

No. 61

MARCH, 1963

Price 4d.

"IF YOU'RE TOO BUSY TO PRAY, YOU'RE TOO BUSY"



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 — MARCH

- Mar. 1. Friday. Women's World Day of Prayer.
3. LENT I.
8 a.m. and Noon. Holy Communion (Y.F. Breakfast).
11.0 a.m. Mattins. 1st in Lenten Course of Sermons on the Holy Communion Service (1) "The Lord's own Service and Preparation" — The Vicar.
6.30 p.m. Evensong.
6. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Toronto Study Group: "What do we offer?" (2).
8. Friday. 10.30 a.m. Holy Communion and brief address.
10. LENT II.
8.00 a.m. Holy Communion.
11.0 a.m. Matins (2) "The Ministry of the Word"—Preacher: The Rev. H. E. W. Slade, S.S.J.E.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
11. Monday. 7.45 p.m. Parochial Church Council Meeting.
13. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Toronto Study Group: "How do we look?" (3).
17. LENT III.
8.00 a.m. Holy Communion.
9.30 a.m. Parish Communion.
11.0 a.m. Matins (3) "The Offertory" Preacher: The Rev. J. Cocke, Vicar of All Saints, Highfield.
6.30 p.m. Evensong.
Church Parade. All young people especially invited.
DEDICATION OF NEW HUT at rear of Church Hall after Evensong.
20. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Toronto Study Group: "What are we here for?" (4).
24. LENT IV. Eve of the Annunciation of the Blessed Virgin Mary.
MOTHERING SUNDAY
8.00 a.m. Holy Communion.
11.0 a.m. Matins (4) "Intercession" — The Rev. Kenneth Packard.
3.00 p.m. Holy Baptism and Service for all parents and children.
6.30 p.m. Evensong. Enrolment Service for the Mothers' Union.
25. Monday. The Annunciation of the Blessed Virgin Mary.
LADY DAY.
7.15 a.m. Holy Communion.
27. Wednesday. 7.15 a.m. Holy Communion.
31. LENT V. Passion Sunday.
8.00 a.m. Holy Communion.
11.0 a.m. Matins (5) "Consecration and Communion." Preacher: The Rev. D. Campbell, S.S.J.E.
6.30 p.m. Evensong.

HOLY BAPTISM

- Jan. 27. Dawn Hammond, 11 Sunny Rise, Horspath, Oxford.

HOLY MATRIMONY

- Feb. 9. David Alexander Rodgers and Patricia Mary Washbrook.
Feb. 16. John Lawrence Howse and Wendy Ann Franklin.

IN MEMORIAM

- Feb. 3. Adele Constance Brain, aged 73 years.
Feb. 11. Mary Ann Cummins, aged 87 years.

COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
Feast of the Epiphany	33	17	4	44
Epiphany I	31	10	8	13
Epiphany II	14	6	7	30
Epiphany III	36	13	7	22
Epiphany IV	27	5	7	38
Total number of week-day communicants : 43.				

My Dear Friends,

"Break up your fallow ground!" — It could be a piece of gardening advice, but it's actually what God said to the men of Judah and Jerusalem (Jer. 4. 3.). It was a demand for a change of heart. It was not what they wanted but what they needed. It is what is needed today—personally and nationally. Lent can be a time to break up the fallow-ground of our hearts—ground that has become hardened over the years.

Perhaps we've stopped praying; perhaps we don't bother to keep any time of quiet each day with God; perhaps we only go to church when we feel like it. Sometimes tragedy, sickness or disappointment, breaks up the fallow-ground for us. Then the seed of the Word can take root, begin to grow, and bring forth fruit in our lives, and what at first appeared as loss now becomes a means of blessing. If the ground is not broken up then the seed will never have a chance. It cannot take root. Or if it is rooted, it cannot break through to the Light, and give joys to others. It only grows downwards and inwards—and soon withers away.

"Break up your fallow-ground!" Let the Holy Spirit drive His furrows deep, so that the Word may penetrate. Lent is an Anglo-Saxon word meaning the Spring, the season of growth and New Life.

It could be just a few weeks with a few more services, and a few more sermons. It could be a time which could change your whole life.

Your sincere friend,

Paul v. Remington

WEDNESDAYS IN LENT :

Holy Communion and brief address, 7.15 a.m.

Toronto Study Group : Church Hall at 7.45 p.m.

St. Nicholas is one of the six parishes of the Diocese that has been asked to undertake to study and report its findings on one of the themes to be studied at the Pan-Anglican Congress at Toronto in August 1963. The theme for study is "The Vocation of the Anglican Communion." Session I. Ash Wednesday. 7.45 p.m. Church Hall : "Toronto 1963 — "What's it all about? Speaker : The Archdeacon of Oxford. All are invited to come along.

FRIDAYS IN LENT :

Holy Communion and short address, 10.30 a.m.

MRS. BRAIN :

Mrs. Brain passed peacefully to her rest during the early evening of Sunday, February 3rd. She was sitting by the fire of her home, within sight and sound of the Church which she had loved and served so well. Born of French parentage she was brought up at Marston Ferry. She loved children and was fond of animals. Very few people knew how she had served the Church, after the death of her husband, "Bill" Brain, our former Verger. She would unlock and lock the church punctiliously, and kept the path swept, and the porch tidy. She was quick to spot any unauthorised change, but she was not rigidly conservative, and had quite



F. J. Wymer

Why shouldn't I?

THERE are quite a lot of things which we don't do because we know we shouldn't do them. Obvious things: simple things, like, for instance, driving on the right or going the wrong way up a one-way street. We don't do them because the consequences of breaking the law in these respects would lead to obvious and highly undesirable results. The keeping of the law, in such matters, is neither more nor less than plain common sense. We stick to the rules, and expect others to stick to the rules, knowing perfectly well that chaos would result otherwise.

But it's when it comes to keeping

the moral laws that for many people the picture doesn't seem anything like as clear. Thus a man who will drive on the left without argument might at the same time be someone less than wholly honest. A man who wouldn't dream of driving up the wrong way past a 'No-Entry' sign, might at the same time be not nearly so clear as to why, for instance, he ought not to commit adultery or covet another man's goods.

Regard for the Law

Why is there this difference in standards? It could be put another way by asking why it is that most people

have a healthy enough regard for the laws of the land but not nearly such an acute sense of the laws of God. Maybe the answer is, basically, that they are not so keenly aware in the latter case of the lawgiver himself.

But what are God's laws? Lent is a good time to face up to this question. The supreme law, of course, is that of Christ; that we should love God and love one another. But there is also another summary of the Divine Law which seems in our times to have become strangely forgotten, and that is the Ten Commandments. Writing on this subject recently in the journal of the Church of England Men's Society, the Principal of the Royal Air Force Chaplain's School summed up the present situation well when he said that 'All the evidence goes to show that a large part of our nation—young and old—have thrown over the Ten Commandments. . . . No longer are they regarded as providing an accepted standard of behaviour. We ignore them at our peril. If adultery were condoned by society generally there could be no institution of marriage; if murder, stealing, and telling of lies were practised by everyone, the result would be anarchy.'

All this is utterly true. It is also immensely important. The fact is that we need these laws, and need reminding of them often—perhaps much oftener than we are reminded of them

THE SIGN

Not ashamed to confess the faith of Christ crucified

MARCH 1963

No. 699

- F. 1 David, Abp., 6th century.
 S. 2 Chad, B., 672.
 S. 3 **First in Lent.**
 Th. 7 Perpetua and her Companions, MM., 203.
 S. 10 **Second in Lent.**
 Tu. 12 Gregory the Great, B.D., 604.
 S. 17 **Third in Lent.**
 Patrick, B., 461.
 M. 18 Edward, K.M.
 W. 20 Cuthbert, B., 687.
 Th. 21 Benedict, Ab., c. 540.
 S. 24 **Fourth in Lent.**
 M. 25 Annunciation of the B.V. Mary.
 S. 31 **Fifth in Lent. (Passion Sunday.)**

Days of fasting, or abstinence:
 All weekdays in Lent.
 6, 8, 9 are Ember Days.

nowadays. For the answer to the question: 'Why shouldn't I?' whenever we are faced with some line of conduct which we know to be wrong in our inmost hearts, is that it is God's will and God's law that we should not do these things. That is the ultimate law, and if that goes, all goes. We can see plenty of the consequences of the ignoring of this fact in the life around us.

SIGNET

PARENTHOOD

*Into our clumsy care a gift was given,
 A precious burden, perfect and complete.
 Into our hands was placed a tender torch—
 A light with which to guide the tiny feet.*

*How may we best fulfil this sacred trust?
 How lift this feeble flower above base clay?
 We are but weak, uncertain and afraid—
 Oh, help us, Lord, to teach this child thy way.*

JOAN B. HOWES



The Church in Prison

by Garth Christian

THE chaplain holds a key position in every one of our forty odd prisons. For the governor and prison officers, however enlightened they may be—and many a Christian layman has found his vocation to lie in this hard and important work—represent officialdom and the forces of discipline. The chaplain is the pastor and priest-confessor, prayerfully striving to ease tensions here, to aid unhappy men to conquer weaknesses there, receiving their confidences, showing them that Christ and his Church care.

For these men, like all of us, are God's erring children. Let there be no mistake about that.

The Role of the Church

Why did they do it? What of the role of the Church in offering release from the burden of such a grim past and the opportunities to make a new beginning? Thanks to the power of prayer, men still change—suddenly and dramatically or, more often, slowly and silently as the grass grows. I shall not easily forget a conversation with a gifted Christian social worker who had been instrumental in turning many deprived—not depraved—boys from their first steps in crime. He talked of lads who had fought with knives, and who now brought their children to Holy Communion, of youngsters who

had tried to terrorize their neighbourhood, and who now went straight. And then I learnt that this Christian social worker knew just what it was like to be a criminal, for he had once been one himself.

Personal Contact

I was frankly astonished. I ought not to have been. There is really nothing surprising in the power of the Christian faith to transform a man's character, so that the crooked walk straight. The prison chaplain who offers Christian kindness—not to be confused with softness—to those who have usually experienced only indifference and hatred, may sometimes be the first Christian these men have ever met. By quiet visits to the man in his cell, and other personal contact, bridges are built, windows opened; and the chaplain may be of service, too, to the man's wife and children whose lot is frequently strange and tragic.

During a recent visit to a prison where 250 young men aged 16 to 21 are serving sentences ranging from a few months to four years, I learned that a high proportion come from broken or unhappy homes in the heart of the big industrial cities or the vast new housing estates where there is little sense of community. Too often there is a sad history of lack of affection in childhood, of violent family quarrels with step-fathers or step-mothers. Those who join the prison service must surely be tempted at times to cynicism; yet one chaplain assured me he had never known a young prisoner to prove unresponsive to the right kind of Christian kindness offered in humility and true compassion.

At Lewes Prison, in Sussex, a 'Trusty,' as the more reliable offenders are called, goes round on Saturday night inquiring which men wish to be

released from their cells for the early celebration of Holy Communion at 7.15 a.m. next morning. Attendance at this service entails some self-sacrifice, for the communicants must rise earlier and their breakfast is served later than it would otherwise be—and their last real meal was at 4 p.m. on the previous day. Yet week after week about fifty young prisoners, or roughly 90 per cent of the Anglicans who have been confirmed, take their Communion. Some two hours later there is a shortened form of Morning Prayer and sermon for the whole prison; and in the evening—Evensong is in the afternoon—the chaplain prepares those who have asked to be confirmed.

For some of them, the first step must be Baptism. Many prisoners have had virtually no contact with the Church. These Sunday evening classes continue after the men have been confirmed. 'Holy Communion,' said a prisoner, 'is the service at which you can hear the clock ticking on the wall.'

In the Parishes

The Christian in the parishes can help the Church behind bars by praying for the chaplain and his congregation, and by warmly welcoming discharged prisoners at worship and at work. For some young offenders, despite the splendid work of the Borstal After-Care Service, and the Prisoners' Aid Society, this can prove a time of real difficulty, and it is not in every parish church that a man finds the spirit of Christian fellowship experienced in jail. At one prison—and I cannot answer for all—it is believed that 60 or 70 per cent of the youthful offenders never get into trouble again. As a prison visitor once put it: 'It is hard to get the righteous to look upon the criminal as our brother in the dock.'

QUESTION PAGE

memorated in many provinces of the Anglican Communion outside England.

4265

Militant in Earth

Why are the words 'militant here in earth' sometimes omitted at the beginning of the Prayer for the Church?

The words 'militant here in earth' (meaning fighting here in earth) were added to the introduction to the Prayer for the Church in the year 1552. At this date Puritan influence in the Church of England reached its height and there was great objection to any suggestion of prayer for the dead. The traditional words 'the whole state of Christ's Church,' without qualification, include the departed as well as the living.

4264

Saint-making

Why has not the Anglican Communion the authority to canonize as has the Pope in the Roman Catholic Church?

The Churches of the Anglican Communion have just as much right to canonize as has the Roman Catholic Church. To understand why the right is rarely, if ever, exercised it is necessary to consider how the practice of canonization grew up. In the primitive Church martyrs were, by common consent, publicly venerated. From the fourth century 'confessors,' who like martyrs had stood firm in the face of persecution, but had not been put to death, were also recognized as saints after their death. More and more saints were recognized by local churches, until in 1170 the Pope declared that in future no more names could be added to the list of saints without his authority. The saints recorded in our calendar now should be regarded as representative of a vast multitude whose names are known only to God. Local saints are com-

What's in a Name?

Had the Jews of Bible times any names for the days of the week? One hears of 'the first day of the week'; were the others known by number too?

In Bible times the days of the week were known by number, although in course of time Friday became known as the Preparation rather than the sixth day. The Greeks had a similar system. The Romans adopted a plan devised in Alexandria linking the days of the week with the 'planets'; at Alexandria the first day was Saturday, named after Saturn. In the time of Constantine the Roman names remained unchanged but under Christian influence Sunday came to be regarded as the first day of the week. As Roman customs spread north the Roman names were adapted to those of the Teutonic gods and thus arose the system which is used among English-speaking peoples to-day.

4266

What's in a Job?

Could you tell me the duties of a lay reader, and is he ordained as a priest is?

The duties of a lay reader in the Church of England include assisting the parish priest in his pastoral work in whatever way he may require; conducting the services of Morning and Evening Prayer and preaching at these services; and where the bishop has given permission, reading the Epistle at Holy Communion and delivering the chalice to the people. A lay reader is not ordained, but is admitted to his office and presented with a New Testament. Before being admitted a reader has to pass an examination; and his licence to preach, issued by the bishop, has to be renewed each year.

4267

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.

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The voice of the prophets

by William Neil

3 HOSEA: THE VOICE OF GOD'S MERCY

THE season of Lent with its reminder of the need for penitence for our failure in face of God's love is a good time to think about the prophet Hosea. He comes on the scene about twenty years after the prophet Amos whom we were looking at last month. Amos, as we found, was so shocked at the irresponsibility and corruption of his times that he saw no hope of survival for a society that had forgotten God. His message was a sombre forecast of God's judgement on his faithless people. Nothing but annihilation could match the enormity of Israel's crimes.

By the time Hosea appeared, what had been clear to Amos in the political situation was now painfully obvious to the man-in-the-street—Assyria was on the march and Israel's days were numbered. Had the spokesmen of God nothing more to say than: 'It serves you right'? Indeed they had, and it was through Hosea that God made it plain to men for all time that his last word is not judgement but mercy.

A Broken Home

When we ask how Hosea first grasped this truth about God we come face to face with the striking fact that it is not only in mystical visions and religious ecstasy that God speaks to those who are attuned to listen for what he has to say. The message that he gave to Hosea was spoken to a man

with a broken heart, and perhaps it was only someone who had gone down into the depths of bitter disillusionment and who sat beside an empty hearth who could hear this particular word from God.

Hosea was happily married and proud of his only child. He then discovered that his wife was being unfaithful to him and that her next two children did not have him as their father. After six years she left him, became a prostitute and eventually a slave. It was out of this private tragedy that the prophet's message was born. It came to him that his own experience was a reflection of the suffering of God over his faithless people.

A Forgiving Husband

We are familiar with St. Paul's description of the Church as the Bride of Christ (*Eph.* 5. 22-33) but the idea really came from the Old Testament. Hosea thought of God as having made a marriage-covenant with Israel. A partnership had been established and sealed at the Exodus, when God first made himself known through Moses. But since she became the bride of her Lord Israel had, like Hosea's wife, been unfaithful. What was God to do? Disown her and leave her to stew in her own juice, as Amos had predicted would be the case? Was this how God really behaved?

If we ask whether it was Hosea's

recognition that despite his wife's disloyalty he still loved her and was prepared to take her back which made him see that God could show no less mercy to his erring bride Israel, or whether it was a sudden insight into the unchanging love of God which made him draw conclusions for his own attitude to his wife, the answer is probably a mixture of both. At all events Hosea bought his wife's freedom, took her back into his home and the past was forgotten.

A Loving God

More important, however, was the message that he now proclaimed: that God does not merely judge, he forgives. The people of God, as Amos had said, must pay the price of their failure. But that is not the end of the story. Beyond punishment and discipline lies the possibility of a fresh start. God is no easy-going master who lets us get off with anything. So far Amos was right. But, more than Amos could see, Hosea from his own experience knew with certainty that the Lord never closes all the doors.

He is more than a God of justice. If he were not it would be a black look-out for all of us. He is a God of love, ready to forgive the penitent and offer the chance of a new beginning.

So Hosea's message for his countrymen was that beyond the apparent end of their kingdom and the Assyrian debacle lay hope for the future. As we know, events proved him right.

The Gospel in a Nutshell

Our God is one who expects more than right conduct. Amos had made religion a matter of morality. Hosea sees that it is a matter of faith—a personal relationship between God and ourselves, like that of husband and wife, involving commitment, loyalty and love. It is from such a relationship that right conduct follows as a matter of course.

Hosea stands very close to our Lord's own teaching in the Sermon on the Mount. With Jeremiah and Isaiah of Babylon he preaches the New Testament gospel in the spirit of Christ and in preparation for his coming. When Jesus tells the story of the Prodigal Son—the wayward boy who at long last comes to himself and in penitence turns back to face his father: the father who runs to meet him with open arms and welcomes him home to start afresh (*St. Luke 15, 11-32*)—he goes to the heart, in a never-to-be-forgotten word-picture, of the message of this Old Testament spokesman for God.

FROM THE BOOK OF HOSEA

- 8 O Ephraim, what have I to do with idols?
It is I who answer and look after you.
I am like an evergreen cypress,
from me comes your fruit.
- 9 Whoever is wise, let him understand these things;
whoever is discerning, let him know them;
for the ways of the Lord are right,
and the upright walk in them.

Hosea 14

THE PILLAR OF FIRE

3

MOSES stayed with that caravan of traders in whose company he had fled from Egypt until they had made the long crossing of the Wilderness of Paran and had reached Ezion-geber at the head of the Sea of Reeds. But then a curious urge seemed to take hold upon him. From Ezion-geber the caravan would naturally turn north, making for Moab and beyond. After all, there was no point in turning south where was only the vast emptiness of the desert, existing agelessly in its silence and distance. Yet it was this very silence and distance which fascinated Moses, so that he felt irresistibly drawn to it.

When he told the traders of this decision they could only look at him critically out of their wind-seamed eyes and shrug their shoulders at his determination. If a man must, then he must, they seemed to say; but it was a strange thing to do, none the less. Thus it came about that, when at dawn one day the caravan swung off to the north, Moses turned alone to the south. His way led him down the baking hot eastern side of the Sea of Reeds. The gleam of its waters he could see to his right, but to his left only the illimitable rolling sandhills of the desert edge. He carried with him a little water and a little food, and for the first days vastly enjoyed the invigoration of the air, the ringing silence, the solitude and his own thoughts—thoughts which were entirely at this stage concentrated upon himself. He felt within him his powers, his ambitions, his passions.

Once or twice he encountered a little primitive group of Bedouin, driving their few goats, pitching their black tents at nightfall, living their immemorial life of the desert. These

*The story of Moses
retold by John Lastingham*

simple folk received him hospitably enough, sharing their salt with him. But after some days he ran into serious trouble. He might even have gone to his death if the hand of God had not been upon him. He committed what were the two usually fatal errors of the desert traveller: he lost his way, and he ran out of water. It was a desperate man, therefore, staring-eyed, with blackening tongue and cracked lips, who, after a terrible twenty-four hours, eventually with infinite thankfulness came upon a lonely well, the only one for many miles around in a region of scrub and rock.

Fight at the Well

It was blazing noon when he made this blessed discovery and, when he had gulped his fill, he sought the shade of a rock and fell asleep. He awoke, in the comparative cool of the late afternoon, to a tumult of cries and animal noises coming from the well. When he sprang to his feet and turned to look in that direction he saw two flocks of goats milling around in a turmoil of dust. The noise of their bleatings was deafening. And then he saw that, while the one flock was in the charge only of women—heavily swathed and veiled and with only the

eyes showing—the other was in the charge of men, Bedouin, rough of voice and manner. And even as Moses looked he saw one of these men strike one of the women as he pushed her out of the way. Instantly there surged up in Moses the impetuous anger which had darted in him when he had seen the Egyptian overseer strike the Hebrew. On the instant he sprang forward, ran straight into the mêlée at the well and knocked the man down. After that he dominated the situation, for there was that in his face which made the men fearful of him, so that they gave way readily as he drove them off. The women were able in peace to water their own flock, meanwhile looking at him with sideways glance.

In the Desert

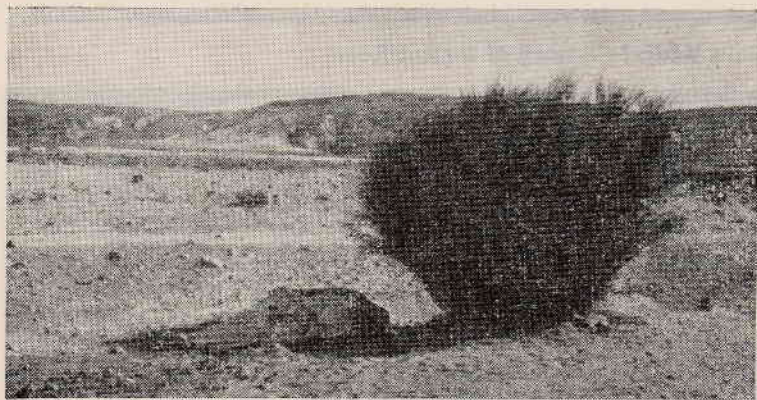
As it happened, these women were the daughters of a certain Jethro, the Priest of Midian. When they returned to their father's tents he was curious at their early arrival, since it was generally only towards dusk that they appeared. And when they told him the reason, recounting the events of the well and how they had been helped by the Egyptian, he inquired where Moses was, feeling that he at least owed the man hospitality. Thus began the sojourn of Moses with Jethro. It

was a stay destined to last a long time, for, after a time, Moses married one of the girls who had been at the well, the little dark-eyed Zipporah, one of the daughters of Jethro. Thus Moses was swallowed up, as it seemed, by the desert, and heard of no more in Egypt.

But there, momentous events had been taking place. There had come a new Pharaoh, following the death of the old, and this new king even more harshly treated the Hebrew slave labourers than his predecessor. But who, in their affliction, were they to turn to? It was known only to God that the answer lay in the desert far away in Midian, where, sunburnt now as a Bedouin, and the father of a child by Zipporah, Moses dwelt.

And then, one day, his solitary life and the events far off in Egypt came together in the strangest of ways. God broke in upon his life and gave him a command.

It happened one day, when he was several days' march away from Jethro's encampment, alone with his flock of goats, that chance took him up the sun-baked slope of a mountain. It was a strange place, for the mountain had an atmosphere all its own. Widely regarded by the people of the desert as sacred, it was taboo, inhabited by the spirit world. Anything could happen there, in that ringing silence, in that



A bush in the desert.

shimmering heat. As Moses climbed the slope, he was terrified to see before him a bush on fire, but not being consumed. The flames were orange red, like the setting sun, which indeed at that time was low across the desert sky. But then, as he approached near, with no inkling in his mind of anything supernatural, it seemed to him that in the intense silence a voice suddenly came to him out of the burning bush—a voice so electrifying and commanding that it stopped him dead in his tracks. 'Moses, Moses,' said the voice, infinitely impressive, strangely echoing. It was calling him. He could only reply, tremblingly: 'Here am I.'

There was quite a long pause after that, while Moses stood open-mouthed, staring at the bush. Then, still echoing and haunting, the voice came again: 'Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

Commanding Voice

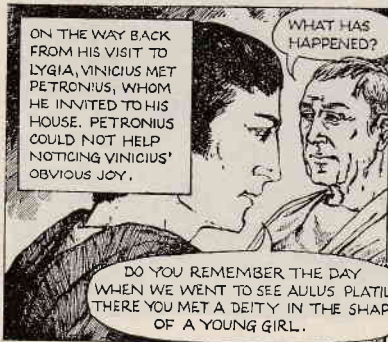
What could this be? Whence came this commanding voice? Trembling in nervous haste, in the grip of a compulsion the like of which he had never experienced before, Moses stooped to undo the laces of his rough sandals,

kicking them off as he did so into the warm sand. And then, as though to add to his terror, the voice spoke again: 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.'

It was too much; it was utterly overpowering. Surely it could not be that God himself was speaking with him! The thought was so shattering that, with an involuntary movement, Moses hid his face in his hands. Again, inexorably the voice came ringing in the silence, while the bush continued to burn at a little distance. The voice said: 'I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hands of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. . . . And now, behold the cry of the children of Israel is come unto me: moreover, I have seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.'

Slowly, fearfully, Moses withdrew his hands from before his face. He

Quo Vadis?—a story of ancient Rome



could feel the sweat upon his brow, the sweat of fear. And then, as he looked towards the oush still flickering in the orange glare, a sense of wonder overcame him. How could it be that God had thus spoken to him personally? Who was he, Moses, to have so great an honour bestowed upon him? The years in the desert had brought an inner wisdom to Moses which in this moment revealed itself. He had been a man of action; he had been a man of decision; but he had certainly been a man who had made his decisions and governed his actions entirely at the dictates of his own will. But now here was a change indeed! For here was a Person coming to him from outside, speaking to him with authority, and in the very act reducing all his purely human ambitions to nothing. Moses knew beyond a doubt that, come what may, he would henceforth be a man under authority.

In a small voice, as small as he felt at that moment, he asked: 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?'

The reply was decisive, and was to have effects lasting through the lifetime of Moses. For the voice said: 'Certainly I will be with thee.'

To be continued

Have you read . . . ? from page 47

mean that they have not a long history. The expression of Christianity in every continent is also different; and the abridged, paper-back edition of Bishop Bengt Sundkler's fascinating book *The Christian Ministry in Africa* (S.C.M. Press, 6s. 6d.) should find many readers.

The Way of the Prophet by David Brown (Highway Press, 6s.).

African Traditional Religion by E. G. Parrinder (S.P.C.K., 6s.).

The Christian Ministry in Africa by Bengt Sundkler (S.C.M. Press, 6s. 6d.).

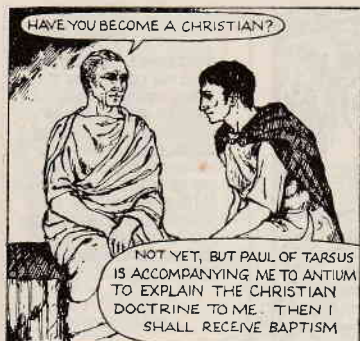


A PUZZLE IN RHYME

By *Diana B. Stoddart*

My first is in parson and also in priest,
 My second's in lesser, but not in least.
 My third is in answer, but not in no,
 My fourth is in busy, but not in slow.
 My fifth is in Easter, but not in May,
 My sixth is in orchard, but not in hay—
 My whole is something said every day.

Answer at foot of page 45



My Garden in March

BY W. E. SHEWELL-COOPER

IT is much easier to kill a Greenfly or Blackfly, both of them sucking insects, by putting an insecticide into the sap of the plant, than by applying the insecticide to the leaves and stems. The new scheme, therefore, which I have found successful is to water the roots with Tritox when the earth is damp and then to let this killer be carried up inside the plants, and when any Aphid lands thereon and starts to suck a leaf it is killed.

New Way with Lawns

If you have had bother with getting a really good lawn on limey soil, why not try giving up having a grass lawn and go in for a clover lawn which is very beautiful indeed. It remains dark green throughout the driest summers.

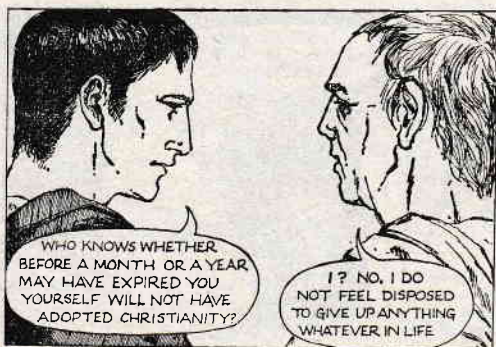
Sow the seed of the special Wild White Clover now at an ounce to the square yard. Rake it in lightly and then either tread the ground well or run a light roller over the top. The secret of having a good clover lawn is to mow it regularly and then the leaves get very small and the plants mass the ground.

New Way with Weeds

It always seemed that a Flame Gun ought to be ideal for killing weeds on paths, around the edges of borders or close to walls, but the pumping of the paraffin and the backfiring always seemed to create difficulties. Now with the introduction of the Tidy Flame Gun, which is very light and uses Butane Gas, all my problems have been removed. The machine lights easily, produces a tremendously hot flame and you can turn it off in a moment. It recently received the Good Gardens Certificate of Commendation.

Sowing and Pruning

Sow a row of lettuce; try that delicious variety New York Giant because of its solid hearts, crinkled leaves and long-standing propensities. There is a new Brussels sprout you ought to try—Jade Cross. It is very



TWO DAYS LATER CAESAR AND HIS COURT LEFT ROME FOR ANTIUM. VINICIUS SPENT MUCH OF HIS TIME IN THE COMPANY OF PAUL LEARNING CHRISTIAN DOCTRINE. WHEN CAESAR WENT INTO RETIREMENT TO COMPOSE SOME NEW SONGS VINICIUS TOOK THE OPPORTUNITY TO VISIT LYGIA IN ROME

Vegetable Recipe: *Potato Sweet Pudding*

You can always get potatoes at this time of the year and one of the dishes that is always acceptable is Potato Sweet Pudding. To make this you need 2 lb. of boiled potatoes, 3 oz. of butter or margarine, 2 eggs, a small cupful of hot milk, the juice and the rind of 1 lemon, a pinch of salt and sugar to taste. Mash the potatoes smoothly and then mix in castor sugar. Add the hot milk and keep stirring, and then add the butter and margarine. Next, add the juice of the lemon, the grated rind and the salt. Mix well again. Well beat the egg yolks separately from the whites and add these, and finally whisk the whites thoroughly and stir into the mixture.

Grease a baking dish of the right size, put the prepared potato into this and bake for 40 minutes. Serve very hot. Sometimes we add a little jam or treacle, but this is entirely a matter of preference. This dish should be sufficient for 4 persons with normal appetites. It doesn't sound terribly exciting, but it has always pleased our visitors who are asked to guess what the ingredients are.

Irene Shewell-Cooper

vigorous and very heavy cropping. Sow the seed soon in a seed bed. Don't forget that if you have been troubled with the club root disease I have a free leaflet for you if you send me a stamped addressed envelope. Sow some spinach, variety Invincible, which stands a long time before start-

ing to seed. Prune the Rugosa roses and the late-flowering shrubs. Consult my book *The A.B.C. of Pruning* for this purpose. Make the buds of plums and gooseberries distasteful to birds by spraying with an Avi-Tect solution.

ANSWER: PRAYER



Have you read . . . ?

By Canon H. G. G. Herklots

IN a recent visit to a Secondary Modern School in a Midlands industrial town—where I had been asked to present the prizes—I could not but reflect that much of England is becoming a multi-racial society. There were boys from the West Indies, there were Indians and Pakistanis; and one small West Indian boy came up to receive a prize. England must inevitably be changed by the spread of these new-comers. Many are Christians; but others are Hindus or Muslims or

Buddhists. Each of these great religions has now passed into a missionary phase. We should know more about them; if we attempt to do so we shall probably gain a better understanding of the Christianity which we ourselves profess.

Islam

For Islam we should turn to *The Way of the Prophet* by the Rev. David Brown, Canon Missioner of the Episcopal Church in the Sudan. Islam, more than any religion, is tied to a book, the Koran. It is a very puzzling book to an outsider. Voltaire called it 'an incomprehensible book which appals the reader's common sense on every page.' Canon Brown's book represents a very different judgement. He really knows Muslims and he knows their faith. He knows also that Christians and Muslims have been living together in different communi-

Christian Family Year

You can partake in Christian Family Year by helping the Church of England's largest family of children in need.

Our local deputation Secretaries would welcome opportunities of giving talks and film shows about our work of caring for unwanted and neglected children.

Please write to the Secretary:



Children's Society

Church of England Children's Society
1 Old Town Hall, Kennington, London, S.E.11

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28 Margaret Street, London, W.1, at their Oxford Works.

ties for thirteen centuries and yet there is no single instance, except perhaps in mediaeval Spain or modern Indonesia, of Muslims being so attracted by the beauty of the Gospel or so compelled by its truth that they have become Christians in any really significant numbers. The opposite rather is true, in that a number of countries (particularly in North Africa) which once were Christian are now predominantly Muslim.' An evangelist with this realistic approach is well fitted to introduce the Christian reader to the meaning of Islam, to its expression in the modern world, and to the funda-

mental differences between these two monotheistic faiths.

Africa

What about the faiths of Africa? Two important books are now available in paper-back editions. The S.P.C.K. has issued *African Traditional Religion* as one of its Seraph Books (6s.). Its author, Dr. E. G. Parrinder, is now Reader in the Comparative Study of Religions in the University of London; but his book was written in Nigeria. African religions may not have written texts; but this does not

Continued on page 43

OF EGGS AND OFFERINGS



DURING EASTER our children like many others make their small offerings to the clergy.

For they are taught to give, and Easter is a time for giving. Will you be generous this

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MACMILLAN

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33-34 Craven Street, Strand, London, W.C.2

definite views of the need for a scheme of Direct Giving for the parish. Her rose-garden, kept in trim so carefully by Mr. Ward, was a joy to all who passed by in the Summer, and the Governor of an Indian state and his wife were so taken with her cottage that they asked for the plans to be flown out to India to them!

We shall miss Mrs. Brain a great deal, but we shall not mourn her. She would never have liked to have lived an inactive life, and she has passed quietly into the nearer presence of her Lord and Master, and into that life that is fuller, freer and endless in the joy of the Lord.

THE CONFIRMATION :

The Confirmation will be at St. Nicholas' Church, Islip, on Thursday evening, March 21st at 7.30 p.m. If you can spare a seat in your car, please let the Vicar know so that a representative body of parishioners can go and share in the service, and pray for our friends who are to be confirmed.

ADULT CONFIRMATION :

A number of adults—including engaged couples—have asked to be prepared for confirmation. If there are any more adults who would like to attend classes after Easter, will they please get in contact with the Vicar or Miss Lodge, as soon as possible.

CONVERSATIONS WITH "BILL"

The Vicar's "Conversations with Bill" which he has shared with us at Evensong have caused considerable interest. Bill is a fictionary character who, after a life completely out of touch with the Church, comes into a vital Christian experience and begins to attend Matins, and cannot make head nor tail of the service. His frank and fruity comments apparently rang a bell with many who were at Evensong, and he became so real that one person told the Vicar that she had noticed him speaking to Bill after one of the services, and hoped that he was progressing in his spiritual pilgrimage! Perhaps all of us ought to ask more questions about how why and what we do in church. If we did so, there's no doubt that our worship would become much more meaningful and relevant to our life on Monday morning.

GIFTS TO THE CHURCH :

We are delighted with two lovely gifts of curtains.

One of these, kindly given by Mrs. Gunn, covers the priest's door in the South side of the chancel and is in blue velvet, matching the curtain over the North door.

The other is a Jacobean curtain, measuring nine feet by eight, heavily embroidered in wool, and a classic example of its period. It is hoped that it will be possible to incorporate this in the reredos of the side-chapel in the South aisle when it is constructed. We are most grateful to Mr. and Mrs. Merton for this gift.

ST. MICHAEL AND ALL ANGELS', NEW MARSTON :

At last it seems as if the separation of New Marston as a distinct parish is going to become a reality, in the very near future. Hitherto anyone living within the old boundary of the original parish of Marston has had a right to be christened, married, or have their burial service in the Parish Church of St. Nicholas. This has often led to embarrassing situations and the inevitable feeling that the church of their district has been bypassed. When the parish of St. Michael and All Angels becomes law by the Queen's Orders in Council, only those living in New Marston, **who are on the electoral roll of the parish of St. Nicholas** will be entitled to these services. It is hoped that all regular members of both St. Nicholas' and St. Michael's churches will see that their names occur on the electoral roll of the church which they habitually attend, so that no difficulties are created at a later date.

"KEEP MARSTON TIDY!"

"The Vicarage has been allocated some more litter containers," Mrs. Bing reports. "We are competing again this year for the Best Kept Village Competition. To be successful depends upon how enthusiastic we are."

A prize of five shillings will be awarded for the best limerick on the subject of keeping Marston litter-free. Closing Date: April 30th, 1963. Entries to Mrs. Bing, The Roses, Old Marston.

VILLAGE HALL NOTES:

Scottish Dancing. If you feel you would like a pleasant evening of gentle exercise, why not come to the Scottish Dancing every Tuesday in the new Village Hall, 7.30 p.m.—9.30 p.m. 1/6. Beginners very welcome.

NURSERY PLAY GROUP:

There will be a few vacancies next term for the Nursery Play Group held in the Village Hall. Monday to Friday, 9 a.m.—12 noon. 12/6 per week. Apply to Mrs. Cowan, 73 Oxford Road.

MOTHERING SUNDAY, MARCH 24th:

We are most fortunate in having the Rev. Kenneth Packard, Secretary of the Parish and People Movement, and author of the life of "Brother Edward." Many will remember his talk at the School for Christians last year. He will be preaching on "Intercession" (at Matins) in the series on the Holy Communion. In the afternoon there will be a Baptism and special service for parents and children at 3 p.m., and at Evensong there will be an enrolment of new Mothers' Union members. This is a most significant day, as it will be not only Mothering Sunday, but also the eve of Lady Day.

**DEDICATION OF NEW CHURCH SCOUT HALL,
MARCH 17th. ST. PATRICK'S DAY**

This will be a thrilling day for all young people when this Hall, which will be used by the Sunday School, Scouts, Guides, Cubs and Brownies, will be officially dedicated after Evensong. We hope to be able to welcome our County Commissioners, and all our Youth Organisations will be attending in strength, as this will be also their quarterly Parade Service.

THE BROWNIES:

The Brownies went to see the pantomime "Pinocchio" for their Christmas treat. Everyone thoroughly enjoyed the show.

Congratulations this month to: Clare Rimmer, Pauline Washington, and Beverley Loveless on gaining the 1st Class Badge.

CHURCH OF ENGLAND CHILDREN'S SOCIETY

Mrs. Vernede would like to thank all those who so generously gave in the recent house to house collection in the parish which resulted in the splendid total amount of £28 6s. 10d. A special word of thanks goes to all collectors and to the members of the Youth Fellowship who distributed the envelopes.

DID YOU HEAR THIS?

A letter to an Editor:

Dear Sir,

I have been attending church regularly for the past 30 years. I cannot remember the contents of any one sermon, nor of having derived any spiritual benefit whatever from them. Are sermons a waste of time?

Yours etc,

John Bloggs.

A letter from a Correspondent:

Dear Sir,

For the past thirty years I have been given three good meals a day at my home. I cannot remember any meal in particular, but I do know that without them I would never have enjoyed life so much nor be the healthy man I am today. I am most grateful.

Yours etc,

Tom Harrison.

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, Boult's Lodge, Boult's 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 :**
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- Coal Distributor :**
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 B. McParlin, Rose Villa, Church Lane, Old MarstonTel. 42175
- Fish and Poultry, Greengrocery and Frozen Foods :**
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- 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

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