

July, 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.

My Dear Friends,

Have a wonderful holiday, all of you who are off this month! Perhaps its Butlins, or Spain, or staying with relations. Or maybe you're "staying put" this year because you've just blued everything on a new car!

Many friends send me a P.C. of the local church. Others often send me the parish magazine. I'm always delighted to receive them. You can tell so much about a parish from its magazine.

One can also make false assumptions.

One of the greatest mistakes is to look inside the cover and judge the "life" of a parish by the number and range of its Church organisations.

The danger with Church organisations is that they can so often withdraw people from hard contact with the world. Preaching at St. Mary the Virgin on Whit Sunday this year Bishop Cockin quotes a remark made by Edward Patey after listening to a string of notices, engagements, parochial engagements read out at Evensong: "Well, that ought to be enough to keep the Christians insulated from any effective contact with the world for another week."

Commenting on this the Bishop said: "Our business is to give men and women through the worship and study and fellowship of the Church the inspiration, the insight and the backing which they need to do their work as Christians where they are meant to be doing it, in the really difficult places."

The latest report of the January Parish and People Conference, "Mission and Communication" says the same thing. We must guard against "Parish-itis" and, in the words of Canon Basil S. Moss "encourage lay-holiness and the penetration of the world by the people of God." To work this out in practical terms might not only transform some of our existing organisations; it might alter the inside page of the magazine! Many activities which have seemed important in the past would fade away. Perhaps some new ones might appear.

"No-one can doubt" says Dr. Moss "that re-orientation to mission is God's call to his Church. But let no one think that it will necessarily lead to a "successful" church life. Many who prefer Christianity on easier terms may depart and few may remain."

Have we the courage to "examine our priorities" in this parish?

Yours sincerely,



OVER 60's SERVICE :

The Over 60's joined us at Evensong on Rogation Sunday. Afterwards the Y.F. served them with light refreshments in the Church Hall. Mr. Brian Sleightholm played hymn "requests," and with the help of David Oliver taught us all some of Patrick Appleford's new hymn tunes. Many have expressed the hope that the Over 60's will come as a body to church on Rogation Day each year.

ALDERMAN KINCHIN :

We tender our sympathies to Mrs. Kinchin and her family on the death of her husband. Many will remember Alderman and Mrs. Kinchin attending church on Commonwealth Youth Sunday during the time that Mr. Kinchin was Mayor of Oxford. He lived a full life, and gave himself unsparringly in public service. He will be greatly missed.

OPERATION CHURCHYARD :

The Churchyard Committee is tackling two major jobs, the upkeep of the Churchyard and the repair of the shed. There is plenty of work for anyone who can use a sickle.

ADULT CONFIRMATION SERVICE :

We shall be presenting our seven adult candidates at the confirmation service to be held at St. Mary's, Aylesbury, on Tuesday, July 9th at 7.30 p.m. The service will be conducted by the Rt. Rev. Gordon D. Savage, Bishop of Buckingham, and former Vicar of this parish. If you can possibly attend, please make an effort to do so, and support the candidates by your prayers.

CLINICAL THEOLOGY :

Although a thunderstorm at Churchtime cut down the attendance at Evensong on Trinity Sunday (June 9th), those who were not deterred by a shower of rain, heard an excellent sermon by the Rev. Michael Hare Duke, Warden of the Clinical Theology Centre at Nottingham. This centre has been set up to provide not only a clinical centre in which priests and psychiatrists work together, but also to help the 50 or more groups of clergy and layworkers—all of denominations—in their approach to those suffering from nervous and mental trouble. It owes a great deal of its inspiration to its founder Dr. Frank Lake, who for many years worked at Vellare in S. India.

GOOD NEIGHBOUR SCHEME :

The Oxford Council of Churches has now drawn up some proposed areas for co-operation by the denominations in Oxford, and have urged that wherever and whenever possible denominations in these localities should work together in such things as Good Neighbour Schemes. As a result of this, and also because of our fellowship at St. Nicholas' with Christians of many denominations, it is hoped to launch our Good Neighbour Scheme through the help of as many folk who will co-operate as possible, rather than limiting its sponsorship to the Fellowship of St. Nicholas. We also hope that many, who perhaps, do not attend any places of worship, but who are nevertheless "good neighbours" will come in on this scheme when it is launched.

HEADMASTER FOR GRAVESEND :

We are sad to lose Mr. and Mrs. Arnold-Craft, who will shortly be leaving Old Marston for Gravesend, where Mr. Arnold-Craft will take up his appointment as Headmaster of Gravesend Grammar School.

Magdalen College school boys will miss not only an excellent History tutor, but one who gave a tremendous amount of time in extra-curricular activities in the C.C.F. and on the cricket field.

We wish Mr. and Mrs. Arnold Craft every blessing in their new sphere of work.

GIRL GUIDES :

The Guides celebrated their first birthday by having a sausage sizzle by the river. Congratulations to Hilary Kitchener on becoming a Second Class Guide and on obtaining her Cooks Badge.

BELLRINGERS NOTES :

The following St. Nicholas Ringers set up a new record at Lower Heyford on May 11th, 1963 by ringing 6120 changes of Grandsire Doubles in 3 hours 30 minutes.

| | |
|-------------------------|--------|
| Andrew Dunkley | Treble |
| Roy H. Jones | 2 |
| Julia A. Chandler | 3 |
| Noel D. Deam | 4 |
| Alec Gammon | Tenor |

Conducted by Alec Gammon.

This was the conductor's 100th peal and he is the first local ringer to do this. Julia Chandler and the whole band put up a first class performance. (Congratulations to Mr. Gammon, our Tower Secretary and Treasurer, on ringing his 100th Peal. Editor).



Marston's May Queen — Beverley Loveless
with her ladies-in waiting — Angela Davies and Christine Webb.

THE CHURCH'S CHILDREN :

1. We are delighted to be able to tell you that five members of our Senior Catechism won prizes in the Diocesan Competition. These were presented by the Bishop of Oxford at the Diocesan Teachers' Festival held at Slough. Pauline Fair and Pamela Huckin won the first prize. Mary Bridges and her brother Geoffrey second prize and Marlene Farley 3rd prize. They all worked extremely hard and we do give them our sincere congratulations, and hope that this may give them further encouragement to be "faithful soldiers and servants" within the Family of God's Church. Their work, together with a good deal more which has been done by the children in all the departments over the year will be on view at our special "Church and Education" evening on Wednesday, 9th October about which you will be hearing more in due course.

2. Our classes of instruction held at 11 a.m. in the Church Hall and in the Village Hall will close for a period during the holiday months. Our last Sunday will be on the 28th July and we shall re-start on Sunday, 8th September. The children will be encouraged to come to Church for worship with the rest of God's Family each Sunday during that period and we do hope that the parents will co-operate with us over this.

HOLY BAPTISM

May 12. Tansy Lyn Harrison, 8 St. Nicholas Park.
Lynn Annett Lively, 25 Arlington Drive.
Vaughan Judges, 78 Cherwell Drive.
Deborah Karen Round, 26 Mortimer Drive.

- May 19. Paul Nigel Coster, 116 Oxford Road.
 May 26. Jill Marie Clements, 45 Eims Drive.
 Richard Kenneth Parkinson, 37 Derwent Avenue, Headington.
 Peter James Sparrowhawk, 23 Ashlong Road.
 John Andrew Clements, 85 Oxford Road.
 June 2. Martin Alan Hall, 92 Arlington Drive.
 Barry Raymond John King, 35 Beecheys Avenue.
 Kaye West, 31 Raymund Road.

IN MEMORIAM

- May 17. Celina Lamburn, aged 73.
 May 26. Henry Arthur Kinchin.

HOLY MATRIMONY

- May 31. John Frederick Marsh and Diana Mary Wilson.

COLLECTIONS AND COMMUNICANTS

| | £ | s. | d. | Communicants |
|---------------------------------------------|----|----|----|--------------|
| Easter IV | 23 | 9 | 2 | 22 |
| Rogation Sunday, 19th May | 34 | 1 | 0 | 62 |
| Ascension Day | | 13 | 0 | 22 |
| 26th May | 23 | 4 | 4 | 36 |
| Whit Sunday | 34 | 2 | 7 | 122 |
| Trinity Sunday | 23 | 14 | 6 | 40 |
| Total Number of week-day communicants — 46. | | | | |

JULY CALENDAR

- July 1. Monday. Mothers' Union Committee meeting, 8 p.m.
 3. Wednesday. Holy Communion 7.15 a.m.
 7. 4th SUNDAY AFTER TRINITY
 8 a.m. and Noon. Holy Communion (Y.F. Breakfast).
 11.0 a.m. Matins.
 6.30 p.m. Evensong.
 9. Tuesday. 7.30 p.m. Sacrament of Confirmation at Aylesbury
 Parish Church (Adults) by the Bishop of Buckingham. (Cars
 needed, please!)
 10. Wednesday. 7.15 a.m. Holy Communion.
 12. Friday. 10.30 a.m. Holy Communion.
 14. 5th 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.
 17. Wednesday. 7.15 a.m. Holy Communion.
 21. 6th SUNDAY AFTER TRINITY
 8.00 a.m. Holy Communion.
 9.30 a.m. Holy Communion.
 11.0 a.m. Matins.
 6.30 p.m. Evensong.
 22. Monday. S. Mary Magdalene. 7.15 a.m. Holy Communion.
 24. Wednesday. 7.15 a.m. Holy Communion.
 25. Thursday. Festival of St. James, Apostle and Martyr.
 7.15 a.m. Holy Communion.
 28. 7th 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.
 31. Wednesday. 7.15 a.m. Holy Communion.



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

- ★ About seven hundred million people of 15 or over—or more than two-fifths of the world's adult population—cannot read or write.
- ★ In spite of the great effort to promote literacy, the number of illiterates in the world rises by 20-25 million per year.
- ★ 80-85% of the adult population of tropical Africa is illiterate, and some 17,000,000 children are without classroom space.
- ★ 60 out of every hundred African children never go to school at all. Among those who do enter Standard 1 only 40% complete the primary course, and only 4% of the youths receive any further education.
- ★ In 85 Asian, Latin American and African countries only 110 out of 260 million children of school age are attending primary schools.
- ★ Out of Pakistan's total population of 94 million, only 14½ million can read or write.
- ★ 90% of the Confirmation Candidates in the Diocese of Nasik are illiterate.
- ★ "Each one teach two" is the Indian version of the more familiar "Each one teach one" slogan. 80% of India's total population is illiterate.
- ★ 1,000 C.M.S. missionaries working in 22 countries overseas are committed to this unceasing war against ignorance. They, and the Churches they serve, would be greatly strengthened if the Church in Britain could grasp something of the enormity of the odds they are up against, and act accordingly.

TURNING ON THE LIGHT

She held the book and sang loudly on the first verse. But on the second she didn't sing. The book was upside down. She was just pretending to read.

He was at the local court to pay his tax. He looked about to see if anyone was watching when it was his turn to sign his name. He tried so hard to look casual as he put his thumb on the inked pad and pressed it on the receipt by the large "X".

A middle-aged man was coming from the market. "Tell me", he said, "is this right?" He held up a twenty shilling note and a five. "These I got for my sack of peanuts." The market price that day should have netted him sixty shillings.

Who is she? Who is he? She may be your mother, or sister; he, your father, or neighbour. They cannot read.

You can read. You can go anywhere you wish in books. You get letters from your friends. You never worry about being cheated. You can keep your account books and budget your money . . .

There is almost no limit to the things you can do because someone turned on a light for you. You can read and you can write. As you sit there in the light, look around you. There are at least twelve people in Tanganyika who are in the dark for every one who is in the light.

When Petro Makala was young his father needed him at home to herd the cattle so he didn't even go to a primary school. Now he is a father. All his children are in school and he is still herding the cattle. But Petro bought a book. Nobody volunteered to teach him, but he asked questions. "What's this word?" Petro didn't even have a pencil, but he took a stick and traced the new word on the ground. So while the cows were grazing in the fields Petro was eating one word after another.

But Petro was not satisfied with eating all these good things by himself. He shared his book and his stick pencil with his neighbours. Petro knew that if everyone who can read turns on the light for just one person each year, everyone in Tanganyika could learn to read in less than five years' time.

(Adapted from an article written for translation into Swahili to encourage people to give their time as literacy teachers.)



↑ *Togoland: the traditional slate is replaced by slabs of wood in this African primary school (UNESCO).*

Nigeria: C.M.S. missionary, Gwen Hall, helps with the reading lesson. ↓



“ DOORS OPENED (Nigeria)

For an illiterate man or woman learning to read and write can mean so much. *Doors which have hitherto been shut are now open*, and he or she has achieved a new status and new sense of self-respect. And for Christian men and women even more because it opens the gate to reading the Bible. And so the teaching of literacy is a very important part of the work of the Church. In our adult literacy classes a woman who comes regularly twice a day for six weeks can learn to read and write in that time . . .

HANDS OUTSTRETCHED (South India)

We have recently discovered what a terrific yearning the new literates have for something to read. As we drive along from one village to another we pass many people on the road. We have found that if we throw out a tract as we go it will be picked up—cyclists will even get off their bicycles to pick up a tract. If we return by the same route later in the day, people run out into the road, with *hands outstretched*, when they see the car coming. Sometimes a delay at a level crossing has given an opportunity to sell Gospels. This is a wonderful door which has opened for the spread of the Gospel through the written word, and we must make the most of it. We could give out thousands of Christian leaflets a week if we had the means and the time . . .

IF WE HAD THE MEANS

Commenting on UNESCO's £650 million, ten-year plan to make 330 million people literate, the Acting Secretary General has said, "the collectivity of nations possesses the material means within one generation, if not totally to eliminate illiteracy, at least to reduce it to sufficiently feeble proportions. . . The question is to know if we really want it!" Whether it is literacy in the big, or simply a class meeting under a tree in Nigeria, or tracts distributed at an Indian level crossing, we always come back to this question of whether we really *want* to help.

X

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



Keystone

End of Term

THIS month tens of thousands of young people will be leaving school and going out into the world. For them it will be end of term in more senses than one. It will be the beginning of a new life, and the conclusion of an old one. It will be, in essence, a movement from childhood into adult life, with no possibility of a return. What kind of lives will they be going to? How well have they been equipped to face it?

A Vital Issue

These are momentous questions—not only for the young people themselves, but for the whole country of which they are a part. These boys and girls are to-morrow's Britain. They are infinitely precious. They are the concern of all of us. And because that is true it is all the more important to

try to find frank and honest answers to those questions. So let's ask them again: What kind of lives, which means what kind of jobs, will they be going to? The first thing to be said here is, surely, that it is critically important that as many as possible should be guided into occupations which interest them, which they feel are valuable in themselves, which they want to do rather than feel they have to do for the sake of the money, which they respect as worth while and in the doing of which they can respect themselves. As long as we allow our young people to drift into the first job that comes along, and then merely on the basis of the size of the pay packet, we should not be surprised at the development of the cynical outlook on the whole business on their part.

Youth is idealistic. Too often the world, into which they go, destroys this idealism—this precious thing. And it destroys it because, we who make up that world, we the older ones, too often present a worm's eye view of life and its purposes.

What does this mean in practice? It means a far greater recognition of the importance of teaching boys and girls, or at any rate of encouraging the idea in them, that the important thing in life is not what you get out of it but what you put into it. There are many schools, and there are certainly many teachers, who do their utmost in this respect. But they need support. There is much the Church can do here. One large parish church known to us, every year before the end of the term, and

Continued on page 108

THE SIGN

*Not ashamed to confess the faith
of Christ crucified*

JULY 1963

No. 703

- Tu. 2 Visitation of the B.V.M.
Th. 4 Translation of Martin, B., 473.
S. 7 **Fourth after Trinity.**
S. 14 **Fifth after Trinity.**
M. 15 Swithun, B., c. 862; translated 971.
S. 20 Margaret, V.M.
S. 21 **Sixth after Trinity.**
M. 22 **St. Mary Magdalene.**
Th. 25 **St. James, A.M.**
F. 26 Anne, Mother of B.V.M.
S. 28 **Seventh after Trinity.**

Days of fasting, or abstinence:

Fridays, 5, 12, 19, 26;
Wednesday, 24.

MIDSUMMER MEDITATION

*True beauty lies
not in the blatant show of gaudy things,
but in a petal's curve, in a moth's wings.
Such gifts of grace
reflect the wisp of joy God must have known
at their creation; when he stood alone,
in the first days,
gazing upon the wonders he had wrought,
yet strangely sad until this afterthought.
So much was vast,
and God, the wise Creator, understood
that men's small minds had need of lesser food.*

*Thus he designed
frail miracles of leaf and web and wing,
gave scent to flowers, each bird a song to sing.
These he bestowed
that we might glimpse the glory of his plan
to beautify the soul of every man.
To lend our lives
the lovely lustre of these small delights,
lest, unprepared for more refulgent heights,
we shrink away—
dazzled by that celestial, splendid place—
too blind to raise our eyes and seek his face.*

JOAN B. HOWES



After the consecration of James Wong as Assistant Bishop of Borneo
S.P.G.

A Church of all Nations

by Canon Herbert Waddams

NOR another conference! It might be natural to think on those lines when we hear of the Anglican Con-

gress in Toronto. But, since this is going to be a really important and interesting gathering of Church people, then it is worth while to find out something of what it is, and what it hopes to achieve.

The last congress of this kind was at Minneapolis in the U.S.A. in 1954, and the one before that was in London in 1908. The gap between those two conferences was so large that the new congress in 1954 was really a fresh start rather than a continuation of a previous series. But all of them sprang from the same need to bring together representative clergy and lay people from all over the Anglican Communion because of a sense of the importance of our task throughout the world. If our work is to be effective and guided aright we have to have a sense of unity with one another and opportunities to consult and meet one another.

In a way it was the same motive which caused the bishops of Anglican dioceses throughout the world to meet regularly in Lambeth Conferences, beginning in 1867, the most recent Lambeth Conference being in 1958. The difference between Lambeth Conferences and Anglican Congresses is that the latter aim at including a priest and a layman from every diocese throughout the whole Anglican Communion. Every bishop has

therefore been invited to come himself and to arrange for the election or nomination of a priest and a layman as well.

In Toronto

Such meetings were encouraged by the Lambeth Conference of 1958, which says a good deal at a time when conferences are so numerous and take so much time and energy. The Anglican Church of Canada invited the congress to meet in Toronto from August 13th to 23rd, 1963, and the Diocese of Toronto and its bishop bear the chief weight of organization and expense.

Most of the bishops will, it is hoped, be there. The Archbishop of Canterbury (Dr. Ramsey) will be present, and the Primate of All Canada (Dr. Howard Clark) will be the host. Leading Asian and African Churchmen will be speaking as well as those of European stock. The Right Honourable Vincent Massey, lately Governor-General of the Dominion, will be in the chair on one of the evenings. The leaders of Christian opinion in South Africa, the Archbishop of Cape Town and the Bishop of Masasi (Trevor Huddleston), are also to take part.

The Church and the World

What will they all do, for about 600 delegates are expected besides innumerable visitors? The general theme of the speeches and discussions is to be the Church on the frontiers of the world, not in the old sense of physical geographical frontiers in the desert or forest, but in the sense of the Church facing a world which is without Christ in literature, in religion, in politics, in art. Here are the real frontiers of our Christian fellowship. What is the problem in these various fields? and how is it to be met? These are the great and important subjects which all the delegates will consider.

100

But they will not only hear speeches. They will wrestle with the problems in discussions in small groups, so that an English layman may find himself discussing problems of industry with an Indian, a Japanese, an American and a Ghanaian. In this way the outlook of each of them will be widened.

But it won't be all talk. There will be a great Missionary Rally in Toronto's Maple Leaf Gardens, as well as a great opening service there. There will also be expeditions to places of interest, including the Shakespeare centre at Stratford, Ontario, which has a famous reputation. But there will also be free time, and that is not the least important thing, for it gives the chance to meet and to get to know fellow Anglicans from the other side of the world, perhaps the most valuable thing of all. It is this personal meeting which creates a new sense of understanding among the participants and brings a fresh conception of the world-wide nature of our Church.

A Common Purpose

And the final outcome? There will be a report of course—there always is! But the main impact of the congress must depend on the impressions which those taking part carry back to their countries and dioceses throughout the world. The result may be, and we pray that it will be, a new dedication to make the Anglican vocation more real in all the dioceses. In the long run Anglican effectiveness depends on the ordinary everyday Anglican—like you or me—being more aware of our fellow Anglicans and what we all have to do together. And, if we have this better awareness, we can do more in the field of inter-Church unity, because we are better able to explain our own position and to see what is the best thing we can do to help Christians of different traditions to love one another more.

Question Page

The Catholic Church

In the Creed we speak of the Holy Catholic Church. What exactly is this?

The word 'catholic' is Greek for 'universal.' The 'Catholic Church' thus means the Universal Church, or as the Prayer Book puts it, 'The blessed company of all faithful people'; that is, all members of the society founded by Jesus Christ to carry on his work. Whether the Church is visible, consisting of one or more of the various Christian denominations, and if so which; or invisible, known only to Christ, who sees into the hearts of men, is a matter on which theologians differ.

4280

Vestments

What is the meaning of the vestments worn by many priests of the Church of England, namely the alb, girdle, chasuble, stole, and band over one arm?

Just as the uniform of a Guards' officer is derived from the ordinary dress of an English gentleman of the eighteenth century, so the traditional uniform of a priest at Holy Communion is derived from the ordinary Roman dress of New Testament times. The alb and girdle are familiar as the traditional dress of angels in old paintings, and in the New Testament, in Revelation 15. 6. The chasuble is the cloak to which St. Paul refers in 2 Timothy 4. 13. The stole was originally a napkin. It was carried over one shoulder by deacons to cleanse the vessels at Holy Communion, and thus became a mark of office. Since the eighth century priests have worn the stole over both

shoulders to distinguish them from deacons. When the stole became part of the uniform and could no longer be used as a napkin, it was necessary for priests and deacons to carry a small napkin in the left hand. This is clearly seen in pictures of the eleventh century, but later this napkin became the maniple, matching the stole. The surplice, which priests wear at services other than Holy Communion, was developed from the alb in the Middle Ages. It was made with wide sleeves and no girdle so that it could be conveniently put on over the bulky clothing which was necessary when churches were not heated in winter.

4281

Cleansing the Chalice

After the people have communicated, the server appears to put more wine and water into the chalice. Why is this?

The ceremonial cleansing of the chalice and paten became part of the Eucharistic rite about 900 years ago. In course of time it has become the custom, after the priest has consumed any consecrated wine left in the chalice, to rinse the chalice with wine, which the priest consumes, and then to rinse his fingers over the chalice, first with wine and then with water. The paten is finally rinsed with water only, which is emptied into the chalice for the priest to consume. By this means the absolute cleanliness of the vessels is ensured.

4282

On the P.C.C.

Can a person whose name is on the electoral roll and has not been confirmed be elected to serve on a parochial church council?

To be elected to the parochial church council a person must be over twenty-one years of age, and be a communicant member of the Church of England. This presupposes Confirmation.

4283

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.

101

The voice of the prophets

by William Neil

7

EZEKIEL: WATCHMAN OF GOD

THERE can have been few stranger characters in history than the prophet Ezekiel. Certainly there is none in the Old Testament. We tend to think of a prophet as an austere and dignified figure, proclaiming a message maybe of hope, maybe of judgement, but arresting men's attention by the power of the spoken word. Ezekiel, on the contrary, conveyed his most telling messages by mime.

'How odd of God to choose'—Ezekiel!

When he wanted to impress on his contemporaries the fact that Jerusalem would inevitably be captured and destroyed, he drew a map of it on a clay tablet and laid siege to it with toy implements of war; he lay on his left side in some public place for 190 days, then on his right side for 40 days (presumably only for part of each day!), to indicate the number of years of Israel's and Judah's exile; he shaved his head and having divided his hair into three parts he dealt with it in such a way as to illustrate the impending famine, massacre and deportation.

Add to this that he frequently went into trances, that on occasion he lost the power of his speech, became rigid and insensible, and was subject to the most extraordinary mental experiences, and you begin to wonder why a man so obviously abnormal should rank as one of the great spokesmen of God.

102

A Man of God

Yet this is indeed what he was, and modern insights into the mysterious working of the human mind, and the recognition of such factors as extra-sensory perception, make us better able to understand how this could be so. The paramount factor in Ezekiel's life was not his odd behaviour but his religious conviction, which was enriched and deepened by a mind which did not conform to our prosaic and pedestrian standards.

If you want to reach the mainspring of Ezekiel's faith read the first chapter of his book, where behind the strange form of the vision of God that it describes there is an overpowering sense of the majesty and glory of the Lord of the universe seated upon his heavenly chariot-throne.

Turning Despair into Hope

He accepted this vision as a summons to be God's 'watchman,' calling attention to the fate that threatened the very existence of his people, which, he said, was not one of the accidents of power-politics but their just deserts for their failure to live up to their vocation of showing an example of what obedience to God and service of his purpose really meant. Ezekiel had little hope that his call to his countrymen to mend their ways before it was too late would be heeded, and the first half of his book (chs. 1-24) is full of the presages of doom.

But when his worst forebodings had been realized and Jerusalem had been sacked amid frightful destruction and suffering, it was due to Ezekiel as much as to anyone that any future at all emerged out of the holocaust. His task was now (chs. 33-48) to persuade the despondent survivors that in the providence of God the downfall of their national home was a necessary experience. Only in new surroundings—even in captivity—could they learn that there was no magic power in holy cities or sacred shrines, that God could be heard more plainly and understood more clearly beside the alien canals of Mesopotamia than on the hallowed soil of their forefathers.

Architect of the Future

He held out to these dejected, uprooted exiles the promise of new life and an eventual return to the homeland once they had come to terms with God, turned their backs upon the past, admitted their failure and resolved to make amends. Reinforcing the message of Jeremiah, but with the added prospect of rebuilding on new foundations (read his great vision of renewal in ch. 37—the parable of the Valley of Dry Bones), Ezekiel convinced a sufficient number of his companions in misfortune to ensure that, when oppor-

tunity was eventually offered, the exiles returned, and the next great chapter in the story of the people of God began.

Ezekiel thus emerges from the record as one of the most significant architects of Israel's history, but he was also an outstanding moulder of Israel's thought. The Jewish Church, into which our Lord was born and from which Christianity took shape, was in large measure the developed product of seed which had been sown by the fertile mind of this remarkable man.

God at the Centre

He was a priest and therefore for him the Temple at Jerusalem must become the focus of the new life of the people. Nine whole chapters of his book (40-48) are devoted to details of how the Temple should be rebuilt and how its services should be ordered. From it, he declares, was to flow the truth that would save the world. Lesser men who could not share the breadth of Ezekiel's vision brought it about that the Temple of his dreams became 'a den of thieves' (*St. Mark* 11. 17), but it is impossible to overestimate what we owe to the faith and worship of Judaism which were handed on as a legacy to the Church and which were nurtured in the framework that Ezekiel so lovingly prescribed.

FROM THE BOOK OF EZEKIEL

27 Again, when a wicked man turns away from the wickedness he
28 has committed and does what is lawful and right, he shall save his
29 life. Because he considered and turned away from all the trans-
gressions which he had committed, he shall surely live, he shall not
die. Yet the house of Israel says, 'The way of the Lord is not just.'
O house of Israel, are my ways not just? Is it not your ways that
are not just?

Ezekiel 18

THE PILLAR OF FIRE

7

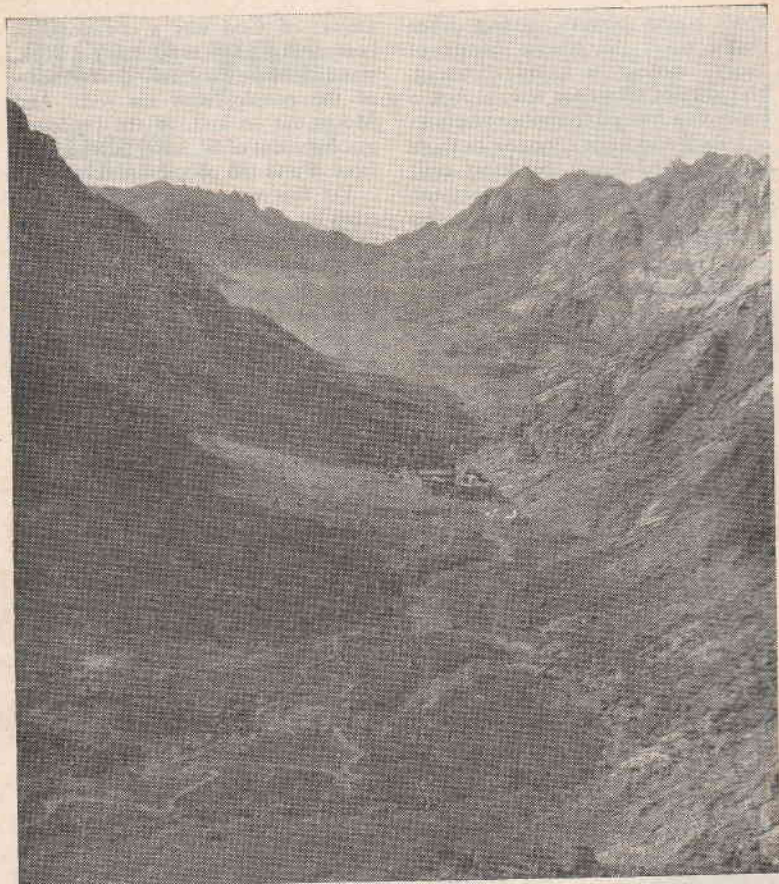
THE historic triumph at the crossing of the Sea of Reeds proved none the less to be the beginning of a time of great difficulty for Moses. The people, whom he was leading, by this time revered him beyond reason. To them—and it has to be remembered that they were simple folk but just released from centuries of slavery—his powers were limitless. But Moses knew only too well that they were not so. He was a man only and, as he had come so profoundly to realize, a man who could do nothing without God. It was therefore in faith rather than in self-reliance that he turned the faces of his people southwards into the wilderness.

It was scrub country they were passing through now, the barren foothills on the eastern side of the Sea of Reeds. The route was rough and ill-defined, being only the old road used by the Egyptians in their journeys to and from the copper and turquoise mines of Sinai. For Moses, however, it was not new ground, since he had been here before after his own escape from Egypt, in the time when, as a young man, he had fled across the frontiers and found a new life with Jethro. So at least he was able to teach the rabble he was leading some of the rudiments of survival disciplines so essential in the wilderness. He knew where the wells were. He knew how essential it was for families to keep together on the march and for the men to be vigilant. He knew, in fact, quite a lot of the techniques of life in such a land. There was, for instance, the

*The story of Moses
retold by John Lastingham*

incident at the well at Marah. When the exhausted people arrived at this drinking place the first who threw themselves down to taste of it recoiled with cries of distaste. The water was too bitter. But Moses had seen this kind of thing before, and he showed them how a certain bush—thought to have been a kind of barberry—had the property of sweetening the waters when thrown into them. And all the time he was exhorting them to be faithful to the voice of God and to have confidence in his leading.

But as the disorganized rabble penetrated deeper into the wilderness their troubles increased. They were in the Wilderness of Sin, between Elim and Sinai, when hunger struck. And now the fickleness of the people made itself felt. In place of the adulation which they had been giving to Moses there emerged now an anger with him because he had failed, as it seemed, to meet their needs. And so they cried out, 'Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, when we did eat bread to the full; for he hath brought us forth into this wilderness



St. Katherine's Monastery, Sinai

to kill this whole assembly with hunger.'

But once more God spoke to Moses, strengthening his will, and promising him that help was at hand. And even as Aaron assembled the people together to hear what Moses had been promised by God, a visible sign of the glory of the Lord appeared, in the form of a cloud, to them there in the wilderness. And that evening thousands

of the quails who customarily flew overhead on one of their great migratory journeys, came and settled, exhausted with their flight, in the very area where the people of Israel were camped. And so all ate flesh that night.

The next morning saw another miracle. For, when the sun had evaporated the dew which lay all around, it was observed that countless

small round objects, tasting when placed upon the tongue faintly of honey, were to be found all about. This strange substance was, in fact, a honey dew formed from the excretions of insects and quite common in those regions. And again the desert craft of Moses enabled them to make use of it, so long as they carried out his instructions. He told them that they should gather only enough for their immediate needs, for this substance would not keep. Yet, so foolish and indisciplined were the people, that some stored the food and then consumed it, with dire results.

Still Moses led them onward in the wilderness. And then, when they were far to the south of the Sinai Peninsula, thirst struck them, that terror of the desert. And once again the people cried out against him: 'Give us water that we may drink. Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?'

This time Moses was driven to cry out directly to God: 'What shall I do,' he cried, 'unto this people? They be almost ready to stone me!' The

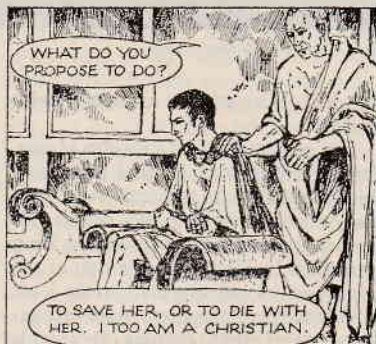
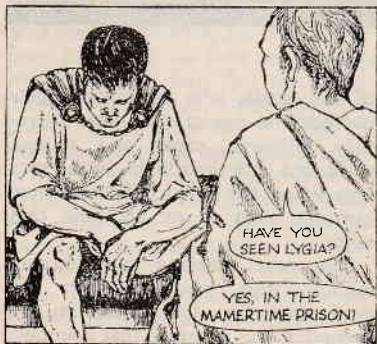
answer of God was a command—a command to Moses to strike a rock, standing there sunbaked in full view of the people, with his rod. And Moses did so and, to the profound astonishment of all, water gushed forth from it and the people drank.

Yet this was not an end of these trials in the wilderness. Far to the south there, far away from their usual dwelling-places in the north, a raiding party of Amalekites fell upon the Hebrews. And once again Moses had to steel the people's wills so that, under Joshua, the men of Israel fought against the raiders, while nearby on a small hill Moses stretched out his hands in a ritual action of power over the fight. And, behold, the men of the Hebrews, rabble though they had been, were able to defeat their assailants.

And now indeed there came a little time of peace. And into that peace, far off there in the wilderness, one day it was reported to Moses that a stranger was approaching. When Moses went out from his tent to look he saw that it was, in fact, no stranger, but his own father-in-law, Jethro.

To be continued

Quo Vadis?—a story of ancient Rome



Have you read . . . ?

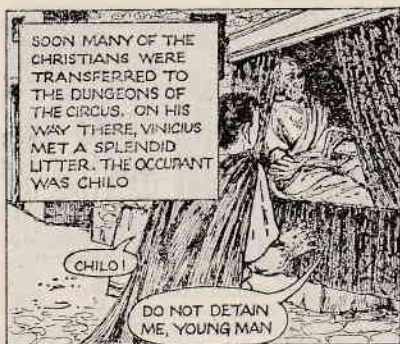
By Canon H. G. G. Herklots

NOT long ago I quoted an observation by Dr. Olive Wyon that there are people nowadays who are more ready to read books about prayer than to pray. Dr. William Neil—whose name is familiar to readers of *THE SIGN*—has also been told that some people are more interested in books about the Bible than in the Bible itself. To meet this situation he has written a *One Volume Bible Commentary*—which demands that a reader should have a Bible at his elbow! It is not 'an introduction to the Bible or a substitute for reading the Bible but an aid to studying the Bible.' In 543 pages—double column—he takes the reader through the books of the Old Testament, the Apocrypha and the

New Testament; and it is as if he were talking all the while about the varied and populous landscape through which he is conducting his readers. Hodder & Stoughton are to be congratulated upon producing this attractive volume, in a hard cover, for 15s. A large sale must be intended, and is deserved.

For Young and Old

Many readers of *THE SIGN* probably use the notes on daily passages of the Bible issued by the Bible Reading Fellowship. The B.R.F. has made a new venture in a book of 254 pages, the size of a normal paper-back, priced at 5s. 6d., entitled *Ready for Sunday*. A distinguished team of writers has Canon Michael Stancliffe of St. Margaret's, Westminster, as general editor. 'During recent decades,' writes the Archbishop of York in an explanatory Foreword, 'in an increasing number of parishes, the Holy Communion has become the main service of the day. That is as it should be. But if this is so, and especially if this is the only service attended on a given Sunday, it will call for specially careful preparation



on the part of those who share it. What do the Gospel and Epistle mean? What is the point of the Collect? Only those who have pondered these matters during the week can fully enter into the service on the following Sunday.'

This book, with a page of notes on suggested Bible readings for each day of the week leading up to Sunday, will help those who use it to ponder these matters in advance. For the Sundays themselves meditations are suggested. This is Part I, from Advent to Trinity. A second book is to follow.

The Archbishop is glad that a number of the preparatory readings are from the Old Testament, which may be neglected by those whose only service on Sunday is Holy Communion. But should we be reading the Old Testament at all, it is sometimes asked. Some one told Dr. Erik Routley: 'I am bewildered when I am asked to accept a literature that glorifies aggressive war, that tells me that the world was created in six days, that tells of an almighty Deity who approves of people like Jacob the swindler and Rahab the harlot, and punishes Saul for not hewing Agag in pieces.' Dr. Routley's

answer is in an S.C.M. paper-back, *Beginning the Old Testament*. It will help a good many people to begin the Old Testament again.

Here are three books to help you to read—and hear—the Bible with understanding:

William Neil's One Volume Bible Commentary (Hodder & Stoughton, 15s.).

Ready for Sunday, Part I (Bible Reading Fellowship, 5s. 6d.).

Beginning the Old Testament by Erik Routley (S.C.M. Press, 5s.).

END OF TERM *from page 93*

with the co-operation of schools in the area, runs a special course for school-leavers. The purpose of the course is to help them to make a worthy choice of what they are going to do. And the form which the course takes is that of a carefully-planned programme of visits to industrial centres, offices, and other places where people work and which offer opportunities, so that the boys and girls may be the better equipped by knowing the realities of the situation.

SIGNET



My Garden in July

BY W. E. SHEWELL-COOPER

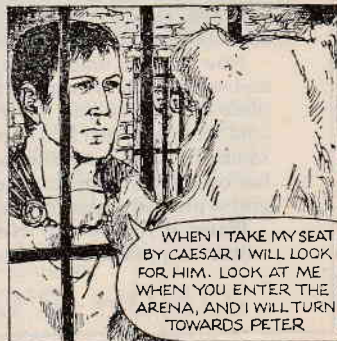
WHAT fun it is sowing certain vegetable seeds at the beginning of the month with the idea of getting a crop in early October. The very dwarf pea Kelvedon Wonder, for instance, can go in. The French bean, Phoenix Claudia, and the red-cored Early Market carrot, whose roots needn't be pulled until November. Radishes of all kinds, the Osmaston Gem lettuce and some White Spanish onions for green bunching.

I am fond of artichokes and so do them well. They make such lovely soup for a cold winter's day. Therefore this month I feed them with fish fertilizer at 3 oz. to the yard run and then earth the rows up slightly like

potatoes. If you let them grow in their own sweet way they are rather disappointing. We like lots of leeks, too, in the winter and so several more rows will be planted out in the spaces recently occupied by early peas, broad beans and the like. Dibble holes are made 4 inches deep and 4 inches apart, and when the roots of leek plants have been trimmed back by half or perhaps by a quarter, one plant is popped in each hole plus lots of water.

There are often gaps in the herbaceous borders and it is possible to plant out some late-struck cuttings of early-flowering chrysanthemums. These can be got from a good nurseryman. It's the month for splitting and replanting the pyrethrums and polyanthus and they will want lots of water in their new position. The commonest hedge in this country is the privet and it needs cutting properly now. Personally I much prefer the beautiful coloured hedges like Sloe Pink and Purple Flash, and I can send particulars of these to those who enclose a stamped addressed envelope.

Watch out carefully for young caterpillars on the fruit trees and spray



immediately these are seen with Liquid Derris. It's seldom that three-year-old strawberry plants are worth keeping for a fourth year, and it is quite a good plan to sprinkle them liberally with fish manure and leave them in the ground where they are. In this way when dug in they make good manure. Blackberries usually flower late and this means that Liquid Derris must be used liberally so as to prevent the fruits being maggoty. The canes must be soaked from top to toe.

In the greenhouse be generous with

ventilation this month and be very regular with the watering. It helps greatly if plants are sprayed over with water night and morning, and this is especially true perhaps with cyclamen. Carefully cut out the side shoots of tomatoes as they start to grow and tie up the plants to their supports as it becomes necessary. Feed with Liquinure (Tomato Special) every ten days or so and keep a sharp look-out for pests, fumigating at night time with one of the modern Murphy 'smoke bombs.'

Vegetable Recipe: Cornish pasty

My husband's mother was a Cornish woman and so he loves his pasties. She taught me how to make them and they are certainly very delicious. Although normally I do include half a pound of steak, I have made good pasties with as little as a quarter of a pound of beefsteak and especially so in wartime.

The ingredients, therefore, are normally:

$\frac{1}{2}$ lb. of potatoes, $\frac{1}{4}$ lb. of beefsteak, 6 oz. of dripping, $\frac{1}{2}$ pint of water, 1 lb. of flour, 1 medium-sized onion, 1 small turnip, 1 medium-sized carrot, $\frac{1}{2}$ teaspoonful of salt, $\frac{1}{4}$ teaspoonful of black pepper, 1 teaspoonful of baking powder.

How it's done

Peel the potatoes, then cut them up into thin slices (this is most important). Now cut up the steak into dice about $\frac{1}{4}$ inch square and chop up the onion, carrot and turnip very fine. Mix the flour, salt and baking powder in the normal way and rub in a little dripping. Add a little water so as to mix to a dough in the normal way and then roll out the pastry to a $\frac{1}{4}$ inch thickness.

Now mix the onion, turnip, meat and potatoes evenly together and season with the salt and pepper. Cut the pastry up into squares, place the mixture into the centre of each one, brush the edges with cold water and then fold over the pastry and press together. Grease some tins, place the pasties on them and put them into a moderately hot oven for 45 minutes. Keep the pasties covered with a piece of grease-proofed paper for the first half-hour.

Please, if you want to have the most delicious pasties of all, add a little chopped calf's liver when mixing the ingredients together.

Irene Shewell-Cooper

SUNDRY TIMES, SUNDRY PLACES

A book of addresses
by the Bishop of Coventry,
which has attracted
unusual attention.

Price: 6s. (post 6d.)

MOWBRAYS
28 Margaret Street, London, W.1

Bibles & Prayer Books

Mowbrays have an extremely
wide range of Bibles and
Prayer Books. Lists will be
sent on application

MOWBRAYS
28 Margaret Street, London, W.1



help us heal a heart

this little heart was broken long ago. It longed for love and thought there was none. Slowly and surely, since it came to us, it is healing. It is happy. But what of the future? There are so many little children that need our love. And we cannot but give it to them—they need it so. Will you help us in our task? Will you help us heal? Without you, so much that could be done must remain undone.

Please send a donation to:

DR. BARNARDO'S HOMES
376 Barnardo House, Stepney Causeway, London, E.1.

2166/A

STAR BOOKS ON REUNION

General Editor: THE BISHOP OF BRISTOL

'God never commands the impossible. We believe that unity is His command, and that in our time He is giving to us the encouragement of seeing things happen which our fathers would have considered impossible. It is in that faith that these contributions are offered.'—*From the Bishop of Bristol's Introduction.*

ROMAN CATHOLICS AND UNITY

ENDA McDONAGH, *St. 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-Bristol 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. LIMITED
28 MARGARET STREET, LONDON, W.1

or from any bookseller

*Advertisements for THE SIGN should be sent to Eversley Publications Ltd.
33-34 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.
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, 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 MarstonTel. 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