

No. 60

FEBRUARY, 1963

Price 4d.

"UNITY BEGINS WITH YOU"



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 — 5.15 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 — FEBRUARY

- Feb. 2. Saturday. Purification of the Blessed Virgin Mary or the Presentation of Christ in the Temple.
7.15 a.m. Holy Communion.
- „ 3. 4th SUNDAY AFTER EPIPHANY
8 a.m. and Noon. Holy Communion (Y.F. Breakfast).
11.0 a.m. Matins.
6.30 p.m. Evensong.
- „ 6. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Parish Meeting in the Church Hall.
- „ 8. 10.30 a.m. Holy Communion.
- „ 10. SEPTUAGESIMA
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- „ 13. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Women's Fellowship — “How do I look?”
Speaker: Mary Turner.
- „ 16. Saturday. 2.0 p.m. Scouts Jumble Sale.
- „ 17. SEXAGESIMA. STUDY GROUPS WEEK.
8.00 a.m. Holy Communion.
9.30 a.m. Parish Communion.
11.0 a.m. Matins.
6.30 p.m. Evensong.
- „ 20. Wednesday. 7.15 a.m. Holy Communion.
8.00 p.m. STUDY GROUPS
Corporate meeting in Church Hall.
- „ 22. Friday. Fellowship of St. Nicholas meets at County Primary School, 7.45 p.m.
- „ 24. QUINQUAGESIMA
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- „ 25. Monday. Festival of St. Matthias, Apostle and Martyr
(transferred from 24th Feb.).
7.15 a.m. Holy Communion.
- „ 26. SHROVE TUESDAY.
- „ 27. ASH WEDNESDAY. 1st day of Lent.
7.15 a.m. Holy Communion.
2.45 p.m. Mothers' Union — Miss Lodge.
7.45 p.m. Meeting in Church Hall—The Mission of the Church to the World — Archdeacon of Oxford.

My Dear Friends,

I hope that by the time you read this letter, the cold spell will have finished, the pipes will be unthawed, and the birds in the trees will be looking a little more cheerful.

One thing that it has done has been to show the latent goodwill and neighbourliness that exists in our community in times of difficulty. “Why it was just like the war this morning!” someone said to me, “Because of the snow, people spoke to me whom I'd seen many a time, but had never had a word with before.”

Well, if it can happen once, it can happen again.

We've had to postpone our Fellowship of St. Nicholas Meeting until February 22nd (at the County Primary School) but I hope that all members will make a special effort to be there so that plans can be laid to strengthen

and prolong and extend this "Good Neighbour" spirit indefinitely.

And by the way don't forget to make your pancakes on Tuesday, February 26th, Shrove Tuesday. That means that LENT begins the following day on ASH WEDNESDAY, February 27th. What about making an extra weekly effort to come regularly to the early morning Holy Communion Service, every Wednesday at 7.15 a.m.? It lasts half an hour and can be a great help in strengthening our self-discipline, and sharpening up our Christian witness.

On Wednesday evenings in Lent our School for Christians this year will be based on the theme of the Pan Anglican Congress at Toronto in August. Together, with five other parishes in the Diocese we have been asked by the Archdeacon to deal with one of the topics under the main theme of: "The Church's Mission to the World" and the reports of our findings will be a great help to those going from our Diocese to the Congress.

May I end with a special word of commendation to the choir and bell-ringers who turned up in full strength throughout the bad weather. What a joy it is to be able to rely on such faithful support!

Your sincere friend,



COURSE OF SERMONS AT MATINS DURING LENT HOLY COMMUNION — Its Pattern and Meaning

- | | | |
|--------------|---|-------------------------------|
| Lent I. | "The Lord's own Service and Preparation" — The Vicar. | |
| Lent II. | "The Ministry of the Word" — | The Rev. Fr. S. Slade, S.S.J. |
| Lent III. | "The Offertory" — | The Rev. J. Cocke. |
| Lent IV. | "Intercession" — | The Rev. Kenneth Packard. |
| Lent V. | "Consecration and Communion" — | The Rev. Fr. Campbell, S.S.J. |
| Palm Sunday. | "Thanksgiving" — 11 a.m. | Parish Communion. |

CHILDREN'S INSTRUCTION :

There will be a week-day service and instruction during Lent for all children from the age of 7 upwards again this year. Last year the children responded remarkably well, and we hope that parents will encourage their children to make this offering to our Lord during this season of the Church's Year.

Place : County Primary School, by kind permission of the Headmaster.

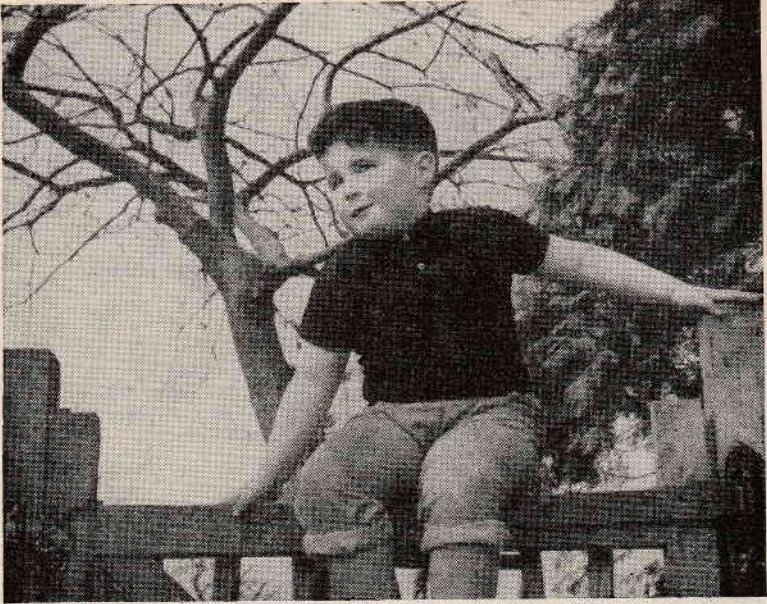
Day and Time : Each Thursday at 4 p.m. starting on Thursday, 28th February.

AND NOW THE ORGAN :

O.J.L.

Last month it was the Gallery, and now we can report that the Organ has been completely rebuilt and resited in the new gallery at the West end of the Church. The work has been carried out by Mr. Raymond Crabbe, of Leighton Organs, Wing, Leighton Buzzard, who has done a really first class job in redesigning the organ to fit into the West arch. The organ has been thoroughly rebuilt, incorporating the original organ pipes, and but has new pneumatic action throughout, new keyboard, stops, bellows, frame, and fittings. Thank you, Mr. Crabbe and your workmen for completing the work as scheduled, for creating a minimum of mess and disturbance, and for the result of your efforts which have been appreciated by everyone.

P.S. Yes, that overhead heater problem is being dealt with, and will be moved to a position further down the nave, where it will not heap so many coals of fire on people's heads!



Clever or Not

SOMETHING like one in ten of all schoolchildren is what is known as educationally sub-normal. That means exactly what it says: not that such children are mentally defective, nor that they are always unemployable, nor that they are necessarily destined to be without use to themselves or others as they pass through life. What it does mean is that they will always be to some degree handicapped in the battle of life by having entered it lacking the mental equipment which makes the more fortunate able to find and hold a place for themselves. This is a sizeable problem. If one in ten of all schoolchildren is thus sub-normal it means that at any given time there will be something like 700,000 of them around.

What is to become of them? What, in fact, is becoming of them now?

The answer to the second of those questions is that the majority are to be found in the bottom streams of their schools, hanging on to the curriculum as best they may, often not receiving the special treatment which they need. And the handicap is bound to show in after-life in such things as the difficulty they are bound to experience in organizing themselves; in running their homes, in looking after their money affairs, in bringing up their families. In all these ways they will need, always, help and guidance. What they do very often receive is a complete indifference from most of us, who scarcely know that these folk exist, as long as they keep quiet and out of the

CHILDREN WHO NEED HELP

way, exactly as most of them do at school.

No doubt it is natural enough in the modern world that the clever child, the clever adult, should be prized very highly. Success in life, certainly success in schooldays, is based upon this criterion. The clever get the prizes of life. The not-so-clever somehow manage to get by. The dim, generally speaking, have a very poor time indeed. And very few care. But for a Christian society this just isn't good enough. To worship the clever and to forget the dim would certainly not be Christ's way. And the real essence of the problem is how this large number of the educationally sub-normal should be fitted into life.

The fact is that where sub-normal children can receive special training in special schools they can be enormously helped. As it is, however, there is far too little of this special training available. Nor is there likely to be more until the conscience of more of us is aroused on this matter. After all, it was our Lord himself who said: 'Inasmuch

THE SIGN

*Not ashamed to confess the
faith of Christ crucified*

No. 698

VOL. 59

FEBRUARY 1963

- 2 S. Purification of the Blessed
Virgin Mary.
3 S. Fourth after Epiphany.
Anskar, B., 864.
5 Tu. Agatha, V.M., 251.
10 S. Septuagesima.
14 Th. Valentine, B.M., 270.
17 S. Sexagesima.
24 S. Quinquagesima.
25 M. St. Matthias, A.M. (*Trans-
ferred from 24th.*)
27 W. Ash Wednesday.

Days of fasting, or abstinence:

Fridays, 1, 8, 15, 22.
All weekdays in Lent.

as ye did it unto one of these my brethren,
even these least, ye did it unto me.'

SIGNET

ASH WEDNESDAY

AS to a hallowed place
you came, and asked if you might rest within
my dark and disobedient heart of sin,
O Visitor of Grace!

You, gladly lodging there,
both Guest and Master of that humble room,
revealed yourself to me as one in whom
I might confide my prayer,

and when the night was gone,
and you had other claims and mine were less,
gave an assurance of your faithfulness
that now I lean upon.

I saw the way you passed,
a weary road. I promise, when you call
I shall rise up and follow, leaving all
to be with you at last.

D. Murrell Simmons



Experiment in Fostering

By Ivy Russell

IT was on a cold day in February that I first had the idea of becoming a foster-mother. My own family were grown up, only one being still at school, and for the past few years I had had time to spare during the week when the family were out at their various occupations. This freedom had been delightful for a while. I was able to do all sorts of things that I had not been able to do before, like visiting friends, going up to town occasionally or merely spending hours at the hair-dresser's.

Then suddenly it began to pall. One Friday in February I found myself gazing out of the window at the deserted street, longing to do some-

thing worth while, and knowing that my good health and energy ought to be put to some practical use and not just frittered away. Then I saw a young woman go past the house pushing a pram and I knew what it was I wanted to do. I wanted to look after little children again.

Freedom Palls

When I mentioned it to my husband he was at first appalled. 'You must be crazy!' he said. 'You've only just got your own freedom after being tied to the children for years—why throw it all away again?' I replied that freedom was a funny thing—when you haven't got it you want it, and when you get it,

it isn't as wonderful as you expected it to be. He wasn't altogether convinced, but in the end he agreed to let me try the experiment. My son and daughter were delighted when I mentioned the project to them, so I went ahead and applied to the County Council for permission for my husband and myself to become foster-parents. Then followed several weeks of waiting, during which time they took up our references, inspected our house and took a look at all the family. Finally there came a phone call to say that our application had been granted and we would be getting our first infant the next day.

Danny Arrives

Never shall I forget the arrival of Danny, our very first foster-child. He was only fourteen months old, the child of a coloured father and a white mother who had just gone into hospital to have another baby. He arrived by car in the arms of a Welfare worker, unhappy and frightened at leaving all the familiar things in his life, and particularly his mother. Two other ladies unloaded his cot and assembled it for me, and then with some parting instructions about his orange juice and his medical card they wished me good luck and departed, and I was left with a sobbing little mite in my arms, wondering how on earth I was ever to stop him crying.

Well, I did what any other mother would have done—just cuddled him up and gave him milk to drink and talked soothingly to him till the sobs subsided into hiccups and he fell asleep. We had plenty of tears on that first day, particularly at bedtime; but a child who is really lonely and unhappy will usually respond to love. My husband, who had at first been dubious about the scheme, took Danny to his heart straight away, and when he awoke sobbing in the early hours of the

morning, insisted on bringing him into our big bed so that he could cuddle down and feel that he really belonged.

By the second day Danny was toddling around after me everywhere, and getting quite worried if I disappeared from his sight for a few moments. By the end of the week he was one of the family, and when he began to get into mischief it was obvious that he had really settled and was content to make our home his home for the duration of his stay.

We had expected to keep Danny for two or three weeks, but his mother was in poor health after her confinement and his return was delayed several times. We had him for six weeks, and when the time came for him to go there were many sad hearts in the household. We all said 'There will never be another baby like Danny' . . . but a few days later Melissa arrived.

Love and Hard Work

She was an elfin-like little creature of thirteen months, with a mop of dark fuzzy curls and big dark eyes. When she arrived, Melissa's clothes smelt so unpleasant that for a while the family kept their distance. But what a difference a little soap and water makes! By the time she had been bathed and put into clean clothes, and had her tangled hair trimmed and brushed—she was as sweet as a cherub. There were nasty spots on her body that were the result of neglected nappies, but my doctor took those in hand. In fact, Melissa was a challenge. We all wanted to see what could be done with a neglected baby by love and a little hard work, and the results exceeded our wildest hopes.

Melissa is going from us in two days' time. We don't want to think about it, but . . . it won't be long before we have another little child who is 'in need of care and attention.' I cannot think of any job more worth while than this.

QUESTION PAGE

Keeping Sunday

Each Sunday at Holy Communion I am required to keep the Fourth Commandment concerning the holiness of the Sabbath. I then immediately go to work for a national newspaper. Are these two acts reconcilable?

Until A.D. 300 many Christians were slaves who had to work seven days a week. They kept Sunday as a memorial of the Resurrection by rising early to celebrate the Holy Communion.

To the Christian all days are equally holy, and although a special day of worship and rest is needful for man's spiritual and physical well-being, the spirit of the Commandments is more important than the letter. We must face the fact that in the modern world the literal interpretation of the Fourth Commandment is impossible. Power stations have to run on all days; so does traffic; telephone exchanges have to be manned; and so forth. Above all, families have to be fed and cared for. And as newspapers for Monday have to be printed on Sunday this is yet another of these facts of modern life which the Christian has to have in mind when deciding this matter. 4260

What's in a name?

Why do some churches announce 'Holy Communion' and others 'Sung Eucharist'? Surely both refer to the same service.

The service of Holy Communion has many titles, and these reflect its many different aspects. It is a 'Communion,' which means 'union with,' because it is the service at which Christians enter

into union with Christ and with one another through a common meal. It is a 'Eucharist,' which means 'thanksgiving,' because it is at this service above all others that we give thanks to God for all his blessings, and this is one of its earliest titles. 4261

What's in a word?

What is meant by 'save' as in: O God, make speed to save us?

The word *save* means to deliver from disaster, or, as we put it in the Lord's Prayer, 'Deliver us from evil.' Because it has disobeyed God, and is constantly acting selfishly, the whole human race is in sober fact plunging to destruction. Every new development in nuclear warfare brings the possibility of physical destruction nearer, but of more concern to the Church is the spiritual destruction that threatens us all. It is only by the grace of God that we can be rescued from the fate which otherwise awaits us; and therefore the Church prays constantly, in the opening words of Psalm 70, 'O God, make speed to save us.' 4262

Chapter and Verse

Why is the Bible divided into chapters and verses, and why do the verses sometimes break a sentence?

It is not known for certain who divided the Bible into chapters and verses, but it is commonly supposed to have been Stephen Langton, an Englishman who studied at Paris and taught theology there until he was called to Rome and made a Cardinal. In 1207 he was appointed Archbishop of Canterbury, but King John would not allow him to land in this country until six years later. The main point of the chapter and verse division is ease of reference. The Latin Bible was divided first and this may account for some of the irregular divisions in English. 4263

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.

FROM THE BOOK OF AMOS

- 22 Even though you offer me your burnt offerings and cereal offerings,
I will not accept them,
and the peace offerings of your fatted beasts
I will not look upon.
- 23 Take away from me the noise of your songs;
to the melody of your harps I will not listen.
- 24 But let justice roll down like waters,
and righteousness like an everflowing stream.

AMOS 5. 22-24

We Can't Fool God

I would not advise you to try to read through Amos or any other prophetic book in the Authorized Version. Until the new translation of the Old Testament comes along, use a modern version like Knox or Moffatt. If you do not possess a modern translation and have only the Authorized Version, try dipping here and there into these books as we deal with them each month. By this method you will at least get an impression of the power of these short disjointed utterances or oracles that make up a book of prophecy, and you will not be disappointed and discouraged at the impossibility of finding any sequence of thought or continuous story.

If you do this with Amos you will find that again and again he strikes the note: We can't fool God. If we have been given privileges we are held that much more responsible. If we sow evil we reap destruction, whether our own or our society's, and no amount of profession of religion will save us from God's judgement. Religion and morality must go hand in hand. Right conduct is as vital as right belief.

It was not very many years after Amos' famous sermon in the Temple at Bethel that the great military juggernaut of Assyria swept through the Levant, and Israel, like other small nations, fell before it. Samaria, the capital, was destroyed and among its ruins present-day archaeologists have found an unusually large number of chips of ivory from the luxurious inlaid furnishings which Amos so scathingly condemned (3. 15).

A One-Sided Picture

But the greatness of a prophet does not lie in the fact that he was a shrewder judge of coming events than his contemporaries. It lies in his ability to see the hand of God in human affairs and to interpret to his own day what God is saying to us. Amos, like all other Old Testament prophets, saw only part of the truth about God that was finally fully revealed in Christ, as the author of the letter to the Hebrews reminds us (*Heb.* 1. 1-2). His picture of God as a God of judgement is not the whole story. We shall see next month how his successor Hosca put him right.

The Pillar of Fire

The Story of Moses, retold by John Lastingham

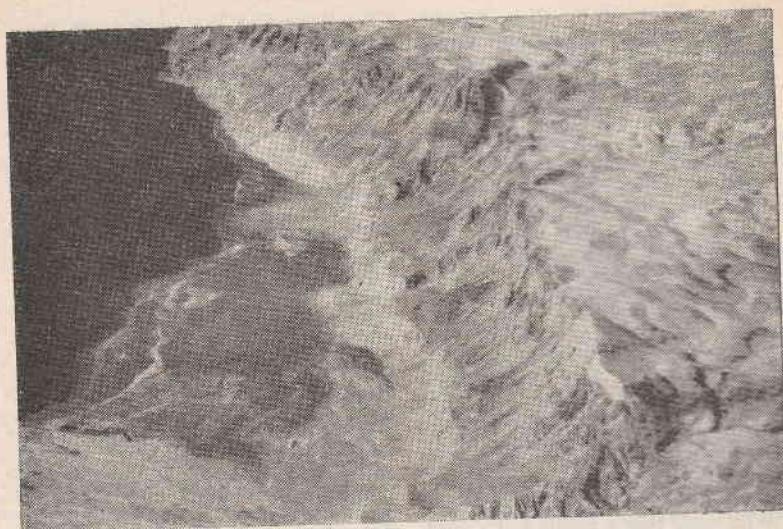
SO Moses grew up at the Court of Pharaoh. He was safe enough, so long as his protectress lived; he was honoured enough so long as she wished it. But the fact always remained that he was a Hebrew, a member of the subject race, living on apparently equal terms with the master race. Perhaps it was the inborn sensitivity of the Jew, the constant tendency to feel himself affronted where no affront was meant, which made him moody and difficult, constantly conscious of his background. In any event, so it was. Yet the years were good years. The civilization in which he thus grew towards early manhood was a rich and variegated one. And the richness of its culture was certainly reflected in the enormous variety of its religions. So Moses learnt much of the many gods of ancient Egypt; he came into contact at first hand with the strange rites which were so much a part of it. But there were other things also: there was their worship of the sun as the source of life and, peeping through all, was the noble conception that somewhere behind it all there might well be one God.

Thinking Much

It was natural to the young Moses to think much of these things, since his was an essentially spiritual nature. So, although he could be thus moved and interested by the religion of Egypt, he could also be correspondingly appalled by what he learned of the religious practices in Canaan over towards the east. Such were some of the interests which surrounded the young Moses as the years passed and he lived, pampered, privileged, and yet at the centre of his being somehow deeply unhappy.

And then an incident occurred, when he was in his late teens, which fundamentally altered the whole course of

his life. Exactly why it occurred Moses never knew; it was sufficient that it did. It happened one day that he had chanced to pass by the great building project of Pharaoh in the delta of the Nile at Avaris-Tanis. This mighty work was one of the many which for years had absorbed the slave labour of the Hebrews. So there was nothing unfamiliar to Moses in the sight, as he passed by, of the great blocks of stone arising up, of the chant of the gangs at work, of the whip-cracks of the overseers, while all around, under the overarching blue sky, the torrid delta lay. There was a gang of Hebrews engaged, in a remote corner of the building works, in struggling to place on the wooden rollers a vast block of stone which had somehow slipped off. The pouring sweat glistened on their naked backs as they strained. The veins stood out in their necks, their muscles quivered. Alongside them, brutal-faced, thick-lipped, stood an Egyptian overseer, his whip in his hand. As the straining bodies failed to move the stone one of them slipped forward on to his knees. Instantly, even as Moses watched, the brawny arm of the overseer was raised and the whip descended with a crack on the naked, sweating back. The slave let out a yelp of pain and terror and fell forward on his face. He was quite an old man. Again the whip was raised and it was at that moment that something burst, it seemed, inside the mind of Moses. It was the white flash of pure unreasoning fury. Whence it came, why it came, he was never to know. After all, the spectacle of the Hebrew slaves at work had been a familiar one all his life. But this time it was different. Blinded with his rage, he gave a shout, picked up a rock, and holding it in his fist, brought it down with a crash on the temple of the overseer. The man



The land of Midian

never knew what had hit him. He fell forward upon his face in the sand, while an appalled silence fell upon the group of slaves, and Moses looked down upon his handiwork.

Dire Trouble

Now he knew he was indeed in trouble. This would never be forgiven, the slaying of an Egyptian by a Hebrew, however privileged the latter may be. Moses looked around. But for the group of slaves looking upon the scene with terrified eyes there were no other witnesses. Brusquely, with a sweep of his arm, he motioned them to flee back towards the main body of their fellow workers at a distance. They required no second telling. As soon as they had gone, Moses worked with feverish haste. It was easy enough to scratch out a shallow grave in the sand under the lee of the boulder, though it was not very satisfactory, being scarce deep enough to keep away the scavenging dogs. It was all he could do under the pressure of the moment. That done, he dragged the bulky body face down into the hollow he had made and hastily covered it with sand. The deed was

done. Fearful and ashamed of himself, he hurried away. The question was—and it was one which burned in his mind as he lay sleepless throughout the night which followed—when would the crime become known? When would the overseer be missed? When, if ever, would any of those who had witnessed the deed speak of it? He was soon to know the answer, for it came the next day. Irresistibly, with the very coming of dawn, he felt drawn to return to the boulder lying there in the sand, alongside which he knew the body to be. So, in the cool early light, before the world was astir, he made his way to the scene of his crime of the day before. In that early light visibility was immensely clear, so that he knew, even when he was a long way off, that the worst had happened. The grave had been discovered! There were two men fighting each other by the boulder. By approaching them from the blind side of the great stone, with the sound of his footsteps muffled in the sand, he was able to surprise them. They were two of his own people, he noted with a sickening of the heart; slaves, Hebrew slaves, low dogs, curs, as he had so often heard

them spoken of by their Egyptian masters. And like curs they cringed before him as he stepped from around the stone, dressed as he was in the costume of the master race, calling upon them in his strong loud voice. His own rage had once again risen, for he could see the corpse of the murdered man dragged from the sand and knew at once that these two with whom he had to deal were common grave-stealers who, having learned through some leakage of what had taken place, had come to rob the dead. It was contemptible. It was loathsome. In a voice quivering with passion Moses turned towards one of those who had been fighting and asked: 'Wherefore smitest thou thy fellow?' The reaction which followed was that of a cur, which will turn and snarl and bite, given any chance. So a sly sneer passed across the other's face as he recognized Moses and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian?'

Flight

At those very words Moses knew that all was lost. The deed was known. If he wished to save his own life there was only one possible course: he would have to get out of the country. So it was that, when a caravan of traders set out later that very day moving eastwards out of the delta headed for the

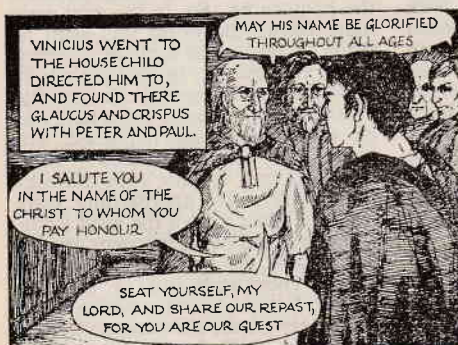
frontier which ran north-south from the Mediterranean to the Sea of Reeds, a young man modestly dressed and with downcast eyes was with them. It was Moses. Until the actual frontier post was behind the caravan he scarcely dared to breathe, and it was many hours before that point was reached. But once past the fortified point, one of many which marked the frontier crossings, he knew he was relatively safe. Now, eastwards across the wilderness of Paran lay the caravan route from Egypt into Arabia. He could settle down for the moment to the rhythm of the march and try to stabilize his emotions.

Without Regret

Strangely enough, he felt no remorse. For the great civilization of the delta behind him he felt no regrets. He knew in his heart, now, that with all its splendours it was somehow at its core corrupt, since it lacked what he could only feel to be some great spiritual truth at its very centre. And as he raised his proud face to the wind blowing across the sands of the desert he felt somehow that out there, in the beyond, he was destined to learn something of that great truth which hitherto had eluded him. What it would be, where it would be discovered, he knew not. But for the moment he was well content to abide the issue.

To be continued

Quo Vadis?



My Garden in February

By W. E. Shewell-Cooper

TRAVELLING as I do visiting gardens to advise owners, I find that very few people sow the seed of annual flowers. Yet if this is done in March in the south or early April in the north there can be a wonderful display of bloom throughout the summer. Send in an order straight away, therefore, for a packet each of *Nicandra*, *Atriplex*, *Anagallis*, *Bartonia*, *Phacelia*, *Collinsia*, *Nemophila*. The instructions on the packets will tell you how high the plants grow and I can assure you that these beautiful annuals are very beautiful indeed.

Don't, whatever you do, use tar, creosote and the like for treating the insides of greenhouses or the boxes in which you are going to sow seeds. Use instead green Cuprinol which not only preserves the wood but is of no harm at all to the roots of plants. There is a special Cuprinol, by the way, for cedar greenhouses and sheds. Hedges need looking after and take a long time to grow. The new Coates Superlap fences are inexpensive, quick to put up and allow no peeping Tom to look through. I have just put up a fence with a Kemsing kit—it is really very simple.

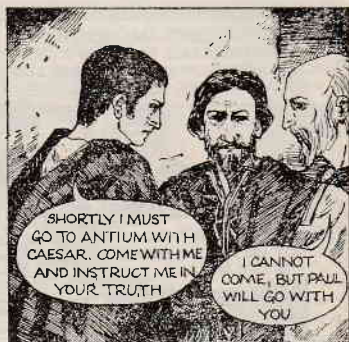
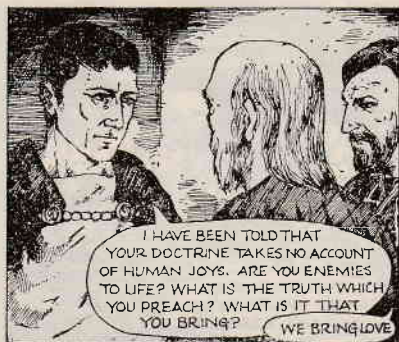
Give the paths a good watering with Weedex and they will be free from

weeds for six months. Furthermore, the substance is not poisonous to animals and birds. Weedex is easy to apply and goes a long way. You can keep birds from pecking the buds of your gooseberry bushes or *Prunus* by using a very fine Scaraweb, which is like a spider's web, glistening white in colour, and frightens the birds no end but does them no harm.

The moment the soil is right, parsnip seed can be sown. Choose the variety *The Student*, put the seed in no deeper than half an inch and sprinkle in with it some parsley seed. The two grow very happily together. Thin out the parsnips later on when they come through to eight or nine inches apart and leave some of the parsley seedlings in between as an inter-crop. It is also possible to sow one of the early round peas just now, but do treat the seed before sowing with a Thiram Dust.

If you are growing Climbing Roses (but not Rambler) lightly prune them now, cutting back the laterals to within two inches of their base. When the soil is right plant some corns of anemones quite shallowly—they make very good cut flowers. You could also put some Lily-of-the-Valley crowns in a shady position, aiming to go in nine inches

A Story of Ancient Rome



apart. Plant shallowly and firmly and put a dressing of sedge peat over the top.

Irene Shewell-Cooper's Vegetable Recipe

Fried Parsnip Balls

Last month I dealt with artichokes, which are not everybody's 'cup of tea,' and this month I want to mention parsnips, which again are disliked by some people. The fried parsnip balls, however, are always popular, especially with young people. You boil the parsnips first or steam them, and then you mash them well in a saucepan with margarine, milk and pepper and salt. I use $\frac{1}{4}$ lb. of margarine or butter to 1 lb. of mashed parsnips and 1 tablespoonful of milk. Now put the mixture in a saucepan over a flame and stir until the contents start to bubble. When this happens, add a portion of 1 egg after it has been well beaten. You want the rest of the egg for the outside of the balls just before you roll them in breadcrumbs. After stirring in the egg allow the contents of the saucepan to cool and then shape into balls. A little flour may be added if they tend to be a bit moist. Roll the balls in the egg and breadcrumbs and fry in boiling fat. Sometimes I alter

the programme and make a batter instead of using the egg and breadcrumbs--and some of my guests prefer it.

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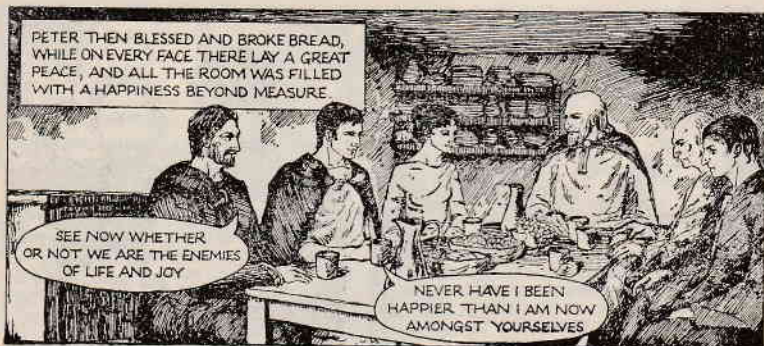
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Quo Vadis?



Have You Read—?

By Canon H. G. G. Herklots

THE title of these articles is 'Have you Read?' But reading can be superficial and desultory. Another question needs to be asked about some books: 'Have you Used . . . ?' They are intended to set you working: it is no disappointment to their authors if they become dog-eared or begin to fall to pieces.

Learning the Faith

This may well be the condition of a good many copies of *Learning and Living* in branches of the Church of England Men's Society. This paperback by the Rev. Ian Pettitt, issued by the Faith Press at 6s., outlines a five-year plan for getting down to the Society's Rule of Life. Other groups might use it too—for all committed Church members want to learn to pray better, to discover what it means to be a faithful communicant, to understand their faith and bear witness to it, to make Christian fellowship a reality and to join with others in service.

The great thing about a book like this is that it removes dependence upon

'outside speakers.' The members do the work themselves. They are sent back to the Bible to discover its meaning. And if they want to liven things up with visual aids they are told what film strips to use and where to get them.

Reading the Bible

Reading the Bible Together, by the Rev. Harold Wilson, is published by the Church Information Office at half a crown and contains twenty different methods for Bible Study Groups. There are also ten hints for leaders, of which the first is 'Do not talk too much—this is a discussion group in which *all* are meant to participate.' I like the method entitled *See, Judge and Act*, in which small groups are given a topic from the newspaper to discuss. They then study a prepared Bible passage and answer the following questions:

(i) What do we SEE in this passage which is relevant to the topic under discussion?

A Story of Ancient Rome





Reading the Bible together: Suzanne de Diétrich conducts a study group

'(ii) How can we JUDGE the topic in the light of insights learned from our Bible study?

'(iii) How ought we to ACT in relation to this Bible study and our topic? (a) as a local church; (b) as individuals.'

Work is involved, for the group leader and for the group; but it will be rewarding. *Reading the Bible Together* is meant to be used.

Studying Together

Some groups choose to work through a book of the Bible; to study it, as the modern phrase has it, *in depth*. The series of Layman's Bible Commentaries, issued by the S.C.M. Press at 6s., are meant to be used in this way. I am particularly attracted to the one on Matthew by Suzanne de Diétrich, an intrepid French woman who has taken Bible Study Groups in

many countries. Most of us read the Bible superficially; like those who follow the top line of a musical score. We are aware that there is much more to it than we have yet discovered. This commentary will enable many to detect and appreciate the music underlying the Gospel of Matthew—that is, if the commentary is treated as a work book, and the references to other parts of the Bible carefully looked up.

Here are three books *to be used*:

Learning and Living by Ian Pettitt (Faith Press, 6s.).

Reading the Bible Together by Harold Wilson (Church Information Office, 2s. 6d.).

Saint Matthew by Suzanne de Diétrich (Layman's Bible Commentaries, S.C.M. Press, 6s.).

STAR BOOKS ON REUNION

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CONFIRMATION AT ISLIP :

We are pleased to announce that our Confirmation Service will be held at St. Nicholas', Islip, by kind invitation of the Rector, the Rev. H. E. W. Blanchett. It will be on Thursday evening, March 21st at 7.30 p.m. and will be taken by the Bishop of Oxford. It is hoped that as many as possible from the parish will make every endeavour to be present, and if anyone has a spare seat in their car they are asked to let us know.

HOLY COMMUNION FOR THE SICK :

It is rather surprising that in a parish the size of Marston so few people ask for a regular Holy Communion service. Perhaps there still lingers the idea that to have Holy Communion at home means that one must be on one's last legs! That is far from the case, and any who are infirm, elderly, or sick and who are prevented thereby from coming to Church, are asked to let the Vicar know if they would like Holy Communion brought to them regularly.

OVERSEAS EVENING, JANUARY 9th, 1963 :

We were promised an Indian "flavour" and certainly the coffee, curry puffs, and the "mixture" served during the interval helped to provide this. There was certainly an Indian "atmosphere," created by some Hindi records, sandal wood joss sticks, and the many gorgeous silks, coolly hats and what-have-you loaned by Mrs. Vernede and the Vicar. But what of the programme? After being shown how to make a coconut palm out of brown paper, we were given a Missionary Quiz, which was won by Mrs. Dunkley. The costume talk which followed was introduced to the audience by a Hindu farmer, a member of the Madras Legislative Council, a Muslim revenue official, a very haughty Brahmin, a college student, a Syrian Christian woman, the mother of a village pastor, and—resplendant in scarlet and black with a glorious black beard—a Syrian Bishop.

After the interval we heard Bishop Leslie Newbiggin's taped commentary on slides taken by the "Life" magazine photographer of his work in Madurai, when he was Moderator of the Church of South India.

We would like to express our gratitude to all who helped to make this such an enjoyable evening, and to all who supported it on such a cold night?

And, by the way, ask for a C.M.S. box for the money you save on sweets or smokes this Lent. Every shilling helps to further the work of the Church abroad through missionary work of some form or other.

YOUTH FELLOWSHIP :

The Annual General Meeting was held on January 11th, but with the Secretary in Switzerland, and the Hon. Treasurer sick, the main item of business was the election of a new Committee. The following were elected: Andrew Weaver, Andrew Dunkley, Ray Boulger, Margaret Cozier, Jennife: Davies and Vivian Roberts. The past year has been a rather chequered one in the history of the Y.F., and it is hoped that now that Mr. Coster has offered to help, and a strong committee elected, it may be possible to do some worthwhile activities, and get out of any rut into which we might otherwise have settled.

SCOUTS :

Marston Church Properties acknowledges a gift of £50 from the Scouts towards the Hut, which (we hope) will soon be connected up to the mains for heat and light.

Our thanks go to Mr. Peter Shepperd for a very fine oil painting of "B.P." which now hangs at the North end of the Hut.

At the Annual General Meeting of the Group Mrs. Fumber and Mrs. Hilditch were welcomed as Chairman and Secretary of the Committee. Mr. Shepperd agreed to act as Q.M., and it was hoped to appeal to the parents for help with various activities of fund-raising as they came along.

Good reports of progress were given by S.M. Carson McCartney and Cubmaster Edward Morse. The latter asked for help in running the Pack, which now needs more than himself and Mrs. Morse to help in carrying out the programme. Mr. Tasker was thanked for all his work in organising the sale of garden bulbs, and holding the Group's finances.

A special vote of thanks was given by the G.S.M. for all the work put in by Mr. Casterton and his helpers on the Hut which is now a very fine building and should be the pride of all who use it.

OUR ADVERTISERS :

To many people who move into Marston the back page of our magazine is a great help in answering the question : "Where shall I shop?" Those who are on the telephone use the page to shop.

We are always glad to welcome new advertisers for without their help it would be quite impossible to publish a magazine at all. We thank them all and hope that our readers will patronize them.

BELLS :

Wooden "spouts" have been fitted below the bell chamber to prevent the ropes from "snaking" now that the ringers are in the gallery. The organ not only fills the arch, but provides the bellringers with a separate ringing loft. The trap-door from the ringing loft to the vestry is in constant use, and angelic figures may be seen descending from the heavens immediately prior to the commencement of the service.

THANKS :

To Mr. Maund for again providing our Christmas tree in Church, and decorating it with coloured lights. Also for his generous gift of new numbers for the right-hand hymn board. We are most grateful.

COLLECTIONS AND COMMUNICANTS

			£	s.	d.	Communicants		
Dec.	2.	Advent Sunday	...	...	39	5	10	130
"	6.	St. Nicholas Day	...	...				13
"	9.	Advent II	...	...	25	19	8	17
"	16.	Advent III	...	...	19	13	8	57
		St. Thomas' Day	...	...				6
"	24.	Christmas Eve	...	...	13	1	3	225
"	25.	Christmas Day	...	...	12	14	9	77
		St. Stephen's Day	...	...				2
		St. John's Day	...	...				2
"	30.	Christmas I	...	...	15		3	3
		Total number of week-day communicants						49

HOLY BAPTISM

Dec. 23. Eva Jane Gray, 35 Cherwell Drive, Old Marston.

HOLY MATRIMONY

Dec. 22. John Francis Gardner and Ann Elizabeth Lovell.

IN MEMORIAM

Jan. 17. Lilian Iris Taylor, aged 46 years.

ALTAR FLOWER ROTA

- Feb. 3. Mrs. Starmer-Smith.
 - " 10. Mrs. Rimmer.
 - " 17. Mrs. Jennings.
 - " 24. Mrs. Jennings.
- No Flowers during Lent.

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Brownies : Brown Owl : Mrs. Doman, 26 Cavendish Drive.
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs. 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, Boult's Lodge, Boult's Lane, Old Marston.
Parish Council. Chairman : Mr. Rumbold, 8 Beechey Avenue.
Refugee Committee. Miss E. Warburton, Cross Cottage, Elsfeld 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.

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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.
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