

"LO, I MAKE ALL THINGS NEW"

No. 35

JANUARY, 1961

Price 4d.



*THE MAGAZINE OF —
St. Nicholas Church, Marston*

ST. NICHOLAS CHURCH — OLD MARSTON

Vicar : Rev. Paul N. Rimmer, M.A., 11 Elsfield Road, Old Marston.
Tel. : 47034.

Churchwardens : Prof. V. T. Harlow, C.M.G., M.A., D.Litt., Fir Tree House, Old Marston.
Mr. B. G. Oliver, 13 Jack Straw's Lane, Oxford.

Verger :

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

SERVICES :

Sundays : Holy Communion 8.0 a.m.

Also on First Sunday of the month, 12 noon.

FAMILY COMMUNION : 9.30 a.m. on 3rd Sunday of month.

Children's Church : 11 a.m. in Hall.

Morning Prayer : 11 a.m.

Pathfinder Bible Class : 10.15 a.m., Sunday. (Hall).

Evensong : 6.30 p.m.

Saints' Days : Holy Communion as announced.

Holy Baptism : Fourth Sunday of the month at 4 p.m. unless otherwise announced. Notice must be given.

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

CHURCH ORGANISATIONS AND MEETINGS :

(As the covers are printed in advance you are advised to consult the Notice Board in the Church Porch, in case of alteration of times).

Intercessions : Thursdays at 7.30 p.m. in Church.

Mothers' Union : Alternate Wednesday afternoons (2.45 p.m.), and Evenings (7.45 p.m.).

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

Men's Forum : Monthly on Wednesdays at 8 p.m., as announced.

Youth Fellowship : First Sunday, Holy Communion and Breakfast, also Third Sunday after Evensong, and as announced.

Pathfinders : (Boys and Girls, 11—13 years), 10.15 a.m., Sundays.

Brownies : Fridays, 5.30 p.m. in Hall.

Cubs : Mondays, 6.15 p.m. in Hall.

Scouts : Thursdays, 7.15 p.m. in Hall.

THE COVER PICTURE depicts the Marston Chalice, reflecting on its bowl the spires of the University, the factory chimneys of Cowley, and homes with T.V. Masts—all symbolic of the life of our village. The design is by Mr. Brian Cairns.

MARSTON VICARAGE,
OXFORD.

My Dear Friends,

A very Happy New Year to you all!

I hope you like the new cover for our parish magazine. It was designed by Mr. Brian Cairns, the well-known Oxford artist, who is on our electoral roll, and now lives at Headington. When I was discussing with Mr. Cairns the kind of cover we wanted, we felt that we should avoid all static pictures of the church, which leave one with the impression that the church is just a building—a kind of museum in which services are held! The problem was to find something belonging to St. Nicholas' Church, which could be used as a central motif, and then link this artistically with various aspects of parish life—the homes of the people, the University, Morris Motors and Pressed Steel. The Marston Chalice, the oldest in use in Britain, was the obvious choice, combining as it does local interest and tradition, with also the every day need for strength and communion with God, as well as a sense of community with each other. The reflection in the bowl of the Chalice of the places where we live and work—our homes, factories, and colleges—remind us that we cannot lock our Christianity away behind the doors of a 12th century church. It is relevant. It is contemporary. It is vital. We are fed with Christ's Body and Blood, in order to be flung back into our situations.....the places where previously we could not cope, but now can because of the grace of Christ. We are strengthened in order to serve. We are fed in order to fight. Study this cover over the months, and you will see even more meanings in it. If you'd like to drop me a line to say what its meaning is for you personally, I would be delighted to hear from you, and share it with others..

A vital part of the service of Holy Communion is the Offertory.....not merely of our money, but of our life (bread) and of our sorrows (wine) and of our means of livelihood (money). It has all to be offered to God, to be blessed and given back to us and used as He wills. Hence on January 17th we are having a most important PARISH MEETING at 7.45 p.m. in the Church Hall on the question of our Christian Giving in the parish. PLEASE MAKE THIS MEETING A PRIORITY. The Rev. Derek Eastman, Vicar of St. Andrew's, Headington, will be sharing us some of the lessons learnt at our next-door parish. We shall have plenty of opportunity of asking questions, and I hope that not only will every member of the P.C.C. be present, but also representatives from every parish organisation and members of the congregation. Don't hesitate to speak your mind. We need your ideas, and we need to move forward together as a Parish in the whole question of GIVING TO GOD.

I am sure that this is going to be an exciting year for the Parish in so many ways. There is nothing static about God. There should be nothing static about us, His Church. We should be moving forward into new ventures, with new vistas of God's plan for us all. We should be coming renewed each day in our personal lives. Look again at the text on the cover. There is your answer if you're feeling a bit down, or depressed! With Christ there is always renewal, a beginning again. All we have to do is to offer ourselves, and all that is ours to Him.

May you be richly blessed in the coming year,

Paul W. Remington

PARISH CALENDAR

- Jan. 1. 1st Sunday after Christmas. New Year's Day.
Feast of the Circumcision.
8 a.m. and Noon : Holy Communion. (Y.F. Breakfast on 8th Jan.).
11.0 a.m. Matins.
6.30 p.m. "Ring in the New"—Thoughts and Music about the
New Year.
- Jan. 2. Sunday School Party for "under sevens"—3 p.m.—5.30 p.m.
- Jan. 3. Tuesday. Men's Forum : New Year Party at New Inn, Shilling-
ford.
- Jan. 4. Sunday School Party for "over sevens"—4 p.m.—7 p.m.
- Jan. 4. Young Wives : Dr. Benians on "Child Psychiatry." 7.45 p.m.
Church Hall.
- Jan. 5. Thursday. 7.30 p.m. Said Evensong and Parish Intercessions.
- Jan. 6. Feast of the Epiphany. 11 a.m. Holy Communion.
- Jan. 8. 1st Sunday after the Epiphany.
8.0 a.m. Holy Communion (Y.F. Breakfast).
11.0 a.m. Matins.
6.30 p.m. Evensong.
Sunday School re-opens at 11 a.m. in the Church Hall.
- Jan. 10. Tuesday. Choir to Pantomime.
- Jan. 11. 7.45 p.m. Mothers' Union Group Quiz.
- Jan. 12. 7.30 p.m. Said Evensong and Parish Intercessions.
- Jan. 15. 2nd Sunday after Epiphany.
8.0 a.m. Holy Communion.
11.0 a.m. Matins.
6.30 p.m. Evensong. Preacher : Mr. David Hallett, B.A.
(Y.F. A.G.M. after Evensong).
- Jan. 17. Tuesday. 7.45 p.m. PARISH MEETING ON CHRISTIAN
GIVING. Speaker : Rev. Derek Eastman, Vicar of St. Andrew's,
Headington. ALL MEMBERS OF THE PARISH ARE
URGED TO ATTEND THIS MEETING.
- Jan. 18th—25th. WEEK OF PRAYER FOR CHRISTIAN UNITY.
7.45 p.m. Mrs. Harlow on "Malta." Young Wives Group.
8.15 p.m. Public Meeting in Town Hall, Oxford (See notice in
magazine).
- Jan. 19. 7.30 p.m. Evensong and Parish Intercessions.
- Jan. 22. 3rd Sunday after Epiphany.
8.0 a.m. Holy Communion.
11.0 a.m. Matins.
4.0 p.m. Baptism Service.
6.30 p.m. Evensong. Preacher : Rev. Richard Bowdler, M.A.,
Secretary of Pathfinders.
(Y.F. to Church Hall after Service).
- Jan. 25. Conversion of St. Paul.
11.0 a.m. Holy Communion.
2.45 p.m. Mothers' Union : Mrs. Parkes on "Church Needle-
work."
8.0 p.m. Men's Forum : Rev. D. Gooderson, Vice-Principal of
Wycliffe Hall on "Islam."
- Jan. 26. Thursday. 7.30 p.m. Said Evensong and Parish Intercessions.
- Jan. 29. Septuagesima.
8.0 a.m. Holy Communion.
11.0 a.m. Matins and Litany.
6.30 p.m. Evensong and Mothers' Union Enrolment.

WEEK OF PRAYER FOR CHRISTIAN UNITY
18th—25th January, 1961

Wednesday, January 18th, 1961

A PUBLIC MEETING IN THE TOWN HALL, OXFORD
WORKING FOR UNITY

Speakers : Professor Charles A. Coulson, F.R.S.
Father Michael Hollings, M.S., M.A.
Principal F. John Taylor, M.A.
The Very Rev. Lev. Gillet.

Chairman : Father Thomas Corbishley.

Prayers for Christian Unity will be said daily from the 18th—25th January from 1.45 p.m. to 2 p.m., except on Thursday, 19th January, when they will be held in the Roman Catholic Chaplaincy.

The Holy Orthodox Liturgy will be celebrated on Saturday, 21st January, at 11 a.m., in the University Church of St. Mary the Virgin.

The Week of Prayer for Christian Unity is being observed with the full support of the newly formed Oxford Council of Churches and the Roman Catholic Parishes and Clergy, and we hope that you will support the week when we pray for the unity of all Christians in the form Christ wills and by the means He chooses.

HERE AND THERE IN THE PARISH :

This has been a great month for the Parish. We celebrated our Patronal Festival by having not only a Confirmation Service, but also a preacher at Matins, the Rev. Colin Cuttall, Industrial Missioner of the Diocese of Southwark. In the afternoon, we were grateful for all the gifts of such lovely toys and sweets at the St. Nicholas' Day Toy Service.

It would appear a far more satisfactory time for such a service as it enables the Children's Officer to have them sorted and disposed of in time for Christmas. Thank you boys, and girls, mothers and fathers, for making this service such a worthwhile one!

The Parish Party on December 7th went off in rip-roaring style, and it was good to see young and old all enjoying themselves together. Games were organised by the Mothers' Union, Young Wives, and the Youth Fellowship and Bellringers provided some excellent entertainment. "My old man's a dus man" was the theme song of the Y.F., and "When the Marston Revolution begins" inspired the Bellringers. Few well-known parishioners escaped mention in the verses of these songs! Anyone who has been troubled by Lincolnshire poachers should contact Gamekeeper B. G. Oliver at the earliest instance!

The addition of the new velvet curtain in church, the gift of an anonymous donor, as well as the lights behind the coral brocade on the Holy Table, have been greatly appreciated.

City Vacuum Cleaners Ltd. will be returning on January 9th for a week at least to finish off their "cleaning" operations, and in consequence the church will be closed during weekdays of that period.

THANK YOU :

To all "behind the scene" workers in the Parish; the Mothers' Union who arranged the light refreshments for Bishop Savage's visit; the men who prepared the candle and holly decorations for the Christmas services; and all who stay behind to turn off lights, stack away chairs, count the collection—or do the many things that we all so often forget have to be done by SOMEONE! We do appreciate it.

To all those who entertained the Carol Singers and Bellringers after they had sung themselves cold and hoarse around the parish.

To all who advertise in our Parish magazine, including some new ones. (Can you spot who these are? No prizes will be offered! Ed.).

THOUGHT FOR THE ROAD :

"Drive carefully, and don't insist on your rites!"

BELLRINGERS :

Sunday, 27th November, 1960, at Beckley, Oxon.

1260, Grandsire Doubles. 1. Rev. H. Benson. 2. Noel D. Deam. 3. Helen Williams. 4. Roy H. Jones (cond.). 5. John S. Walker. Congratulations must go to Helen on her extremely good ringing.

Sunday, 27th November, 1960, at Marston, Oxford.

1260, Grandsire Doubles. 1. Roy H. Jones. 2. John S. Walker. 3. Helen Williams. 4. Noel D. Deam (cond.). 5. Alec Gammon. Rung for Advent Sunday.

Sunday, 4th December, 1960, at Marston.

1272, Bob Minimus. *1. Elizabeth Miller. 2. Roy H. Jones. 3. J. S. Walker. *4. Vivien Roberts (1st Inside). 5. Noel D. Deam. *1st $\frac{1}{4}$ peal for both 1 and 4, and at 1st attempt. Rung for Mr. Oliver's Birthday.

Sunday, 4th December, 1960, at Marston.

1230, Bob Doubles. 1. Andrew Dunkley. 2. Noel D. Deam. 3. Roy H. Jones. 4. John S. Walker. 5. Alec Gammon. Rung for St. Nicholas' Day and Confirmation.

Saturday, 3rd December, 1960.

Ringers from Marston and three other towers visited the towers of Wootton Underwood (6), Waddesdon (6), East Claydon (5), Steeple Claydon (6), Twyford (6), Launton (6), Marsh Gibbon (5). At one place the dormobile stuck in the mud, and one person appeared to have taken a mud bath. The bells of Waddesdon are made of steel which is unusual, and at Launton we met Mr. Sharpe, President of the Central Council. A well arranged outing was enjoyed by all.

This has been a good year for our tower. As leading 5 bell tower in the country we have about 26 members who belong to the Oxford Diocesan Guild. Particular praise goes to our wonderful team of ladies. Some have made good progress and are now keen and experienced ringers. Keep it up in 1961!

Congratulations go to Roy H. Jones who has Circled the tower in peals and $\frac{1}{4}$ peals and for producing the part we played at the Parish Party. To Mr. Gammon as Branch Rep. once more, and to Vivien and Elizabeth for ringing their 1st $\frac{1}{4}$ peals, and Noel D. Deam elected to the Oxford Society, Ralph and Garth Porter elected to the O.D.G.

NOEL D. DEAM (Tower Steward).

CONFIRMATION SERVICE, 1960

This year our Confirmation Service took place on our Patronal Festival, December 4th, and was taken by Rt. Rev. Gordon D. Savage, Bishop of Buckingham. Bishop Savage had been invited to preach on our Patronal Festival many months before we learnt that he was to become Bishop of Buckingham, and it was a most happy co-incidence that the Confirmation Candidates finished their preparation in time for him to confirm them.

Those who arrived at church at 6 o'clock found the church already full, with many sitting on chairs in the aisles. Those who arrived after this had to be squeezed into every available space in the chancel, and many young people sat on mats placed in the windows.

The service began with a hymn appropriate to the Festival of St. Nicholas, "Angel voices ever singing." Bishop Savage spoke of the joy it

gave him to be back again at Marston and to have the privilege of confirming many whom he knew and remembered so well. After the service he asked all parents of those who had been confirmed to stay behind for a while when he spoke to them, not only as a Bishop and Father in God, but also as a parent, sharing some of his deep personal convictions about the responsibility of fathers and mothers in their children's spiritual upbringing.

It was a joy to see how many godparents had managed to come along to the service, and at the reception in the Church Hall afterwards, everyone took the opportunity of welcoming those who had been confirmed into the full fellowship of the Christian Church.

The first Communion was on the Sunday following, December 11th, and at Evensong the candidates came forward at Evensong to be enrolled as members of the Youth Fellowship. The Vicar then showed a film strip on the Christian Aim of a Youth Fellowship, illustrating it from experiences of our St. Nicholas Youth Fellowship.

In the discussion afterwards in the Church Hall, members took the opportunity of getting to know each other, and the Vice-President of the Youth Fellowship, Mr. B. G. Oliver, spoke of his personal belief that this group formed one of the most potential Christian groups in the parish.

Those confirmed were :

Malcolm Victor Cardy
 Michael John Clarke
 Geoffrey Frost
 Christopher John Luckett
 James Mullen
 Michael John Richard Oram
 Keith Ian Turner
 Veronica Bennett
 Margaret Joy Cozier
 Anne Cronshaw
 Theresa Jane Douglas
 Jennifer Margaret Frost
 Sheenagh Mavis Gammon
 Anne Jennifer Green

Wendy Jane Harley
 Carol Barbara Harris
 Hazel Madeline Hosmer
 Christine Margaret Lee
 Pamela Carol Lines
 Elizabeth Anne Miller
 Carolyn Gwen Oliver
 Ann Loraine Pointer
 Vivien Shirley Roberts
 Ann Margaret Tackely
 Julia Nora Walker
 Avril Walton
 Helen Williams

HOLY BAPTISM

“ We receive this child into the family of Christ's flock ”

- Nov. 27. Clive John, son of John Michael and Joan Elsie Brooker.
 Ivan Francis, son of William Henry Francis and Sheila Maud Bryan.
 Nigel Peter, son of Peter Sidney and Brenda Marie Chivers.
 Peter David, son of Peter Geoffrey and Sheila Villaboys Gray.
 David John, son of John William and Ethel Mary Higgs.
 Beverley Dawn, daughter of Kenneth William and Josephine Pitchers.
 Linda June Tracy, daughter of Ronald Julian and Doreen Mary Ray.
 Dec. 17. Josephine Joyce, daughter of Peter Dryburgh and Pamela Karen Mackie.

HOLY MATRIMONY

- Dec. 17. Reginald Morley and Doreen Ellen Coveley.

COLLECTIONS AND COMMUNICANTS

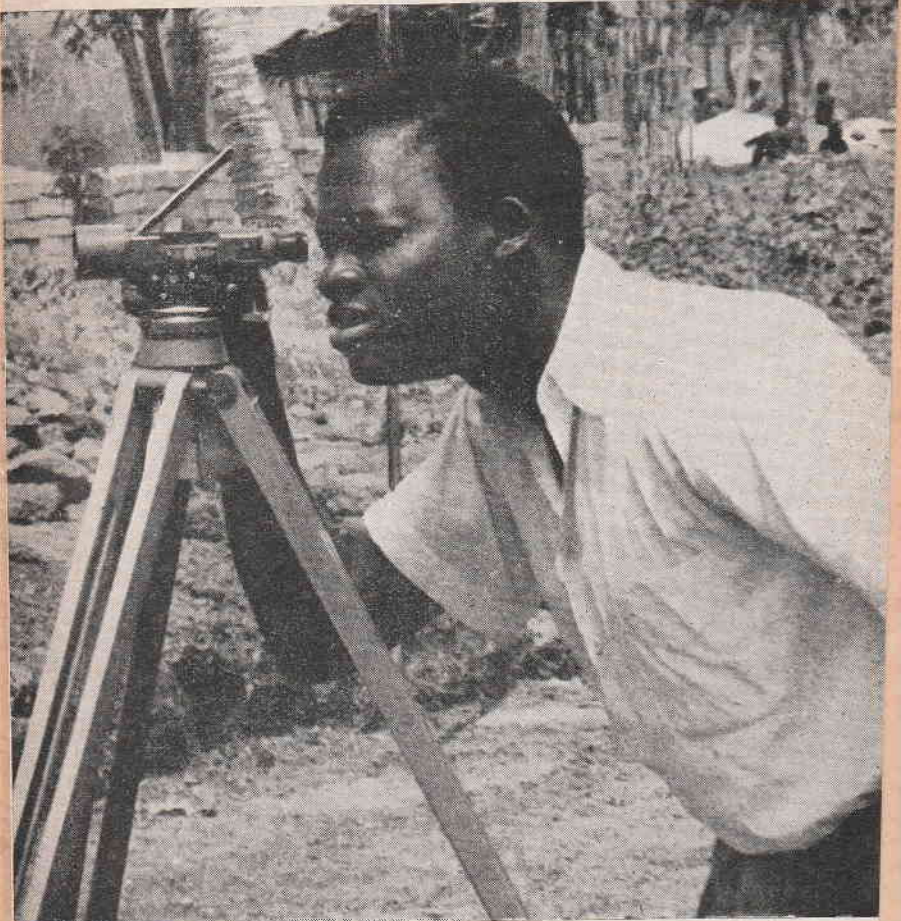
	£	s.	d.	Communicants
November 6th	18	3	4	54
November 13th	21	7	2	30
November 20th	18	4	11	45
November 27th	20	10	5	21

WORLD VIEW

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NO. 4

1960



A Nigerian member of staff at the Oji River Leprosy Settlement. Though Nigeria attained independent nationhood in October 1960, she still needs missionaries to work alongside her own Christian leaders

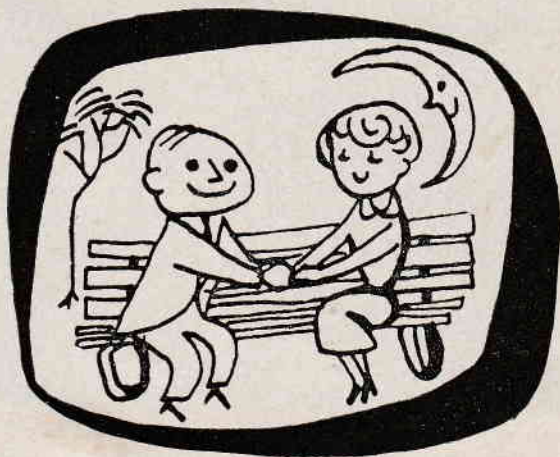
INTERESTED?

Pick up a popular magazine for women any day and you are sure to find a letter which reads something like this: "My boy friend is always very kind to me. We go out every Saturday night, and he always pays for my cinema ticket and buys me an ice-cream. He tells me he loves me, but once when I mentioned marriage he seemed to take fright. What should I do?"

You are also sure to find that Aunt Jane (or whoever it is) will reply: "Your young man is just not ready to be tied down to marriage. He obviously enjoys your company, and probably does really love you—at least a little bit. But he is, not yet ready to commit himself to the responsibilities which marriage demands. He still wants to be free, to take someone else out perhaps, or to forget about women altogether and

join an expedition to the North Pole. So, my dear, if you want to be married in the near future you must look elsewhere."

And what has that to do with missionary work? Nothing at all—apart from providing an excellent illustration of the relationship between certain people and missionary societies. There are too many people who are ready to place the occasional half-crown in the retiring offertory plate towards missionary work, or turn up at the missionary "Bring and Buy", and who will even say that they *love* missionary societies. But that is as far as it goes. Just as the young man enjoys his friendship with a particular girl; so the "interested only" supporter of missionary work enjoys his opportunities to identify himself with Christian work overseas.



or COMMITTED?



And now the analogy must end. For though we may feel that the young man is being a little unfair to the girl (if he allows their friendship to drag on year after year), we can only thank God for the very many "interested only" supporters of missionary work—and particularly in our Society, the Church Missionary Society.

We thank God for these interested men and women who through the one hundred and sixty years of the Society's history have worked and prayed and given for this work of God—even though such interest may have been spasmodic or casual. God *has* honoured their interest and blessed the Society through it.

But God is calling many such people to a fuller and deeper commitment. He knows that they are capable of greater depths of service, and he knows that such service will bring greater blessing to the server. Is he calling you?

In C.M.S., real commitment means full Membership of the Society—a *signing on the dotted line* to say that you are ready to identify yourself with the Society—ready to pray, give, work and (if God should call you) go in order that more men and women may hear of the love of God in Christ.

The Membership application form, which thousands have filled in in the past twelve months, may be found at the end of the C.M.S. Five-Year Opportunity Plan folder; but for convenience a brief application form will be found at the end of this leaflet.

New Members are entitled to receive the *Handbook for C.M.S. Members* and the special Members' bulletin *Yes* (published quarterly). These two will help you to be an effective practising Member of the Society.

Will you ask yourself—Is it enough that I am only interested? Or is God calling me to full commitment? If

you become a registered Member now you will find that you are joining at one of the most exciting points of the Society's history. C.M.S. has

just launched the Five-Year Opportunity Plan, a thrilling adventure in faith, in which you can have a part. Interested? or Committed?



O GOD of love, whose will it is that all men should be saved, bless the Church Missionary Society and all who have gone forth in its fellowship to preach, to teach and to heal. Guard, guide and use them; raise up more people in thy Church at home to pray and to work, to care and to understand, to give to thee and to go for thee, that thy Church may grow, thy will be done, thy kingdom come, and thy glory be revealed through Jesus Christ our Lord. *Amen.*

THE HOME SECRETARY
Church Missionary Society,
6 Salisbury Square, London, E.C. 4.

I ask to be enrolled as a Member of the Society. I want to support the work for which the C.M.S. is at present responsible, and to help with the new world-wide evangelistic enterprise that is being planned.

Name:
(Rev., Mr., Mrs., Miss)

Address:
.....

**BLOCK
CAPITALS
PLEASE**

Church normally attended:

CHURCH MISSIONARY SOCIETY : 6 SALISBURY SQUARE : LONDON E.C.4

THE SECRETARY OF THE CONFERENCE
OF MISSIONARY SOCIETIES writes on



Praying for Unity



THE REVD. J. A. LOVEJOY

“**W**HAT signs do you see of the work of the Holy Spirit in the life of the Church today?” This was the question that an English bishop asked the discussion groups in a parish in which he was taking a teaching convention. Every group that answered this question put at the top of its list the movement towards Christian Unity that has been growing in momentum during the last fifty years.

Those who are old enough to remember the bitterness that often existed between “church” and “chapel” at the beginning of this century can indeed take heart from the way in which the different denominations are doing things together now. In 1910 the great World Missionary Conference at Edinburgh was considered by some within the Church of England to be a dangerous experiment; now we take conferences like that as part of normal church life.

One of those that marked last year was the first European Ecumenical Youth Assembly that was held at Lausanne in Switzerland in July. There over 1,750 young people from 52 countries met for “worship, Bible study, discussion and fellowship.” Canon Patey, the Chairman, wrote that it was “probably the largest and most representative gathering of young people from the Christian churches ever to be assembled.”

Roman Catholic Interest

Among the really interesting things about this conference was the fact that some young Roman Catholics were present as observers and that the Roman Catholic bishop of the diocese issued a special message commending the Assembly to the prayers of his people. His message ended with the sentence: “The Catholic population of Lausanne is asked to attend a mass to be celebrated on Wednesday, July 13th at 6.20 p.m., in the Church of Our Lady, to invoke God’s blessing on the work of the Assembly.” The time was chosen to coincide with the opening service of the Assembly. Things are moving.

Annual Week of Prayer

This prayer for each other must go on all the time, all through the year. But one special occasion when people of all denominations pray for each other and for the restoration of the unity of the Christian Church is the Week of Prayer for Unity which is held annually from January 18th to January 25th. Each year there are more and more districts in our country in which this week is observed. It happens in all sorts of ways. Some towns have a united meeting at which representatives of the different denominations speak of some matter connected with unity. For example, last year Cambridge held a meeting

at which there were talks about the ways in which Christians are working together in welfare and refugee work. In other towns there are united services, and if some denominations are not able to take part in these, they have a service in their own church at the same time.

The Abbé Couturier

This Week of Prayer for Unity, which is kept in countries all over the world, was started by a saintly French priest who died in 1953. The Abbé Couturier was filled with a burning desire for the bringing together of Christians who were separated from each other; he saw that what we needed to pray for was "unity such as Christ wills and by the means that He wills." So he suggested that each day of the Week everyone should pray for the "sanctification" of the different branches of the Church in turn. It was only by becoming more like what Christ meant us to be that we could find the way to unity. Only as we drew nearer to Christ Himself should we draw nearer to each other.

Evangelical Week too

Some congregations which have been attracted by this idea of the Abbé Couturier have run up against what seemed to be a difficulty. They were already keeping a United Week of Prayer in January that is sponsored by the Evangelical Alliance. This has been held for over a hundred years and has a wonderful history. Without either wishing it, the two weeks of prayer have appeared to be rivals. Those who sponsor them have discussed this problem together during the last twelve months. They agree that the purposes of the two weeks are not the same but complementary. One is a direct appeal for prayer for the unity of the Church; the other is united prayer for the work of the Church in the world. As a result they have urged that the whole month of



The Abbé Paul Couturier

January should be one when Christians think and pray about the unity and the mission of the Church. Should we regard this as asking too much if we really believe that our Lord prayed that his disciples should be one and that He gave them a Great Command to proclaim His Gospel to all peoples?



Book Review

MEN OF UNITY

by BISHOP STEPHEN NEILL
(S.C.M. Paperback 5s.)

In this very readable book, Bishop Neill gives us a fascinating account of the important Ecumenical Movement as it may be traced in the careers of some of its chief protagonists.

The great Conferences held at Edinburgh (1910), Stockholm (1925), Lausanne (1927), Tambaram (1938), Amsterdam (1948) and Evanston (1954) are described in conjunction with pen portraits of such figures of world-wide stature as John R. Mott, Archbishop Söderblom, Charles Brent, Bishop Azariah, William Temple, William Paton and Pope John XXIII. Anyone who wishes to understand more fully the great movement towards Christian Unity of the past fifty years will find much to inform and inspire him in this admirable yet inexpensive book.

H. A. L. R.

Hubberholme in Wharfedale

WILLIAM R. MITCHELL

SOME years ago, when the B.B.C. was collecting material for a programme dealing with the Dales country of Yorkshire, interviewer Colin Wills chatted with the Rev. Harry Isherwood, Vicar of Hubberholme. They stood on a small grey-stone bridge which spans the infant River Wharfe not many yards from Hubberholme Church.

The Vicar told Mr. Wills how the turbulent river had upset the fabric of the Church, making an appeal for funds necessary. The microphone was held so that wireless listeners could hear the sound of the river.

Thousands of miles away, in Hong Kong, a local Serviceman was listening to the broadcast. He had the stirring experience of hearing the river of his native district, though he was at the other side of the world.

The Serviceman was a Falshaw, a family which has strong links with this part of England and which was represented on the field of Flodden. Such is the sense of continuity you feel at remote little Hubberholme, which was named after a Viking chieftain and where there has been Christian worship for about 800 years.

The venerable old church, dedicated to St. Michael, looks across the bridge at the "George Inn." Both buildings are legally tied together. The inn is the property to the benefice.

St. Michael's, simple and unpretentious, is at the same time an architectural gem.

Within its thick grey walls is one of the few remaining rood lofts in England. Several times in its history, a swollen Wharfe has entered its low walls, and once the churchwardens found fish swimming between the pews.

There is likewise nothing elaborate about the inn. Plain and white-faced, it was at one time the home of the parson. The rent paid by "mine host" goes towards the income of the Vicar.

There was already a church existing at Hubberholme when Norman influence penetrated to these austere parts, and Norman energy contributed to its enlargement.

Although the Wharfe tinkles within yards of the building, Wharfedale does not officially begin hereabouts. The name of the valley over which Hubberholme Church presides is Langstrothdale; for many years it was forest where the game rights were zealously protected by mighty lords.

Once the church at Hubberholme was merely a chapel-of-ease to Arncliffe, which lies over the fell in Littondale and is dedicated to that upstanding northern saint, Oswald. Hubberholme was served by the curate of Halton Gill, also in Arncliffe parish, and the minister had hard and difficult journeys over the Horse Head Pass, which rises to a point almost 2,000 feet above sea level.

The link between church and inn is not simply a cold legal fact. Often,



after morning service, the Vicar and his congregation walk across the old bridge to the "George" for coffee, and here they continue the fellowship begun before the altar.

On New Year's Day, the Vicar and his wardens are at the inn to conduct the letting of Kirkgill, the Poor Pasture, a custom that is old and well embroidered by fancy.

The field was left to the parish for the benefit of the poor. Letting it could have been a simple, brief business. Yet it is preceded by a service in church and, when the company has adjourned to the inn, the Vicar and his wardens make their headquarters in the dining room—known as the "House of Lords" on these occasions. From here Mr. Isherwood makes periodic visits to the "Commons" (the smoke room) where he reads the conditions of the tenancy and receives bids.

After the letting had been completed last year, there was a social gathering, and the landlord, Mr. J. Robinson, provided a supper of turkey sand-

wiches and Christmas cake. There was a record bid for the pasture—£34.

Church, bridge and inn: these three structures near the head of a Yorkshire dale are inseparably bound together by centuries of custom and tradition.

* * *

Book Review

YOUNG PEOPLE OF THE BIBLE

by SARA JENKINS (Edmund Ward 16s.)

This admirably produced book tells, in modern and straight-forward language, the stories of most of the best-known child characters of the Bible from Ishmael and Isaac in the Old Testament to John, Mark and Timothy in the New. The 25 full-page illustrations drawn by Sam Patrick are a delight. This would be a splendid present for an intelligent twelve or thirteen-year-old for birthday, Christmas, Confirmation or Sunday School award.

H. A. L. R.

A CHRISTIAN'S CALENDAR

—JANUARY

JANUARY is a grim, bleak month, reminding us first of all of **BILLS**.

But as the bills come pouring in, we can console ourselves with the thought that there is one bill which we shall never be called upon to pay: that is the debt towards God which we have heaped high by a lifetime of sins. Large sins, small sins, heroic sins, and (perhaps worst of all) petty sins.

What could we ever offer which would be sufficient to pay this debt? In the past, man has made many attempts to clear it. Goats, bullocks, rams—all these and many more he has offered upon the altar in accordance with the strictest and most specific ritual.

But none of these was sufficient, for none of these was perfect, and the debt can be paid only by a perfect life, perfectly offered. And this is how it has indeed been paid, completely wiped out, by the "full, perfect and sufficient sacrifice" of our Lord Jesus Christ's life and death.

This sacrifice was not, as we sometimes tend to think, a sacrifice offered by means of death only, but a sacrifice offered also by means of life. Every minute of our Lord's life was perfectly offered in perfect obedience to His Father. He Himself is continually conscious of this obedience. We see it in His subjection to His parents; in His long, patient waiting before embarking upon His ministry; in His steadfastness under temptation; in such sayings as "My meat is to do the will of him that sent me, and to accomplish his work"; in His famous

"nevertheless" in the Garden of Gethsemane: "Nevertheless, not as I will, but as thou wilt"; in fact, in almost every word and action of His which the evangelists record for us.

This perfect life was perfectly rounded off in death. "He became obedient," writes St. Paul, "even unto death, yea, the death of the cross."

Seeing this, we begin to understand the words of the hymn writer:

"God took the debt from me, who
should have paid it;
On Thee he laid it."

To some of us, January also means **SALES**: something on the cheap! Let us never make the mistake of thinking we have bought eternal life on the cheap. It has been bought for us—indeed, we ourselves have been bought—at a price: the price of our Lord's blood. "Take heed unto yourselves," says St. Paul to the elders of the Ephesian Church, "and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood."

What, then, can we do for ourselves in the face of this unique, perfect and sufficient sacrifice? There is nothing left for us to do but to accept the gift thankfully, and to acknowledge, in the whole quality of our life, Him to whom we now belong.

"Love so amazing, so divine,
Demands my soul, my life, my all."

Patricia Spencer,
S.Th.

* * *

When all our wells are emptied and the fountains have dried up, lead us Lord, to fill our vessels from the ever-flowing river of Life. For all our hunger there may be food, for all our thirst there may be living water; He is the Lord of seedtime and harvest; he causeth the rain to fall and the sun to shine.

◇

Church Notes and Views

◇

Church Militant

ONE day, in the mid-13th century, a solemn procession was approaching the Priory of St. Bartholomew in Smithfield. It consisted of Boniface of Savoy, Archbishop of Canterbury, and his entourage. Another orderly procession of the Sub-Prior and Canons set out to meet it, and to escort it within the precincts. Everything was most dignified, and as they all entered the church the few spectators dispersed quietly.

Once within, however, the Archbishop said he had come to visit (inspect) them; but the canons replied that as they already had a learned bishop they should not be visited by any other. The Archbishop flew into a rage and struck the Sub-Prior, calling him a traitor and abusing him greatly. A fight ensued, in which the Sub-Prior's cope was torn, and he himself nearly killed. The Canons parted them, and the Archbishop was overthrown backwards, disclosing that he was wearing a suit of armour beneath his priestly robes. Seeing him fall, his own men joined in the battle and put the canons to flight. Four of them hurried to the Bishop of London, and then to the King. But Boniface was a Royal favourite, and they received no help. The whole City of London, however, was by now in an uproar, and the bellicose Archbishop thinking discretion the better part of valour, made his way quietly back to Lambeth Palace.—C. G. SLADE (SOUTH-GATE).

Royal Benefaction

THE small hill-top church of Hedgerley, Bucks, is a 19th century reconstruction of a 12th century building, and was built

in 1852 using much of the old materials. The church itself is a very small, aisleless edifice, but there is one unusually interesting feature in this church. On the south wall of the chancel is a glass case in which there is a large fragment of purple cloth, and this cloth is thought once to have been part of a cloak worn by Charles II, who presented it to the church on seeing that there was no frontal to the altar. Incidentally, this piece of cloth has been inspected by an authority on antiquities and has been declared to be definitely of 17th century manufacture.—RAYMOND J. COOPER (HOUNSLOW).



The Tower that Stands Alone

IT is no uncommon sight to see a church without a tower; it is perhaps less usual to see a tower without a church. When, however, the mediaeval church of Great Brington in Northamptonshire fell into disrepair the building was demolished. Only the tower, surmounted by a very fine spire, was left standing—a solitary if splendid reminder of the vanished building which once stood here to the glory of God.—JAMES PAYLER (BLISWORTH).

TO OUR READERS

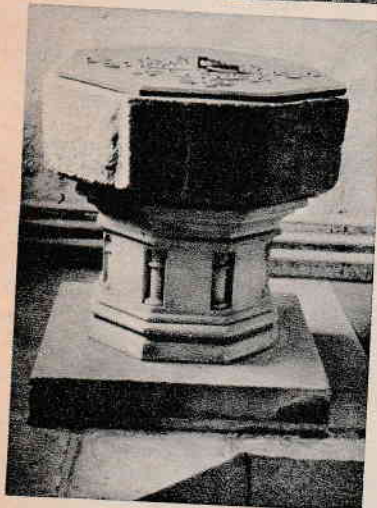
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Langley Chapel

IN the parish of Acton Burnell, Shropshire, is a little chapel at Langley, probably built in 1278 by Bishop Burnell, tutor and secretary to Edward I.

Having fallen into decay, it was largely rebuilt in 1601 by Sir Henry Lee and it still retains most of the furnishings of that date. The altar is surrounded by seats with kneeling desks. The chapel is now in the care of the Ministry of Works and the key is kept at the neighbouring farmhouse, formerly the gatehouse of the mansion of the Lees.—M. W. (HEREFORD).



A Norman Font

ENCLOSED is a photo of the old Norman font (on a restored base) in Southwick Church, Hampshire. This Priory Church is one of the few remaining private chapels which is also the parish church. It became the home of the Augustinian monks who, in the twelfth century, went there from Portchester Priory (Norman—on the site of an old Roman fortress) to find peace during the troublous days of King Stephen.

Until quite recently, Southwick had the old "horse-box" pews, but they have had to be replaced. There is, however, still the square squire's pew, with its own door, enclosed and separate. Of these very few now remain.

In the chancel is an interesting palimpsest brass, 16th century. This is a brass which was set up for a memorial and was later turned over, and the reverse side used for another person.—REV. W. NEWMAN (LOVEDEAN).



Ancient Guildry Mark

THIS old tombstone is one of several like it in Stirling, Scotland. Others are to be seen in France and Belgium. It has the symbol of the Trade Guilds of the Middle Ages, said to be derived from an inverted figure 4, with the monogram 'M' for the Virgin. There was much trade between Scotland, France, and the Low Countries in those days; hence the fact that the Trade Guilds had this common symbol. There is, near Stirling, a place with the not very euphonious name of "Skinflats," but the word is derived from Schon Platz ("pretty place") because Dutch traders to the river Forth thought that that flat district was rather beautiful, being so like their own (flat) country.—MISS J. DANN (BURWASH).

Weekday Pages for Women

CONDUCTED BY
MARION HURST

Monday—Washing

When washing curtains, it is sometimes difficult to rid them of that slightly sooty smell. Half a bath cube in the final rinsing water will leave them beautifully fresh, and give them a pleasant perfume for some days after they are hung.—MRS. M. MARTIN (BROMLEY, KENT).

Tuesday—Sewing

Knitting.—When knitting cardigans and jumpers with turn-back sleeves, knit the cuffs on four double-pointed sock needles. They look neater and may be turned back without a seam showing. This method is really a great success.—MRS. BROCKLEHURST (MACCLESFIELD).

Wednesday—Nursing

First Aid.—Banish those lines around the eyes by smearing the bit of white of egg which always seems to run back into the shell however much you try to clean it out. I have found it a real tonic and it does smoothe out the lines.—MRS. F. WHATMOUGH (BRADFORD).

Thursday—Cooking

Ripe Marrow Dishes.—Cut marrow into cubes. Slice 1 cooking apple, 1 tablespoon of sultanas, 1 tablespoon of currants. Mix together to fill a pie dish. Spread over the top 4 large tablespoons of marmalade. Cover with a pastry lid and bake as usual. No sugar or water required.

Cut marrow into cubes. Finely chopped onions. Sliced tomatoes. Pack into casserole in layers, finishing with the marrow. Cover closely and bake until the marrow is just tender, then cover with

brown bread crumbs (thickly) and grated cheese (mixed). Brown in the oven.

Use ripe marrow as basis for soups. It thickens the soup without the addition of starches and is more nutritious.—MRS. R. APLIN (BODMIN).

Friday—Household

When butter needs melting, pour a few drops of boiling or very hot water on it and squash up. It melts at once and the water may be poured off, when cool, if necessary.—MRS. L. D. RYLEY (LEAMINGTON SPA).

Saturday—Children

For new starters in School term—embroider name or initials or the day of the week on plain coloured handkerchiefs. Young children invariably lose handkerchiefs, and fail to recognise their own again. It proves a great help to child, teacher and parents.—MISS S. DUCKITT (DONCASTER).

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

Revelation

In the East a Star resplendent
Bade mankind the Christ adore;
But on earth the Rabbis wrangled,
Pondered over book and lore.
And the Star that should have guided
Only wise men saw.

In the heavens a choir of Angels
Sang to hail the Incarnate Word;
But the waiting world was heedless,
Weary now from hope deferred.
And the message that should save it
Only shepherds heard.

Still the Star of Hope is shining,
Comes the Christmas message now;
Who shall understand its meaning,
In this age of strife and woe?
Some are wise and some are humble,
Only they shall know.

JENNIE AUSTERBERRY

Setting the Party Table . . .

The chief thing, especially for a children's party, is to keep the table itself uncluttered, and the main scheme of decoration may be taken from the colours of a 'special' tea service.

A plain white linen cloth may, if desired, have fancy motifs which have been cut out of coloured paper, lightly tacked on to the cloth. This requires a certain amount of care and patience, but some very attractive effects may be achieved by a little imagination and ingenuity. Tall candles look graceful in low glass holders sur-

rounded with flower arrangements or leaves.

Whatever the shape of the table, the centre-piece is the most important, and a silver tray or mirror may be used for many novel arrangements. For a children's party, pottery animals and figures set among leaves and cones may be placed on the mirror and trimmed with coloured ribbon or crinkled paper. Another idea is to paint some chicken wire with silver or gilt paint, crumple it and arrange grasses, greenery and candles in the holes.

M. H.

"Winter and Hard Weather"

Photo: D. E. Tyler



CHILDREN'S CORNER

PAGES FOR YOUNG READERS

Compiled by P. J. Hunt

Looking at Windows

Many windows in churches are of stained or coloured glass. They are often pictures which tell a story from the Bible, or show us pictures of the Saints who preached the Gospel long ago. Before printing was discovered, only a few people could read and very few indeed had books of their own. So the builders liked to make the church itself a sort of picture-book, so that people could look at the windows to help them to know and understand the stories about God.

Another reason for stained glass windows was so that the church should be made as beautiful a building as possible, and you will often see the words "To the Glory of God . . ." in a window. This shows us that it was for God's Glory that the windows were made and given and that was why the workmen would put their very best into the job. Any work we do can be done in this spirit if we put our whole heart and soul into it; it is one way in which we can praise God in our lives.

In very early churches—Saxon, Norman and early 13th century—the windows were very small and often did not have glass in them because it was too costly. They were placed high up in the walls so that the building should have as little draught as possible.



The Doctor at Work

This unusual scene in a modern stained glass window in Lambeth Parish Church, London, shows a Chinese doctor (note his stethoscope) attending his patients in the open with a nurse close at hand. The photograph was taken by Mr. J. Denton Robinson of Darlington, County Durham.



The Story of St. Francis de Sales

ST. FRANCIS DE SALES was Bishop of Geneva in the 17th century. He is said to have been very fond of children, and started a Children's Catechism in the cathedral at Annecy. Before the time for it to start, he sent a choirboy out with a bell to call all the children of the town together and tell them that it was time to come to Catechism.

He was a very gentle and loving man and believed that being kind would attract more people to the Church and Christ than would any amount of stern words and severe sayings.

One saying which is attributed to him is: "You will catch more flies with a spoonful of honey than with a whole barrelful of vinegar." This is worth remembering. Whenever we feel about to say something hard or unkind, however clever we may think it is, let us stop and think that one kind word or friendly action will do far more good.

Winter Sports

There are English churches at some of the larger winter sports resorts in Switzerland. In Wengen the Curlers' Church Parade is an annual event; the curlers, armed with their brooms, march from the rink to the church.—
C. H. FALCON.

Something To Do . . . For the New Year

Set your wits to work and write out what you think would be a good New Year Resolution for yourself to have, as a Christian, this year. Write or print it out neatly on a card or stiff piece of paper and colour and decorate it with paints or crayons. Keep it somewhere where you will see it constantly—perhaps in your Bible, where it may act as a marker as well as a reminder.

Do not make a lot of resolutions. It is far better to make one and keep it all through the year than to make a lot and find that they have all been broken by February.

SHORT STORY FOR JANUARY

Time To Think

C. A. McCULLOCH

THEY reached the airport with time to spare. As usual Hugh had driven as though he were late for a business meeting, thought Jean, tightening the muscles of her small pretty mouth.

"Won't you change your mind, Jean?" said Hugh, turning the car into the entrance. His glance caught the long clean sweep of her jaw from ear to chin.

Jean kept looking ahead.

"We've been through all this before," she said.

"But—Jean—I *will* try to see things your way, I promise."

She shook her head, dislodging the small curl at her forehead which not even the best artistry of the Beauty Salon could keep in place.

"No, Hugh, I've made up my mind."

Hugh drooped over the steering wheel. He had hoped at the last moment to dissuade Jean from going away. Three months seemed like three years and it was possible, quite probable, that she might not return.

It had been partly his own fault. He hadn't realised that at first. Strange how a man could become so obsessed with his work . . . until one morning he woke up to find his wife a stranger.

At the beginning it had been essential. The firm was new. It had to find its feet—make its way. And now those days and nights of solid work had become real achievement.

He could afford to take it easier, though the habit of long hours was difficult to shake off. But Jean couldn't believe that he would really try. She was convinced that his work would always take priority. Some women might not have minded, but then Jean was the sort of person to whom love and home-life were supremely important.

Hugh parked his car outside the reception hall. He stood silent while the porter took Jean's luggage from the boot. The January wind was bitterly cold.

In the reception hall their shoes made a hollow sound on the linoleum floor. In the high domed building their voices had assumed a remote disembodied quality. To Hugh it seemed that Jean was already thousands of supersonic miles away.

"Look, Jean," he said when the baggage had been deposited, "sit down while I go and check on the flight time. There may be a queue—no sense in two of us standing."

Jean sank back into a divan. Hugh was always so practical, she thought dully. She followed his tall tweeded figure as he walked purposefully across the hall and down the passage to the booking office. Though he was close on forty he was as lithe as a young boy.

With something to do Hugh would feel better, she thought. It was a strain, waiting and talking in trivialities, chatting politely as strangers do. The hardest part was leaving Maureen.

She was with Hugh's mother. That was the one point on which Hugh had been adamant. "No child of mine," he had said, "is going to cross the Atlantic—to land in the middle of the Canadian winter." Jean bit the knuckle of her forefinger. She could well imagine what Hugh's mother would be thinking. But three months was not such a long time, and Peggy, her sister in Montreal, had been delighted to know that she was coming, though she had wondered about Hugh and Maureen. The break would allow her to see things more clearly, in their proper perspective. And Maureen was terribly fond of her father. It would not be so bad for her.

It was her hand being licked that drew Jean's attention to the puppy. It was extremely young and its little bones stood out.

"He's called Rags," said the little boy in the red jersey sitting down beside her.

Jean fondled the puppy and the tired-looking woman with the little boy smiled at her.

"He got him as a surprise for his father coming home," she explained. "You see, the old dog that we had before died while his father was away. John, like his father, adores animals."

"How long has your husband been away?" asked Jean.

"Three years to a day almost," said the woman. "He's been working in the mines in Africa—in the gold mines where they pay good money."

Jean looked curiously at her.

"You must have missed him?"

"Why, of course, but it's been worthwhile. You see, while he's been away I've been working too. Now together we've enough saved to buy a small business."

"You'd like that?" said Jean.

"Oh, yes, though it will be hard work, at first anyway—but we won't mind that. You see both Bill and I were dragged up as kids. We didn't

have no proper chance and after we got John here we made up our minds that things would be better for him. That was why Bill went out to Africa and I went out working."

She looked half-shyly, half-proudly at Jean.

"You know, folks that's never been poor don't know what it's like—especially for kids."

"I suppose so," said Jean absently. She was remembering Maureen's small face and her delight at seeing the heavily-laden Christmas tree which Hugh had fixed up last year.

"Now, I'll have to go—that must be his plane due," said the woman, glancing up at the Flight Arrival and Departure board. The colour had deepened on her cheeks and she no longer looked tired. Jean smiled goodbye and watched them hurry away, the puppy darting in between the legs of the boy, and pulling at his lead.

Jean watched them until they had disappeared. It was all very well for some people, she thought. Not everyone was made the same. Some women didn't mind not having their husbands to talk to in the evenings or at weekends. Some women were less sensitive. But perhaps she was just plain selfish. Hugh's words perhaps made sense after all.

"It's not for myself," he had said, meaning the long hours. "It's for you and Maureen too—the business is just as much yours as it is mine."

All at once everything in her mind became crystal-clear. She didn't deserve Hugh. She had been behaving like a spoiled and pampered child. She wasn't fit to be a mother to Maureen. Three months was an eternity. "How could I ever," she thought agonizingly, "how could I ever have dreamt of leaving?"

She blew her nose and sat up to watch for Hugh. When he appeared

(Continued on next page)

★ ————— ★
God's Gift
of Laughter
 ★ ————— ★

THERE is a story of a family which suffered from persistent bad fortune. For long years they had been so overshadowed by sickness, financial losses, disappointments and set-backs of one sort and another that they lived in constant sadness and depression.

One day, after a fresh piece of bad news, somehow the mother suddenly saw the comical aspect of the situation, and began to laugh. The rest of the family had no idea what she was laughing at, but her laughter was infectious, and they started to laugh too.

When they stopped laughing to recover their breath, they felt happier than they had for years. And that was the turning point in their history. From that time on, whenever anything went wrong, as it often did, they laughed at it. Before long things started to improve, and they entered upon a new chapter of prosperity.

This story from real life illustrates a truth which is not sufficiently recognised. Of course it is well known that any mood tends to produce the corresponding facial expression: If you feel miserable you will look miserable; if you feel jolly, you look happy. It is not so well known, however, that if you state this truth in the reverse way it is equally true. The facial expression will produce the mood. If you make yourself look miserable, you will feel miserable, and if you make yourself look cheerful, you will feel cheerful.

Put it to a practical test. Stand before a mirror some day when you are in the dumps, and, after noting your melancholy countenance, elevate the corners of your mouth into a smile. Make your lips form ten minutes to two instead of twenty past eight! Wear that ten minutes to two look for a moment or so, and then see if you don't already feel better!

It may sound very trivial, but it really isn't. It is an experiment well worth trying. The laughter cure is really effective. Laughter is one of God's best gifts, and it is one of the surest solvents for the hardships of life. A sense of humour, which has been defined as "the capacity for seeing the amusing side of the tiresome and trying events of life," is a great asset on our mortal journey. The Bible is right when it says that "a merry heart doeth good like a medicine."

A. F.

◊ ◊ ◊
Three Wise Men

Three who were wise
 Followed the Star in eastern skies
 And of their best
 Gave at the ending of their quest.

If we would find
 The Star and leave the world behind,
 Our wisdom then
 Would make us kin to three wise men.

—IRENE H. LEWIS

Time to Think—continued

she jumped up and ran to him.

"I'm not going, Hugh. I've changed my mind."

She could have cried for joy at Hugh's look of surprise and delight.

He bent down and as she came into his arms she noticed with pleasure that the sleeve of his suit needed darning.

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British Legion. Marston & District Sec. : Mr. Gratton, 13 Cherwell Drive.
Cricket Club. Sec. : Mr. J. Clements, 8 Lewell Avenue.
Parish Council. Chairman : Mr. Rumbold, 8 Beechey Avenue.
Refugee Committee. Miss E. Warburton, Cross Cottage, Elsfield Road.
Teacher-Parent Association. St. Nicholas County Primary School.
Mrs. A. Smith, 4 Windsor Crescent.
Teacher-Parent Association. Old Marston S/M School.
Mr. F. Maund, 4 Ashlong Road.
Women's Institute : Mrs. Standing, Almonds, Oxford Road.
Over 60's Club. Sec. : Mrs. J. Wood, Alan Court, Mill Lane.

USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417
Infant Welfare Clinic : Church Hall, Thursdays, 2—4 p.m.
Registrar of Births, Marriages and Deaths : 22 Oxford Road, Thursdays
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