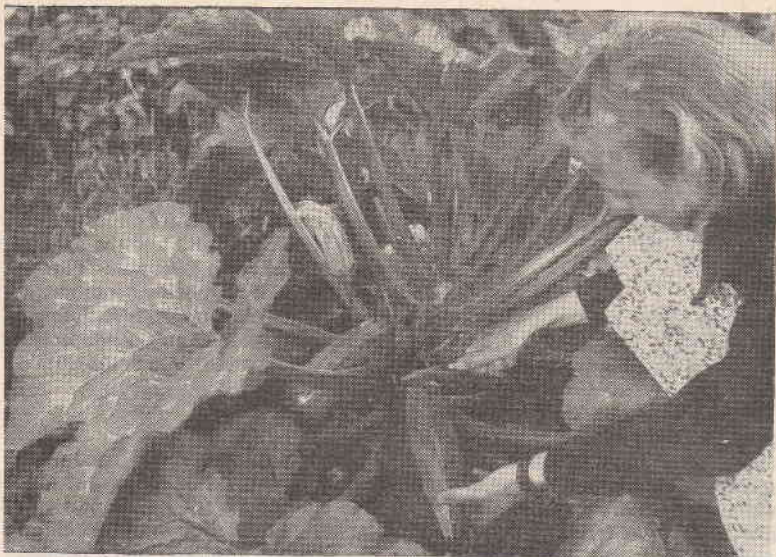
had in similar colours. There's *His Majesty*, an orange-shaded deep yellow; *Lady Hamilton*, an orange coloured self; and *Canary Orange*, a beautiful yellow. My *montbretias* are invariably in flower in July and early August and my wife loves them as cut flowers. See that the early flowering *chrysanthemums* are disbudded if you want big blooms, and feed the dahlias once a week with *Liquinure* (*Flower Special*). I do mine with an automatic adaptor that picks up the right amount of liquid manure from out the bottle as the water passes through the garden hose.

### Rambler Roses

Rambler roses must be pruned when they have finished flowering; the idea is to cut out the old wood and tie in the new. Be sure you know the difference between a rambler and a climber (see my book *The A.B.C. of Roses*), for climbers must never be pruned hard in this way. Feed the normal roses like the H.T.s and *Floribundas* with a fish manure containing 5 per cent potash. Use this at 4 ounces to the

*Continued on page 127*





Cut your marrows early

### **Vegetable Recipe:** *Ways with French and Runner Beans*

As the French and Runner Beans turn in it is nice to be able to serve them in different ways. For instance, very few people know of *sauté* French Beans and yet they are very simple to do. You top and tail some nice tender beans and boil or steam them until they are tender. You then drain them and dry them off and fry them in a wire basket in deep maize vegetable oil until the beans are lightly brown. You then serve them, beautifully crisp and tender, seasoned with salt and pepper to taste, and everyone will be delighted.

To save time and to ring the changes, make a tomato and bean salad. Top, tail and string the Runner Beans—cut them up into pieces about half an inch long and cook them in water, adding salt at the same time. Then get hold of some moderately ripe tomatoes, slice them thinly, and when the beans come out of the saucepan pour off the water and allow them to get cold. Mix the tomatoes and the beans together and pour over this a dressing made of—two parts of salad olive oil, one part of apple vinegar, and pepper, salt, sugar and mustard to taste.

*Irene R. Shewell-Cooper*

## MY GARDEN IN AUGUST

(from page 125)

square yard, and if you cannot get this locally drop me a line in a stamped addressed envelope and I will tell you where you can get it at a reasonable price.

My wife always gathers the petals of flowers this month in order to make a pot pourri. She is particularly fond of rose petals, as well as the petals of bergamots, marigolds, calendulas and of course the blooms of lavender and thyme. To 3 pounds of dry petals she uses 1 ounce of gum benzoin, 2 ounces of cold brown sugar,  $\frac{1}{2}$  ounce of

shredded orris root and 2 ounces of bay salt. These are sprinkled on the petals and not mixed with them.

Keep cutting the vegetable marrows young, treat the vegetable cucumbers in a similar fashion. Sow a row of parsley in a sheltered place so as to have good supplies in the winter. Watch out for potato blight and spray with a copper wash. Sow a row of Arctic King lettuce during the third week of the month so that the plants can winter out of doors. The carrots will probably need thinning and the small roots that are pulled now can be used as a vegetable.

## THE HOLIDAY THAT NEVER STOPS

(from page 114)

them make ends meet. The lady in our picture, the daughter of a naval officer and the widow of an Anglican priest, is one of them. Certainly it is a splendid thing to be able to do something, however small, to bring about that happy smile to a face which might otherwise be clouded with anxiety.

But this good work needs help—help of two kinds. It needs contributions of money, and it needs the offer of spare-time assistance. The position is that most of those receiving grants from the R.U.K.B.A. are placed in the care of an honorary secretary. In some districts there is no honorary secretary, because no one has come forward to volunteer for the job. The question is, then, can you spare any money or any time, or both, to help? If the answer is yes, then the address of the Royal United Kingdom Beneficent Association is 13 Bedford Street, London, W.C.2. Remember, the need is for your money or your time, and preferably for both.

SIGNET

## STAR BOOKS ON REUNION

General Editor:

THE BISHOP OF BRISTOL

ROMAN CATHOLICS AND UNITY

ENDA McDONAGH

*Sr. Patrick's College, Maynooth, Eire*

ANGLICANS AND UNITY

DAVID M. PATON

*Secretary of the C. of E. Council for Ecumenical Co-operation*

PRESBYTERIANS AND UNITY

J. K. S. REID, D.D.

*Professor of Christian Dogmatics in the University of Aberdeen*

CONGREGATIONALISTS AND UNITY

ERIK ROUTLEY, D.PHIL.

*Minister of Augustine-Bristo Congregational Church, Edinburgh*

BAPTISTS AND UNITY

L. G. CHAMPION, D.TH.

*Baptist Theological College, Bristol*

METHODISTS AND UNITY

RUPERT E. DAVIES

*Tutor at Didsbury Theological College, Bristol*

5s. 6d. each (post 6d.)

Obtainable from

A. R. MOWBRAY & Co. Ltd.

28 MARGARET STREET, LONDON, W.1

or from any bookseller

## WILLIAM TEMPLE'S POLITICAL LEGACY

JOHN D. CARMICHAEL and  
HAROLD S. GOODWIN

Two authors, an economist and a sociologist, both admirers of the Archbishop, have in this book made a critical re-assessment which exposes Temple's major reformist pleas for industry, education, politics, and economics to the hard light of realism. In view of the large circulation of his sociological books, such as *Christianity and Social Order*, and the ideological thinking of to-day, shared by all parties, such criticism is necessary. The result is a book which Archdeacon E. F. Carpenter of Westminster says is 'brilliant, severe, polemical, destined to be widely read and discussed.'

Cloth, 21s.

## THE CHRISTIAN DILEMMA ON NUCLEAR WEAPONS

Rear-Admiral  
SIR ANTHONY BUZZARD, Bart.

Presents the whole case to the Christian conscience in an informed, lucid, and entirely objective way.

9d.

## JOURNEY INTO FAITH

H. W. YOXALL

'The author writes in a simple, uncomplicated style, and his account of his pilgrimage is one that will help others who are seeking either for faith, or a more articulate expression of their belief.'—*Baptist Times*.

5s. 6d.

**MOWBRAYS**  
28 Margaret Street, London, W.1

**MOWBRAYS**

FOR

## Bibles & Prayer Books

28 Margaret Street, London, W.1

## ACHING LEGS

If you suffer from aching legs and feet, rheumatic pain, etc., you can get real relief by improving the quality and circulation of your blood. This is now possible by means of a biochemic tablet, *ELASTO*, which helps restore *elasticity* to veins and arteries making them supple, healthy, resilient. Revitalised blood and improved circulation put new life into aching legs and feet and bring real relief to leg-sufferers. Get *ELASTO* tablets from your chemist and prove it for yourself.

*Elasto* is a homeopathic preparation based on Dr. Schuessler's Biochemic System of Medicine.



**LITTLE  
PIGGIES**

(or grown-up people  
for that matter!)  
need no bank.

Nor need they go to market. Like wise people, they can stay at home (eating roast beef?) and invest in carefree comfort in Lloyds Permanent Building Society. So simple. So safe. So rewarding. Write today to

**LLOYDS**

*the building society of distinction*  
Lloyds Permanent Building Society  
21 Pall Mall - - London, S.W.1

Advertisements for *THE SIGN* should be sent to Eversley Publications Ltd.  
53-54 Craven Street, Strand, London, W.C.2

## CHURCH & LOCAL CLUBS, SOCIETIES, ETC CHURCH.

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.  
**Bible Reading Fellowship.** Sec. : Mrs. A. Anderson, 6 Haynes Road.  
**Brownies :** Brown Owl : Mrs. Doman, 26 Cavendish Drive.  
**Choir.** Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.  
**Cabs.** Leader : Mr. E. Morse, 51 Portland Rd., Summertown, Oxford.  
**Girl Guides.** Mrs. Clarke, 30 Cavendish Drive.  
**Parish Magazine.** Sec. : Mrs. E. Holmes, 10 Cavendish Drive.  
**Men's Forum.** Sec. : Mr. H. Starmer-Smith, 15 Rippington Drive.  
**Mothers' Union.** Sec. : Mrs. N. E. Green, 60 Oxford Road.  
**Parochial Church Council.** Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.  
**Scouts.** G.S.M. : Mr. A. Smith, "Riseley," 4 Windsor Crescent.  
**Women's Fellowship.** Mrs. P. N. Rimmer, The Vicarage.  
**Youth Fellowship.** Sec. : Miss M. Cozier, 15 Brookfield Crescent.

## LOCAL.

- Allotment Association.** Sec. : Mr. R. Bowen, 135 Oxford Road.  
**British Legion.** Marston & District Sec. : Mr. S. Gregory, 6 Hardings Close, Littlemore.  
**Cricket Club.** Sec. : Mr. J. Clements, 8 Lewell Avenue.  
**Old Marston Players.** Mrs. Yates, Boults Lodge, Boults Lane, Old Marston.  
**Parish Council.** Chairman : Mr. Rumbold, 8 Beechey Avenue.  
**Refugee Committee.** Miss E. Warburton, Cross Cottage, Elsfield Road.  
**Teacher-Parent Association.** St. Nicholas County Primary School.  
Mr. D. G. Balsdon, 15 Cromwell Close.  
**Teacher-Parent Association.** Old Marston S/M School.  
Mr. F. Maund, 4 Ashlong Road.  
**Over 60's Club.** Sec. : Mrs. J. Harley, The Orchard, Oxford Road.  
Treas. : Mrs. W. Tomlinson, 33 Oxford Road.  
**Women's Institute.** Mrs. L. Jennings, 8 Oxford Road.

## USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417  
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.  
Library : The Village Hall, Old Marston.  
Adults      Tuesday, 3 to 5 p.m. ; 5.30 to 7.30 p.m.  
              Thursday, 3 to 5 p.m. ; 5.30 to 7.0 p.m.  
              Friday, 3 to 6.30 p.m.  
Children : Monday, 3 to 5.15 p.m. ; Wednesday, 3 to 5.15 p.m.  
Over 60's Club. St. Nicholas Church Hall, Mondays at 2.45 p.m.  
Registrar of Births, Marriages and Deaths : 22 Oxford Road, Thursdays  
4—4.30 p.m.  
Village Hall. All Bookings to Mr. Earl, 112 Oxford Road, Old Marston.  
St. Nicholas Church Hall. All Bookings to Miss O. J. Lodge, The Flat,  
15 Mill Lane, Old Marston.

## DIRECTORY

We hope all readers will patronise the shops advertised in this Directory where excellent service is assured :

- Baby Linen, General Draper and Shoe Repairs :**  
 "Mac's," Cherwell Drive, Marston.....Tel. 61423
- Baby Linen, "Tots to Teens" and Ladies Wear, Wool :**  
 "Joyce's," 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**  
 North, 5 Salford Road, Old Marston.....Tel. 41451
- Butcher (High Class) :**  
 V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston.. Tel. 43177
- Chemist :**  
 B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston..Tel. 43824
- Christian Book Centre :**  
 57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**  
 Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**  
 Job's — The Family Dairy — 24 Cherwell Drive Marston ..Tel. 61666
- Driving Tuition :**  
 St. Christopher School of Motoring,  
 B. McParlin, Rose Villa, Church Lane, Old Marston .....Tel. 42175
- Fish and Poultry, Greengrocery and Frozen Foods :**  
 G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- Funeral Director :**  
 W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529  
 83 Botley Road, Oxford.....Tel. 42529
- General Household, Wallpaper and Paints, Paraffin and "King Kole"**
- Delivery Service :**  
 Tyrers, 7 Salford Road, Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**  
 L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**  
 Ladies' & Gent's :  
 S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726  
 Ladies' & Children's :  
 Margery Organ, 9 Salford Road, Old Marston.....Tel. 41632  
 Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**  
 L. C. Boiteux, 8 Cherwell Drive, Marston.....Tel. 61668
- Men's, Youths & Juvenile Wear, Alterations & Repairs, Dying & Cleaning :**  
 Percy's, 11 Salford Road, Old Marston.....Tel. 43212
- Newsagents, Tobacconists, Confectioners and Stationers :**  
 Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford.....Tel. 42123  
 and 22 Cherwell Drive.  
 G. C. Green, 13 Salford Road, Old Marston.....Tel. 48932
- Plumber, Sanitary Engineer & Decorator :**  
 A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston...Tel. 47107
- Radio & Television : Rental, Sales or Service :**  
 W. R. Hammond, 76 Oxford Road, Old Marston.....Tel. 88313
- Taxi — Car Hire (Long or Short Journeys) :**  
 Marston Taxi Service, Mr. & Mrs. Leach, 2 Cavendish Drive,  
 Old Marston.....Tel. 47197
- Wavy Line Grocer :**  
 Harwood, Salford Stores, 15 Salford Road, Old Marston.... Tel. 43174

Cut along here and pin this near your telephone.....