

September, 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,

**HARVEST THANKSGIVING** : As you will see from the calendar this will take place this year on Michaelmas Day, Sunday, September 29th. Whilst we should be grateful for fruit and flowers with which to decorate the Church, we are asking for gifts of tinned and packed foodstuffs for distribution to the needy.

**MONTHLY COMMUNION at 11 a.m.**

This is an advance notice to say that beginning on Sunday, October 6th, and subsequently on every first Sunday of the month Holy Communion will be celebrated at 11 a.m. with hymns and address.

There will still be the 8 a.m. H.C. Service and Matins will be said earlier, whilst the noon H.C. Service will be discontinued.

The reason for this change is twofold :

1. To make the Holy Communion Service on the first Sunday a more corporate act, rather than something that is "tacked on" to Matins.
2. To acquaint our Senior Sunday School children with the H.C. Service so that they become more familiar with it by the time they are ready to be confirmed.

**PARISH MEETING ON CHILDREN'S WORK :**

Please read Miss Lodge's article later in the magazine on a special meeting for Parents and Parishioners on October 9th.

**CHOIR BOYS :**

We are in desperate need of choir boys, and would be glad to hear of boys who are willing to serve the Church in this way. Any boys who would like to join the choir are asked to contact Mrs. Garner after any of the services or at her home, "Barn Gates," 31 Oxford Road, Old Marston.

**PARISH PROGRAMMES :**

These will be available for distribution with the October magazine, which will also contain details of the EVENSONG BIBLE SCHOOL to be held in October.

Your sincere friend and Vicar,



**PARISH CALENDAR FOR SEPTEMBER**

- Sept. 1. 12th SUNDAY AFTER TRINITY  
8 a.m. and Noon. Holy Communion.  
11.0 a.m. Matins.  
6.30 p.m. Evensong.
- " 4. Wednesday. 7.15 a.m. Holy Communion.
- " 8. 13th 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.
- " 11. Wednesday. 7.15 a.m. Holy Communion.
- " 13. Friday. 10.30 a.m. Holy Communion with "laying on of hands."
- " 15. 14th SUNDAY AFTER TRINITY  
8.00 a.m. Holy Communion.  
9.30 a.m. Family Communion.  
Senior Catechism at 9.30 a.m. Family Communion.  
11.0 a.m. Matins.  
Children's instruction resumed at 11 a.m.  
6.30 p.m. Evensong.  
Young People's Service and Church Parade.

- „ 18. Wednesday. Ember Day. 7.15 a.m. Holy Communion.  
 „ 21. Saturday.  
 Festival of St. Matthew, Ap. Evang. and Martyr. Ember Day.  
 7.15 a.m. Holy Communion.  
 „ 22. 15th 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.  
 „ 24. Tuesday. 7.45 p.m. Finance Committee Meeting.  
 „ 25. Wednesday. 7.15 a.m. Holy Communion.  
 „ 28. Saturday. Eve of St. Michael and All Angels.  
 Decorating for Harvest Thanksgiving.  
 „ 29. 16th SUNDAY AFTER TRINITY  
 HARVEST THANKSGIVING  
 Festival of St. Michael and All Angels.  
 8.00 a.m. Holy Communion.  
 11.0 a.m. Matins.  
 Preacher: The Rev. John Cowdrey, Chaplain of St. Edmund's  
 Hall, Oxford.  
 6.30 p.m. Evensong.  
 Preacher: The Rev. G. Gater, S.S.J.E.

PLEASE NOTE. Meeting of Parochial Church Council:  
 TUESDAY, 1st October, at 7.45 p.m., in Church Hall.

#### HOLY MATRIMONY

- July 20. Martin James West and Ann Reynold's.  
 Aug. 10. Peter Alan Franklin and Sandra Jean Louise Frost.  
 „ 17. Anthony William Plowman and Janet Kathleen Carter.

#### HOLY BAPTISM

- July 23. Peter John Cowdrey, 30 Oxford Road.  
 „ 28. James Michael Havord,  
 Kim Teresa Havord, 64 Mortimer Drive.  
 Richard Brian Havord,  
 „ 28. Tracy Hayes, 124 Cope Lane, Marston.  
 Aug. 18. John Alan Cox, 9 Marsh Lane.  
 Amanda Eloise Peachey, 98 Arlington Drive.  
 Nicola Jayne Timms, 80 Oxford Road.

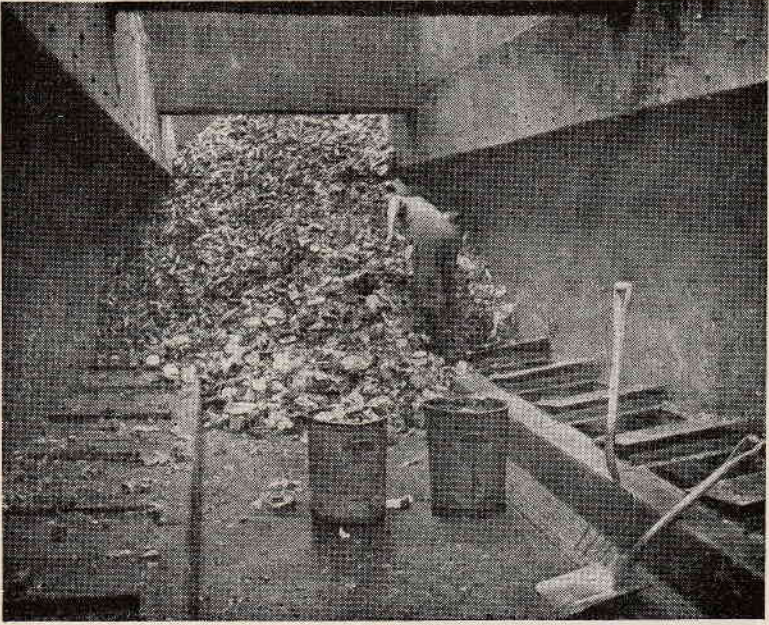
#### COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
Trinity VI	24	11	9	62
Trinity VII	28	5	4	40
Trinity VIII	27	14	11	36
Trinity IX	16	5	10	19
Total number of week-day communicants				34

#### “ OPERATION CHURCH-YARD ”

Those of you who have taken a walk round to the back of the Church will agree that there has been a complete transformation scene during the past month. A very big “thank-you” goes to the men of the congregation who rallied round and worked so hard to bring this about. The hut which has been discussed for so long is now a reality! — thanks to the untiring efforts of Mr. Casterton and his “merry men.”

All this, plus, the quite indefatigable, Mrs. Bing and her “anti-litter” campaign has meant that we were the “runners-up” in the “Tidiest Village” Competition. Let us not “rest on our laurels,” but redouble our efforts until we become THE TIDIEST VILLAGE!



Radio Times

## Getting Rid of the Rubbish

SOME three years ago, on this very page, commenting on the pornographic literature which is such a feature of our times, we had this to say: 'Spare a glance at some of the posters advertising certain films. One does not have to be a puritan to regard these things as dirt. Look at any book-stall. Have a look at certain of the Sunday papers.' These spicy stories labelled 'frank' have become as familiar a part of our surroundings as litter. They are litter; but of a very dangerous and pernicious kind.

What harm does this litter do? It does as much harm as bacteria in drinking water. It poisons what ought

to be pure. It offends, or ought to offend, about every standard of good taste that exists.

### Decline in Standards

And then, after a comment on what appeared to be one of the main causes of this gadarene rush downhill towards the sex mania which seems to affect so much of our culture—the decline in broad standards of right and wrong—we added this: 'Nothing can be done about this mass of printed dirt which we've come almost to take for granted, unless enough of us are prepared to see it for what it is and to speak and act accordingly.'

What has happened since? Has anything been done? Has anybody got angry about the steady seepage of this kind of sewerage into the public consciousness? The answer would appear to be, yes. Here and there, we are happy to note, there have emerged definite signs of a growing public distaste for this sort of thing. Here and there, we are proud to note, it has been churches, acting in some cases through their clergy and church councils, in others through the personal witness of their people in the public life of their neighbourhood, who have taken a lead. The results have been considerable and heartening in some places. But the great thing is that the effort has been made. And perhaps the most striking of all the efforts has been that made in a certain part of the north country where it has been the youth organizations of the town who themselves have been active in this matter.

Of course, the evil is still with us. Of course, the exploitation of sex is

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## THE SIGN

*Not ashamed to confess the faith  
of Christ crucified*

SEPTEMBER 1963 No. 705

- S. 1 Twelfth after Trinity.  
Giles, Ab., c. 720.  
S. 7 Evurtius, B., c. 340.  
S. 8 Thirteenth after Trinity.  
Nativity of the B.V.M.  
F. 13 Cyprian, B.M., 258 (or September 26th).  
S. 14 Holy Cross Day.  
S. 15 Fourteenth after Trinity.  
M. 16 Ninian, B., c. 430.  
Tu. 17 Lambert, B.M., 709.  
Th. 19 Theodore, Abp., 690.  
S. 21 St. Matthew, A.E.M.  
S. 22 Fifteenth after Trinity.  
S. 29 St. Michael and All Angels.  
Sixteenth after Trinity.  
M. 30 Jerome, P.D., 420.

*Days of fasting, or abstinence:*

Fridays, 6, 13, 20, 27;  
Ember Days, 18, 20, 21.

### 'AS WE FORGIVE'

*'As we forgive . . . ' How many times we say  
The words our Father taught us, when we pray.  
'As we forgive . . . ' so often said, and yet  
How often we, reluctant to forget,  
Dwell on past wrongs, though saying we forgive,  
And carry grudges, long as we shall live.*

*Not so our Lord, who sorrowed for his foes,  
And, dying on the Cross, pleaded for those  
Who nailed him there, who spat, and mocked him too,  
'Father, forgive, they know not what they do.'  
Or Stephen, whom men stoned, love still within  
His heart, as he asked pardon for their sin.  
How generous such love, which, near the grave,  
Still, in compassion, intercedes to save.*

*May we, for whom Christ died, kneel down each day,  
Forgiving and forgetting, when we pray.*

Lucy Bredin

# How Birmingham is Training Priests

by  
*David Skinner*

ANYONE wanting to see a good example of a typical English industrial down-town parish could hardly do better than visit St. Peter's, Spring Hill, Birmingham. Spring Hill is a misnomer, for the parish is grey and crowded, dark and grimy, and few birds sing. It is a parish at the heart of industrial England, and from its serried streets early stream many of the men and women who feed the city's industries.

Typical of any down-town parish? Yes, but in one respect at least St. Peter's, Spring Hill, is unique. It provides a centre in which men who are hoping to be priests in the Church of England are being trained for their work in a particular way. The man behind the scheme is the Vicar of St. Peter's, the Rev. A. R. Gordon. St. Peter's is a large Edwardian church. Nearby is an equally large vicarage, and it is from this vicarage that men are being prepared to make the Gospel relevant and real to Britain's industrial society.

This year Ronald Gordon has twelve young men under his care. All



*Priest, and Priest to be*

are ordinands, and most are at universities or colleges, or preparing to go to them. Eight of the men live in the vicarage, and four of them are in digs in the parish. All of them have temporary jobs in Birmingham, and pay for their board and keep out of their earnings.

### Practical Experience

Why do they go to Spring Hill, and why do they do this sort of work? Largely because they are all men who are concerned at the gap between the experience of industrial life of most ordinands and the daily life of most of those, in an industrial parish, whom they will one day be serving as priests. It is a matter, largely, of 'learning how the other half lives.' To minister to people, Ronald Gordon believes, you must not only have sympathy with their needs and problems, but a real understanding of what those needs and problems are. The best way for a young ordinand to learn, he thinks, is to share in them by 'becoming part of industry' and gaining practical experience of its character.

### What They Do

Ronald Gordon took his first ordinand into St. Peter's, Spring Hill, in 1959. This was the same year that he took over the parish, after three years as a curate in Stepney and four as chaplain at Cuddesdon Theological College. In 1960 he took six more; in 1961 nine new men joined him, and in 1962 ten more came; at present there are twelve men living at Spring Hill. Some come from universities, some straight from National Service, some from jobs, and some straight from school. National Service helped many young ordinands to widen their experience, to mature, to meet people and situations outside their own educational and social background. Now that National Service has ended, Ronald Gordon believes that the contacts and experience which the men gain in Birmingham are even more important. In many cases a man goes as a deacon to an industrial parish with only the experience of school, university, and theological college behind him. Those who have shared,

in most cases for a year, in the industrial community of Spring Hill, will be that much closer to the life of their parishes when they get there.

But what do these men actually *do* in Birmingham? First, they must *earn a living*—something the majority of ordinands have never done before they join their first parish. Most of the Spring Hill men work as skilled or semi-skilled hands in local Birmingham factories. One has a job as a hospital orderly, and another as a clerk in an employment exchange.

Secondly, they do a certain amount of parish work. But the Vicar of St. Peter's insists that this must be on a very limited scale, since the men's first duty must be to do a full week's work *outside* parish church life. One night a week helping at a local youth club, for example, is as much parish work as a man will be asked to do.

Thirdly, the men are expected to study. Some make a start on learning Greek. Some prepare for 'A' level examinations. Most confine themselves to general reading, especially of books about the work of the Church in an industrial society. Talks from visiting speakers provide stimulus from time to time, and attendance at extramural lectures at Birmingham University is encouraged.

Fourthly, the men are expected to live a community life. In Ronald Gordon's words, 'They pray, discuss, have recreation together *both* as members of a community of ordinands (and men considering ordination) *and* as members of a parish.' It is significant that at the annual retreat this year the ordinands did not go away by themselves, but shared a retreat with other parishioners.

### Why They Come

What brings these men to Spring Hill and Ronald Gordon? About this,

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# Question Page

## Evolution Again

*I have never been able to grasp what is meant by 'made in the image of God.' Is not this inconsistent with man's gradual development by evolution?*

Evolution of all living things must have proceeded by stages. No doubt at one time conditions were such that many varieties of complex molecule were formed 'by chance' in the sea. Yet the moment a molecule was formed which was capable of producing a duplicate of itself by attracting simpler substances, multiplication of this particular molecule would have caused it to outnumber all others in a comparatively brief space of time. A substance which can reproduce itself, although evolved from one which cannot, is fundamentally different. One is alive, the other is not. There would seem to have been a similar discontinuity when an animal appeared with power to think and reflect, and to see that it was dependent upon a creator greater than itself. This capability has given this particular animal power over all other forms of life, the power to shape its own future, and the power to choose between good and evil. This is what we mean by saying that it is different from all other animals, and is created in the image of God. 4288

## Lady Readers

*Could you please tell me if there are women Lay Readers in the Church of England?*

The feminine equivalent of the Licensed Lay Reader in the Church of England is the Licensed Lady Worker. While, however, Lay Readers are part-

time workers and receive no remuneration, Licensed Women Workers are normally full time and of necessity receive a salary. Their training is also much more thorough and normally includes a two-year residential course. Further information may be obtained from the Council for Women's Ministry in the Church, which has an office at 9 Tufton Street, Westminster, S.W.1. 4289

## Churchwardens

*What are the duties of a churchwarden?*

The duties of a churchwarden are briefly to attend to the material needs of the congregation in church, to keep order if need be, to see that the building is kept in good repair, and frequently to act as treasurer of the parochial church council. We can recommend *A Handbook for Churchwardens and Parochial Church Councillors* by Kenneth Macmorran (6s., post 6d.). 4290

## Telling the Time

*What is a mass dial, and what was its function?*

A mass dial is a mediaeval sundial cut in the stone above a church porch, or on the south wall of the church itself. Its function, in the days before clocks and watches, was to indicate the time when the service would begin. 4291

## Fish or ———?

*When was the custom of eating fish on days of abstinence instituted? When fish is expensive, would it not be better to have the cheapest meal we can?*

The custom of eating fish on days of abstinence arose in the Middle Ages when it was much simpler and cheaper to catch fish from the pond than to kill a sheep or chicken. Certainly it is more in the spirit of abstinence to eat an inexpensive meal rather than one which includes fish regardless of cost. 4292

*Readers' 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

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## 9 HAGGAI AND ZECHARIAH: BUILDERS FOR GOD

SECOND Isaiah had had high hopes of what would happen when his fellow countrymen were offered the opportunity to return from exile to Jerusalem. His imagery conveys vividly his sense that this would be an event as dramatic and impressive as the Exodus under Moses—a miraculous highway opening up across the desert, supernatural provision for the returning exiles on their journey, the ingathering of scattered Israelites from every land, and a glorious resettlement of the Holy City as the living witness to the power of God, as the light of the world and the repository of divine truth.

In the event nothing like that happened. Many Jews preferred to stay in Babylon where they had more comfort and security rather than to embark upon the long and arduous task of rebuilding their ancient city. Those who did return to Jerusalem were hard put to it to eke out some kind of living in a devastated land and were not helped by the antagonism of surrounding peoples to the resurgence of Israel as a nation.

### The Empty Shrine

It was not until seventeen years after the Jews had been given permission to go back to Palestine that a start was made to repair and reconstruct the Temple. This was largely due to the enthusiasm of two of the lesser known prophets—Haggai and Zechariah. Their preaching is to be found among the collection of 'minor' prophets at

the end of the Old Testament. They do not inspire us with the depth of their insights like Isaiah, Jeremiah and Ezekiel, but impress us rather as men who saw that if the new community was to come into being religion must be at the heart of it and men must be prepared to put God's work before their own convenience.

As we read the little book of Haggai we can sense the passionate conviction of the prophet that Jerusalem was an empty shell without its Temple. No people that claimed to be God's specially chosen instrument to make his name known among the nations could possibly pretend to be so without the outward fabric of religion. A ruined national shrine, however much Israel protested her allegiance to God, was a standing reproach and a national scandal. Let us think of ourselves in a similar situation, claiming to be a Christian country but unprepared to repair a tumbledown St. Paul's or Westminster Abbey.

### Skyscrapers or Sanctuaries?

In a whirlwind campaign of three weeks Haggai made such an impression on politicians, ecclesiastics and ordinary folk that they set to with a will. A month later, and yet a third time, he had to stir up their flagging interest, but once the work was properly started it went on apace and in four years the work of rebuilding was complete.

We cannot rank Haggai among the

greatest of the prophets. He was concerned with the stone and lime that provide the framework for public worship more than with the inward attitude of worship itself. History tells us that true religion can exist and has existed for a time at any rate in the homes of the people or, indeed, wherever two or three are gathered together on a hillside or in a barn. But he was surely right in asserting that when men are more concerned about their own material comfort than in building visible symbols of the community's faith, the faith wilts for lack of a setting. This was the belief of the builders of such cathedrals as Salisbury, Norwich and Durham, as in our own day it has been triumphantly maintained in Liverpool, Guildford and Coventry.

Zechariah was a more complex character than Haggai even if we accept the view of most scholars that chs. 9-14 of his book, among the most obscure chapters in the Old Testament, come from a later century than his. The author of the first eight chapters was contemporary with Haggai and shared his concern that the Temple should be rebuilt. For two years he used his influence alongside Haggai to get the work well under way. But whereas Haggai had spoken of the effect a restored centre of worship would have on the well-being of the

people, Zechariah thinks more in terms of the Temple as the veritable dwelling-place of God. Without it God's plan for the conversion of the world would be frustrated.

### The Temple and the Church

We may think that this is prophetic hallucination rather than inspired insight. But is it? Is the Temple at Jerusalem not, in fact, the cradle of our faith and the birthplace of the Church? It was here, despite trivial ceremonial and the unlovely features of animal sacrifice, that the Old Testament concepts of worship and personal piety were nurtured. Here the psalms were sung in their proper setting, the Law of God was held in honour, sins were confessed and absolved and the devotion of many centuries was offered.

Here our Lord was dedicated as a child and to this same Temple he returned time and time again as to the place of God's appointing, the ancient shrine of his people. It was to the Temple that after his Resurrection and Ascension the first Christians turned as the fitting place for their thanksgiving, and in all likelihood it was in these same sacred courts that the Holy Spirit came upon them at Pentecost and sent them out to win the nations for Christ. In the providence of God Haggai and Zechariah were building something bigger than they knew.

### FROM THE BOOK OF HAGGAI

- 9 You have looked for much, and, lo, it came to little; and when you brought it home, I blew it away. Why? says the LORD of hosts. Because of my house that lies in ruins, while you busy yourselves  
10 each with his own house. Therefore the heavens above you have withheld the dew, and the earth has withheld its produce.

*Haggai 1*

# THE PILLAR OF FIRE

9

**B**UT if the foot of the Mount of God, that silent desert place, were in itself terrifying, there was also another reason why the people whom Moses was leading found themselves at this time oppressed in spirit. This was the first pause in their great march onwards across the wilderness. This was the first time that the tension of events, the ever-present dangers of their desert journey—all those things which had held them together with a sense of common dangers shared and a common purpose—was slackened.

Moses himself seemed overcome by a strange tension, a sense of inner expectancy. The people looked at him askance, fearing him, wondering what had come over him. For hours he would stand at the door of his tent looking upwards at the mountain. He was a very different man now from the one who had been their leader in Egypt. But now he was back in the place where he had first encountered God, and he was filled with a sombre sense of how momentous this second meeting was to be.

And this time, too, he had the responsibility of a mass of people upon him. As he gazed up, deep in meditation, at the mountain, God spoke to him and it seemed that what he said was this: 'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself. Now, therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all peoples: for all the earth is mine: and

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*The story of Moses  
retold by John Lastingham*

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ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the Children of Israel.'

It was a high and solemn command; a promise of an eternal agreement between his people and God. So solemn was it, indeed, that when Moses looked from the mountain whence it seemed God had spoken to him, down towards the little straggle of tents and the poverty-stricken people scattered about—the people who but a little while before had been slave labourers in an alien land—he could not but marvel at the lowliness of the instruments which God had chosen for his purposes. Then he shook himself out of his reverie, and went, and spoke with authority to the people who gathered apprehensively around them. He warned them that the mountain was sacred, that they were not to go near it, and that great events were close upon them all. Apprehensive and silent, the women gathering their children close about them, they went to their tents.

## **Covenant**

Night time in the desert at the foot of the Mount of God was especially

terrifying. The volcanic fires in the crater far at the summit of the mountain cast a glow up the base of the column of smoke which arose from it, and this glow in its turn lit up with weird effect the pinnacles of rock below. It was during this time, when the people thus camped below, that Moses communicated to them the terms of the covenant which God had laid before him—that covenant which said that if they would obey God's

voice then they should be a chosen people, a kingdom of priests, a holy nation. It was a formidable relationship which was thus offered, and long the people debated it. At last, the debate concluded, they made reply through their elders to Moses saying, 'All that the Lord hath spoken we will do.' Shortly afterwards God told Moses that he would come to him in thick cloud, and that the people would hear when he spoke to him. That



*Writing of the time of Moses*

*British Museum*

promise was fulfilled in the course of a frightening night very shortly afterwards.

To those cowering below in the camp it seemed that the mountain sprang into volcanic activity. High above, under the stars, up towards the column of smoke, there were rumblings and crashings and grindings as of rocks working themselves together. Hot ash fell into the camp. The fire which had worked up above now glared upon the base of the clouds. And out of the chaotic jumble of sound it seemed that a trumpet sounded, louder and louder. Far below, the people cowered in their tents while their sheep, penned nearby, set up a terrified baaing. It frightened the people still more to know that their leader, Moses, was somewhere up there in the mountain, alone with God.

### Ten Commandments

He returned with the dawn, with all the marks upon his face as of one who had been through a tremendous experience. And a few days later he was drawn again to the mountain, and vanished into its vastnesses. Once

again the volcano seemed stirred into activity, even more violently than before. Somewhere in the thick darkness at the top of the mountain where the smoke was, God gave to Moses his laws to take down to the people. Those laws have echoed down the ages since. They have been elaborated since. But in their simple form as first they were delivered they may well have been thus:

Thou shalt not worship any other god but me.

Thou shalt not make a graven image. Thou shalt not take the name of God in vain.

Thou shalt not break the Sabbath. Thou shalt not dishonour thy parents.

Thou shalt not murder. Thou shalt not commit adultery.

Thou shalt not steal. Thou shalt not commit perjury.

Thou shalt not covet.

Thus for a long time Moses communed with God upon the mountain. He was not to know that trouble was brewing down below in the camp.

*To be continued*

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



# Have you read . . . ?

By Canon H. G. G. Herklots

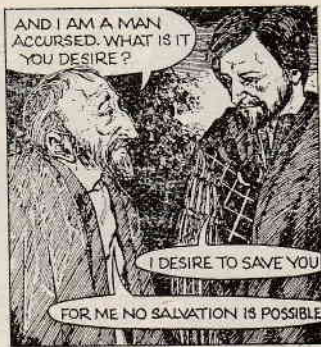
THERE has been much talk recently about the place of the Old Testament in Christian worship. Many are disturbed by the continued recollection of far-off events, the actors in which display a morality which is at the best sub-Christian. What we need, it seems to me, is an understanding of the Old Testament itself and of its relationship to the New. Both are best understood as the Holy Scriptures of the Old and New Covenant.

## Books about the Bible

It is a weakness of much traditional Bible teaching that Old and New Testament are treated separately, so that many students hardly see the connection between the two. It is a

strength of *Teaching the Bible To-day*, by Mr. Clifford Jones of the University of Leeds Education Department (S.C.M. Press, 12s. 6d.), that the books of the Bible are considered together in successive themes. This is a fairly stiff book. To work through it, following up all the Biblical references, would be a liberal education. It is a book for teachers and for many others—'not a book about method, aimed at improving the teacher's technical skill, but a book about the Bible and to a lesser degree about communication. It aims primarily at imparting a knowledge and an understanding of the living message of the Bible.' And that is what we need.

*How Came Our Faith*, by W. A. L. Elmslie, now available in the Fontana series for 9s. 6d., is a book helpful to anyone who wishes to understand the history behind the Old Testament, how its books were written and assembled, and how they have been interpreted by the Church. Dr. Elmslie does not approve of allegorical interpretation. 'God did not treat Israel as a sort of picture-gallery, in which to hang up from time to time



futurist sketches of the life of Jesus, so mistily painted that their subject would remain hopelessly obscure until Christ had come.' Yet the New Testament is written in terms of the Old; and quotations from the earlier Scriptures surround the life of Jesus from birth to death and resurrection.

### Prophets and People

Penguin Books have done well to make available at 3s. 6d. *The Old Testament Prophets* by Canon E. W. Heaton. Here is an admirably fresh interpretation. The prophets are not treated as if they are the only figures in the Old Testament in whom a Christian can rightly be interested. They are related to the life of the nation as a whole. Thus we learn how 'Amos fulfils the moral nature of Israel's vocation'; how Hosea affirms the *personal*, Isaiah the *transcendent*, Jeremiah the *inward* and Second Isaiah the *ultimate* nature of Israel's vocation. Thus we are not thinking of the prophets only, but of the people with whom they were inescapably related.

Three books which help us to understand the Bible as a whole:

*Teaching the Bible To-day* by Clifford M. Jones (S.C.M. Press, 12s. 6d.).

*How Came Our Faith* by W. A. L. Elmslie (Collins: Fontana Library, 9s. 6d.).

*The Old Testament Prophets* by E. W. Heaton (Penguin Books, 3s. 6d.).

### GETTING RID OF THE RUBBISH

(from page 130)

still good business and is still going on. Of course, there is still a need for vigilance and for the willingness, in so good a cause, on the part of those who oppose such exploitation, to be called puritan and narrow-minded. But certainly it is heartening to know that there are some now who, in the name of the Church, are making this cause their own. For in this, as in other fields, right will in the end prevail. It may well be that, in time to come, the unrestricted pornography of our day will seem as extraordinary as the open drains of the Middle Ages do to us.

SIGNET



# My Garden in September

BY W. E. SHEWELL-COOPER

SEPTEMBER is the third most important sowing month of the year, I always think. Fortunately there is plenty of ground available where other crops have been harvested. One is likely to get better results in the south than in the north from such sowings, but it very much depends where one lives in the north! However, try sowing an onion like Unwin's Reliance or Giant Zittau. They are both quite hardy, and will live through the winter, and good keeping bulbs will be produced. It will help to warm the soil if a forking over is given, adding at the same time a bucketful of sedge peat per square yard. This is invaluable because of its high humus content. Then give a fish fertilizer with a 7 per

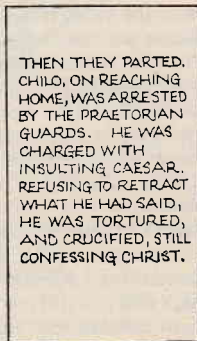
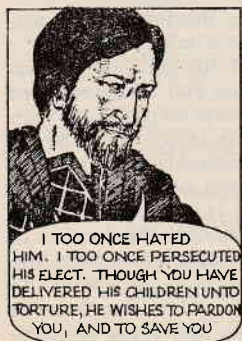
cent potash content at 3 oz. to the square yard.

## Ready for Sowing

Tread the ground well afterwards, wearing your heaviest boots. This will firm the surface—and after a light raking, a fine tilth will be produced. It is a good plan to add some old weathered soot at two handfuls to the square yard. Now the ground is ready for sowing. Draw out the drills 12 in. apart and  $\frac{1}{2}$  in. deep only. Sow the seeds a little bit thicker than usual and rake lightly to cover them. Use the rake head to firm over the line, and this is quite important. After this there is nothing more to do, other than to keep the rows free from weeds until the winter sets in.

## Peas

Have you tried making sowings of peas in September? They are often very successful. Choose a variety like Meteor, which is only 18 in. high—and, incidentally, is grand for the north. Laxton Superb is another good variety, which bears quite large pods, and crops heavier on the whole than





Irene Shewell-Cooper admires the delphiniums

Meteor. Treat the seeds before sowing with an organo-mercury dust. This you can obtain from any good chemist.

The drills should be no deeper than 2 in. and, in fact, if the soil is really heavy, 1½ in. is ample. Space the seeds out in these at 3 in. apart, and cover them *in situ* with a little sifted peat. This helps them to root. Give a raking to level and cover them with soil. Stake the seedlings as soon as they are through—this will give the needed support as they start to grow, and keeps them off the ground.

#### HOW BIRMINGHAM IS TRAINING PRIESTS (from page 132)

says the vicar, it is hard to generalize. Some are themselves aware of a need 'to do something non-academic' at some stage before ordination. Sometimes they have been commended to St. Peter's by a college chaplain or principal, by their own vicar, or by the Church Assembly Council for the Ministry, with which Ronald Gordon works in close co-operation.

Finally, has the scheme proved a good thing? Ronald Gordon modestly says that it is still too early to draw any firm conclusions. But he thinks that, of the eighteen who took part in the

scheme during the first three years, sixteen 'benefited considerably.'

The first of Ronald Gordon's recruits to Spring Hill to be ordained goes as a deacon to his parish this year. What is quite certain is that if he has benefited considerably from his time in the industrial community of St. Peter's, Spring Hill, those who are to be his parishioners for the duration of his ministry will benefit even more, and have good reason to be grateful to Ronald Gordon and his experiment in industrial community living in downtown Birmingham.

## Vegetable Recipe: *Curried Cauliflower*

There are usually plenty of cauliflowers about in September, so in addition to Cauliflower Soup and Cauliflower Cheese we often have Curried Cauliflower. You take the white curd of a large cauliflower; you cut it up into small portions. You then cook the cauliflower until it is almost soft and then pour off half the water in which it was boiled. Get hold of a large apple, preferably a King Edward VII, peel it and cut it up into small portions. Put this into the water that you have poured off (in another saucepan) in order to boil the apple until soft. Then put in a tablespoonful of sultanas.

Now in a small saucepan mix a tablespoonful of curry powder and a dessertspoonful of flour. Moisten with water in order to make into a cream. Then place it into the saucepan with the apple and sultanas and stir continuously over a small flame until it thickens. Lastly add the cauliflower portions that you have previously cooked and then serve in the centre of a thickish ring of rice which has been cooked quickly in boiling salted water for a quarter of an hour and serve hot.

Irene R. Shewell-Cooper

## SUNDRY TIMES, SUNDRY PLACES

*A new book by the  
Bishop of Coventry*

*The Bishop writes: 'The devil is very active to-day and part of his strategy is to make us depressed and apologetic, and say that the Church of England is dead. We have no right to be depressed and no great cause for depression. While admitting that all is far from perfect, nevertheless, the Church of England is as alive to-day as it has ever been.'*

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# Home & Training



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# Help to mend a broken life

Every day we answer three or more appeals for help. The children we help may come to us for a week or a lifetime. They are the victims of family misfortune, death, or divorce has broken their homes and often their lives.

Whether they are normal healthy children or spastics or diabetics, we answer their appeal. We ask you to answer ours by sending a donation to the Children's Society.

*Children's Society*

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



## THE GUILD OF ALL SOULS

The Guild of All Souls is an intercessory guild of prayer whose members pray for the repose of the souls of the faithful departed. It was founded in 1873 as a society within the Church of England.

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

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

Advertisements for *THE SIGN* should be sent to Eversley Publications Ltd.  
33-34 Craven Street, Strand, London, W.C.2

I am sure all the workers on "Operation Churchyard" would wish it recorded that the success of this venture was due to the determination of the People's Warden and the energetic leadership of our Vicar.

J.C.

### **OLD MARSTON SCOUT TROOP**

As Scoutmaster, I would like to congratulate Tony Ballsdon, Martin Bolton, John Guest and Alan Mielczarek on their investiture into the Scout Brotherhood.

This year seventeen Scouts enjoyed a successful Summer camp in Cranham Woods, Gloucestershire. Although advanced practical work could not be done, due to a young troop, valuable experience was gained in cooking, pioneering and wood craftsmanship. We hope those parents who were able to come had an enjoyable Open Day. I should like to thank "Ricki"—Mr. W. Furber, whose invaluable help as Quartermaster made this camp possible. Our thanks too to all parents and friends who helped in any way.

C.Mc.C.

### **WAITING LIST FOR BROWNIES AND GUIDES**

It is splendid to know that this is so, but the Brown Owl and Guide Captain are anxious that parents should warn their children that there is a waiting list, so that when they come along to Brownies or Guides they are not disappointed when they discover that they cannot be enrolled immediately.

It is a good thing, however, to see that their names are placed on the waiting list and immediately there is a vacancy, then they will be told. The names and addresses of our Brown Owl and Guide Captain may be found at the back of this magazine.

### **CHILDREN'S INSTRUCTION**

This will be resumed at 11 a.m. on Sunday, 15th September and NOT the 8th as stated in the last issue of the Magazine.

We shall be delighted to welcome new boys and girls on this day. The Village Hall for the under 5's. The Church Hall for the Kindergarten (5's to 7's) and the Scout Hall for the Juniors (7's to 11's).

The Catechism will also re-assemble, but as this is a Third Sunday, they will be coming to the 9.30 Family Communion instead of 10 a.m. Normal time will be resumed on Sunday, 22nd September when we shall welcome anyone who is eleven or over.

There will now be a Senior and Junior Catechism, to cater for those who will be coming up from the Junior Instruction group.

### **HARVEST THANKSGIVING**

As you will see elsewhere in this Magazine this will be on Sunday, 29th September and the children will be bringing their gifts to the 11 a.m. Mattins as last year. We shall be most grateful if these could take the form of tinned and packet goods, as before. They were so much appreciated by those of the parish who received them. Parents will receive further notice of this nearer the time.

Arrangements will be made for the Nursery children in the Village Hall to come to Church on that day at 11 a.m. and receive their instruction afterwards in the Church Hall.

O.J.L.

### **OCKENDEN VENTURE**

Please come to a Coffee Party and Bring and Buy Sale in aid of the Ockenden Venture for Refugee Children, on Saturday, September 14th, 11 a.m.—12.30 p.m., at 12 Oxford Road, Old Marston.

Garden Produce. Cakes. Books and Records. Children's Clothes in good condition. Entertainment provided for small children.

## THE CHILDREN OF THE CHURCH

"Go ye and teach".....From the time that those commanding and challenging words were spoken by Our Lord, the Church—His Body—has always been concerned with the Teaching Ministry. In every age and generation, the Church has been deeply committed to the task of presenting the Gospel of Jesus Christ and Teaching the Faith of the Church—indeed she has been the pioneer of all Christian Education. Looking back over the past there is cause for much thanksgiving in the field of Christian Education—the heritage of our Church Schools—and the countless men and women with a great sense of vocation teaching in the Day Schools and Sunday Schools of our land and overseas. We come to this age and generation—in spite of the up-to-date training and the various modern methods of teaching and equipment, we still need men and women of integrity with courage and devotion who will dedicate themselves in the service of God and the task of leading and teaching our children into the knowledge and love of Him who died and rose again for us—Jesus Christ Our Lord and Our Saviour—to those children of the Church, who are growing up in an exciting and challenging world, and yet a world of secularism and materialism.

We hear the words at the Font—"Ye shall take care this child be brought to the Bishop to be confirmed by him." Do we really CARE? Are we REALLY concerned? These children are not only the future nation, but the CHURCH OF THE FUTURE.

Those years in between, symbolised for us by the Font and the Chancel steps are tremendously important and need all the co-operation that is humanly possible between the Home, the Day School and the Church, if our boys and girls are to "continue Christ's faithful soldiers and servants unto their lives end" and become faithful and loyal worshipping members of His Family.

Here in this Parish we hope to put before you the aims and ideals of this work and all that we are trying to do in the power of the Holy Spirit. This will take place at a PARISH MEETING on WEDNESDAY, 9th October in the Church Hall at 7.45 p.m. when the SPEAKER will be MISS MABEL BOSTOCK, Secretary of the Church of England Council for Education : Children's Council.

Our thoughts will also be directed towards this by the Rev. Canon A. J. Watts, M.A., who is the Director of Religious Education in this Diocese, and who will be preaching at Evensong on Sunday, 6th October at 6.30 p.m.

All members of this Parish are warmly invited and especially parents, members of the Parochial Church Council, Day School Teachers, and Leaders of our uniformed organizations and we do hope they will make a special point of joining us.

On the 9th October, work done by the children over the past two years, will be on view, shewing how we try to link up all our instruction with the worshipping life of the Church in this place. O.J.L.

### ADVANCE NOTICE — OYER 60's CLUB

Coffee Morning and Bring and Buy Sale, Saturday, 19th October in the Church Hall, 10.0 a.m.

### ALTAR FLOWER ROTA

September 1.	Mrs. Casterton.
September 8.	Mrs. Walker.
September 15.	Mrs. Green.
September 22.	Mrs. Walker.
September 29.	Mrs. Sharp. Harvest Thanksgiving.

## 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
- Chemis :**  
 B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston..Tel. 43824
- Christian Book Centre :**  
 57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**  
 Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**  
 Job's — The Family Dairy — 24 Cherwell Drive Marston .. Tel. 61666
- Driving Tuition :**  
 St. Christopher School of Motoring,  
 B. McParlin, Rose Villa, Church Lane, Old Marston .....Tel. 42175
- Fish and Poultry, Greengrocery and Frozen Foods :**  
 G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- Funeral Director :**  
 W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529  
 83 Botley Road, Oxford.....Tel. 42529
- General Household, Wallpaper and Paints, Paraffin and "King Kole"**
- Delivery Service :**  
 Tyrers, 7 Salford Road, Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**  
 L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**  
 Ladies' & Gent's :  
 S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726  
 Ladies' & Children's :  
 Margery Organ, 9 Salford Road, Old Marston.....Tel. 41632  
 Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**  
 L. C. Boiteux, 8 Cherwell Drive, Marston.....Tel. 61668
- Men's, Youths & Juvenile Wear, Alterations & Repairs, Dying & Cleaning :**  
 Percy's, 11 Salford Road, Old Marston.....Tel. 43212
- Newsagents, Tobacconists, Confectioners and Stationers :**  
 Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford.....Tel. 42123  
 and 22 Cherwell Drive.  
 G. C. Green, 13 Salford Road, Old Marston.....Tel. 48932
- Plumber, Sanitary Engineer & Decorator :**  
 A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston...Tel. 47107
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 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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