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PARISH NEWS

S. ANDREW'S, SHRIVENHAM

SUNDAY SERVICES

8.00 a.m. Holy Communion (1st, 3rd and 5th Sundays)
10.00 a.m. Family Communion (except 1st Sunday)
11.15 a.m. Matins
3.00 p.m. Sunday School
6.30 p.m. Evensong (2nd and 4th Sundays)

S. THOMAS, WATCHFIELD

SUNDAY SERVICES

8.30 a.m. Holy Communion (2nd and 4th Sundays)
9.30 a.m. Family Communion (1st Sunday only)
6.30 p.m. Evensong (1st, 3rd and 5th Sundays)

VICAR

The Reverend R. F. W. DURRANT, M.A.
The Vicarage. Tel.: 243

Churchwardens

Miss C. S. Lock, The Chestnuts
Mr. R. Friend, The School House.
Mr. W. C. Curtis, Sumach Cottage, Watchfield.

Hon. Secretary of the P.C.C.

Mrs. Isgar, Acorn Way.

Hon Treasurer of Parochial Funds

Dr. W. N. Everitt, 45 Ashbury Road.

Rev. R.G.W. Durrant /G

Vol.II No. 4.

April

Price 6d.

Calendar

1	M.		
2	Tu.		
3	W.	S. Richard	H.C. 10 a.m. Lent Service 3 p.m. B.L. 7.30 p.m.
4	Th.	S. Ambrose	
5	F.		
6	S.		

7	S.	Palm Sunday	P.C. 9.30 (W) Evensong 6.30 (W) Blessing of Palms.
8	M.	- in Holy Week	} Services on Leaflet
9	Tu.	- in Holy Week	
10	W.	- In Holy Week	
11	Th.	Maundy Thursday	
12	F.	Good Friday	
13	S.	Easter Eve	

14.	S.	EASTER DAY	Evensong 6.30 (S & W)
15	M.		
16	Tu.		
17	W.		
18	Th.		W.I. 2.30 p.m.
19	F.	S. Alphege	
20	S.		W.I. Jumble Sale 2.30 p.m.

21	S.	EASTER I	Evensong 6.30 (W)
22	M.		
23	Tu.	S. George	
24	W		
25	Th.	S. Mark	
26	F.		
27	S.		

28	S.	EASTER II	Evensong 6.30 (S)
29	M.		
30	Tu.	S. Catherine	Young Wives 2.15 p.m.(S)

(S) Shrivenham

(W) Watchfield

Holy Week and Easter

"Is it nothing to you, all ye who pass by?"

Holy Week comes round again during which the Drama of our redemption is worked out before our eyes! We see only too plainly how men react when they discover that they cannot force God to do what they want and we see, again only too plainly, man's inhumanity to man; an inhumanity which is repeated constantly down the ages whenever God is ignored. The Christian Faith has no facile answer to give to the world's suffering - the answer does not lie in this world at all - but it does put God in the very midst of it all to share the sorrow and to point man to the way of victory. God does not pretend that that way is easy, for the Crown is only won by the way of the Cross. Easter Day will not mean very much to us unless we have watched awhile on Good Friday.

YEAR'S MIND

April 4th.	Ellen Louise Starr
6th.	Edith Emmala Butlin
7th.	Florence Ethel Richens
10th.	Myra Ellen Adams
17th.	Jessie Margaret Smith
27th.	Louisa Winifred Egford.
30th.	Cuthbert George Seymour Metford (Priest)

Notes from the Vicarage

Confirmation. Classes will be starting almost immediately and I should be glad to know of anyone who would like to be confirmed this year. We shall hold at least one class before Easter. Confirmation Day is fixed for Friday, July 5th in our own Church. I should also be very glad to hear from any adults who may be considering Confirmation and we could easily arrange a time when we could talk about it.

Easter Decorations. We shall be decorating the Church on the Saturday morning before Easter and shall be very grateful for your help and for any flowers that you may care to give. We have a rota through the year of those who arrange the flowers on the Altar and it would be good to know of anyone also who would undertake this service for the Church. The Services for Holy Week and Easter are published separately in a leaflet to be found at the back of the Church. I look forward very much to sharing once again with you the joy of our Easter Communion. Easter is the Queen of Festivals and we must not fail to

meet at the Altar to speak our joy. There will also be our usual Family Service at 3 p.m. when we hope to welcome the whole Family together to the Church.

The Family. We fear that there has been and indeed still is a lot of illness in the village. Many have had the various kinds of 'flu; Mrs. F. Otter has been in hospital for an operation, Mrs. Colmer is slowly improving from her broken hip and Mr. Inwood is still very ill in hospital. To all of them we wish a speedy recovery to full health. We have to record this month the death of Mr. E. Titcombe, Mrs. Anger and Mr. Fred Warren. They will be sadly missed, and we send our sympathy to their families and assure them of our prayers.

Weddings.

February 23rd. Stephen MacAlpine and Janet Mary Enstone
March 16th. Barry Laidler and Jean Margaret Mitcham.

Baptism.

March 10th. Aileen Frances Gilfillan Mitchell

Mother's Union

Meetings during Lent involve, of course, attendance at the Lent Services with tea in the vicarage afterwards on the first Wednesday in each month. The next time occurs on Wednesday, April 3rd. We are considering arranging an outing to see Guildford Cathedral during July but must know how many numbers would like to go. Could you, as soon as possible, let Mrs. Paling know, or the Vicarage, whether you could come?

We shall, of course, all meet for our Communion together on Easter Day and shall be making it a corporate act of Worship for the Branch as a whole.

Young Wives (Watchfield Branch.)

Last month we had a wonderful meeting when Mrs. Robinson not only told us how to cook all sorts of things, but also how to save time as well! We are all very grateful to her for coming. This month on April 10th we have the great pleasure of entertaining the Branch at the Vicarage. It is a pleasure that we have too seldom. Members will be coming to the Lent Service first at 7.30 p.m. in S. Andrew's Church and then to the Vicarage afterwards, when we hope to have someone to speak to us on the "Freedom from Hunger" Campaign. We should be delighted to

welcome any members of the Shrivenham Young Wives Group who would like to join us.

British Legion

Towards the end of April when the lighter evenings and better weather are with us, we shall be supporting our Offrington members at the ceremony of laying-up the Standard of the Old Uffington Branch in S. Mary's Church. We should like as many members as possible to attend on this occasion as a good turn out will do much to advertise the Legion in that area and may persuade some of the lapsed members to rejoin. The date and time will be more widely advertised when the final arrangements are made. We must in closing thank the members of the Women's Section for a very enjoyable time at the family party on March 6th.

British Legion - Women's Section.

Our "Family Party" held last month was well attended and enjoyed by all. We have been invited to attend a "Laying-up" and Dedication Service at Abingdon on Sunday May 5th. Will all members who wish to go, please let the Secretary know not later than April 3rd which is the date of our next Branch meeting.

Do you know?

If you are a widow of an ex-service man, you can under certain circumstances apply for a Widow's Pension through the Women's Section. Further details can be obtained from the Secretary.

Women's Institute

The meeting on April 18th is at 2.30 p.m. and the talk is by a representative from British Wines. The Competition is for a bottle of home-made wine. The Jumble Sale is on April 20th at 2.30 p.m. at the Memorial Hall and all contributions should be brought to the Hall in the morning. If members would like any goods collected, please contact Mrs. Price, Police Cottages, Highworth Road, at whose house "Jumble" may also be left.

Young Wives - Shrivenham Branch.

Our first meeting at the end of February was very well attended and we heard that others would have come were it not for illness. It was a very encouraging start. We hope for more members in March and still more in April. This meeting will be held on Tuesday, April 30th at 2.15 p.m. in the Vicarage. We are also invited



The Bingo Age

Shire and Spire

Living in the Red

WHAT are we really like, we, the British people, in this day and age? What are our habits? What are our interests? How do we compare in these respects with our forebears? In what respects are we different, for instance, from the British people who, twenty-three years ago this month, saw the beginnings of the Nazi invasion of Europe and had to brace themselves to stand alone against it?

The short answer would seem to be that we have changed fundamentally. Whether we have changed for better or for worse is, perhaps, a matter best left to everyone's private conscience and judgement. But before a verdict can be reached, some evidence is necessary. And some evidence was supplied a few months ago, as a result

of government initiative, by a report on social changes in Britain during the last ten years. Here is some of that evidence.

First, that the amount of gambling going on in Britain now is quite stupendous—far greater than ever before and indulged in by far more people than ever before. Second, that a large number of us live our entire lives 'in the red,' in debt to hire purchase transactions by which it has become a social habit to acquire such things as homes, furniture, cars, television sets, refrigerators, and indeed a great part of the equipment for living. The old idea of paying on the nail and saving up in order to do so seems, it appears, to be nearly as dead as the dodo.

Perhaps allied to both these habits, and quite possibly the underlying cause of both, is what the report describes as a 'grasping after unearned wealth.' In other words, a strange kind of money madness seems to have overcome us, often showing itself in the desire for money for money's sake, and often for more and more of it for less and less effort. The nemesis which always overtakes this kind of folly is, of course, that the more and more money becomes worth less and less in goods and services.

Another social tendency of these times noted by the report was a considerable growth of violence among young people. It may well be that this piece of evidence ought to be balanced against the opinion, quite often expressed by knowledgeable people such as teachers and others, that the younger generation nowadays is a very promising one. After all, it does not do to look only on the dark side of things.

Continued on page 58

THE SIGN

*Not ashamed to confess the faith
of Christ crucified*

APRIL 1963

No. 700

- W. 3 Richard, B., 1253.
Th. 4 Ambrose, B.D., 397.
S. 7 Palm Sunday.
M. 8 Monday before Easter.
Tu. 9 Tuesday before Easter.
W. 10 Wednesday before Easter.
Th. 11 Maundy Thursday.
F. 12 Good Friday.
S. 13 Easter Even.
S. 14 Easter Day.
M. 15 Monday in Easter Week.
Tu. 16 Tuesday in Easter Week.
S. 21 First after Easter.
Tu. 23 George, M., 303.
Th. 25 St. Mark, E.M.
S. 28 Second after Easter.
Tu. 30 Catherine of Siena, V., 1380.

Days of fasting, or abstinence:

All weekdays in Lent.

Fridays, 19, 26.

EASTER WEDDING

*Oh, Father God, look well upon this day,
When we, who gather in this holy place,
Bear witness to the sacramental bond
That sanctions human love with perfect grace.*

*Grant that this white, child-figure shall conceal
The warmth and wisdom of a woman's heart.
Give to this man the strength of gentleness,
The patient love that plays a waiting part.*

*Let them discover laughter's priceless store,
The healing recompense that humour brings.
Spare them the spears of disillusionment,
Show them the joy of sharing simple things.*

*Dear God, restore them if resolve should fail,
Stretch forth thy hand if they forget the Way.
Teach them the threefold unity of prayer—
Oh, Lord, look down and bless this wedding day.*

JOAN B. HOWES

What is the CHURCH for?

by

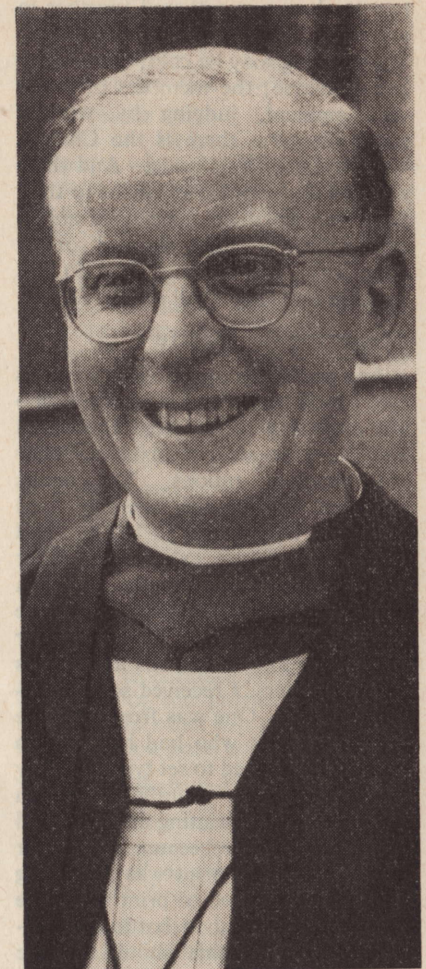
The Archbishop of York

ON Easter Sunday over two million Church of England people in this country will kneel down, stretch out their empty hands, and receive 'the most comfortable sacrament of the Body and Blood of Christ.' They will return to their seats for a few moments of prayer, and then go back home.

Let us have a look at this and see what it is all about. I am not here concerned with those who 'eat and drink unworthily.' I am thinking of the man or woman who repents of sin, is in love and charity with his neighbours, and intends to lead the new life which Christ offers to his followers. I am asking: 'What is the meaning of what he does in church that Easter morning?'

Worshipping God

He is engaging in the worship of Almighty God—and that is the greatest



Keystone

activity of which man is capable. It is easy to laugh at the forms which some worship takes, or the out-dated or sentimental hymns which some are foolish enough still to sing. It is easy to point the finger of scorn at the amount of talking which the average clergyman has to do (and to forget that real *preaching* is a prolongation of the activity of the Gospel). It is harder to recall that, be it at a Eucharist or Mattins or Evensong, 'where

two or three are gathered together in my name, there am I in the midst.' The building may be cold; the congregation sparse; the members of it not very eminent, judging by worldly standards. But there is the Church, with its Lord in its midst. And there are men and women obedient to their Lord—at worship! They are anticipating the day when, sin and sorrow done with, 'his servants shall do him worship and they shall see his face.'

Preparing for Battle

As I see this little group in my mind's eye, I look again and see people who are preparing for battle. The bread and the wine are not luxuries. They are warriors' rations. The hands stretched out for the heavenly food will soon be engaged in battle. And the battle is tough, exhausting. After I had spoken some months ago to a big crowd of businessmen about the dirty literature which disgraces our bookshops and bookstalls and defiles our youngsters, I received some interesting letters. One was from the wife of a type-setter who had lost his job because he refused to set type for filthy articles or books. Another was from the director of a printing firm who had lost a good order because the matter he was asked to print was degrading and he had refused to print it. These men were engaged in battle. *A worshipper at war*—this should be the description of every Easter communicant. Think what 2,000,000 of these could do in England just now! Two million men and women who are proud to stand for clean literature; for the Christian ideals of sex and marriage; for family prayers and Bible-reading; for family worship, all the members of the family together in the Lord's house on the Lord's day. No mean army—this!

Telling the World

I look at these Easter communicants

again, and I see them as witnesses to what the Lord Christ can do with human lives. They have to fight against what is evil. But they are not negative. They are the most positive people in the world. 'I have come that men may have life, and may have it in all its fullness' (*St. John* 10. 10, New English Bible). So their Master said; and they are beginning, in the here and now, to find out what that means. There is a quality, one might dare to say a radiance, about them which contrasts strangely with the harassed anxiety of many who seek after that most elusive thing—happiness. There is a breadth to their interests which is as wide as the world. It must be; for their Lord gave his life for the world, and what they received, as they knelt at their Communion, was 'Bread of the world, in mercy broken. . . .' These worshippers who go out of the churches as witnesses are living protests against that parochialism which affects all too many parishes. They see to it that the missionary work of the Church comes high on the agenda of their Parochial Church Council, and that the percentage of their missionary giving reflects, at least in not too unworthy a manner, their Lord's concern for all. The 'wideness of God's mercy' is seen in their own care for the world which he created and for which his Son was content to die.

On Easter Sunday morning many of the churches will be packed to the doors and the procession to the Communion rail will be long. In other churches the congregation will be small and the communicants few. But the numbers are secondary. The real point to grasp is that here is the Church meeting with its Lord—in obedience and faith; doing what he told them to do.

Worship—War—Witness. This is what the Church is for. Could we put it more simply than that? Right. Now we go and work it out!

QUESTION PAGE

Did Jesus Know?

As Jesus was God he must have known all things. Is it not therefore clear that he chose Judas deliberately, knowing that he would betray him?

Jesus, as St. John tells us at the beginning of his Gospel, was God; but St. John goes on to tell us that 'The Word was made flesh,' or, as the Creed expresses it, 'was made man.' If Jesus 'knew all things' all the time, life would have been very different for him than it is for us. We cannot therefore say that he was able to choose Judas knowing the role which he would fulfil. The Gospels tell us that Jesus foretold that he would be crucified, but it is reasonable to suppose that he came to this knowledge gradually. Jesus was God, it is true—but he was also perfect man. 4268

Belief and Conduct

Would you say that it was true that what a man does is conditioned by what he believes about the universe and man's place in it? Are there any other beliefs which will affect conduct?

What a man does is certainly conditioned by what he believes about the universe and man's place in it. It is also conditioned by what he believes about the universe and God's place in it. Among the beliefs which affect man's conduct one of the most important at the present time is materialism, the belief that nothing exists but matter. This leads men to devote all their energies to acquiring material wealth; and to neglect the worship of God. 4269

Helping the Celebrant

Is it in order for a Lay Reader to administer the Holy Sacrament?

A reader may administer the chalice at Holy Communion on occasions when the bishop has given his permission. Permission is normally given when the number of communicants warrants it and written application has been made by the vicar and churchwardens. One of the features of Church life during recent years has been the large increase in the number of regular communicants, particularly at the 'Parish Communion,' and without the help which readers give such services would often be unduly prolonged. 4270

Is it Allowed?

Is there a Church ruling regarding unbaptized persons being married in church?

Strictly speaking, unbaptized persons should not be married in church, but the bishops have given the clergy authority to conduct marriages where only one of the parties is baptized, provided the other can take part in the service with a good conscience. 4271

Why not Before?

When Christ was born mankind had been in existence since Adam. Why, if God so loved the world, did he not send a Saviour before?

Christ did not come until the world was ready for him. The Old Testament is the story of the manner in which the prophets prepared the way in Israel; outside Israel the philosophers of Greece taught men how to think, and the Romans established peace in Europe and freedom of travel. Thus when Christ was born it was possible as it had never been before for the Gospel to spread throughout the world. 4272

Each day letters regarding the faith and practice of the Church of England reach Question Page from all parts of the country. Only a few of the questions can be printed, but all are answered by post when a stamped addressed envelope is enclosed.

Our address is: Question Page, THE SIGN, 28 Margaret Street, London, W.1.

The voice of the prophets

by William Neil

4 ISAIAH OF JERUSALEM: THE VOICE OF GOD'S HOLINESS

AMOS and Hosea were both men of the people. The third of the great prophets who moulded the thoughts of Israel about God and her own mission was a patrician. Isaiah of Jerusalem was a statesman who shaped the policy of the nation towards the end of the eighth century B.C. in accordance with the insights which came to him out of his self-dedication to God.

He was also the founder of a school of prophets who acknowledged him as their master and who were content to remain anonymous disciples of the man who had inspired them with his ideas and his faith. The Book of Isaiah as we have it in the Old Testament is a collection of the words of master and pupils extending over three centuries. As sometimes happens, one of the apprentices, whose oracles are preserved for us in chapters 40-55, proved greater than his master. We shall be looking at his contribution later this year, since he came on the scene long after the original Isaiah had passed from the human stage.

Call to Action

The prophet who gives his name to the whole book, and whose utterances are to be found within the first thirty-nine chapters, made a memorable contribution to our understanding of God in that he added to Amos' insight into the justice of God, and Hosea's proclamation of the mercy of God, a conception of the holiness of God which struck a new note in Israel's

thinking and became a permanent element in the faith of the Old Testament.

It was in the Temple at Jerusalem during a religious service that Isaiah made his decision to become a prophet. He tells us in chapter 6 how in the midst of a worshipping congregation he was granted a vision in which the familiar scene of the Temple court was suddenly transformed into the veritable dwelling-place of God, with the Almighty himself exalted upon his throne surrounded by his attendant angelic host. Isaiah's reaction to this glimpse of the holiness of God was an immediate sense of his own unworthiness and of the failure of his people. Knowing full well the unlikelihood of making much impression on his apathetic and complacent countrymen, he nevertheless accepted this call from God to be his spokesman.

The Remnant of Israel

The theme of his preaching is summed up in a striking parable (5. 1-7) in which he sadly recognizes that the good grapes which the Lord had every right to expect from Israel, his well-tended vineyard, were in fact sour berries. In the following verses (5. 8-12) we can gauge the vehemence of his denunciation of the injustice, oppression and love of luxury which were a travesty of the life of a true people of God.

Like Amos, Isaiah saw the military juggernaut Assyria, which in his day threatened the small countries of the

Near East, as the instrument in God's hand to bring retribution on a faithless nation. But unlike Amos he could not believe that the future held nothing but doom. Isaiah believed that despite the general breakdown of society there would still be a faithful minority who would return to God, a 'remnant' from which the people of God would spring again into new life (1. 9; 10. 20-22). St. Paul fastened on this idea of Isaiah when he spoke of the 'remnant' of old Israel, the Jews who had become Christians, as the foundation of the new life of the world Church (*Rom.* 9. 27; 11. 5).

The Coming Messiah

There is no space to describe here how Isaiah intervened in the political affairs of his time, how he was the respected counsellor of the king and how he was responsible for the religious reformation which took place in his day. But we must find room to draw attention to the series of prophecies which he uttered about the golden age to come. Through the confusion of the contemporary scene this God-inspired visionary held out hope of a day when

tyranny and oppression would be done away, and the earth would be 'full of the knowledge of the Lord as the waters cover the sea.'

As part of this picture he saw a Messiah as God's representative on earth, bringing into being a more just order, indeed, as the one under whose auspices the world would become what God intended it to be.

God with Us

His vision is of a kingdom that this world cannot contain and of an age which is beyond the present one which we know. But the Church has maintained from the beginning that the prophet was divinely guided to see the kingdom which our Lord came to bring and the age which he inaugurated both of which have their beginning here and their completion hereafter (2. 2-4; 9. 2-7; 11. 1-9).

Moreover, when Isaiah spoke of the child that was to be born (7. 14-16) St. Matthew rightly saw in the name that the child would be given—Immanuel, meaning 'God with us'—a true prediction of what happened when the child of Bethlehem came among men.

FROM THE BOOK OF ISAIAH

- 1 There shall come forth a shoot from the stump of Jesse,
and a branch shall grow out of his roots.
- 2 And the Spirit of the LORD shall rest upon him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the LORD.
- 3 And his delight shall be in the fear of the LORD.

He shall not judge by what his eyes see,
or decide by what his ears hear;
- 4 but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
and he shall smite the earth with the rod of his mouth,
and with the breath of his lips he shall slay the wicked.

Isaiah 11

So the voice spoke from the burning bush on that memorable day in the desert. 'Certainly,' the voice said, 'I will be with thee.' But even that assurance was insufficient for Moses, deeply conscious as he was of his own inadequacies and of the vastness of the task to which he was being sent—nothing less than the liberation of the People of Israel from their Egyptian taskmasters. And so he next made bold to ask of the voice what was his name? The question was absolutely vital: it meant what kind of a God was this, of what power was he? How, Moses was thinking, would he be able to speak of this God who had thus commanded him when he returned to the habitations of men? The reply was mysterious and majestic. For the voice said: 'I am that I am: thus shalt thou say unto the Children of Israel, I AM hath sent me unto you.'

A practical difficulty

And yet there was a further difficulty which, for all his awe, he felt bound to mention. 'O Lord,' he stammered, 'I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: for I am slow of speech.' This time there was anger in the voice as it replied: 'Is there not Aaron thy brother the Levite? I know that he can speak well. Thou shalt speak unto him, and put the words into his mouth... and he shall be thy spokesman unto the people.'

Thus the strange colloquy at the burning bush drew to its end and at

THE PILLAR OF FIRE

*The story of Moses
retold by John Lastingham*

evening on the same day Moses returned to Jethro his father-in-law.

Moses had had a profound and soul-shaking experience. He had communed with God. Jethro, himself a priest, recognized the signs of spiritual conflict upon Moses. And so he asked no questions when Moses came to him that night under the stars and said simply: 'Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive.' Jethro could only bow his head, in sorrow at losing a son-in-law, in submission, none the less, to what he recognized as the will of God. He said simply: 'Go in peace.' And so Moses set forth, with his wife and his sons and the rod of God in his hand.

Some months later it was known far and wide throughout Egypt, both in the slave society of the Hebrews and in the habitations of their masters, that a strange and formidable new-comer, bearing upon his personality every sign of extraordinary power, was at work among them. Whence he came no one knew. It was guessed only that,

like many a strange man before him, he had come from the deserts bearing with him the results of a communing with God. It was this feeling that he was divinely inspired which caused the Egyptians, themselves a people always open to such influences, at first to treat him with marked respect. It was observed that he went about with another of the Hebrew men, one Aaron, who seemed to speak for him. And this was true. For, just as the voice of the burning bush had promised, Aaron had met with Moses and the two in partnership had set about the task which God had laid upon them.

Difficulties overcome

To Moses it was even more astonishing that the Hebrews themselves had received him so well, than that the Egyptians regarded him with such tolerance. He had expected hostility, even violence, from the latter; he had certainly expected scepticism from the former. Yet, in the event, the Egyptians had given him respect and his own people had given him what amounted almost to reverence. As commanded by God, he and Aaron had spoken to the Elders, that is to say, to the heads of houses among the Hebrews, and they, passing on the message to their people, made it known far and wide that these two men had come among them as the specific messengers of God and were to be respected and obeyed as such.

But now pride, the ancient enemy, laid a trap for Moses, and that trap ensnared him. Flushed with the triumph of those early months, he demanded audience of Pharaoh himself. It was easily enough granted, since such was the custom of the country. But when Moses, tall and commanding, came before that forbidding figure, he spoke rashly, saying only: 'Thus sayeth the Lord, the God of Israel, let my people go, that they may hold a feast unto me in the wilder-

ness.' The reply of Pharaoh was contemptuous: 'Who is the Lord, that I should heed his voice and let Israel go? I know not the Lord, and moreover I will not let Israel go.'

It was a direct rebuff, with worse to follow. For Pharaoh followed it with the command that the labours of the Israelites should be sharply increased as the result of the presumption of this new leader of theirs. They were to be forbidden now to have provided for them the straw which they used in the making of bricks. Now they would have to get and chop the straw themselves. It was a terrible sentence, increasing the labours of the wretched slaves fourfold, while their own overseers, knowing that they themselves would be answerable, urged them on for fear of the consequences.

And now came a sharp change in the attitude of his own people to



Moses. They turned upon him. They, who but shortly before had been treating him with the reverence which belonged to one so clearly sent from God, now in their misery turned upon him with anger. Thus it befell that on a certain day when Moses and Aaron had been into audience with Pharaoh that, as they came out, some slave labourers, staggering with exhaustion, saw them, and cried out in anger at the sight: 'The Lord look upon you, and judge: because you have made us offensive in the sight of Pharaoh and his servants, and have put a sword in their hand to kill us!'

It was a bitter blow. At a stroke it seemed to Moses to destroy the confidence which had been so strong in him ever since he had returned to Egypt. And now he turned to the Lord and cried: 'Lord, wherefore hast thou evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath evil entreated this people; neither hast thou delivered thy people at all.'

It was a crisis of confidence, a crisis of faith. But soon Moses was to have a decisive answer to his cry.

To be continued

LIVING IN THE RED from page 50

But the growth of violence among the young is none the less a fact, and there is plenty of evidence to support this statement.

Finally, the report noted that a number of married women who now go out to work has increased from something like one in ten to three out of five. Indeed, the report made plain that industry as it is to-day could not run without their labour.

So there it is. Certainly, the people reflected in the mirror of such evidence are a fundamentally different kind of folk from those of 1940. Whether they would, with the same resolution, with the same proud consciousness of an unconquerable past, be able again to face up with the same courage to a similar challenge as came upon the people of 1940 is, perhaps, anybody's guess. But it is certainly worth thinking about. Above all, it is a matter of Christian concern. People who are so given over to material interests and concerns that they cannot think about anything else are ripe for the judgement of God. And the record of history shows that they get it, unless they learn to amend their ways.

SIGNET

Have you read . . . ?

By Canon H. G. G. Herklots

'No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home. . . . ' The opening of the eighth chapter of John Richard Green's *Short History of the English People* is familiar. This change followed the translation of the Bible into English. In recent decades in England there has been much translation of the Bible into contemporary speech. Copies of new translations

sell widely; and the sales of the Authorized Version continue. Yet we are not the people of a book. It is often claimed that congregations cannot pick up simple biblical references, while those outside are likely to be more ignorant still.

It may be too early to judge the effects of new translations and of the many new popular interpretations of the Scriptures. Green, after all, was writing of a period fifty years after the great translator Tyndale had been executed. Meanwhile we can but welcome and use the wealth of new interpretation now available. Professor D. E. Nineham's *A New Way of Looking at the Gospels* (an S.P.C.K. Seraph Book at 3s. 6d.) follows the clue of the kingdom of God. It is interesting that the scriptural quotations—originally read by other voices when these chapters were given as broadcast talks—were deliberately based, for the most part, on the Authorized and Revised versions with the aim of emphasizing that what was being offered was nothing more than an interpretation of texts with which everyone is familiar.' I have surmised that everyone is not so familiar with them as all that: but this suggests a

Quo Vadis?—a story of ancient Rome



practice which students may well follow; to use a new translation as commentary upon an old one.

The Archbishop of York's *Five Makers of the New Testament* (Hodder & Stoughton, 3s. 6d.) deserves to be widely read and studied. The chosen five are St. Paul, St. Luke, St. John, the author of the Epistle to the Hebrews, and the Seer of the Revelation. The writing is direct and simple; but many a reader will want to follow up the Archbishop's quotations from other writers. Dr. Coggan has great gifts as a teacher and a keen sense of mission. Let us hope he will find time for more books of this kind.

The Archbishop himself commends the re-issue in one volume entitled *About Christ* (S.C.M. Press, 6s. 6d.) of two sets of lectures by William Temple given to students in 1921 and 1925. The first audience was composed of students most of whom had served in the 1914-1918 war; and the General Secretary of the S.C.M. noted: 'This was the

only occasion on which I have seen hundreds of university men and women running like hares to get into a religious meeting.' Students and many others would do well to read this book. They may find that the clarity of Temple's thought has a meaning for them.

'Christianity claims to be the truth,' he declared. 'This is what supplies the basis of all its converting or missionary work.'

For an understanding of the New Testament I therefore recommend:

A New Way of Looking at the Gospels by D. E. Nineham (S.P.C.K., 3s. 6d.).

Five Makers of the New Testament by Donald Coggan, Archbishop

of York (Hodder and Stoughton, 3s. 6d.).

And for an understanding of the basis of Christian belief:

About Christ by William Temple (S.C.M. Press, 6s. 6d.).



HOME AND GARDEN

My Garden in April

BY W. E. SHEWELL-COOPER

How important it is to keep garden tools sharp and slightly oiled. Do use the proper Lubrafelt oil which does prevent rusting. We are now using the spider-like web of the Scaraweb to keep the birds off our gooseberry buds as well as off the branches of the Prunus. This is most effective. If you would like to plant Asparagus you can do so now in rows instead of beds. The best variety is the pedigree K.B. which crops very heavily.

Early potatoes

Plant the early varieties of potatoes, especially those tubers that have been well sprouted. Don't forget the delicious salad potatoes also and the

special variety that is so good for making chips. Apply one of the new hormone dressings to the lawn to get rid of the weeds and eliminate the moss with one of Berk's Mercurial dressings.

The Korean Chrysanthemums are first class because they take so little looking after. You can plant these out now where they are to flower and they can stay in the border year after year. You can propagate a number of the flowering perennials by cutting off some of the small basal growths that are being produced now around the clumps. Dibble these into sandy soil in a shady spot, cover with a square cloche or ganwick and they should do well.

Apples and pears

Don't allow the apples and pears to be ruined by the Scab disease. Spray with Captan, both now and in about three weeks' time. Watch out for the Woolly Aphis on the branches of the apples which looks like cotton wool and it can easily be killed by neat Liquid Derris I.T.P. Sow the seeds of the delicious squashes like the Banana, Acorn and Hubbard in the Eclipse No-Soil Compost placed into the new plastic pots which need no crocking.



Put them in the greenhouse at a temperature of 50 deg. F. and they should be ready to be put out about May 26th.

The best French Bean, I think, is Phoenix Claudia because the pods have no strings to them at all. It should be possible to sow the seeds about the middle of April except perhaps in the north where gardeners may have to wait for a fortnight. The rows should be 18 inches apart and the beans sown 2 inches deep. Parsley makes an excellent edging plant, the seed of Myatt's Garnishing should be

sown now only half an inch deep, and after sowing and firming with the rake head, dust the surface of the ground with hydrated lime.

Keep cutting off the fading flowers of the violas and pansies and the plants will go on flowering until October. Mark for propagation the best coloured polyanthus that may be flowering now and carefully save the seed from them. Spray Euonymus Europaeus with Liquid Derris I.T.P. because it is on this shrub that the Black Fly breeds and from there goes to the Broad Beans.



Help to mend a broken life

The Easter Message of Hope and Joy must be shared with all God's children. Will you please help the children in the care of the Church's own Society that they too might share in this great Truth?

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

Vegetable Recipe: Spinach Fritters

We always get our first lot of spinach at this time of the year—because the perpetual spinach over-winters well under square glass Ganwicks.

My husband loves *Spinach Fritters* and they are made in this way. You need 1 lb. of washed spinach, 2 good eggs, a thimble half full of grated nutmeg, $\frac{1}{2}$ gill of white sauce and 2 oz. of butter or margarine.

You wash the spinach thoroughly and allow it to drain a little. Then put it in a saucepan with no extra water and cook it over a moderate flame. When nice and soft, pour off the excess moisture and chop it up fairly finely—or if you are very energetic put it through a sieve! Then re-heat it over a low flame and add the white sauce and the two eggs. These must be well beaten first.

Now stir in the nutmeg for this improves the flavour. If, however, you hate the flavour of this spice—leave it out.

Have ready a pan of deep boiling fat. (I use a vegetable oil made from maize.) Drop spoonfuls of the spinach mixture into it—cooking the 'balls' until they are golden brown. Of course, serve hot.

Irene Shewell-Cooper

to those we love

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to join with the Watchfield Branch for their meeting in the Vicarage on April 9th after the Service in Church which is at 7.30 p.m. It would be very good if we could all come together to meet each other and would give great pleasure to the Vicarage! At the meeting on April 9th we shall be hearing about "Flower arrangement".

Bible Reading Fellowship.

Listen children! Have you finished your competition? If you have, bring your answers to the Vicarage before April 7th. Names of the winners will be published in next month's magazine if possible.

Now here is another competition - first of all for readers of the 'C' Notes.

1. Look at pages 44, 48, and 58. Choose one of these pictures and either copy it on a much bigger piece of paper and paint or crayon it, or draw your own picture of the same story to paint. I shall expect some very beautiful paintings from this competition and the best pictures will be put up at the back of the Church!

2. After reading your Bibles and the notes, write down the ways in which the Holy Spirit gave power to the first Christians in the early Church.

3. The Commandments: write down your duty to God and your duty towards your neighbour.

Secondly for Readers of the 'Y' notes.

Answer the following questions:

1. What opportunities does the present day Christian have to show his Faith in practice?

2. Think of 3 ways in which the Holy Spirit is seen to act in the Old Testament. How does he act in the Church today?

3. Do you believe in the power of prayer? How do you plan your own prayers?

B.R.F. notes may be obtained from the Vicarage, and of course all these questions refer to the notes - for April - June. The competition will close at the end of June.

The Envelope Scheme

The scheme has got off to a very good start and we thank you all. The great thing about it is that we do know that for 52 weeks in the year there will be an income for the expenses of the Church.

The Churchwardens wish to remind parishioners that in accordance with ancient custom, the collections on Easter Day, excluding the envelopes, will be given to the Vicar. Money from the envelopes will still go to the expense of the Church. They ask that this should be remembered when parishioners make their gifts.

Notes from the Chapel

April Dates

- April 5th/6th Circuit "Inters" Conference for leaders and group members led by Mr. Bernard Handover.
- April 7th 11 a.m. Young People's Service - Rev. J. Sampson.
6.30 p.m. Third Service in series - Mr. Guy Williams
- April 12th 8 p.m. Good Friday Communion
- April 14th Easter Day 6.30 p.m. Final Service in Series - Mr. C.A. Marshall
- April 21st 6.30 p.m. Preacher to be appointed
- April 28th 6.30 p.m. Preacher - Mr. W. Palmer representing the Local Preachers' Mutual Aid Association.
- May 5th 8 p.m. Circuit Youth Rally at S. Andrew's Methodist Church, Moredon.

Notes

During February the young people caught up on the activities they postponed while the bad weather was with us. The Sunday School and Youth Club enjoyed their delayed parties. The latter group is, however, concerned not only with pleasure but also with assisting in the work of the Church. On Feb. 24th its members conducted the evening worship of the Combined Highworth Methodist Church. This kind of activity, overlooked by a qualified preacher (in this case by Mr. Guy Williams) is a valuable way of using the talents of our young people and enlivening our worship. Two sets of meetings will come to an end in April. Our monthly Fellowship meetings will reach their climax in the Good Friday Communion Service, and the last two of our series of Sunday Services will take place on Palm Sunday and Easter Day. On March 24th a copy of the New English Bible was dedicated. It was presented by Mrs. Robey, widow of the late Mr. Robey who was for many years a highly respected

local Preacher. This copy will be for the use of preachers as authorised by the Methodist Conference. At the Circuit Quarterly Meeting on March 6th, it was announced that the proposed joining of several churches from the Faringdon Circuit with Swindon was liable to come about more quickly than at one time had been imagined. This will probably mean that the same Methodist Minister will be able to deal with both Shrivenham and Watchfield. This could be an advantage over the present situation.

J.S.

Our Local Birds

Where birdlife is concerned, April is the month of movement. Many of our resident birds move northwards to their nesting grounds having wintered in more southerly latitudes to stand a better chance of obtaining food. Birds, mainly waders, that have spent the last winter on our shores and lakes are returning to the moors where they are staking their claim to a territory on which they intend to nest. This procedure ensures an adequate food supply for the young. Such birds as the curlew, red-shank, ringed plover and turnstone come under this category.

Large numbers of ducks to be seen on our shores and estuaries are now moving up river, widgeon, tufted duck and pochard among them. Huge flocks of starlings that have wintered with us in Great Britain are now returning to Scandinavia. Many of us wish that these birds would remain there as our own starlings are far too numerous. The redwings too are returning to Scandinavia and the fieldfares will be following shortly. Most people however are more interested in our spring immigrants. Hearing the first call of the cuckoo in our own countryside is surely a happy experience that never palls with the passing of the years. They too are staking their claim to a territory with their well know call. The cuckoo chooses several species for the future foster parents, among them, the hedge sparrow, robin and pied wagtail. In each case the cuckoo's egg is slightly larger than the other eggs in the nest but this does not differ greatly in appearance. This means of course that the cuckoo must lay bluish eggs in the hedge sparrow's nest, and whitish ones for the robin. The well-known cry of the cuckoo is that of the male bird. The female utters a "bubbling" call not often heard. Other local spring visitors are the house and sand martins, swift and

swallow. The house martins arrive first at the beginning of April. Another April arrival is the spotted fly catcher. They are not unlike female house sparrows in appearance, but there the similarity ends. Their flight from a perch in pursuit of insects is rapid.

T.W.C.

Travels

The catacombs are looked after by the Franciscans who were selling Rosaries and pictures of the Catacombs. It was moving to see how the early Church had used this way in order to worship, even to survive while the persecutions were going on. This, definitely, was one of the 'highlights' of the whole holiday. From the catacombs we went to the Forum and from there we wandered around the Colosseum which was in a good state of preservation with an iron cross set in one side to the memory of all who had been martyred there. Unfortunately we were only able to spend 3 days in Rome but we shall never forget our experiences.

From Rome we made our way back up the coast road intending to spend a few days relaxing by the sea. We really wanted to get back to France as we were very attracted by the idea of spending a few days amongst the "Millionaires" at Nice and Cannes. We managed to arrive after a time at Nice but found it entirely without sand and so made our way to Cannes where we stayed on the beach for 3 days. Hitching home again was practically impossible, so we caught a train and arrived back in England some 6 weeks after having set out. The holiday had had its trying moments - we still have memories of that day in Switzerland with no lifts at all, and of the first night spend out in the cold - but the highlights such as the Catacombs and lazy days on the beach at Cannes made it all seem worthwhile. (concluded).

R.P.D.

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