

marston news

parish church of st. nicholas

No. 175

Price 5p

SEPTEMBER



ST. NICHOLAS CHURCH — OLD MARSTON

Vicar and Rural Dean of Cowley : Rev. Paul N. Rimmer, M.A.
11 Elsfield Road, Old Marston. Tel. : 47034.

Reader : Mr. W. H. Saumarez Smith, O.B.E., M.A., Bishop's Wood End,
Cuddesdon.

Parish Worker : Miss O. J. Lodge, 5 Elsfield Road, Old Marston.
Tel. : Oxford 47956.

Vicar's Warden : Mr. V. C. Cardy, 110 Staunton Road, Headington, Oxford.
Tel. : 61116.

People's Warden : Mr. A. W. Sidebottom, Melandra, Old Road, Shotover,
Oxford. Tel. : Oxford 62654.

Secretary of the P.C.C. : Mrs. M. Harlow, Fir Tree House, Old Marston.

Organist : Mrs. E. A. Garner, "Barn Gates," 31 Oxford Rd., Old Marston.
Tel. : Oxford 41888.

SUNDAY SERVICES

Holy Communion : 8 a.m.

Parish Communion : 10 a.m. New Communion Service (followed by Coffee
in Church Hall). **Crèche** in Scout Hut.

Evening Prayer and Sermon : 6.30 p.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.

WEEKDAY SERVICES

Holy Communion : Wednesdays at 7.15 a.m.

3rd Friday at 10.30 a.m. with Laying on of Hands for sick.

And at other times, as announced. (See Notice Board).

The Daily Services of Morning and Evening Prayer are usually said each day
at 7.15 a.m. and 5.15 p.m. (except on Saturdays). Wednesday :
Morning Prayer is at 9.15 a.m. but it is **advisable to consult the
notice board in the Church Porch.**

CHURCH ORGANISATIONS AND MEETINGS :

Children's Instruction : Confirmation School and Crossbearers, 10 a.m. in
Church Hall. 1st Sunday in month - Parish Communion.

K.G. and Juniors : Sundays, 11.15 a.m.

Nursery : Sundays, 11.15 a.m. in Mortimer Hall.

Mother's Union : As announced, 7.45 p.m. at the Vicarage.

Young Wives Group : Alternate Wednesdays, 7.45 p.m. in Church Hall.

Bellringers : Practice Night — Friday nights, 7.45 p.m.

Brownies : Monday, 6 p.m. in Scout Headquarters.

Girl Guides : Monday, 7.30 p.m. in Scout Headquarters.

Cubs : Tuesday & Thursday, 6.15 p.m. in Scout Headquarters.

43rd St. Nicholas' Scout Troop : Friday, 7.15 p.m. in Scout Headquarters.

**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.**

PARISH CALENDAR : SEPTEMBER

- Sept. 3. TRINITY XIV. 8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
Creche available in Scout Hut for young children.
6.30 p.m. Evensong and Sermon.
- „ 4. Monday. Over 60's Club re-starts.
- „ 5. Tuesday. 9.15 a.m. Housewives Communion Service.
8.15 p.m. Meeting for all interested in the formation of a Christian Fellowship for young people at the Vicarage.
- „ 6. Wednesday. 7.15 a.m. Holy Communion.
- „ 10. TRINITY XV. 8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
3.0 p.m. Holy Baptism (after previous arrangement).
6.30 p.m. Evensong and Sermon.
- „ 11. Monday. Over 60's Club outing to Burford.
- „ 13. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Marston Wives re-start new session in the Church Hall.
- „ 15. 10.30 a.m. Holy Communion with laying on of hands for the sick.
- „ 17. TRINITY XVI. 8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
11.15 a.m. Children's Instruction—beginning of new session.
6.30 p.m. Evensong.
- „ 19. Tuesday. 7.30 p.m. Meeting at the Vicarage for all Parish Magazine distributors.
- „ 20. Wednesday. 7.15 a.m. Holy Communion.
- „ 21. Thursday. **Festival of St. Matthew, Apostle & Evangelist.**
7.15 a.m. Holy Communion.
- Welcome to the Bishop of Dorchester, The Rt. Rev. Peter Walker.
St. Luke's, Cowley. The Eucharist will be celebrated at 7.30 p.m.**
- „ 23. Saturday. Conference from 10.45 to 3.45 p.m. at Matthew Arnold School for all Teachers and Leaders in Religious Education.
- „ 24. TRINITY XVII. 8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
3.00 p.m. Holy Baptism (after previous arrangement).
6.30 p.m. Evensong and Sermon.
- „ 27. Wednesday. 7.15 a.m. Holy Communion.

8.00 p.m. in St. Mary's Church, High Street, Oxford. Celebration of the Liturgy of the Church of South India. Preacher : Rev. Dr. Marcus Ward. Celebrant : The Rev. Arnold Todman.
- „ 29. Friday. **Festival of St. Michael & All Angels.**
7.15 a.m. Holy Communion.

N.B. SUNDAY, 1st OCTOBER : HARVEST THANKSGIVING.

There will be a creche each Sunday in the Scout Hut beginning on Sunday, September 3rd.

There will be NO SERVICE OF HOLY BAPTISM on 8th October.

ALTAR FLOWER ROTA

Sept. 3rd—Mrs. Seabrook. Sept. 10th—Miss L. Gardner.

Sept. 17th—Mrs. B. Sidebottom. Sept. 24th—Mrs. N. Green.

HOLY BAPTISM

- July 30. Kerralena Louise Harper, 12 Ward's Site, Mill Lane.
Denise Lloyd, 9 Jessops Close.
Mason Dancey, 36 Horseman Close.

"The Jesus People." There are those who are very apprehensive, quite naturally, when they hear these words, but when all is said and done, we are Jesus' people and there are many who would want to think of themselves only on the side of Jesus when it comes to the point whether regular church-goers or not.

Writing this on the day when the Church throughout the world is celebrating a Festival—the Festival of the Holy Name of Jesus—makes this seem more of a reality. We are accustomed to thinking of the Name of Jesus at Christmas time, but every year on the 7th August, we are reminded once again of the Naming of the Saviour of the world.

We have our Baptismal name and when it is given to us, we do not know all that it is going to mean to us.

No one would wish to call their child "Jesus," and yet there are those who have called their child Joshua which is the original Jewish name. Possibly Our Lord grew up with other Joshuas. It is only because this Jesus is **who He is**—the Saviour of the World—that we now refer to the **Holy Name of Jesus**. Jesus the Son of Man. The Son of God.

We, who are His followers bear His sign—the sign of the cross. We are in fact "marked" people, and a Christ-bearer. Wherever we are, wherever we go and whatever we are doing, we can take Him with us if we will. This same Jesus had a Message and a Mission. Completely and utterly dedicated to the Will and purpose of God and we are called to the same task. To spread the Gospel. The Good News of Jesus quite simply to those around us by word and by deed inspired by, and in the power of, the Holy Name of Jesus.

OLIVE J. LODGE, Parish Worker.

We send our greetings and good wishes to the Vicar and congregation of St. Michael's, New Marston, as they celebrate their Patronal Festival this month.

OVER 60's CLUB

Meetings will be resumed on Monday, 4th Sept. The question of transport is still a problem and anyone who can help in this respect, please get in touch with Miss Lodge.

CHILDREN OF THE CHURCH

Our instruction will be resumed on Sunday, 17th Sept. at 11.15 a.m. 10 a.m. for the Catechism and Crossbearers. We look forward to having the children back once again as we continue with our Harvest Project for the Special Service at 11.15 a.m. for parents and children on Sunday, 1st October. Gifts of tinned and packed goods will be gratefully received and will be offered at this service. Any new children who have moved into the parish will be most welcome on Sunday, 17th Sept.

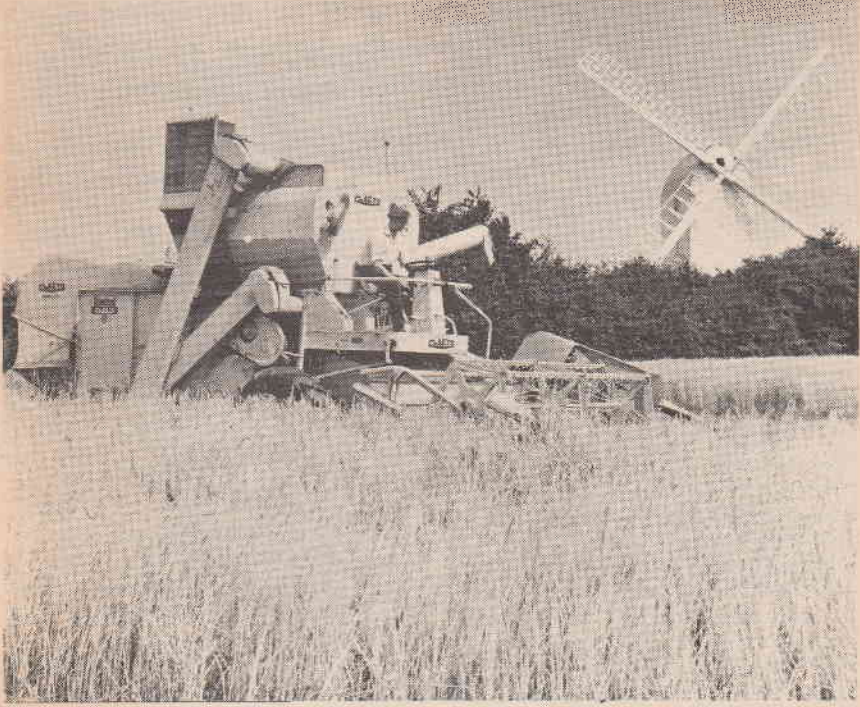


photo: Dennis Mansell A.I.P. ARPS

The Seed and the Harvest

HARVESTING barley used to take a very long time. You waited for the crop to ripen, cut it and then gathered it into stooks. When the barley had dried it was stacked and, depending on the availability of a machine, threshed. Harvesting often finished as late as November.

The barley in this picture was being harvested in late August, and the whole operation, from cutting to separating, was done by the same machine on the same day. A change indeed. The seed is planted, the shoots

grow, the ears ripen and the harvest is gathered. But not all seeds are planted in the ground, and not all harvests are for eating.

Living the Gospel

'Beware of the dangers of being caught up in the organisational life of the Church and neglecting the fundamentals.' This exhortation, delivered some fifty years ago by London vicar, Leslie Mannering, to his congregation, came as a timely reminder to a congregation, and Church, concerned with

"The Jesus People." There are those who are very apprehensive, quite naturally, when they hear these words, but when all is said and done, we are Jesus' people and there are many who would want to think of themselves only on the side of Jesus when it comes to the point whether regular church-goers or not.

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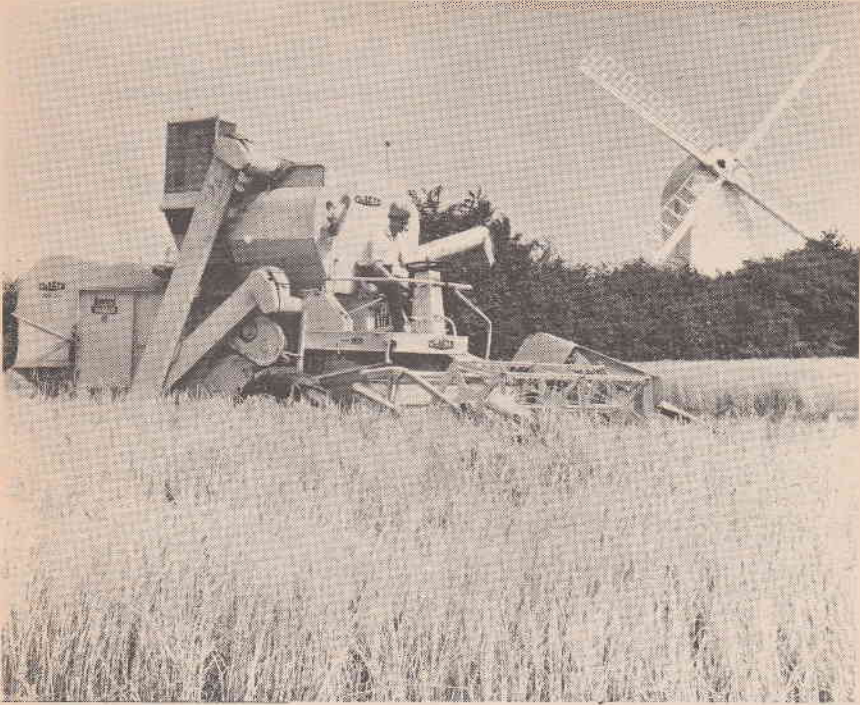


photo: Dennis Mansell AIPP ARPS

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reconstruction after the First World War. Their minds were almost solely taken up with tinkering about with the Church machine, rather than living in the light of the Gospel.

Leslie Mannering pinpointed the fundamentals as: prayer, bible reading and the Sacrament of Holy Communion. There was certainly nothing new in this. But in order to help his parishioners in the attainment of this second objective, he produced a monthly leaflet of daily readings in St Matthew's Gospel, with very short notes and subjects for prayers and intercessions.

Fifty years of Bible study

The seed was planted and the idea was quick to spread. First it went to neighbouring parishes, and then further afield. The idea received recognition and support at official level, and it soon became necessary to develop the leaflets into a carefully planned series of notes to meet the growing demand for regular daily reading and study. The Bible Reading Fellowship had arrived. From its small beginnings, the Fellowship has grown until today it is worldwide, with hundreds of thousands of members in the UK and reaching out to some sixty-five countries all over the world. Their daily Notes (obtainable from 148 Buckingham Palace Road, SW1) have provided a pattern of carefully and methodically planned Bible reading for the last fifty years. It can be said that all who read the Notes over a period of, say, four years will have taken on a systematic study of the whole Bible, will have studied the four gospels in some detail, as well as having been helped to study the meaning of prayer and intercession.

Bible reading, as many parishes know, is one of the most effective ways of getting people together. It is both a great inspiration and, at the same time, a wonderful way of breaking down barriers. In 1968 Dr Weber conducted

THE SIGN & WINDOW

Not ashamed to confess the faith of Christ crucified

SEPTEMBER 1972 No. 813

- | | | |
|---------------------------|----|--|
| 1 | F | Giles (Provence, c.720) |
| 3 | S | Fourteenth after Trinity |
| 7 | Th | Evurtius (Orleans) B |
| 8 | F | Nativity of Blessed Virgin Mary |
| 10 | S | Fifteenth after Trinity |
| 13 | W | Cyprian (Carthage, 258) BM |
| 14 | Th | Holy Cross Day |
| 16 | S | St Ninian (Galloway, c. 430) B |
| 17 | S | Sixteenth after Trinity Lambert (709) BM |
| 19 | Tu | Theodore (Canterbury, 690) B |
| 21 | Th | St Matthew, AE |
| 24 | S | Seventeenth after Trinity |
| 26 | Tu | Cyprian (Carthage, 258), BM |
| 29 | F | St Michael and All Angels |
| 30 | S | Jerome (420) PD |
| 20, 22, 23 are Ember Days | | |

some Bible study at the fourth assembly of the World Council of Churches, meeting at Uppsala in Sweden. He invited the two thousand people present to bring their bibles, and asked them all to read a particular passage quietly on their own. He then asked them to think hard for two or three minutes about the meaning of the passage. Finally, he invited them to ask their neighbours on their left and right what they had discovered in the passage. Two thousand people immediately became engaged in animated conversation, and many were surprised at the spiritual and intellectual value of this personal exchange.

Two people, or two thousand people—the Word brings understanding.

SIGNET

LIVING IN CHRIST

By **GEORGE REINDORP**
Bishop of Guildford

9. AND WHEN YOU PRAY ... (Matthew 6:5)

GOD reigns. I believe that. I believe, too, that if I and all men and women could find out his will for us and our world, it would be a very different place from what it is now.

Can I find out what his will is? Christ said I could. Christ taught me how to pray. But most important he practised what he preached. He didn't say it would be easy to pray; he didn't say that you had to be very good at it. He simply told us to pray and gave us the pattern—'Our Father'.

A gift to all

He did more. He made it quite clear that to pray, to be able to get in touch with God naturally and without strain, was a gift that God gives to us. Prayer is that—a gift from God to anyone who wants it. And just because it is a gift from God, it may be used in different ways.

Some men have used this gift. Others have abused it and never learned to use it in the right way. Everything that God puts into the hands of man can be used in a right or wrong way. Man is free to choose. That is what free-will means.

No magic

Some people regard prayer as a last resort to obtain something that they have failed to get in any other way; others as a sort of magic.

'Lord', said a Texas cowboy riding out to catch a chap whom he thought



photo: David Kilpatrick

had cheated him, 'just let me catch that so-and-so and I will never bother you again!'

And before you laugh at the cowboy too much, how often have you panicked 'O Lord, I have done no work. Get me through this exam . . .' 'Lord, I have made a complete mess of my marriage. Get me out of this jam . . .'

In other words, we have regarded prayer as an easy way of getting what we want and getting it quickly. But it is not that. Prayer is the only way of becoming what God wills us to be; an education out of self-love into the love of God. Prayer, said Studdert Kennedy, is not a blank cheque on the bank of heaven so that you can draw out just as much as you want, when you want, provided you duly endorse it 'through Jesus Christ Our Lord'.

The test

Here is a test of your prayers. Can you imagine Christ saying the prayers

you said last night? Or those you said when you last prayed?

And what about peace? Do I pray for peace? When? Only when my knees are knocking? Is that when I find it convenient to fall on them?

How can we expect God to bring peace into being when we ourselves have not the slightest intention of making it up with our neighbour—It just won't do.

'Happy,' said Christ, 'are the peace-makers.' Note the word 'makers'. They are the people who are prepared to go all out in their own personal relationships with everybody of whatever colour, creed or political party, to be on peaceful terms.

Two rules

But this I know. There are only two rules about prayer. To want to pray is the first. And to keep on praying is the second. Only one person hears our prayers or judges what they are worth—God.

Christians are realists. They see things as they really are. So did Christ. But they know that it is God's world.

Your Questions

All questions on the faith and practice of the Anglican Communion sent to the editor of Question Page, The Sign, The Alden Press, Osney Mead, Oxford, will be answered personally by him if accompanied by a stamped reply envelope. A Book Token, value 50p, will be sent to the writer of each question published.

Ghost or Spirit?

Please could you explain what is the difference (if any) between the Holy Ghost and the Holy Spirit? I always wonder about this when we say prayers at school.

The Holy Ghost and the Holy Spirit mean exactly the same thing, and in

A Prayer for Today

Call your priests, Almighty God, to a new vision.

Strengthen them so that they may be faithful witnesses, wise stewards, discerning guides, able teachers, and generous in love.

Help us all, priests and people alike, to see that we are

members of the one priestly Body.

Give to us all awareness and appreciation of diverse gifts.

Help each to understand his true function

and increase in us all the spirit of Christ the Servant

so that together we may build up the Body of Christ, ministering to one another in love.

Keep us open to the world so that we may make known

by our words and by our deeds the wonderful acts of you, our God. Amen.

BROTHER JOHN CHARLES

Christian theology are the name of the Third Person of the Holy Trinity. The Hebrew word in the Old Testament is 'Ruach', meaning the wind, or the breath of God. Thus in Genesis 1.1 the Spirit of God is pictured as moving over the face of the waters as the wind moves over the sea, and in Genesis 2.7 God is pictured as forming man by breathing into him the breath (or spirit) of life. The corresponding Greek word used in the New Testament is 'Pneuma', which you will recognise in pneumonia (which stops us breathing) and pneumatic tyre (one filled with breath). The Latin word was 'spiritus', from which comes respiration, or breathing, and inspiration, a God-given idea. Hence the English term 'the Holy Spirit'. But the Latin was trans-

to page 136



photo: Dennis Mansell AIIP ARPS

'Your sons and daughters shall prophesy.' Joel 2.28

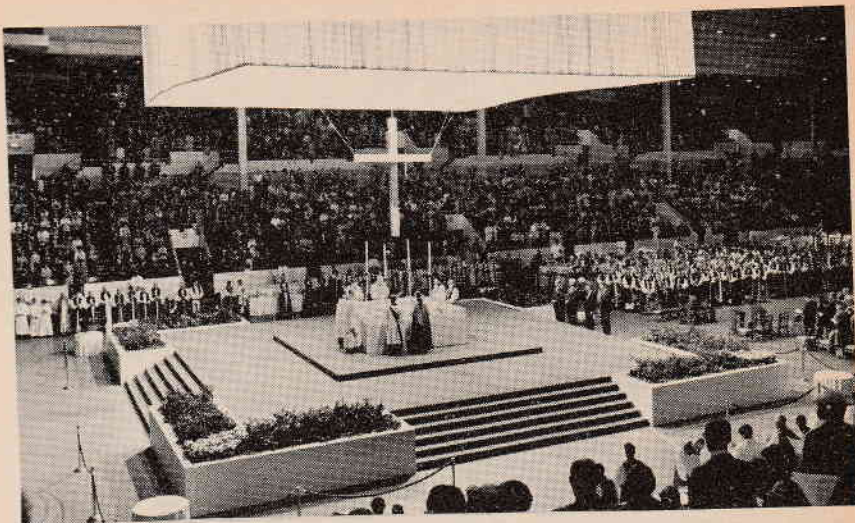


photo: Anglican Consultative Council

This is Us

John Howe, Secretary General of the Anglican Consultative Council

3. WHICH 'WAY OF LIFE'?

THE Anglican Church in the USA is known as the Episcopal Church. This is us. The first American bishop, Samuel Seabury (Connecticut) was consecrated in 1784. By the 1960s there were 100 American dioceses. The central authority is called the General Convention. Its 900 members meet every three years, but thousands more Church people gather for the meetings. I took part in the opening Communion service in 1970; there was a congregation of 15,000. But let us go back to the previous Convention—1967 in Seattle.

The preparations were made, reports and resolutions prepared, budgets printed, all going to plan. But in the United States all was not going to plan. There were the great riots, largely of the

black people, in Detroit, Newark, Watts, and elsewhere. Something was very wrong with the American way of life if whole sections of the community felt so oppressed, discriminated against, and deprived of rights and justice, that they were driven to this extreme of protest. One of the people who thought deeply and frankly about it, and about the implied failure of the Church to witness to Christ's way of love, was Bishop John Hines, the Presiding Bishop of the Episcopal Church.

Money for the poor

At the Seattle Convention, he urged a revision of Church priorities and proposed for high priority a new General Convention Special Program by which the Church would give three million dollars a year to the poor and dispossessed of America. The Convention perceived a true gospel note in the Presiding Bishop's plea, and the Special Program was agreed.

The grants were to be given to selected minority groups for use as the

groups determined and with no strings attached. The groups did not have to be Christian. Inevitably most of them were non-white. One aim was to enable oppressed people themselves to determine how they should work for change in their circumstances and the system—to empower the powerless, not to patronise and regiment them.

Subsidy for violence?

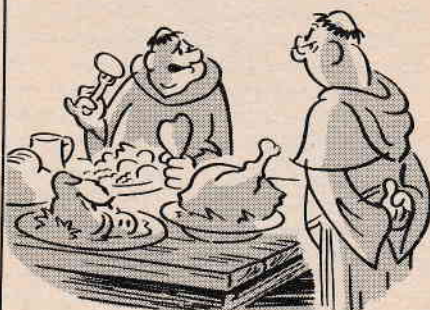
As the months went by, voices were raised in criticism of the Program. Some people said the Church should supervise what was done with the money. Some reacted according to longstanding racial attitudes. Some found that minorities in their own area of whom they disapproved were receiving grants without the local Church being consulted. Some felt the central authorities of the Church were riding roughshod in the interests of an ill-thought-out programme. Some thought the Church was departing from its true mission of preaching the gospel. Some resented the upset to the conventional way of life. Some minority groups felt the whole effort was too small or too selective and protested loudly. There was division in the Church.

One stipulation in the Special Program was that no grants should go to organisations practising or threatening violence. In the first three years, 250 grants were made, though 2,000 were applied for. About ten grants did go to groups which, while not espousing violence, became associated with violence. In the tense American scene, this was not unlikely, but equally understandable was a vigorous hostile reaction to the way the Program was going.

The achievements and problems of the Special Program in the American Episcopal Church are not yet past. Our fellow Anglicans there have been involved in soul-searching with the

energy and emotion Americans are capable of in such a situation. And then like other Americans, they have contemplated Vietnam and faced harrowing reappraisals, as well as experiencing the guilt complexes of the civil rights situation. For many Americans in the past ten years, confidence in their traditional way of life has been shaken to the foundations. And so, too, with the Church. Yet one can have much more confidence in the Church now than in the days of its old self-confidence.

What, led by Bishop John Hines, it has started to do is to put the American way of life and the Gospel side by side and say 'Do they match?' And to put the Church and the Gospel side by side and say 'Do they match?' When that is done with sincerity, one can anticipate upheaval, resistance, mistakes, shock, but there is cause for tremendous hope and confidence.



cartoon: Bill Bow

Cartoon Competition

Here is a cartoon that tells a story. Can you express it in the form of a brief caption? Write your caption on a postcard and send it to Caption Competition, The Sign, The Alden Press, Osney Mead, Oxford OX2 0EG. A Book Token of £1 will be awarded to the winning entry. See page 136 for the winner of the April competition.

lated into German as 'geist' meaning a shadowy outline or spectre. This word became 'gast' in old English, and ghost in modern English, hence we speak of the Holy Ghost.

Translation from one language to another can never be exact, since although the basic meaning of a word may be the same the associated ideas are different. The present tendency is therefore to prefer Holy Spirit to Holy Ghost, since it is nearer the original, which contained no hint of the terror which can be associated with a ghost story. At the same time even the word spirit lacks something of the idea of the breath of God moving invisibly like the wind across the primitive oceans, or the dust of the desert, before man appeared on earth.

4837

In Loving Memory

I would like to know whether I can have a stone put on the grave of my father?

Whether a tombstone may be erected in a churchyard is for the vicar to decide, but he is unlikely to refuse any reasonable request.

In most dioceses now there is a fairly strict control over the type of memorial which may be erected, particularly in the case of older churches, when local stone may be insisted upon.

April Cartoon Caption winner



'Fight the good fight'

submitted by Steven Roberts of Crewe

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We suggest, therefore, that your first step should be to write to the vicar explaining your wishes, asking what type of stone he would recommend, and the amount of the fee.

4838

Lying in State

A recent funeral was preceded by admission to our church the previous afternoon; an evening Eucharist, and an all-night vigil. We feel this 'High Church' ceremony prolongs the agony. Can you comment please?

It is an extremely ancient custom for the body of a person who has been connected with a particular church to be brought to the church to lie in state, and for an all-night vigil to be kept. The idea is not so much to prolong the agony, but to combine the inevitable sense of mourning with rejoicing that a faithful christian has taken a step towards his heavenly home. When Archbishop William Temple died, for instance, his body lay in the Cathedral crypt the night before his funeral service.

A further development of the custom (which in this instance cannot possibly be called 'high church') is to be seen at state funerals where a body lies in state in Westminster Hall while a vigil is kept and the public file past to pay their respects.

4839

Question Competition

Can you answer the following question in not more than 100 words: **Should redundant churches be used for non-religious purposes?**

Write your own letter in reply and send it to Question Competition, The Sign & Window, The Alden Press, Osney Mead, Oxford OX2 0EG. A £3 Book Token will be awarded to the winning entry. Closing date for this month, September 29th.

JUNIOR PAGE

It was a remarkable sight—a man with no clothes on, dripping wet, rushing out of the public baths and down the city's main street towards his home, shouting, 'Hurray! I've found it! I've found it!' He had just stepped into a full bath, noticed the mess this made on the floor, and made in a blinding flash an important scientific discovery: something heavy put into water will move, or 'displace', its own volume of the water.

That's one way of making a discovery—the dramatic, exciting way. The other way takes much, much longer, sometimes hundreds of years, as little parts of a great puzzle are fitted together one after another. Before you could read this page, for instance, people had to discover that spoken sounds could be written down and read, that paper could be made from wood, that metal letters could be made to print much quicker than a man can write and that printing presses can be turned by electricity much faster than by hand. That took a very long time. It had to; men need time to absorb new ideas, especially when the ideas are changing the whole way of life around them.

That's why God took such a long time to reveal himself to his people . . . all the four thousand or so years covered in the Old Testament from the time of Abraham to that of Jesus. They had to discover about him a little at a time, or they wouldn't have understood, any more than a man who could only chip letters on stone would have been able to understand a modern printing press.

One person who made a new discovery about God was Jacob—and if you think the Bible is only about good and holy people, he ought to make you change your mind! It isn't, of

course. It's about *real* people, and plenty of those are like Jacob—very fond of themselves and too clever by half. But he was worth a good deal to God; all the same. And what did he discover? I'll tell you next month.

Pamela



We are really very lucky to live at a time when people have discovered a quick, easy and (fairly) cheap way to send and receive letters. Did you know that up until Queen Victoria's time, it was the person *getting* a letter who had to pay for it? And very expensive that was! In our prayers this month, could we remember the postmen, sorters and post office staffs who do their best to see that our letters arrive safely?

Competition

What do you think is the most important discovery man has ever made—and why? Write to me at The Sign, The Alden Press, Osney Mead, Oxford OX2 0EG and tell me. Prizes for the best letters.

Women's World...

Anne Arnott writes:

'WHEN we left our home where I was happy, and we moved here, I was twelve. I still loved my dolls. But people here laughed at me. So I think I had to grow up too quickly, before I was ready, and the only people who would make friends with me were this gang.' The speaker was a fifteen year old schoolgirl, a real tearaway; but she was now sitting relaxed, talking to her Counsellor in the big Comprehensive school she attended.

Sometimes, and for many reasons, children become hostile and aggressive, and can cause much trouble in the classroom. Or they may play out their feelings in an anti-social way because their home life is unhappy or even broken, and they cannot find any one person with the time to help them. It can happen in any school, but I think it is fair to say that it can be a high risk in some of the very big Comprehensive schools, which often lack the intimacy and security of a smaller school.

Calm and unshockable

It is in situations such as these, that a comparatively new figure is playing a quiet part in the background in a number of Comprehensives. This is the Counsellor, and not infrequently she is a woman. Often she is a mother, who may also have worked, for example, as a teacher, doctor, trained nurse or a marriage guidance counsellor; her primary task, now, is to be available to listen, to be concerned yet dispassionate, and to stand as a friend in a non-judgemental capacity to the children who are sent, one by one, to talk to her. As she listens it is essential that she should be calm and unshockable. Some authorities, convinced of the value of



illustration: Patricia Frost

this work, now run special courses for training counsellors.

I believe this work to be wholly constructive. Sometimes one can draw off the fire of very difficult children who are disturbing a class. But often this is because they greatly need a listener, ready to help by being there at the right time. It is astonishing and significant how many tell of unhappiness at home, of hostility between parents, even of a drunken father. Others seem to want to express a feeling of grievance, which may turn out to be unfounded or capable of being eased.

As they talk, indeed pour out their troubles, it is like taking a stopper out of a bottle. Tensions are lessened, and, as in the case of the girl whose words are quoted above, they often reveal the cause of their predicament unconsciously. A boy for example revealed extreme homesickness for his previous home, many miles away, where he had left his 'mates'. He had become inexplicably violent at home. Inexplicable until he made it clear that he had lost

all sense of 'belonging'. He was one of the casualties of today's society, where many parents are compelled to move from place to place, because of their work. In such cases, some children cannot adapt as easily as it is thought. They nurse a sense of loss and insecurity.

In these and many other situations, if the counsellor can stand as someone to encourage, to strengthen, by helping to restore lost confidence or hope, and perhaps even to help children realise something of their full potential again, then, I think, this work can be of great value. It is important not to be daunted by an apparent failure to break through immediately. It is long-term work and needs much patience. But it can be infinitely rewarding.

IN THE HOME

Some useful recipes for tea-time have been sent in by readers

Raisin, Honey and Walnut Cake

6ozs soft brown sugar. 6 ozs margarine. 2 eggs. 8 ozs Wheatmeal flour. 1 tbsp. softened honey. 6-8 ozs seedless raisins. 1oz chopped walnuts. 2 level teaspoons baking powder. Blend marg., sugar and honey together, then work in egg alternately with flour and baking powder. Mix to a stiffish consistency with milk, then add fruit and nuts. Cook in a loaf tin for about 1½ hours at 350°. *Sent by Mrs M.V. Griffiths, Cinderford, Glos.*

Old-Fashioned Shortbread

1lb. plain flour. 10 ozs marg. 6 ozs caster sugar. one egg yolk. Rub marg., sugar and flour together until like breadcrumbs, then work in egg yolk. Roll out on floured board until ¼ inch thick. Cut into shapes, cook very slowly until pale brown, and crisp, in very slow oven. These will keep a long time in a tin.

Sent by Mrs. E. Richardson, Exmouth.

One Column Bible Commentary

WILLIAM NEIL

MY father-in-law, who was a parson, used to say that he hated Michaelmas daisies because they always reminded him of the winter's work ahead. We get so quickly immersed in church meetings and other congregational activities that it is no bad thing at this time of the year to set our compass by the Bible.

If we turn to the book of Acts (chapter 1, verse 42) we get a clear picture of the life of the very first Christian congregation soon after the birth of the Church in Jerusalem. We are told that 'they met constantly to hear the apostles teach, and to share the common life, to break bread, and to pray'. 'Constantly' is no doubt a bit of an exaggeration. They had to earn their living, look after their homes and mind their families. But we may take it that it was on this fourfold foundation that their life as a Christian community was built.

Priority was given to sound instruction through the preaching of the Word and the reading and exposition of the scriptures. The second element was 'sharing the common life', which means what we should now call community service—caring for those in need. Thirdly there was regular 'breaking of bread', a common meal combined with the eucharist, to which our modern weekly parish communion is the nearest equivalent. Fourthly, there was prayer, both public and private. Whatever other activities we include in our winter programme let us ensure that these four elements have pride of place.

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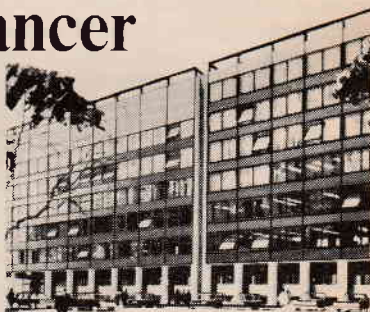
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Window on the World

DEWI MORGAN *Rector of St. Brides, Fleet Street*

I HAVE a pen which rapidly loses patience with ecclesiastical bureaucracy. It is not proud of the fact, for it realises that patience, and plenty of it, is a virtue. But however it tries to discipline itself some stupidity or other—from people who individually are wise but corporately go berserk—frequently trips it up.

This pen therefore wants to make amends now that it has the chance. There can surely be nothing but praise for the role of the World Council of Churches in healing one of our most savage civil war horrors—that between North and South Sudan. It is sad that as far as the Press is concerned there has been practically nothing about this historic achievement.

For years there dragged on the vicious situation where the largely Arab and Muslim North, which was the seat of power, terrorised the largely Christian and African South. Words like 'genocide' flowed freely as towns and villages in the south were terrorised and their inhabitants fled across the border and lived in exile in countries like Uganda and Congo.

Even the Churches had to set up exile organisations to try to care by remote control for the work they had been doing in the Sudan. The whole situation seemed hopeless and the politicians had seemingly given up.

All of which, of course, was a matter of concern to the World Council of Churches from many different angles. The first WCC agent to be allowed in was the relief organisation known in this country as Christian Aid.



Signing the peace

photo: WCC

Impressed by the quality of the help being given, the Sudan government dropped a hint that some reconciling force would not come amiss.

So the WCC's Commission of the Church International Affairs comes into the picture and it works alongside the All Africa Conference of Churches. Leopoldo Niilus, Director of the Commission and several of his colleagues then met representatives of the two opposing factions in the Sudan. They draw up a draft, they negotiate, they redraft and negotiate again. And they succeed.

'This agreement', says Dr Niilus, 'constitutes an event of much larger historical dimensions than may perhaps be realised at first glance, and not just for Africa. It establishes an unprecedented example that is badly needed for similar situations all over the world.'

As we say after our prayers: Amen. And the occasion also merits an Alleluia.

JIM ROSS ON BOOKS

Clayton of Toc H, by Tresham Lever,
John Murray, £3.

I hesitated to include this book because of the price, £3 being a lot to pay for a shortish biography even in these inflated days.

However, if you cannot afford it, get it out of your library, and if they haven't got it then bully them into getting it, because this story of the life and work of the almost legendary Tubby Clayton should be read. The Church does not abound with all that number of outstanding characters, and by any standards Tubby was outstanding.

His biographer follows him through his whole long working life, but, inevitably I suppose, it was the chapters dealing with the founding of Talbot House in the Ypres Salient in 1915, and the subsequent immediate post-war blossoming of Toc H which gripped the most. Also the tremendous work among lepers in Africa which Toc H tackled under its dynamic leader. Few people today even remember this, yet

it was one of the triumphs of a caring, Christian association between the wars.

Tresham Lever is a faithful biographer, but he does not eulogise. Indeed, he is at pains to stress that Clayton was no plaster saint, but a quick-tempered, sometimes very awkward man who had little use for women and drove his curates like a slave-driver. But these facets only give one a fuller picture of the man, the leader, the 'Tubby' beloved of thousands, who, in true Pauline fashion, saw a vision and set out to fulfill it.

The Sex Thing, by Branse Burbridge,
Hodder & Stoughton, 30p.

Nowadays I approach books dealing with sex or the permissive society with extreme caution, because all too often they seem to moralise without really saying much, especially to the young—presumably the main target of such writings.

The Sex Thing is different. Partly because the author so obviously knows what makes young people tick; partly because he really does know what he is talking about. Mr Burbridge does not regard sexuality as something to be tucked away in a dark corner, neither does he think modern youngsters are remotely helped by variations on a theme of 'Don't—because!'

Instead he looks squarely at the natural sexual urgings which clamour in nearly all healthy youngsters—the Tiger, as he calls it—and suggests how it may be coped with positively and as a Christian.

He also underlines by vivid examples the fact that sexual promiscuity or kinkiness, far from bringing happiness, is almost invariably a source of unhappiness and tragedy. *The Sex Thing* could help many boys and girls who are secretly puzzled or worried by the modern sexual rat-race yet feel they have to keep pace with their less inhibited fellows.

Do you own any books published before 1950?

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W. E. Shewell-Cooper's
GARDENING NOTES

I always do as much gardening as I can in the summer and autumn when it is nice and warm. For instance, I prune my apple and pear trees in the summer months so that I don't have to touch them in the winter. I also plant out the bulk of the evergreens at this time of the year rather than in the spring: the ground is warm in September and the roots can get a hold much more quickly. In experiments that I have carried out, shrubs put in now have been almost twice as big as shrubs planted in the following spring—two years afterwards.

See to it that the roots are given a thorough soaking. When the plants arrive from the nurseryman, put them into a bath of water for a day. Do this before you take away any of the sacking from the base of the shrub. Then, when you have prepared the holes, soak these with water also. Plant firmly, and stake thoroughly to keep shrub steady the in wind.

Now comes the applying of the mulch of sedge peat in a ring around the shrubs for a width of two or three feet. This peat is richer in humus than any other kind, so please insist on having it. If the weather is dry it pays

to syringe the evergreens early in the morning and again at night-time; while if there is trouble about wind beating against the leaves and causing them to transpire excessively, be prepared to put up temporary sacking screens.

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MARSTON WIVES

Marston Wives will start their new session on Wednesday, 13th Sept. at 7.45 p.m. in the Church Hall. New members will be welcome.

MOTHERS' UNION

The Mothers' Union will not be meeting until the end of October, owing to the Service at St. Mary's on 27th Sept.

CRECHE AT PARISH COMMUNION

There will be a creche for the babies and children of parents who wish to attend the Parish Communion at 10 a.m. each Sunday beginning on Sunday, 3rd September in the Scout Hut behind the Church Hall.

BEHIND THE SCENES

The Marston Players would welcome any new members. Acting members and also any willing to help behind the scenes! THURSDAY 8.15 p.m. in the Mortimer Hall. Come along if you are interested in any aspect of drama.

CONGRATULATIONS

Congratulations to Michael Ward on gaining a 1st class Honours Degree : Corpus Christi and to Andrew Dyer on gaining his B.Sc. Degree : Reading University. Mr. Andrew Dyer whose home is at Cumnor is a good friend of the Parish and has helped out on many occasions as organist and bellringer during holiday periods. We send our good wishes and every blessing on their future work.

Also to those recently married. May God bless them in their future life together.

July 22. Malcolm Victor Cardy and Jill Esther Ballard.

Aug. 5. Derek Roy Andrews and Veronica Bennett.

Aug. 12. David Alan Ouellette and Vivienne Kay Walton.

Stanley George Long and Heather Elizabeth Lyford-Smith.

And to Mr. & Mrs. Joseph Bleay on the forthcoming marriage of their daughter Katherine to Ian Lewis. Joe Bleay, as he is affectionately known, has been a familiar figure and a friend of the parish for many years and it is good to know that the Church bells will ring out for a happy occasion for a young member of a family who bear a name well known in Marston for a very long time.

Our good wishes go also to Miss Lorraine Woodward, at one time a Sunday School teacher in this Parish, who was married in Bournemouth recently.

CALLING ALL READERS !

If anyone has the book by Margaret Lane "Purely for Pleasure," Mrs. Edwards of 66 Arlington Drive will be most grateful to have a copy.

EVENING CLASSES in Contemporary Christian Studies

The Society of St. John the Evangelist offer courses on Tuesday and Friday evenings from 15th Sept. at 7.15 p.m. Write for particulars to Contemporary Christian Studies, The Society of St. John the Evangelist, 16 Marston Street, Oxford OX3 1JX. Fee £1 per subject per term.

IN MEMORIAM

We extend our thoughts and our sympathy to the wife and family of Derek Parker, and we give thanks for the work which Derek did for the young people in Marston. The number who attended his Memorial Service at the Crematorium was a true testimony to this and the respect his friends and colleagues had for him was more than evident. We do hope that this may be a source of strength and comfort at this time of loss.

FUTURE DATES FOR YOUR DIARIES !

WELCOME TO THE BISHOP OF DORCHESTER

The Rt. Rev. Peter Walker will preach at a Celebration of the Holy Communion in St. Luke's Church, Cowley on the Festival of St. Matthew at 7.30 p.m. There will be an opportunity after the service to meet him informally and it is hoped many people, both clergy and laity will be present to welcome the Bishop.

THE CHURCH OF SOUTH INDIA

The Church of South India celebrates its Silver Jubilee this year. This will be marked in Oxford by a Celebration of the C.S.I. Liturgy on WEDNESDAY, 27th September in the Church of St. Mary the Virgin, in the High Street at 8 p.m. The Preacher will be the Rev. Dr. Marcus Ward. As our Vicar served in the Church of South India for several years before coming to Marston and we have links with various aspects of the Church there, it is hoped that as many members of St. Nicholas' will be present at the Service.

MARSTON UNITED CHURCHES

An ecumenical day of conference and prayer has been planned for Saturday, 7th October from 10 a.m. to 5 p.m. at De La Salle Convent (corner of Marston Ferry Road and Banbury Road). Please contact the Vicar or Miss Lodge for further details and outline of the programme. It is the hope that St. Nicholas will be well represented at this.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

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Bell Ringers. Sec. : Mr. A. Gammon, 50 Oxford Road.

Brownies : Brownie Guider : Miss I. Read, 6 Cotswold Crescent -
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Girl Guides :

Parish Magazine : Miss O. Lodge, 5 Elsfield Road. Tel. 47956.

Mothers' Union. Enrolling Member :

Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House,
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Scouts. Scout Leader :

Group Scout Leader : Mr. W. Furber, 42 Cherwell Drive.

Stewardship Recorder : Miss E. Warburton, Cross Cottage, Old Marston.

St. Nicholas, Marston Wives :

Group Leader : Mrs. R. B. Wells, 14 Raymund Road.

Secretary : Mrs. M. A. Brinkhurst, 7 Cotswold Crescent.

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Allotment Association. Sec. : Mr. R. Bowen, 135 Oxford Road.

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21 Raymund Road. Tel. 40482.

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Parish Council. Chairman : Mr. A. Gammon, 50 Oxford Road.

Parent-Teacher Association

St. Nicholas : Mr. Norman C. Jones, 52 Elms Drive.

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Thursday — 2 p.m. to 5 p.m. 5.30 p.m. to 7.30 p.m.

Friday — 10 a.m. to 12.30 p.m. 2 p.m. to 5 p.m.

Over 60's Club. St. Nicholas Church Hall, Mondays at 2.45 p.m.

Registrar of Births, Marriages and Deaths : St. Nicholas' Church Hall,
Elsfield Road, Old Marston. Thursdays 4 to 4.30 p.m.

Village Hall. All Bookings to Mr. Tasker, 35 Mill Lane, Old Marston.

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Nursery School. All enquiries to.— The Village Hall during school
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PARISH MAGAZINE COVER

from a transparency by Charles L. Brown: Thatching in Hertfordshire.
Published by A. R. Mowbray & Co. Ltd and printed in
Great Britain by Alden & Mowbray Ltd, Oxford.