

No. 19

SEPTEMBER, 1959

Price 4d.

MARSTON NEWS

INCORPORATING
CHURCH & LOCAL NEWS



Home Words

ST. NICHOLAS CHURCH — OLD MARSTON

SERVICES.

Sundays. Holy Communion 8.15 a.m.

also on First Sunday of the month 12 noon,
also on Second Sunday of the month 7.30 p.m.

Morning Prayer 11.0 a.m. (Sunday School during Sermon).

Sunday School 3.0 p.m. at Old Marston Secondary School.

Pathfinder Bible Classes—

Girls 10.0 a.m., Church Hall

Boys 3.0 p.m., Church Hall

Evening Prayer 6.30 p.m.

Saints' Days. Holy Communion as announced.

Holy Baptism. Fourth Sunday of the month at 4.0 p.m.
Notice must be given.

Holy Matrimony. Banns to be given in at the Vicarage.

CHURCH ORGANISATIONS & MEETINGS.

Discussion Group. All welcome. Thursdays at 8 p.m.

Mothers' Union. Fourth Tuesday of each month in the Church Hall at 2.45 p.m.

Young Wives. First and Third Wednesdays of each month in the Church Hall at 7.45 p.m.

Pathfinders. Each Friday (Girls) in the Church Hall at 5.30 p.m. onwards.

Tuesdays (Boys) in the Church Hall at 6.30 p.m.

Cubs.

Scouts. Thursdays in the Church Hall at 7.15 p.m.

* * * *

Vicar : Rev. Paul N. Rimmer, M.A., 11 Elsfeld Rd., Old Marston.
Phone . 47034.

Lady Worker : Miss M. S. Liles, The Flat, 15 Mill Lane.

Churchwardens : Prof. V. T. Harlow, Fir Tree House, Oxford Road.

Mr. B. G. Oliver, 13 Jack Straws Lane, N. Marston

Secretary of P.C.C. : Mrs. Harlow.

Verger :

The Vicar would be grateful for notification of any parishioners who are sick, or who would like a personal call.

MOTTO FOR 1959 :

"Thou wilt keep him in perfect peace whose mind is stayed on Thee : because he trusteth in Thee. Trust ye in the Lord for ever ; for in the Lord Jehovah is everlasting strength." (Isaiah 26, vv. 3, 4).

* * * *

MARSTON VICARAGE,
OXFORD.

My Dear Friends,

Welcome back again after the holidays !

After the August break, our parish activities—Sunday School, Mothers' Union, Young Wives and Pathfinders will be beginning again.

Do make a note in your diary of when your group re-opens.

Would you please make an effort to attend one special meeting this month :

Parish Meeting : Wednesday, September 23rd, at 7.45 p.m. This will be an informal gathering of parishioners, with the sole idea of discussing together how we may develop the corporate life and worship of our church. No minutes will be kept, and no resolutions passed ! But we would like to hear your suggestions about times of services, Sunday School, Meetings for Men, Youth Work—in fact anything which will make the Church more relevant to us, and help us to make a Christian impact on the world about us. If you have any suggestions, do jot them down, and come along to this meeting. And if you haven't, come along and join in the discussion.

And finally, may I draw your attention to the memorandum with regards to marriage in St. Nicholas' Church. It is particularly relevant to people living outside the parish.

With sincere good wishes,



Memorandum re Marriage in St. Nicholas' Church :

"Under the Marriage Act 1949 marriages can be solemnised in the Church which is the usual place of worship of the parties or of either of them, provided either of the parties is enrolled on the Church Electoral Roll for that Parish, although such Church may not be the Church of the Parish in which the parties of either of them resides."

The Church Electoral Roll is described in the Representation of the Laity Measure in 1929 :

"2. The Persons entitled to have their names entered upon the Roll of a parish, shall be lay members of the Church of England of either sex, of eighteen years of age and upwards :—

(a) are baptised and declare that they are members of the Church of England and that they do not belong to any religious body which is not in communion with the Church of England ; and

(b) are resident in the parish, or (whether or not so resident have habitually attended public worship in the parish during a period of six months prior to enrolment ; and

(c) have signed the form of application for enrolment."

Pathfinders

Our Bible Classes will re-open on Sunday, September 6th, in the Church Hall; but with a difference.

Both Boys and Girls classes will both meet at 10.15 a.m. and will hold their separate classes for half an hour, after which there will be a short break. They will then go to Morning Prayer at 11 a.m., but come out before the Sermon, when the Junior children withdraw for their Sunday School.

Parents will see from the alteration the possibility of their children being encouraged to worship with the other members of Christ's church, which is a vital link. May we ask parents to make it possible for all their children of 11 years and upwards to come to our Pathfinder Bible Classes, and to come regularly, so they may benefit from the systematic teaching given.

Several children will be entering for the National Scripture Reading Competition during the beginning of this month; the finals of which will be held in London on November 21st, when we hope to take a strong contingent from Marston as on previous years. All boys and girls over the age of eleven may enter for this competition, so please contact the Vicar or Miss Liles immediately if you wish to do so.

Annual Camps are also organised for Pathfinders; ten girls attended one this year at Felixstowe.

Sunday School.

Calling all children from four years of age to eleven years! What a good idea it would be to start the Sunday School on the first Sunday it re-opens after the holidays—on September 6th, at 3 p.m., in the Secondary Modern School Hall. If you have never been, you may be sure of a good welcome; where we make hymns, the Bible and our talks really come "alive."

All children have a desire for the things of God. May our readers who are themselves parents, see that they fulfil their child's desire for these important matters.

Many more teachers are needed. We will train Christian people for this thrilling responsibility; but please let us know if you feel called for this important task, as you may be the very one for whom we have been searching.

The children will still continue to have their School in the morning, held during the sermon of Morning Prayer at 11 a.m., so if your children cannot manage to come in the afternoon because you are visiting friends, please bring them with you at 11 o'clock.

The monthly service normally held on the first Sunday of every month, will not be held for September. A little reminder—Harvest Festival on October 4th, with Children's Service at 3 p.m.

Mothers' Union.

The Mothers' Union will re-commence on Tuesday, September 22nd, at 2.45 p.m., when there will be an enrolment service in the church, followed by tea in the Church Hall.

A varied and interesting programme has been arranged for the coming months, and we extend a cordial welcome to all mothers to join us at our monthly meetings.

A card will be issued shortly with the fixtures of both Mothers' Union and Young Wives. Please be sure to ask for one!

INTRODUCING NORTH-WEST ENGLAND'S

Border Cathedral

WILLIAM K. MITCHELL

★

THE Cathedral Church of the Holy and Undivided Trinity at Carlisle has emerged from 800 years of strenuous, unsettled history rather self-conscious at the loss of two-thirds of its nave and needing £100,000 if the walls are not to become, in the words of an architect, "a shapeless mass of crumbling stone."

Yet compensating the building for its stubby nave is a magnificent choir. And churchfolk from all parts of the vast Diocese, which extends to the sands of Morecambe Bay and includes the whole of the English Lake District, have contributed to the restoration fund, over three-quarters of which have now been raised.

Already the work of restoring the fabric has begun. When the Duke of Edinburgh was in Carlisle in July 1958 for the celebrations marking the octo-centenary of civic independence, he saw a web of scaffolding at one end of the Cathedral.

Carlisle has almost the smallest Cathedral in England, lacking the magnificence of a full nave. The nave of St. Albans stretches in grey majesty for 292 feet, and Canterbury boasts of a nave which is 187 feet long. At Carlisle the length is 40 feet. Over a hundred feet are missing, and there is nothing to balance the magnificent choir.

The nave was pulled down just over

300 years ago by the troops of the Scottish Covenanter General Leslie, and the red sandstone was used to repair damage to the Castle and walls of the city. Six bays were removed, and Carlisle has lamented the lost glory ever since. What is left of the nave now forms an attractive war memorial for the Border Regiment. The nave was originally the Parish Church of St. Mary, and it was here, on Christmas Eve, 1797, that Sir Walter Scott was married.

Hadrian's Wall, which runs less than a mile from Carlisle, provided material both for the castle, city walls and Cathedral of this historic Border city. The Norman Augustinian Priory and Church of St. Mary was completed in 1123, and it was elevated to a See ten years later. Aethelwold, Prior, became the first Bishop. The small Norman Church existed until the early days of the 13th century, when a larger project was set on foot to rebuild the whole of the choir in the elegant new "Early English" style.

The work went on through the middle 1200's. Then, in 1280, a new Bishop, Ralph Irton, was appointed to the See of Carlisle and he immediately began raising money. He was a masterful man. Summoning a Synod of the clergy, he bullied them into providing funds and contributions so that the choir could be

completed. The chronicler of Lanercost called Irton "a brigand rather than a high priest."

Irton died in 1292, after the fatigue of a long journey back to Carlisle from attending Parliament in London. That same year the elegant new choir perished in a disastrous fire. The cause of the outbreak is believed to have been a young man who set fire to his father's house close to the west end of the Cathedral, and the damage in the city itself was immense.

The black canons surveyed the charred remnants of their enterprise. Instead of bringing a new choir to completion they had to start to work again. It might have taken many years if national events had not come to their aid. For in October of that same year Edward I came to Carlisle, intent on subduing the turbulent Scots, and for the next few years he saw a good deal of the city. With him were his nobles and high officers of the Church, and money would be forthcoming for the rebuilding of the Cathedral.

Robert the Bruce knelt in the blackened remains in 1297, and swore fealty to Edward on the sword of Thomas Becket. In 1307, after murdering the Red Comyn in a church at Dumfries, the Scottish leader was excommunicated. The old chroniclers say that "Robert the Bruce was cursed in terrible wise, with the ringing of bells and burning of candles." That year Edward was a tired man. He offered up his litter in the Cathedral at Carlisle before journeying further north with his army to meet the Scots. He died a few miles away, at Burgh-by-Sands.

Reconstruction was carried out again, particularly in the east end of the Cathedral. After that the scene changed rapidly. Incompetent Edward II lost the Battle of Bannockburn, and the Scots came raiding over once more. There were more pressing needs than the Cathedral, it seemed, but the canons stuck grimly to the work. Again fire destroyed some of the building, the year being 1392.



The great glory of Carlisle Cathedral is the East Window. To strike all the curves the old masons needed to obtain over 260 centres with a compass. It is constructed so that minor pieces of tracery can be taken out for repair without endangering the stability of the rest of the tracery. Here may be found the only remaining ancient glass in the building. It dates back to the 14th century. This East Window is parallel to the Great West Window at York in date, style and size. It is quite probable that the master mason was from the York school of design. The dimensions are impressive—58 feet high, 32½ feet broad.

A tower was added to the Cathedral in 1401 by Bishop Strickland, and one of the bells in the present peal—the seventh—is believed to date from that time. It has an unusually long “waist” for those days.

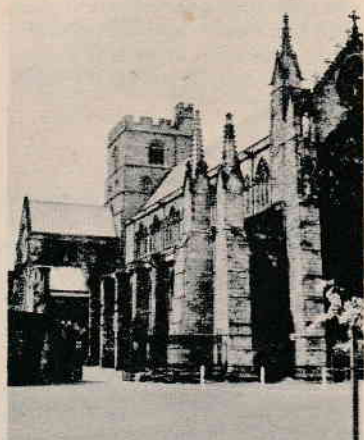
The choir will rank with any in England for its fine proportions and general atmosphere. In size it is one of the largest, because it is all under one roof. There are some fine fittings. The range of stalls and canopies was put up by Prior Haithwaite in the middle of the 15th century. Prior Gondibour fitted out the Cathedral with some extremely beautiful screen work, most of which vanished in a later destructive restoration, but some still survives. Gondibour's French Flamboyant and Salkeld's French Renaissance woodwork give character to the beautiful choir.

Not only the nave suffered from the ravages of three centuries ago. Much of the cloisters and domestic buildings were flattened to provide stone for Castle and walls. When repair work was being carried out at the Castle a little time ago, some of the stones were found and promptly returned to the Cathedral. The Fraternity helps to preserve the spirit of medieval vastness. It is now used as a Chapter

House and also accommodates a valuable library.

Carlisle Cathedral has not always had the care and consideration it receives today, and in the 17th century it was described as “more like a great wild country church.” At one stage in the 18th century it was even used as a prison, housing Scottish captives after the failure of the 1745 rebellion.

Today, despite its unhappily truncated condition, there is a dignity and a warmth about its well-cared-for interior which by no means always go hand-in-hand so far as cathedral churches are concerned.



The Priory Church of St. Mary was raised to the status of a Cathedral in 1133

Apart from the money being raised to meet the extra special need for restoration, the Friends of Carlisle Cathedral have subscribed over £20,000 to the Cathedral fabric. A new sandstone vestry is a worthy tribute to their faith and hard work.

Carlisle has grown tremendously in recent years. The Cathedral stands today on a green patch and looks out upon a busy, thriving city. On one side, tram rumbles

continually along one of Carlisle's busiest stretches of road, and the heavy lorries vibrate the venerable building. On the other side are the railway and industry. The prevailing wind gathers up soot and grime from locomotives and factories and hurls them against the red sandstone of the Cathedral, which they blacken and corrode.

The Cathedral is a tribute to the artistry of long dead craftsmen, masons and carvers of wood, and to the faith which stood firm against the whip-lash of barbarity. Although it is somewhat battered and scarred, the present restoration plans should make it secure for many centuries to come. And, who knows, one of these days it may even be possible to rebuild the nave and spare the Cathedral the indignity of a stone stump, its defect for 300 years!

Dean's Retirement

The Very Reverend Cyril Mayne, Dean of Carlisle since 1943, is to retire on October 1. During his time in Carlisle, the Dean has worked tirelessly for the Cathedral and two years ago launched a national Restoration Appeal which has so far brought in over £80,000.

Before going to Carlisle the Dean was for nine years Professor of Greek and Classical Literature at Durham University.

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The City of Carlisle as seen from the Keep of Carlisle Castle, which was built in 1092. The Castle, where Mary, Queen of Scots was once held prisoner, is now in the care of H.M. Office of Works. It is used as a barracks and depot of the Border Regiment.



*Mary Jones of
Llanfihangel-y-
Pennant*

ERIC L. KING

IN a quiet corner beside a burbling mountain stream in the remote Welsh village of Llanfihangel-y-Pennant stands a small monument within the ruins of a grey stone cottage.

In this cottage, in the year 1784, Mary Jones was born. In 1800, at the age of sixteen, hearing that the Rev. Thomas Charles had some Bibles to dispose of, she walked the 25 miles to Bala to try to acquire one.

When she reached Bala all the Bibles had gone, but Mr. Charles, greatly impressed by her enthusiasm, gave her a copy of his own. Thus,

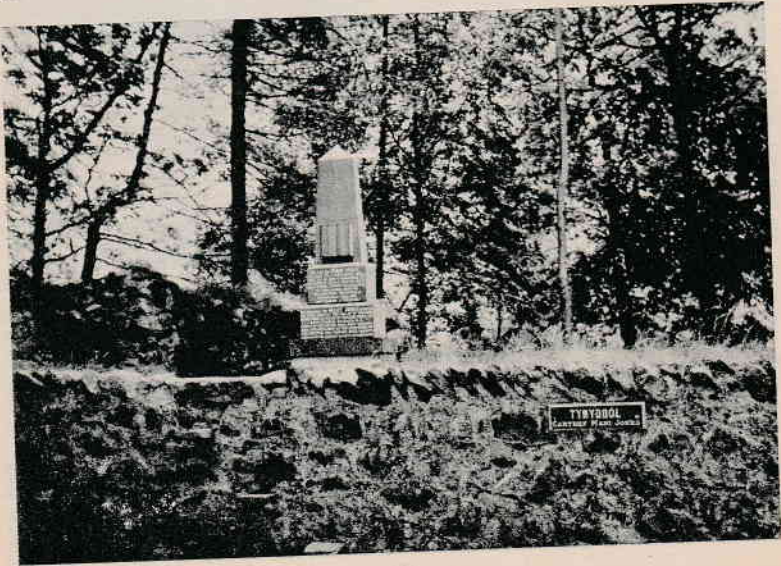
Mary Jones returned to Llanfihangel, her walk of fifty miles over some of the roughest tracks in the country not having been in vain.

Her walk, in fact, was to have far-reaching effect. Mr. Charles, realising the great desire for Bibles which existed in the remoter places, journeyed to London and called meetings which subsequently led to the formation of the British and Foreign Bible Society in 1804.

Thus in Llanfihangel-y-Pennant, under the slopes of Cader Idris, is recorded an act of faith from which emerged a Society now responsible for the provision of more than a million Bibles each year and which has translated the Scriptures into more than a thousand languages.

The simple memorial to Mary Jones was presented by the Sunday Schools of Merioneth and was unveiled on June 1st, 1907.

*The Memorial to Mary Jones
(with inscription in Welsh and English)*



Church Notes and Views

Where history was made

A LANDMARK in the popular picnic spot of Hadley Woods, in Hertfordshire, is the church of St. Mary the Virgin in Monken Hadley. But it was no picnic on the misty Easter Sunday morning in 1471 when the walls of the church echoed to the clash of steel and the thunder of early artillery, while the armies of York and Lancaster fought out a decisive battle nearby. The present church bears the date of 1494, but a church stood here at that time, and some of the surviving monuments may still be seen. One of these is a small brass, which tells in a Latin inscription that Phillip Grene, his sister Margaret, and Margaret Somercotes, all died on the 14th September, 1442. There is no explanation of this triple memorial, and one feels that there is some long-lost story behind it.

Upon the tower of the church there still stands the ancient beacon, which in earlier times was lighted as a guide to benighted travellers. The woods were then much more extensive and far denser, forming part of the great Enfield Chase that extended for several miles through Hertfordshire and Middlesex.—C. G. SLADE (SOUTHGATE).

* * *

The cost of saving marriages

BROKEN homes are costing the nation £21,500,000 a year, says the report of the National Marriage Guidance Council.

Children in public care cost £15,700,000; children in Approved Schools, £3,250,000; youths in Borstal, £1,500,000; and legal aid for divorce costs £1,000,000. Against this, only £5,250,000 is spent on preventing broken homes, of which marriage guidance work receives some £33,000.

"Pottles for the Clerk"

IN the parish register of Clunbury, Salop, occurs a very curious entry. This is on the fly-leaf of the register of baptisms and burials, 1793 to 1813. It informs us that "Mr. Parry has agreed with the parishioners of Clunbury to take instead of the spare wine at the Sacrament 10 quart pottles of good port wine annually to be delivered to him every year at Easter, the Parish Clerk to have the pottles. Easter Day, 1808."—REV. G. S. HEWINS (CLEOBURY MORTIMER).

Free parish magazines

THE church council of Chelford Parish Church, Macclesfield, has decided to distribute the parish magazine free of charge to old age pensioners in the parish.—E. J. MILLER (MACCLESFIELD).



Church-like barn

THIS old black barn, which stands beside the road between Dorking and Reigate in Surrey, has an unusual shape and with its running fox weather-vane looks very much like a church. It was indeed used for this purpose in 1860 when the 14th century church, which is on the opposite side of the road, had to have much restoration work done.—F. B. SUTTON (TEDDINGTON).

TO OUR READERS

We offer five shillings for every photograph with notes which we print on this page, and half-a-crown for every paragraph without a photograph which we consider of sufficient general interest for publication. Entries should be sent to: The Editor, 11 Ludgate Square, London, E.C.4. Unsuitable contributions can only be returned when accompanied by a stamped and addressed envelope.



Mystery bell

WHEN visiting Glenfinnan on Loch Shiel last year to see the memorial to Bonnie Prince Charlie, which stands on the spot where he landed in 1745, we also visited the church at Glenfinnan, and found in the garden there a large bell bearing the date 1870—if I recollect correctly.

I enclose a photograph I took of the bell, the situation of which puzzled us completely. Unfortunately we did not meet anyone of whom we could enquire the history of the bell. I wonder if any of your readers know its story.—G. F. HAMPSHIRE (MANCHESTER).



Sexton's wheel

A SEXTON'S WHEEL is an ancient instrument used in medieval times for determining for devotees the commencement of the voluntary devotion to the Blessed Virgin known as "The Lady Fast." This was a species of penance, observed once a week for seven years. The pious person wishing to keep the fast would apply to the sexton, who would thereupon put the wheels, of which there were two, in rapid motion. On the wheels were marked the six days in the year commemorating feasts of the Virgin. From each hung short pieces of string, and whichever one was caught whilst the wheels were rotating determined the day on which the fast was to be regularly observed. It is believed there are only two in existence, one at Yaxley and the other at Long Stratton, Norfolk. The photograph shows the wheel in St. Mary's Church, Long Stratton, Norfolk.—FREDERICK S. CURTIS (NORWICH).



Puttock holes

VISITING old churches, such as this one at Westham in Sussex, one sometimes notices square holes built into the outside walls or the tower. These were not, as is sometimes suggested, for defensive purposes, but were used to carry a primitive form of scaffolding when building was in progress, or repairs had to be carried out. Rough hewn logs of oak, "puttocks" or putt logs, were held in position in these holes, their ends projecting and forming a support for the workmen to stand on whilst working.—N. M. WOODALL (HASTINGS).

Weekday Pages for Women

Conducted by
MARION HURST

Monday—Washing and Cleaning

Before washing toddlers' socks, soak them in cold water to which a spoonful of salt has been added. Brown stains from shoes and sandals are then easily removed.—MRS. BROTHERTON (LINTON, Nr. BURTON-ON-TRENT).

Tuesday—Sewing

When you have lengths of narrow ribbon to keep, instead of folding or placing in a drawer or work-basket, wind the pieces on to an empty cotton reel, securing with an elastic band. When required for use, the ribbon will be without creases, which are often difficult to press out.—MISS N. F. ILES (CHEPSTOW).

Wednesday—Nursing

Paint finger tips with a drop of white iodine. It hardens the skin and prevents those painful cracks which trouble some people.—MRS. HORNSTONE (PAIGNTON).

When visiting a sick friend, who has been in bed for a long period, try taking a bunch of geranium leaves and lavender in a cotton bag. These give off a refreshing smell.—MRS. BROCKLEHURST (MACCLESFIELD).

Thursday—Cooking

Wholesome Luncheon Cake

8 oz. flour, a pinch of salt, 1 teaspoonful baking powder, 1 egg, 3 oz. butter or margarine, 3 oz. currants, 3 oz. sugar, 2 oz. peel, a gill of milk, $\frac{1}{2}$ teaspoonful spice.

Sieve together salt, baking powder and flour and rub in the fat. Add the sugar and spice and the cut peel.

Make a well in the centre; stir in the well-beaten egg and a little milk. Stir to a fairly moist dough and put the mixture in a well-greased cake tin. Bake $1\frac{1}{2}$ hours in a moderate oven. This is a good cake for cutting into slices.—MRS. J. STEPHENSON (WHITELEY VILLAGE, WALTON-ON-THAMES).

Friday—Household

Many brass objects, such as curtain rings, picture hooks, small ornaments, etc. become dull and tarnished in course of time. If they are put in boiling water containing a small piece of lump ammonia, left for half-an-hour, and then rubbed thoroughly dry, they will look almost as good as new.—MRS. B. LEONARD PAGE (WEST PENNARD, Nr. GLASTONBURY).

A further use for old plastic mackintoshes is to line one's suitcase with the larger part. This ensures safety from damp should the case get wet when travelling. I also wrap my ready-to-iron articles in a piece. Pieces also make good kneelers when padded for use in the garden or home.—MISS VAUGHAN (SOUTH-BOROUGH, TUNBRIDGE WELLS).

Saturday—Children

If the children's paints have been put away for some time and have become hard and cracked, as so often happens, put a drop of glycerine on each square of colour. The paints will soon become soft and usable again.—MISS A. FAIRCLOUGH (ST. HELENS).

To encourage the children (and grown-ups) in our family to save up for the summer holidays, we make a "model money box" of the place we hope to be going to. This year it was made of old paper bags—one brown, one blue and one green—some tissue paper and a sweet tin. The result—a sub-tropical island complete with model palm tree and white crested waves. We all love saying now!—ANGELA FENWICK (CONSETT, CO. DURHAM).

*** If you know of a good hint for our household page, send it to the Editor, 11, Ludgate Square, E.C.4. We offer six 5s. prizes every month.

HOW TO BE HAPPY AT NINETY

As I am now nearly 91 my daughters think I should not do any housework or cooking (which I enjoy) but I also enjoy needlework—my favourite fancy work is drawn thread—so I spend most of the day doing that. The daughter with whom I live is a great worker for the refugees, so I sell my work and give the money chiefly to that cause, but if any other charity needs a little help we take, say a guinea, sometimes as much as £10, from our "charity box."

Once the vicar of a neighbouring parish phoned to say they still wanted £70 to make up their quota for their new Parish Hall; could we suggest any means of raising the money? We replied we would have a "Home-made Cake and Needlework Sale" and would promise £15 at least. We took two 10s. notes and one £1 note from our charity box and asked friends we knew were good cake makers to do what they could with them. Also there were various articles in drawn thread.

Folks began coming by 10.30 although really the opening time was 11 o'clock.

By lunch-time we were sold out. So we quickly made more for afternoon sale and in the end, by help of one or two donations, we amassed £44. A truly worthwhile and enjoyable job.—ANON., WORTHING.

SEPTEMBER

Serenely, gracefully, she treads
The waiting countryside, and
spreads

Upon the earth a shining cloak—
Her perfume is the fragrant smoke
Of burning leaves, and in her hair
The first bright berries sparkle.
Fair

September in her golden dress
Glow with enchanting loveliness,
And, with her soft, caressing hand,
Brings rich fulfilment to the land.

EILEEN B. EDGE

Windermere and Langdale Pikes



★
Reflections on Baptism —

“Wherein I Was Made”

by H. A. L. Rice

★

WE all treat with reverence and respect the Holy Table—God's Board, as the first English Prayer Book called it—and rightly so, for:

“There, in faith adored,
We find Thy presence near.”

But what about the Font? Do we always regard it with the same degree of respect and devotion? Very often, I fear, we do not.

Yet that is where our life as Christians begins. In Holy Baptism we



are made Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven—Christ's faithful soldiers and servants to the end. This great Gospel Sacrament is the gateway into the life of Christian fellowship and discipleship. That is why the Font is normally to be found near the principal entrance to a Christian place of worship.

It is also the reason for the Prayer Book requirement that the Public Baptism of Infants in church shall take place at one of the public services of the Church—after the Second Lesson, or after the Third Collect, at Morning or Evening Prayer. There are sometimes practical difficulties about this, some of them created by parents who, not fully understanding the solemn and public nature of Baptism, express a curious preference for "a nice, quiet service" in a practically empty church.

But where the Prayer Book requirement can be carried out—and it is a matter for sincere thankfulness that this is becoming increasingly more frequent—all concerned are invariably gratified and appreciative. Furthermore, the effect of Baptism publicly administered in this way, "when the most number of people are come together," is bound to be of immense spiritual benefit to the assembled congregation. Not only does the occasion serve to put them in mind, as the Prayer Book says is desirable, of their own Baptism; it also brings home to them a fact which we individualistic Britons tend at times to lose sight of—the *corporate* nature of Christianity. The reception of a new member into the Christian Family should surely be a **real family occasion**, with as many as possible of the Family present to greet the latest addition and to wish him or her "good luck in the name of the Lord."

By prayerful participation the congregation emphasises the vital im-

portance of what is done at the Font. They bear witness to the fellowship and one-ness in Christ Jesus of all who have been washed in its life-giving and cleansing waters. They underline the urgency of those words of our Lord to Nicodemus—"Except ye be born of water and the Holy Ghost, ye cannot enter the Kingdom of God."

Probably one of the most exciting and hopeful trends at the present time is the way in which Christians of every shade of opinion—Catholic and Protestant alike—are being drawn closer together by their mutual discovery—or rediscovery—of the Holy Eucharist, the Lord's Supper, as the great Christian Family Meal and Offering. It is just this corporate and family aspect of the other Divinely-instituted Sacrament—Holy Baptism—upon which stress is laid whenever it is administered publicly in the presence of the ordinary Sunday congregation. It is also a much-needed reminder to all of us that Baptism is not just a pleasing and harmless little ceremony, conventionally on a par with vaccination, but one of the two great Gospel Sacraments "ordained by Christ Himself" and "generally necessary to salvation."

THANK YOU

I thank you, Lord, for everything,
For flowers that bloom and birds
that sing.
I thank you for my dear ones' love,
For earth below and heaven above.
Thank you for sunshine and for rain,
Thank you for pleasure and for
pain;
Each in my life have played their part
To give to me a thankful heart:
A heart o'er-flowing now with praise
For all the goodness of Thy ways.
So help me, Lord, to close each day
Remembering mercies while I pray.

CORAL DAWN



The Trouble With Women

JOHN S. WILSON



SOME hearts break at nine, others at nineteen. And the cause? Well, look to the female!

Mother seemed far too preoccupied with Susan, except to ensure that Peter's coat was fastened and his shoes tied before he left for school. A daughter, even at three months old, can be a handful.

And it was the morning that Alan forgot to call for Peter that gave Peter time to think on the way to school. Nobody wanted him now!

"Three thousand miles is certainly not the distance from the earth to the moon! Now, just think again, Peter—and pay more attention in future!"

Of course it wasn't three thousand miles to the moon! Peter knew that, but he wasn't thinking of travelling to the moon: he had New York, the New World in mind. And he was sufficiently circumspect not to divulge the plan to anybody, least of all his teacher who might warn Mother or tell Alan.

Quite the sternest of faces greeted a mother's peck when Peter reached home.

"I think he's sickening for something, dear," observed Mother to Father. "He went straight to his bedroom when he came from school this afternoon."

"When I was his age the problem

was known as 'having your nose pushed out'. He's having baby girl trouble. I'd better give him a treat on Saturday!"

Father went upstairs.

"Hullo, old boy! Studying geography now?"

Peter looked up, eyes glistening with tears at thoughts of imminent parting. Leaving Dad wasn't going to be very nice. Even on a map it looked a long way across the Atlantic.

The boy swallowed hard and surreptitiously wiped his eyes without realising that surreptitious acts by nine-year-olds are as blatant as cut thumbs.

"You and I have had too much trouble with girls, laddie, so we are going off on our own on Saturday. Pictures, ice cream and then down to the harbour!"

Peter had never read Robbie Burns and his reflections on the plans of mice and men, nor did anybody reckon upon Father's urgent dental appointment. But, at least, Father did arrange for Auntie Muriel to deputise for him at the cinema.

The outing was an arrant failure. Even at the harbour Auntie Muriel flippantly confessed that she didn't know how metal ships kept afloat or where the captain slept.

"They're all very smelly, dear. I

shink we'd better go home now to see Mummie and Susan!"

See Susan! He didn't ever want to see Susan again! Peter was silently making plans, better plans than his own father could make because they would be carried out.

Five shillings and twopence, two bars of chocolate, biscuits and lemonade from the larder would be sufficient until the captain discovered him under the lifeboat cover. After that he would probably be given water and ship's biscuits and put in irons until the next port of call.

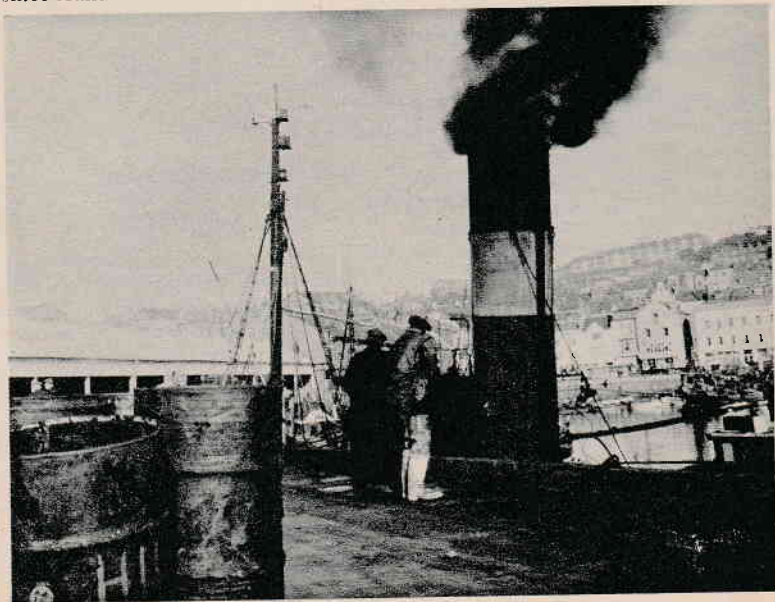
Circumstances when the pair reached home greatly strengthened Peter's resolve. Susan was fractious, Father had gone to bed after a fight with a truculent tooth and Auntie Muriel, the unimaginative Auntie Muriel, had hustled Peter off to bed too. But not before Peter had paved his way. He stealthily lifted the catch of the dining room window and, since Auntie Muriel and Mother were

preening themselves on diagnosing Susan's particular malady, Peter's noisy struggle with the fastening passed unnoticed.

Luck was with Peter because Father's nightly round of doors and windows fell victim to aspirin and hot milk. And Lady Luck stayed with him—he would never have wakened during those hours of darkness but for the bang-bang of the dining room window in the night breeze.

Would it be better to leave a note pinned to the table? Some men did. No!—let them have a terrific shock when they got a letter with a New York stamp!

The unbuttoned coat, lemonade bottle in one pocket, edibles in the other, and one unfastened shoe were a hindrance on the way to the U.S.A.—and the harbour was quite unlike its daytime self. Just an odd light here and there, no noise, not even a policeman or a Customs officer.



Now, how do you find a ship bound for New York, or anywhere else, for that matter, in a darkish harbour after 11 p.m.?

Shivering in the shadows, Peter was beginning to wonder if the dining room window would still be open if . . . when he heard the clump of rubber thigh boots along the quay.

Thigh Boots, carrying an enormous bundle, was walking towards a trawler riding the tide, its gunwale level with the quay. He flung his bundle aboard and strode away.

This is the ship—and they're loading now!

With difficulty Peter scrambled aboard and crept forward, the noisiest stowaway in the business. Why, oh! why hadn't he worn his sandals instead of heavy, tie-up shoes?

A coil of rope and a tarpaulin were pillow and blanket as the boy settled down to await detection. Sailors love the hard life and they get quite used to the smell of fish, oil and rusty water after a few days at sea.

And, after all, the captain might discover him very soon after leaving port.

In spite of the coiled-rope pillow Peter fell asleep, but a cold steel bed is better than any alarm clock or a restless Susan so he was awake by grey dawn.

He felt colder than the day he fell into the yachting pool and still no captain had negligently stirred him with a foot.

Perhaps the voyage was over: the ship was very still. Dare he peep? Peter squirmed out of the tarpaulin and faced a high quay wall.

The captain and crew had probably gone ashore to get fresh water and stores, so this must be New York, or just France—and he hadn't been discovered!

Grasping his own stores, Peter stiffly and fearfully scaled a metal ladder to the quay.

Why, this port looked just like England!

Because of natural phenomena like high water and low water some mariners can get a different viewpoint without ever lifting the anchor at all.

Peter's problems of geography were finally solved when the one and only native on the quay—apart from Peter himself—shouted in a round, plain language:

"Hi, young feller! Are you Peter?"

A tearful young stowaway sobbed some sort of reply and a weary constable felt that his ten-until-six beat had been worthwhile.

Few parents can relish the sight of prodigal sons returning home under police escort, but the exceptions that early morning raced each other down the garden path.

Of the two, Mother was the more coherent.

"Oh, Peter, Peter, Peter! We thought you were lost! And baby Susan has been worried, too! She's been crying for you all night long!"

◇ ◇ ◇

Wanted— Magazines for Seamen

The Royal National Mission for Deep Sea Fishermen welcomes periodicals and magazines—"to enable us to keep up our supply of reading matter to the fishermen. It is our aim to put a bundle of reading matter aboard every trawler as it sails for the fishing grounds."

Bundles should be addressed to The Fishermen's Institute, 20 Commercial Road, Lowestoft, Suffolk, or if one lives near a fishing port, may be handed to the Mission's local representative.

Raising the wind!



Huffing and Puffing is not necessary to raise money for your funds. Collecting that badly needed cash is an easy matter—you will not find it difficult to sell our attractive and reasonably priced Christmas Cards, Seals, Gift Tags, Ribbons, Tapes, Wrapping Paper, etc., to your friends and neighbours. Ideal for Bazaars, Sales of Work, etc. Here's a first class

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CHILDREN'S SOCIETY
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Funds Urgently needed to complete building and equipment of new *Helen Keller Home* in Jerusalem.

Every gift acknowledged. Braille alphabet and literature sent on request.

Chairman of Mission: Anglican Archbishop in Jerusalem.

Please send a gift to the Treasurer

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(Kindly state probable needs.)

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Allotment Association.

May we draw your attention to the local Allotment Association, which, besides helping all those who rent allotments, provides plenty of facilities for all who have gardens. All types of seeds, soot, lime, peat, pea and bean sticks will be supplied at reasonable prices, and Advisory leaflets are available on request.

Non-allotment holders are invited to become Associates of the Association for five shillings a year.

Further information will be supplied on request to Mr. Bowen, 129 Oxford Road, Old Marston.

Marston Market

The Marston Market will be held as usual at Cross Farm on Saturdays, 5th, 12th, 19th and 26th September, from 10.15—11 a.m.

Gifts of cakes, jams, fruit and vegetables will be most acceptable.

Please come and patronize this Church Effort !

Special Note :: HARVEST FESTIVAL :: OCTOBER 4th.

8.15 a.m. and Noon. HOLY COMMUNION.
11.0 a.m. MORNING PRAYER.
3.00 p.m. CHILDREN'S GIFT SERVICE.
6.30 p.m. EVENING PRAYER.

PARISH CALENDAR

- Sept. 3. Thursday, 8 p.m. Parish Intercessions (Church).
" 6. 15th Sunday after Trinity. Choir Sunday.
8.15 a.m. and Noon. Holy Communion.
11.0 a.m. Morning Prayer.
6.30 p.m. Evening Prayer.
Sunday School re-opens.
" 10. Thursday. Bible Discussion Group (Vicarage).
" 13. 16th Sunday after Trinity.
8.15 a.m. Holy Communion.
11.0 a.m. Morning Prayer.
6.30 p.m. Evening Prayer.
Preacher : Rev. W. Medcalf (C.M.J.).
" 14. Monday, 7.45 p.m. P.C.C. Meeting
" 16. Wednesday, 7.45 p.m. Young Wives Group begins (see Card).
" 17. Thursday, 8 p.m. Bible Discussion Group (Vicarage).
" 20. 17th Sunday after Trinity.
8.15 a.m. Holy Communion.
11.0 a.m. Morning Prayer.
6.30 p.m. Evening Prayer.
Young People invited along to Vicarage after Service.
(15 years and over)
" 21. Monday. S. Matthew, Apostle, Evangelist and Martyr.
1.30 a.m. Holy Communion.
" 22. Tuesday, 2.45 p.m. Mothers' Union Enrolment Service (Church)
" 23. Wednesday, 8 p.m. Parish Meeting in Church Hall.
" 24. Thursday, 8 p.m. Bible Discussion Group (Vicarage).
" 27. 18th Sunday after Trinity.
8.15 a.m. Holy Communion.
11.0 a.m. Morning Prayer.
6.30 p.m. Evening Prayer.

BAPTISMS

- July 26. Patricia Lynn Gardner.
Stephen Clive Hastings.
Jill Mary Porter.
Timothy David Richards.
John Andrew Webb.
Helen Mary Maclaren.
Aug. 9. Jeffrey Robert Creber.
Paul Sexton.
Aug. 16. Celia Johnston.

BURIAL

- July 27. Emily Adeline Denton, aged 76 years.

HOW TO DEAL WITH "JEHOVAH'S WITNESSES"

The Anglican Church in Canada has found an effective way to discourage the visits of these pathetically misguided people. A card has been issued to all Church members and when a "Witness" calls they simply ask him to read what is on the card. Invariably they find that this brings the visit to an end. I am reproducing herewith the wording of the card in case any parishioner would like to make similar use of it—either by cutting it out of this Magazine or by making a typed copy of it.

The card reads as follows:—

"You Preach a Cruel God"

"I admire your zeal in trying to forward your beliefs. I am sure you are a sincere person. But I cannot accept your literature. You preach a cruel and unreasonable god who is going to sweep most of his children away in a horrible battle of Armageddon while you Witnesses stand aside and look on

"I don't believe that you will really like to look at such a wicked thing. You are too kind for that. Yet you make out that God is not good and kind. He destroys his own children, not because they are morally bad, but rather because they do not join Jehovah's Witnesses. You would not treat your children like that. So you are better than the god you preach.

"For ages he has known, according to you, that he was going to have this horrible battle of Armageddon, and yet he has gone on making more children to be destroyed. I want nothing to do with such a god. If you go on preaching him, you will get to be like him, cruel and unreasonable. You Witnesses consider this world hopeless and so you leave it to perish. You make no effort to help the suffering by supporting hospitals, orphanages or other works of mercy. You take no part in seeing that we have good honest government.

God of Love

"I believe in the true God, the God of love, not in your old god of hate. I believe in the gospel—that means the good news that God loves us and cares for us. I do not believe your message of bad news. I know what the true God is like. Jesus is the true picture of what God is like. Your unreasonable god is not one bit like Jesus, who went about doing good, healing the sick, feeding the hungry, and Himself died for us on the Cross instead of destroying us. You are too good a person to be a Jehovah's Witness. Be a witness for Jesus and the God of love. Spread this good news of the gift of eternal life here and hereafter.

"Thank you for calling and for listening to me. I shall be pleased if you will read this. Good day, and God bless and convert you."

(With acknowledgement to the Ruislip Outlook).

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH.

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

Choir. Choirmaster : Mrs. E. M. Garner, 49 Rippington Drive.

Cubs. Leader :

Mothers' Union. Sec. : Mrs. N. E. Green, 60 Oxford Road.

Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.

Pathfinders. Leader : Miss M. Liles, The Flat, 15 Mill Lane.

Scouts. Leader : Mr. R. Jones, 118 Oxford Road.

Young Wives. Mrs. J. Narracott, 17 Raymund Road.

LOCAL.

Allotment Assn. Sec. : Mr. R. Bowen, 129 Oxford Road.

Choral Society. Sec. : Mr. L. E. Hodgkins, 59 Copse Lane.

Cricket Club. Sec. : Mr. R. D. Skates, 31 Mill Lane.

Cromwell Club. Leader :

Parish Council. Chairman : Mr. L. C. Jennings, 8 Oxford Rd.

Teacher-Parent Assoc. St. Nicholas County Primary School.
Sec. : Mrs. M. Smith, 4 Windsor Crescent.

Teacher-Parent Assoc. Old Marston S/M School.
Sec. : Mr. L. Maund, 4 Ashlong Road.

Women's Institute. Sec. : Mrs. Harley, 20 Oxford Road.

DIRECTORY

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B. G. Oliver (Oxford) Ltd., 11 Old Marson Rd., Marston.

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Tel. 42529 & 42034

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Tel. 49668

Hairdresser, Ladies & Gents.

S. T. Greenaway, 402 Marston Road, Marston.

Tel. 48726

Hardware Stores & Paraffin Delivery Service.

L. C. Boiteux, 8 Cherwell Drive, Marston.

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Launderers & Dry Cleaners.

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Tel. 41077

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Bicester Modern Laundry, Bicester.

Tel. Bicester 205

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G. C. Green, 13 Salford Road, Old Marston.

Tel. 48932

K. A. Baxter (late Hall), 7 Old Marston Rd., Marston.

Tel. 42123

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A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston.

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Tel. 43981