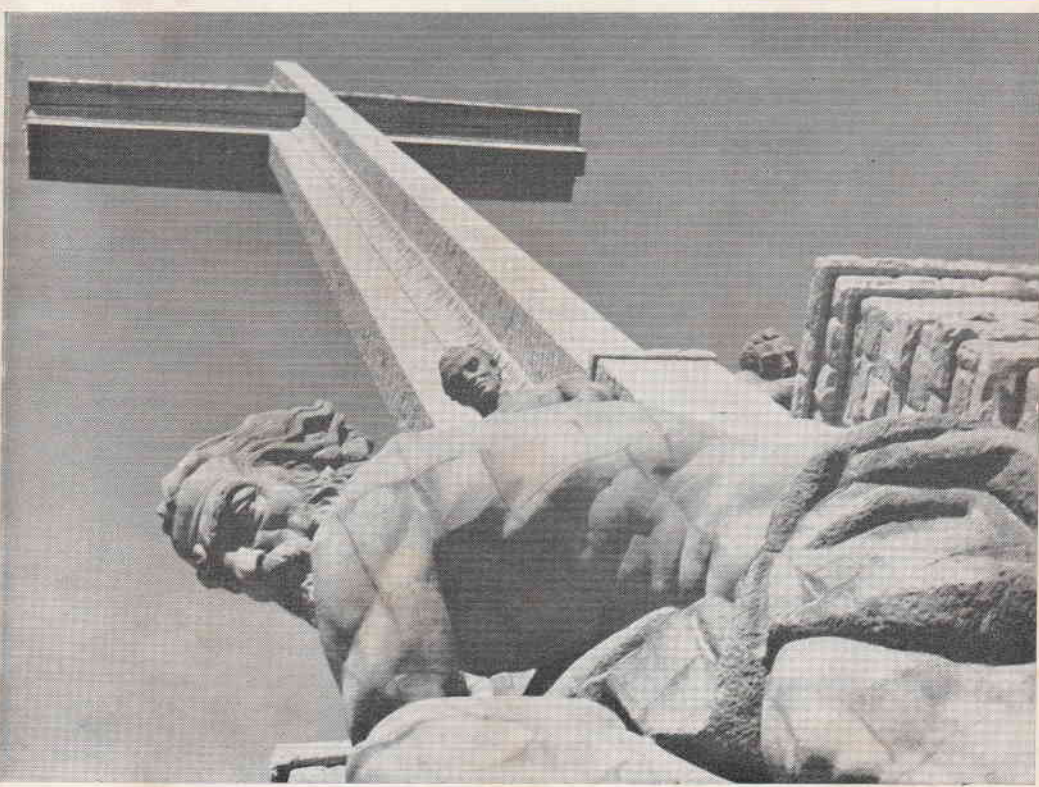


ST. NICHOLAS CHURCH

**MARSTON
NEWS**

APRIL, 1965



Modern cross at Los Caidos, Spain.
Does the Cross mean anything this
Easter?

No. 86

Price 6d.

ST NICHOLAS CHURCH — OLD MARSTON

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

Parish Worker : Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.

Churchwardens : Dr. C. W. Carter, Eaglesfield, Jack Straws Lane, Oxford.
Tel. : Oxford 41167.
Mr. B. G. Oliver, 13 Jack Straws Lane, Oxford.
Tel. : Oxford 47997.

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

SERVICES :

SUNDAYS IN THE MONTH

	Holy Communion	Mattins	Evensong
1st.	8.0 a.m. and 11.0 a.m. Parish Communion.	10.30 a.m. (said)	6.30 p.m.
2nd.	8.0 a.m.	11.0 a.m.	6.30 p.m.
3rd.	8.0 a.m. and 9.30 a.m. Family Communion.	11.0 a.m.	6.30 p.m.
4th.	8.0 a.m.	11.0 a.m.	6.30 p.m.

Saints' Days : Holy Communion — 7.15 a.m.

Holy Baptism : Second and Fourth Sundays of the month at 3 p.m. unless otherwise announced. Notice must be given.

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

CHURCH ORGANISATIONS AND MEETINGS :

Children's Instruction : Senior Catechism and Crossbearers : 10 a.m. in Church Hall.

Kindergarten and Junior : Sundays 11 a.m. in Church Hall.

Nursery : Sundays 11 a.m. in the Village Hall.

Mothers' Union : Every fourth Wednesday of the month at 7.45 p.m. in the Church Hall (see separate notice).

Brownies : Wednesday at 6.30 p.m. in Scout Headquarters.

Girl Guides : Tuesday at 7.0 p.m. in Scout Headquarters.

Cubs : Thursday at 6.15 p.m. in Scout Headquarters.

Scouts : Friday at 7.15 p.m. in Scout Headquarters.

St. Nicholas Art Group : Thursday at 7.0 p.m. in Church Hall.

CHURCH PARADE : Once a quarter at Evensong.

WEEKDAY SERVICES :

Mattins—7.15 a.m. (daily except Saturdays). 9 a.m. when there is a 7.15 a.m. Service of Holy Communion.

Evensong — 5.30 p.m. (daily except Saturdays). Summer Time 7.0 p.m.

Holy Communion — Wednesdays and Saints Days at 7.15 a.m.

Friday at 10.30 a.m. on every third Friday of month with Laying on of Hands for Sick.

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 .

LETTER FROM THE VICAR

My Dear Friends,

This year we shall NOT be holding our usual United Service on Good Friday evening, but on Ascension Day, when we shall be joining with the congregations of both St. Michael's, and also the Marston Road Congregational Church.

Because of this, we shall be able to have the traditional Three Hours Devotion from 12 noon to 3 p.m. in Church. The service will be taken by the Rev. Eric Hague, the Vicar of High Wycombe, who is an old friend of this parish. I hope you will try to attend either the whole or part of this service, which has always been for Christians a unique and particularly appropriate means of deepening their devotion to our Lord.

There is perhaps a danger in inviting people "to come to Church," for the stress then seems to be more on "coming to Church" rather than "going out" into the world.

Although I much prefer the title "Holy Communion," we should remember as we make our Easter Communion that the word "Mass" comes from the final words of the celebrant in the Roman rite: "Ite, Missa est!" In other words, you have received all the benefits of Christ's passion, you are a sharer in His Risen Life..... now go out and witness before, and serve your fellowship in the Power of God!

May Holy Week and Easter help to make Christ an even deeper Reality in your life as you "go out" into the world.

Your sincere friend and vicar,



PARISH CALENDAR FOR APRIL

- Apr. 4. **PASSION SUNDAY: LENT V.**
Services for the First Sunday in the month with Parish Communion at 11.0 a.m.
- " 7. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Lent Study Course V, in Church Hall.
"The Parish for Action."
- " 10. Saturday. 3.0 p.m. **ADULT CONFIRMATION** in Christ Church Cathedral by the Lord Bishop of Oxford.
- " 11. **PALM SUNDAY: LENT VI. FIRST DAY OF HOLY WEEK**
8.00 a.m. Holy Communion. Distribution of Palms.
9.30 a.m. **FAMILY COMMUNION.** Distribution of Palms.
First Communion for Newly Confirmed.
(Kindly note this change from 3rd Sunday in the month).
11.0 a.m. Mattins.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- MONDAY, TUESDAY & WEDNESDAY IN HOLY WEEK**
Wednesday. 7.15 a.m. Holy Communion.
2.45 p.m. M.U. Quiet Half-hour at 4 Hadow Road.
- MAUNDY THURSDAY**
7.15 a.m. Holy Communion.
7.45 p.m. Holy Communion with hymns and short address.
- GOOD FRIDAY**
8.00 a.m. Ante-Communion.
10.0 a.m. **CHILDREN'S SERVICE.**
12 noon to 3.00 p.m. **THREE HOURS DEVOTION**
Conducted by The Rev. Eric Hague, Vicar of High Wycombe.
The Film "I Beheld His Glory" is being shown at St. Clement's Church at 7.30 p.m.

EASTER EVEN, Saturday, April 17th. Decoration of Church from 9.30 a.m.

EASTER DAY, 18th APRIL

HOLY COMMUNION at 7 a.m., 8 a.m. and 12 noon.

MATTINS, 11.0 a.m.

HOLY BAPTISM, 3.0 p.m.

EVENSONG, 6.30 p.m.

(N.B. Children's Instruction at 11.0 a.m. as usual).

Apr. 19. MONDAY IN EASTER WEEK

9.30 a.m. Holy Communion.

10.0 a.m. Coffee Morning and "Bring and Buy" — Over 60's Club.

" 20. Tuesday in Easter Week. Holy Communion, 7.15 a.m.

7.45 p.m. In Church Hall: ANNUAL EASTER VESTRY AND PAROCHIAL MEETING.

" 21. Wednesday. 7.15 a.m. Holy Communion.

7.45 p.m. Young Wives in Church Hall. Cookery demonstration.

" 24. Saturday. Bellringers Jumble Sale, 2.30 p.m.

" 25. EASTER I. LOW SUNDAY

Services as for the 4th Sunday in the month with Holy Baptism at 3.0 p.m.

" 27. Tuesday. St. Mark, Evangelist and Martyr (transferred from 25th).

7.15 a.m. Holy Communion.

" 28. Wednesday. Holy Communion, 7.15 a.m.

7.45 p.m. Annual General Meeting of Mothers' Union.

ANNUAL PAROCHIAL MEETING :

This will take place on the Tuesday in Easter Week, April 20th, preceded by the Annual Vestry at 7.45 p.m. for the Appointment and Election of the Churchwardens. At this meeting the names of those who have recently joined the Electoral Roll will be approved, and deletions confirmed. There will also be a report on parish policy, finance, and Church fabric.

We sincerely hope that all who have signified their wish to remain on the Electoral Roll will try to be present.

All parishioners are entitled to attend, but only those whose names appear on the Electoral Roll are entitled to vote.

PERSONALITIES IN THE NEWS :

Congratulations to Dr. J. Harley, of The Orchard, Old Marston, on being appointed Professor of Botany at Sheffield University. Dr. Harley is one of our sidesmen, and Mrs. Harley is Secretary of our thriving Over 60's Club. We are glad that they will not be leaving for a few months yet, and will always feel that their roots are in Marston.

Mr. Clifford Dunkley, who retired from the City Police last year is now in charge of Oxford's new Information Centre at Carfax, and no-one could be better qualified for the job than an ex-police Inspector.

Another of our active Church members, whose picture was recently in the paper, was Mr. Albert King. He was seen holding a recently published biography of Mr. Jan Hofmeyr with whom he had enjoyed a long friendship and correspondence over the years. Mr. and Mrs. King not only keep our Church like a new pin, but have a wide range of interests from poetry, astronomy and art to walking, and sculpture. Their caravan home goes by the enchanting name of "The Golden Journey."

Amongst our local beat groups is that of Derek Parker whose father has been the leader of the local boys club for the past few years. This group not only plays for its own enjoyment, but has a regular fixture playing for the young patients of one of our local hospitals.

We say farewell to Mr. and Mrs. Alley of Oxford Road, who are returning to Kidlington to be near Mr. Alley's work. We hope that Mrs. Alley's health will continue to improve, and that the new garden will be a great source of enjoyment.

We send our wishes to Mrs. Sheila Bleay, in hospital at Taplow, and hope that her stay there will not only pass quickly, but also be most beneficial. Also to Mr. Tomlinson, who will have to take things easier for a while.



DOES THE CROSS MEAN ANYTHING THIS EASTER?

Canon Cecil Rhodes

THAT QUESTION MAY WELL seem profane and ridiculous to many a Christian reader.

Before we jump in too heatedly and dogmatically, let me pose two other questions—what in real fact does the Cross mean to our world, and secondly, what does it really mean to us as individuals?

Our World Today: The first question can be answered easily and quickly. The Communist world has rejected both Christ and His Cross out of hand. The Western world, with its long Christian tradition, while by and large it would hesitate or deny any such rejection, has nevertheless greatly lost touch with the Christian Faith, though not necessarily with the Christian Church. The Cross may still stand as a sacred symbol, worn, respected, revered, often a pious charm, but what it was all about when Christ was crucified is greatly lost; and few are deeply interested or concerned.

What it may mean and can mean to a person today in terms of real living, is rarely contemplated and little understood.

Intellectuals: And there is a strong and thrusting number, mentally able, who can and do understand and who have rejected it as pious belief with no validity and no significance.

Life, so they hold, in this twentieth century has to be lived in total rejection of the whole idea. In fact life has been hindered by religious belief—listen to France's leading writer and chief exponent of Existentialism, Jean Paul Sartre, "I have made a discovery—God does not exist. Joy! Tears of Joy". And why tears of joy? Joy that man is freed from the bondage of religious belief; Joy that the fable is exploded that man is responsible to a righteous God; Joy that man is freed from a need to bow down and worship; Joy that man is alone supreme and utterly independent, gone the false

notion of the need and worth of obeying a supreme God. "God has died—you Higher Men, this God was your greatest danger. Only since He has lain in the grave have you been resurrected . . . only now does the higher man become Lord and Master, God has died. Now Superman should live . . ." (*Thus spake Zarathustra.*)

Ordinary Folk: This outlook held fairly vociferously by many intellectuals, is now broadly accepted by many ordinary folk, who for two generations have been lost and confused about religious ideas and thought—even if they find no deep assurance of this new "truth" within themselves.

All sorts of reasons are given why churches are half empty; why services are cold and meaningless; why to pray is difficult; why the moral code has slumped; why idealism and nobility are at a discount—but the heart of the matter—for most people God has gone. And Christ and His Cross and passion are strange meaningless symbols. And life is lived without God and without hope.

Professing Christians: The second question—to those who vigorously profess their Christian Faith—what in real fact does His Cross mean to us? Has it any vital significance in our lives now?

There are far too many good Christian people who believe in Christ, who recognise His supreme moment on the Cross, who see its power on men through history and even today—yet as a living force within their daily lives, they have not a clue. They never dream or see that here is a principle of living.

We may adore Christ, we may worship regularly in Church, we may say our prayers, but until we take the Cross into our lives and live with it in our lives we neither truly know

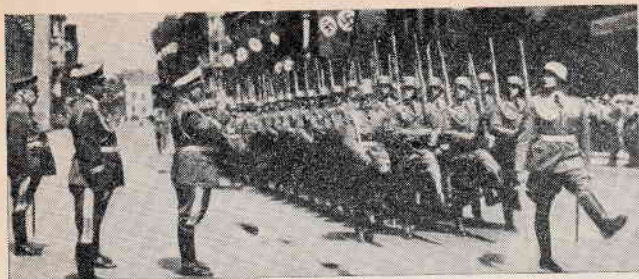
Christ nor become deeply Christian. We may understand the Cross as the sign of His great sacrifice for us, but until it becomes the living thing within ourselves, it is really very little; it has no converting meaning or power.

In this sign Conquer: the utter rejection of evil and wrong personally and socially; the sacrificial dedication to Christ and his cause; the utter surrender of our will to Christ and to His way of the Cross—when this takes place, slowly and surely the Cross becomes the living thing within our daily lives and experience and transforms our character, purifies our motives, uplifts our vision, makes us truly living and lively and large persons—Christlike people.

Is it Worth It?: Over the centuries there have been thousands of would-be saviours proclaiming the "Truth". They have lived; they have preached their Gospel; they have had their followers—few or many—and they have gone down in the dust of the years. Over the centuries too there have been voices raised that man needs no saviours, no salvation; he must accept his freedom and liberation.

And in it all and through it all and behind it all—there stands this strange, so human figure—with a Cross spanning the centuries, living through the centuries in men and women who took Christ and His Cross into their lives. And it gave them purpose and power and intent. They became sublime and superb through it. For them the Cross had supreme worth—it was the touchstone and inspiration of their living.

The Cross, has it any meaning today? It has immense meaning, for it is a call to a new and dedicated way of life. But it must be grasped absolutely and unequivocally—and from it there rises a splendid firmness and majesty and greatness in living. Does it mean that to you?



DIETRICH BONHOEFFER

—who understood the Cross, and accepted it completely

ON APRIL 9, 1945, DIETRICH BONHOEFFER, HIS BROTHER Klaus, their brother-in-law, Dr. V. Dohnanyi, were all murdered at Buchenwald by order of Himmler, just before their particular concentration camp was liberated by the allies. One of the most brutal and vindictive outrages performed by that brutal and outrageous mob which controlled Germany then.

Dietrich Bonhoeffer was one of the most brilliant and dedicated of Germany's younger sons. At 24 he had become Lecturer in Systematic Theology in Berlin University. His penetrating writings made his name widely known and respected. He played an outstanding part in the Ecumenical Movement and was an elected member of the Ecumenical Christian Council for Life and Work at Fano, Denmark, in 1934. He was one of the few who instinctively realised before even Hitler came to power that Nazism was a ruthless attempt to make history without God.

As early as 1933 he left Germany and came and ministered to the German congregations in London—and tried to explain to his English friends the real character of the German Church struggle.

After two years he returned to Germany to sustain a proscribed Confessional Seminary in Pomerania.

When war seemed inevitable, his friends, fearing for his life, got him

out of Germany. But he felt he belonged to the oppressed and persecuted in Germany—and returned. "I shall have no right to participate in the reconstruction of Christian life in Germany after the war if I do not share the trials of this time with my people," he wrote to Reinhold Niebuhr. "Christians in Germany will face the terrible alternative of either willing the defeat of their nation in order that Christian civilisation may survive, or willing the victory and thereby destroying our civilisation. I know which of these alternatives I must choose: but I cannot make a choice in security."

With his friends he worked actively for the overthrow of Nazism and all its works. He became one of the spiritual driving forces within his own country.

On April 1, 1943, he was arrested by the Gestapo. Thereafter in prison and concentration camp he greatly inspired all who came in contact with him—visitors, fellow prisoners, guards,

For he was a gay young man, loving life; genial and courteous, loving music and art; with many friends and strong ties within his family. So much to live for—yet he dared to take his stand. “Thou knowest, O God, I am Thine”, so he wrote in 1944.

And his courage. In the hell that was Buchenwald he was always available to share his faith among the bitter degradation and misery and fear. An English prisoner described him as “all humility and sweetness . . . one of the very few that I have ever met to whom God was real and close.”

Nor was there cringing before his foes. Once in a hearing before the Gestapo during his imprisonment and defenceless and powerless, he dared to admit he was an implacable enemy of National Socialism—though they sinisterly threatened to arrest his parents and fiancée and sisters.

And he made light of his own physical suffering, even though his sensitive soul must have anguished in that barbarian hold. Yet when friends, in October, 1944, made an attempt to liberate him and take him to safety abroad, he decided to remain in prison rather than endanger others.

He tried to keep the imprisoned wives of men executed for their part in the plot on Hitler’s life against depression and utter grief—until he himself was taken away. And the day before that happened “he conducted

a service which moved us all, Catholics and Protestants, by its simple sincerity.”

And through all this oppressive wrong and hate and suffering and brutality somehow he could keep his mind and heart clear and calm and write some of the most effective literature of our time—which stirs and strains our hearts and minds in these years of calm and peace—letters and papers which were smuggled out to his friends. You can get them—*Letters and Papers from Prison* (Fontana, 2s. 6d.).

One of his enlightening and stimulating thoughts was that men had taken for granted not only their own comforts, but the comfort of God. But, maintained Bonhoeffer, God suffers too—whenever men hurt and kill. Christians must “stand by God in His hour of grieving” and not merely expect Him to stand by them.

April 9, 1945, Buchenwald: “Prisoner Bonhoeffer, get ready to come with us.” “This,” said he to a fellow prisoner, “is the end—for me the beginning of life”. And Dietrich Bonhoeffer collected his few belongings and followed his Nazi guards to the death cell and execution. We remember him this month with reverence and thanksgiving. Among all modern martyrs he deeply understood the meaning of the Cross and accepted it completely into his life.

WHERE THE CROSS SHOULD BE

I ARGUE THAT THE CROSS BE RAISED AGAIN AT THE CENTRE of the market place as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a Cathedral between two candles, but on a Cross between two thieves; on the town garbage heap; at a cross-road so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek (or shall we say in English, Bantu and in Afrikaans?) at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where He died. And that is what He died about. And that is where churchmen should be and what churchmen should be about.

GEORGE MACLEOD in “Only One Way Left”.

THE CHURCH IN **CZECHOSLOVAKIA**

By Special Correspondent

"SOME PEOPLE IN THE WEST think you can't openly be a Christian in Eastern Europe. They are wrong. They say we Christians here must either go underground, or co-operate with the Communists and compromise our faith—but such views are quite untrue. We can be Christians here, but in quite a different situation from you in the West."

I was in Prague, listening to a young, bronzed minister telling me about the Church situation in his homeland of Czechoslovakia, under Communist government. He belonged to one of the Protestant Churches, of which there are several in that country. They trace their ancestry proudly back to John Huss, a forerunner of the Reformation and great Czech national hero.

What is life like for the Czech Churches today? Certainly they are not directly persecuted—indeed, freedom of religion is now written into the constitution. But because the official view is that "religion is a survival from the bourgeois past," due to wither away in time, the Churches find their activities somewhat circumscribed. Opportunities for organised mission-work to non-Christians are negligible in Czechoslovakia today. House-to-house visitation is not allowed (though clergy are quite free to visit their own church members), open-air meetings or processions of witness are out of the question. In fact

anything involving a church going outside its own premises is severely frowned upon.

The status of the clergy is a somewhat curious one. Clergy of all Churches—Roman Catholic, Czech National Church (which roughly corresponds to the Church of England) and Protestant bodies, such as the Church of Czech Brethren—are paid by the State, which is most unusual in a Communist country. Clergy are regarded as State officials under the Ministry of Education—not because the government wants to use them for propaganda, but because their spiritual work is officially regarded as coming under the heading of "culture"!

Books are a problem. Bibles are in short supply; and in a number of churches I saw hymn books made of duplicated sheets roughly sewn together. A church youth official told me the authorities had refused him the paper allocation to launch a Christian youth magazine; another minister said permission to print new Bibles was still awaited. Churches do manage to issue weekly and monthly papers and publish some devotional literature,



*Prague Town Centre
with famed Cathedral
in background*

but undoubtedly the State's limitation of paper supplies for church purposes is a strong anti-religious pressure. Large-scale imports of religious books are forbidden.

I attended several services in Czech churches. On every occasion, the congregation was overwhelmingly of middle-aged and old people. Young people were largely, but not completely absent. However, some churches run Sunday Schools, others have Bible study classes for young people, and there are even some Christian summer schools. Yet when set alongside the massive recreational programmes, sports activities and holidays run by the State youth organisations such as the Young Pioneers, these Christian activities are small indeed. If young people are not directly penalised for going to church, they risk discrimination over jobs and university places.

Sight-seeing in St. Vitus Cathedral, which forms part of the massive

castle dominating the beautiful spire-festooned city of Prague, I saw groups of Young Pioneers—girls and boys alike wearing blue shirts, grey shorts and red neckties. They looked, uncomprehendingly, as a service was in progress around the altar. And I remembered the sad words of an elderly minister—"In the State schools our children are taught that Christianity is all a myth and that Jesus never lived." I wonder if those young people will ever hear the Christian message?

If they do, it will only be through personal contact by Christians living and working alongside them. For while worship is quite free, the organised Churches can do little to reach the outsider—but they are not pessimistic. I recall another minister's words:—

"In spite of everything, new members do join the Church. All depends on our personal witness."



EASTER COMMUNION

... and all the other duties and privileges of Church Membership are offered to seafarers in over eighty ports throughout the world by the Chaplains and Readers of this Society.

Please send a gift so that those far from home may join with you in thanksgiving at Easter

General Secretary:

Rev. Prebendary CYRIL BROWN, O.B.E., M.A.

THE MISSIONS TO SEAMEN
4 BUCKINGHAM PALACE GARDENS, LONDON, S.W.1

By ANN RADLOFF

SIR COMPTON MACKENZIE (a Roman Catholic) visited the island of Car Nicobar and described it as "The Iona of the Indian Ocean". "In all my life," he said, "I have never been so profoundly aware of the Divine power of goodness as I was during my visit to Car Nicobar."

A group of 22 islands—the Nicobars—nine are inhabited and are situated in the Bay of Bengal to the south of the Andaman islands. Nicobarese language is more akin to that of South East Asia than of India and in appearance and habits the people resemble the Burmese.

Car Nicobar is the healthiest and most thickly populated of the islands, and has an indigenous population of about 10,000. They live in small huts built on stilts six feet high with ladders for access.

Each village has its Headman—usually a hereditary post but occasionally he may be elected by vote. Marriage customs are similar to those of the West—the boy selects his future wife and with the parents' consent the marriage takes place.

In 1942 the Japanese occupied the islands. Out of a total of 500 Christians 104 died through burning, beating and torture. John Richardson, their unquestioned leader, was imprisoned, tortured and twice condemned to death. He was first reprieved when the Japanese were warned that his death would result in a serious revolt, and the second time he was saved by the unexpected Armistice, having spent the previous night preparing for death.

It is impossible to describe Car Nicobar without writing about Bishop John Richardson. Over 60 years ago Ha-Chev-Ka, the son of a Headman, joined the school run by a South Indian catechist and his wife, a Mr. and Mrs. Solomon. The schoolchildren were brought up as Christians and some

CAR NICOBAR

The Triumph of the Cross



Building of the Pro-Cathedral



Bishop John Richardson



At the Consecration of the Cathedral

adults were instructed and baptised. These formed the church congregation. Ha-Chev-Ka was baptised as John Richardson.

Selected to attend a church school in Burma he soon showed signs of the qualities of a potential leader. He was an intelligent and eager pupil, a good athlete and a notable football player. During his seven years in Burma he was confirmed. On his return to Car Nicobar he started his life's work as teacher and catechist.

With the help of an S.P.G. missionary John Richardson translated the New Testament and parts of the Prayer Book into Nicobarese and thus widened the scope of the school. Soon after he was left solely responsible for the pastoral, evangelistic and educational work. His ordination in 1934 gave him new authority and independence, of which he made good use by opening more schools and training teachers.

The crowning event of John

Richardson's life came in 1950 when he was consecrated Bishop of Car Nicobar. Later came the consecration of the Pro-Cathedral at Mus in 1958.

John Richardson is a unique figure and so far Car Nicobar has produced no one of his moral and intellectual calibre to succeed him. He writes: "I am racing against time. I am over 70 years with failing health and the great work is still lying before me." There are ten churches now in Car Nicobar all of which have been built by the people themselves without any financial help. The work began with an Indian catechist, Mr. Solomon. Will India again provide the right man for Car Nicobar?

To quote Sir Compton Mackenzie again—"The privilege of meeting him (Bishop Richardson) will be an abiding memory and an abiding reassurance. He has brought me near to comprehending what manner of man Columba was".

FACE THE FACTS

FACE THE FACT that world population is growing at the rate of 44 million a year. Each day there are 120,000 more mouths to feed. Each hour there are 5,000 more souls to save!

FACE THE FACT that at present, using the word "Christian" in the widest possible sense, the total number is about 800 million. This is well under one-third of the total world population.

FACE THE FACT that if this proportion of one-third is to be maintained, the Christian Church must make 15 million converts from other religions every year!

FACE THE FACT that this is far from what is being done.

FACE THE FACT that only when we are actually increasing this proportion can we claim that we are starting to win the world for Jesus Christ.

FACE THE FACT that more Indian States are open to the Christian Gospel now than under British rule.

FACE THE FACT of the missionary fervour of other religions. Within 12

months of the World Buddhist Congress in Burma, one hundred training colleges were established to win the world for Buddha. Some of the men trained are now working in Britain.

FACE THE FACT that Islam is on the move. There is now no major country in the world without a mosque for Moslem worship.

FACE THE FACT that Communism is a "missionary faith," and active everywhere. There are twice as many Communist literature agents in S.E. Asia alone as there are Protestant missionaries in the whole world.

FACE THE FACT that many Missionary Societies are having to curtail their activities for lack of money and manpower.

FACE THE FACT that people in Britain spend more money on seed for cage birds than they give to overseas Christian Missions.

FACE THE FACTS . . . if you dare!
—From "Christ Church Life",
Lowestoft.

NEWS-VIEWS

Cover Photo

Towering above the hill in the Valley at Los Caidos, Spain, is this giant granite Cross—Franco's gigantic memorial to the dead of Spain's Civil War. Nearly 500 ft. high, it is as tall as the Eiffel Tower, and weighs 138,000 tons. Lifts carry visitors up inside to the arms of the Cross. At the base are colossal statues of the four Evangelists—the one shown is of St. John.



The Offence of the Cross

The Cross is no longer an offence to most people. It appears magnificently portrayed in stained-glass windows, on bishops or in cemeteries. It is a sign to which most give reverence and respect. It means God on a Gibbet.

William Temple

A Prayer

Almighty and everlasting God, who on Easter Day didst turn the despair of the disciples into triumph by the resurrection of Christ who had been crucified: Give us faith to believe that every good which has seemed to be overcome by evil, and every love which has seemed to be buried in darkness and in death, shall rise again to life immortal; through the same Jesus Christ who liveth with thee for evermore.

Walter Russell Bowie

Bonhoeffer Memorial Church

Five years ago a German Evangelical Church was built at Forest Hill, London, and dedicated to the memory of Dietrich Bonhoeffer, Christian pastor, scholar and martyr. It was built on the site of the former German Evangelical Church where from 1933-1935 Bonhoeffer had been pastor. It is gracious and dignified in its proportions. During this month special services are being held there to commemorate the twentieth anniversary of his martyrdom.

*Dietrich Bonhoeffer
Memorial Church, London*

Strong words to Europe about the Churches

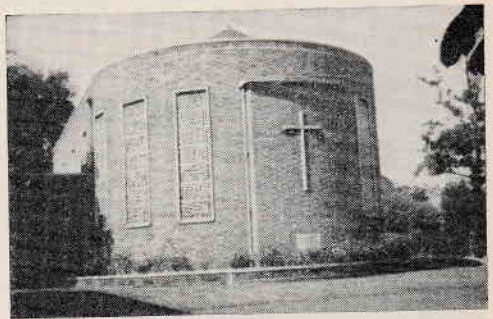
The Churches are far too little concerned with the immense problem of proclaiming the Gospel in, and to, the secular world of our time. They are still largely concerned with the conserving of the remains of the old Christian culture.

We must face the new Europe and the new world... The Churches must in this situation give up any remaining dreams concerning privilege or power... Our task is to confront European culture with those basic questions: To ask the scientist whether he knows where he is going, to ask the technologist whether the world he is building allows living space for free responsible persons, the economist whether life in his welfare state will not kill that very maturity of which modern man is so proud. And we must raise everywhere the question of the meaning of history, for here the meaning of history is most sharply called in question.

*Dr. Visser 't Hooft,
General Secretary of the
World Council of Churches*

Spending Sunday Afternoon

I think one of the pleasant ways of usefully spending Sunday afternoon during the summer months is to visit one of the lovely private gardens which are now made open in all parts of the country. There is a small book published, "Gardens to Visit", priced 1s. 3d. post free to be had from Mrs. K. Collett, White Witches, Claygate Road, Dorking, Surrey, which gives the full lists of the gardens which are to be opened this year. As you know in all cases a small charge is made for some reputable and worthwhile charity. We commend this effort.





An Occasion

As we recall by this photo the visit last December of Queen Elizabeth to perform the opening of the new Church Army Headquarters in Marylebone, so we recall that April is her birthday month—and with all her loyal subjects we remember this anniversary with thankfulness and give thanks to God for her splendid public service and example.

A Dead Duck?

In November, 1961, following a resolution by the Church Assembly the Archbishops appointed a Commission to examine the method of Crown Appointment to Ecclesiastical Offices, and to make recommendations. That report is now published—the Howick Report after the name of the Chairman. It has been received coolly, coldly, hostilely by clergy and the religious Press. So far I have heard no favourable comment and on more than one occasion I have heard it and read it described as a Dead Duck, conveying nothing of use in this matter of Crown Ecclesiastical appointment.

Another Report

It has taken the Crathorne Committee 3½ years to produce their report on Sunday observance. Everyone has long complained of the silly and often contradictory nature of laws regarding Sunday—caused by varying pressures and needs at varying periods of our history. Whether this report sorts out the tangles is doubtful, and its main slant is towards the increasing secularisation of Sunday. But as it has been pointed out, this is the undoubted wish of the majority of the nation and a Christian minority does no good to itself or its cause by seeking to impose its standards and outlook on masses who have rejected them.



Ordinary Picture?

The photo below may appear to be of a vicar speaking with his curate. In actual fact it is the Rector of St. Peter's, Bexhill, talking with Father M. Richards, of Ware, a Roman Catholic priest who was preaching for him in the octave of Unity. This no doubt is an occasion worth recording—a sign of our disappearing dislike and distrust of one another. But it has well been said a greater milestone will have been reached when Anglican clergy are invited to preach from pulpits of Roman Catholic churches.

Ordinations

I noticed the Advent ordination lists in one of the Church newspapers. It was a depressingly short list. Canterbury for instance had one deacon, London five, Gloucester one—some dioceses none at all—but Southwark had eleven, by far the largest, and I noticed also more men for priesting than anywhere else. Does it mean that this diocese, known for its outspokenness, is making a particular appeal to ordinands?

A Grievous Loss

"The new people of God, unlike the old Israel, includes women as full members on an equality with men. In that royal priesthood women have always had their proper place. They share the priesthood of Christ, the only true Priest. To deny them a corresponding place in the ministerial priesthood, in which the Church's universal priesthood is representatively focused and expressed, is to inflict a grievous loss upon the Ministry which cannot be justified by the gospel," writes Professor G. W. H. Lampe in the January issue of *The Expository Times*.

"The unchanging truth implicit in the gospel, but which could not be completely translated into practice in Paul's own day, is contained in the declaration that in Christ the distinctions of slave from freeman, and of male from female, are transcended so far as status is concerned."

Easter Offering

May I humbly suggest that if in your parish church there is an Easter Offering for your vicar or rector you think imaginatively and handsomely about it? There are few clergy today who are receiving by today's standards a satisfactory income from stipend—and this leads to a certain hardship and sadness. Easter does offer an opportunity for generous encouragement.



Manorstead Nursing Home, Hindhead, Surrey

HOUSING and NURSING accommodation is now provided by the Pensions Board for over **550 retired clergymen and their wives and clergy widows.**

GRANTS are being paid to nearly **1,500 CLERGY WIDOWS** and dependants who would otherwise have insufficient on which to live. The Church of England Pensions Board has accepted the challenge to find **£100,000**, the cost each year—will **YOU** help?

Please send **YOUR** personal contribution or your P.C.C. subscription to:

THE SECRETARY & TREASURER,
THE CHURCH OF ENGLAND PENSIONS BOARD, 53 TUFTON ST., LONDON, S.W.1.

Woman's Page

Edited by Mary Andere

THE CHURCH OF ENGLAND is constantly coming under fire, particularly in regard to its Sacraments and the bringing up of her children in the Christian Faith.

For the first Christians it was easy enough—they were adults and heard and accepted the preaching of the gospel and were then baptized. This was the first generation, and it was an easy step. But immediately the problem began to take shape as to what should be done about the children of such parents? What was the parents' responsibility towards them?

The first Christians, mainly Jewish by upbringing, reverted to remembrances of God's dealings with their race. And straightway the memory of the first Passover would have come to mind. The father, bidden to sprinkle the blood over the lintel of the door to save his first-born's life, would have been a simple prototype. The fate of

the child rested upon the father's obedience or disobedience. It did not rest with the child. The child, whether a baby or adolescent, was not expected to sprinkle the blood on his own behalf . . . his safety rested solely upon the obedience, *in faith*, of another. Had the father said, "I don't see how it can possibly affect my child's future, so I won't do it—it is basically dishonest and superstitious!" then his son would have died when the angel of death passed by. Unreasonable though it looked to the world, the father was simply asked for obedience in faith!

Therefore, in faith (in faith in **God's** ability and reliability, not in man's!) it did not seem unreasonable to the first Christians to have their children baptised . . . indeed "whole households," we are told!

But, equally in keeping with their Jewish upbringing, they acknowledged their daily responsibility to mould the spiritual life of that child until it attained "years of discretion" and could take on its own promises. They lived by Deut. 6. v. 6-8 . . . " . . . and thou shalt teach them diligently unto thy children, and talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up . . ."

So the child would have been instructed, in its daily life by parental example and discussion, and by the deacons and priests on Sunday, until he was prepared to make his formal witness and entry into full membership of the Church by what we know as the Sacrament of Confirmation. But, in days of persecution and secrecy, most of the instruction would have had to come within the framework of the daily life at home!

Those who see no need for the Sacrament of Confirmation and insist that they have received the Holy Ghost in baptism and this is sufficient,



should read Acts 8, v. 14-17 and see how the apostles felt about the matter and where the origin of this Sacrament comes from. There it is clearly stated that though these were baptised people, Peter and John prayed for them "that they might receive the Holy Ghost" and when they had laid their hands on them "they received the Holy Ghost". In Chap. 19, also, v. 2-6, we hear of men who were instructed in the faith of Jesus Christ, and received baptism, and then Paul laid his hands upon them and the Holy Ghost came on them.

And these three acts are one, and any part of them is omitted at peril to the spiritual life of our children. We cannot have them baptised and pay no more attention to the matter—there must be the daily life and teaching lived out through the years ahead in faith and simplicity, and the completion of the act by the Sacrament of Confirmation when the child has decided to take upon himself the status of "a good soldier of Jesus Christ".

Quotation From Books Worth Reading:

"Uninterrupted prayer is born of love; but fault-finding, idle talk, and self-indulgence are the death of prayer. The man who loves God is able to keep Him in mind day and night, since no form of activity interferes with loving God."

The Undistorted Image—the Staritz Sofrony

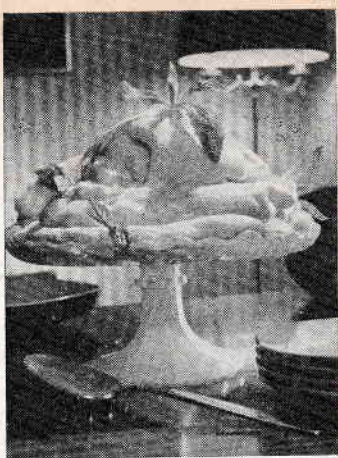
IN THE HOME

Peppermint Frost

Here's a specially elegant, but simple, Easter dessert to make your table look gay. The ingredients are:

1 lime jelly; 4 oz. marshmallows (20); juice of half a lemon; 2 or 3 drops peppermint oil, or $\frac{1}{4}$ teaspoon peppermint essence; 2 egg whites; mint sprigs for decoration.

Dissolve the jelly and marshmallows in $\frac{1}{4}$ pint hot water. Add the lemon juice and peppermint oil and stir until on the point



Peppermint Frost

of setting (this may be speeded up by immersing the bowl in very cold or iced water). When the mixture begins to thicken, fold in the stiffly beaten egg whites. Spoon on to a shallow serving dish and chill.

Immediately before serving decorate with sprigs of mint. Serves 4 to 5.

Coffee Truffles

4 oz. plain chocolate, broken into small pieces; 2 oz. butter; 2 tablespoons Camp coffee essence; 2 egg yolks, beaten; 2 oz. ground almonds; 6 oz. icing sugar, sifted; for decoration you will need 1 beaten egg white, cocoa powder, and desiccated coconut.

Melt chocolate and butter in a basin over a pan of gently simmering water. Stir in coffee essence and egg yolks. Remove basin from pan then work ground almonds and icing sugar into chocolate mixture. Spread out on a flat plate and refrigerate or leave in a cold spot, for 1 $\frac{1}{2}$ hours or until firm and set. Roll into about 30 balls and toss half of them in cocoa powder. Roll remainder in lightly beaten egg white and toss in desiccated coconut. Place in paper cases.

Marzipan Egg

1 $\frac{1}{2}$ oz. ground almonds; 3 oz. icing sugar, sieved; few drops almond essence; a little beaten egg.

Mix together the sugar and almonds. Add the essence and sufficient egg to bind the mixture into a stiff paste. Shape into eggs. For contrast, colour some of the paste pink or green. To speckle the eggs, dot with gravy browning using a fine paint brush.

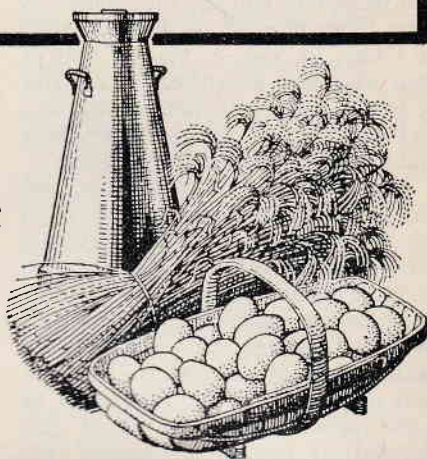
Chocolate Butter Cream

4 oz. unsalted butter; 5 oz. icing sugar; 2 tablespoons cocoa powder; few drops vanilla essence.

Sieve sugar and cocoa powder. Cream with the butter till light and fluffy then add the vanilla essence.

Delicious OVALTINE

You can't have
too much of
a good thing



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*Delete where applicable

APRIL, MONTH OF OUR PATRON Saint, St. George, gives the opportunity for us to pay our small tribute to England's greatest man of our time, maybe of all time—Sir Winston Churchill. For these two have surely the great things in common.

St. George always stands for unflinching courage for the right. How often at the time of Winston Churchill's death earlier this year did those who knew him in the bitter war years tell of his indomitable courage—never to give in, never to surrender, never to yield, but to fight and win.

But like St. George it wasn't just a blind brute courage. It was infused and inspired by a conviction about right and wrong, about humanity and brutality, about freedom and slavery.

Others saw the enormity of the wickedness and the enormity of its power and would have come to a working agreement in order to hope to live. Indeed, this was the shame and almost tragedy of England—to try and get by, knowing that the evil thing should be utterly withstood. And how weakening and enervating it all proved! But one voice boomed in Parliament, boomed whenever it could be heard and almost in isolation—no compromise, no terms. If we would retain our honour, if we would retain our dignity, if we would retain our freedom—we must resist utterly, absolutely and at whatever cost.

This man became in his lifetime a legend, the most honoured of all in our country, the most honoured of all men by nearly the whole world in his later years. Here at least is part of the reason; when men scorned or quaked or gave in, he believed that right was right, and truth was truth, and wickedness was wickedness; and overwhelming might was no reason for coming to terms or surrendering. And because through it all he believed in a good providence he had the courage to believe right in the end would prevail. He, like St. George, won the respect and reverence of men. He became the symbol of what at heart we all should be and would be if from God on high we would seek to know the right and do the right unremittingly, courageously, and with honour.

*Yours Affectionately
Lyn Dale*



His Window

This beautiful stained-glass window of Sir Winston Churchill is at Holy Trinity Church, Exmouth. He is shown in Garter robes and above him the lion rampant supports the V-sign.

At his feet stands John Bull, a Somerset composer and organist who is said to have composed the National Anthem.

In the lower panel (not shown in the picture) are a soldier, sailor, airman, nurse, munition worker and officer of the Merchant Navy and the window is inscribed: *We shall go on to the end, we shall never surrender.*

EDITOR'S TABLE



Grapes for Centenarians

Maybe there are readers who know a person nearing their century. I have been asked to remind you that the Deciduous Fruit Board, 11 Garrick Street, London, W.C.2, make a free gift of a 10 lb. tray of grapes to such, with compliments of the growers. Deliveries only take place from March to the end of May, but if your centenarian's birthday takes place later in the year please let the donors know **now**. They will attend to it.

YOUR LETTERS

Music in Church

Hersham, Surrey.

Dear Canon Rhodes,

I have been trying for some time to convince musicians of the harm that they are doing, when asked by parishioners for the tuneful and singable hymn and psalm and anthem, by giving them the utterly unpalatable stone of modern complexity and discord. How I have been attacked!

Now I know a little of what you so bravely go through.

Yours sincerely,
Charles Cleall.

Canterbury.

Dear Sir,

In your issue of October a paragraph implies that I am in favour of electric organs in churches. This is not really true. We have installed one in Canterbury Cathedral simply to accompany hymn singing in the nave because the pipe organ does not effectively speak into that part of the Cathedral.

Yours faithfully,
Allan Wicks.

Solihull.

Dear Canon Rhodes,

Congratulations on the recent church music inset. I thought you covered the subject and problems involved remarkably well, and the whole thing was a lively and intelligent effort.

Yours as ever,
Roy Massey, B.MUS., F.R.C.O., A.D.C.M.

Plymouth.

Dear Canon Rhodes,

Church music is indeed "An immense help and inspiration to the worship of God," so ably expressed in Mr. Len Crowe's letter (in Jan. News). It is a great pity that our services nowadays are so curtailed with a minimum of music.

This inset, entitled "Church News," is published by Home Words Printing and Publishing Co. Ltd., 11, Ludgate Square, E.C.4, and edited by the Rev. Canon Cecil Rhodes, Bridge House, Stowlangtoft, Bury St. Edmunds, Suffolk. Printed in Great Britain by The Trafford Press Ltd., Manchester 16. April, 1965.

I think *all* the Psalms appointed for the Day is an integral part of our service, and should never be left out. They are very beautiful.

Yours sincerely,
Hubert G. Anniss.

On Broadcasting

St. Philip's Church, Cambridge.

Dear Canon Rhodes,

Our congratulations on *Church News* for February—we specially appreciate the article on "Radio" and Religious Broadcasting.

Yours sincerely,
A. G. Hutchinson.

Churchmanship

Exeter.

Having cause to be away from home on a number of week-ends in the year and finding such a variety of services in our Churches these days, people like me would be greatly helped if Churches would state on their notice boards Evangelical, Liberal, Anglo-Catholic.

Yours,
J. G. Gater.

NEW BOOKS

★ **The Cross Completes Us** by Bishop Stephen Bayne (Mowbray, 2s. 6d.). A brief meditation on the Seven Last Words which those who have to conduct the Three Hours may find of benefit to read.

★ **The Lord is my Shepherd.** A book of prayers for all seasons for young people (Mowbrays, 6s.), a paperback edition of a very good book of practical and useful prayers—most of them well known, while perhaps of particular value to young people because they are common sense. This little book can be a helpful manual to young and old.

★ **Firebrand of Flanders** by Phyllis Thompson (Lutterworth, 6s. 6d.). I confess I had never heard of Odilon Vansteenberghc, the hero of this book, and pioneer and builder of the Belgium Gospel Mission, but this short and deftly written biography will do any Christian heart a lot of good. The story is of this man, son of a poor butcher, embittered, atheistic, lonely, who came to a powerful experience of Christ while recovering from wounds during the First World War, and then gave up his life to living out that experience and seeking to bring it to others. Above all the book reveals a wonderful person, and the power of faith.

We are glad to know that Mr. Kensington's health continues to improve, and look forward to seeing him up and about again

Amongst those at College, we send our wishes to Elizabeth Miller at Nottingham University, Patricia Etherington at Norwich, Teresa Hilditch at Bristol, and Ted Morse at Culham.

NO SMALL CHANGE

The Lenten Study Project "No Small Change" is in full swing, and Mr. Dunkley led us off to a roaring start, followed the next week by Mrs. Carter. Each session is entirely lay-led, and there is a chance for everyone—young and old—to have a say, either in a small group, or when all are assembled. Wilson Carlyle once said that his hardest job was to open the mouths of those in the pews. The frank comments on what we ought as a Church to be doing would have gladdened his heart. We hope to publish some of the things that we have learnt together in next month's Marston News.

CONFIRMATION 1965

We have been invited by the Bishop to bring our candidates for confirmation to the Cathedral this year on April 10th at 3 p.m. These will all be adults. The next series of talks for young confirmation candidates will begin in the Autumn. It is hoped that any members of the parish who can will come to the Cathedral Service to support by prayer those who are to be confirmed.

SCOUTS AND GUIDES :

No longer does segregation keep Scouts and Guides in joint "camp" — at least metaphorically.

An excellently arranged Barn Dance was held recently (complete with wagon !) at the Scout H.Q. Indefatigable Ted Morse, the Akela of our Cubs, provided music and called the dances in a most expert manner. We are indeed fortunate to have the Bagman of the Morris Dancers as one of the Church Youth leaders.

A joint hike was also arranged over the wilds of Otmoor which all enjoyed.

MELANESIAN BROTHERHOOD :

On a freezing Ash Wednesday evening a goodly number turned out to see what must be one of the best missionary films of its kind, produced by the Melanesian Mission, and telling the wonderful story of its brotherhood. Canon Garrity, a New Zealander, who had worked in the Solomon Islands for 20 years, introduced the film, and said just enough at the end to send us home grateful for this work of God, and pondering our own commitment to the Church in time and talents.

YOUNG WIVES GROUP :

We thoroughly enjoyed our visit to the Ideal Home Exhibition, although there were many aching feet that night !

Regular meetings begin again after Lent with a Cookery Demonstration in the Church Hall on Wednesday, April 21st at 7.45 p.m. All young wives—especially any who have recently moved into the village—are most welcome.

Don't forget the Coffee Party at Mrs. Lessister's, 62 Cherwell Drive on Thursday, April 8th at 8 p.m. !

OLD MARSTON BOYS' CLUB

Under the able leadership of Mr. Parker, assisted by his wife and "Peter," an undergraduate helper from St. Edmund Hall, the Boys' Club flourishes in the Village Hall each Wednesday evening. In addition to its numerous indoor activities the Club boasts a lively Under-14 Football section which has more than made its mark in the Oxfordshire Association of Boys' Clubs League. Next season it is hoped to extend the section to include an Under-16 team also.

Thanks to the efforts of a small, but hardworking body of parents, who together form the Management Committee, the Club's finances have been brought to a very satisfactory state. As a result, it has been agreed to set up an Extension Fund, in conjunction with the Village Hall Committee, with a view to providing a gymnasium-type extension, together with showers and dressing-rooms, in order to complete the facilities which the Hall can offer. In this connexion a joint committee is in progress of arranging a Gala Day and Fete to take place on Saturday, September 4th, in which all village organisations are invited to participate. The

proceeds of this venture are to be entirely devoted to the Village Hall Extension Fund. Please make a note of this date. Details of the programme will be made known in due course.

FROM THE CHURCHWARDENS

In accordance with the usual custom, the collections (including Pledge envelopes) on Easter Day, will be given as a personal gift to the Vicar. There may be many parishioners who will be unable to attend any of the Services at this Festival and yet would like to be associated with this gift. In such cases, donations may be sent to either of the following :

B. G. Oliver, 13 Jack Straws Lane (or 11 Old Marston Road)
Dr. C. W. Carter, "Eaglesfield," Jack Straws Lane, Oxford.

EASTER DECORATIONS

The decoration of the Church for the Easter Festival will begin at 9.30 a.m. on Easter Eve—Saturday, April 17th. If there are any who would care to give flowers it would be a great help if they could be brought to the Church by 9.30 on Saturday morning or on Good Friday evening. Alternatively, flowers **will be ordered** in any event and people may like to give a donation towards these. These would be gratefully received by Miss Lodge.

The colour for the Festival is yellow and white.

CONGRATULATIONS to Angela Godin—May Queen elect and to her attendants—Julie Martin and Gillian Fair. Both Angela and Julie are regular members of our Children's Instruction and of our Guide Company.

ALTAR FLOWER ROTA

EASTER DAY, April 18th — Mrs. Walker.
April 25th — Mrs. Sharp.

MAY

May 2. Mrs. Bolton.
9. Mrs. Marsh.
16. Mrs. Vernede.
23. Mrs. Reynolds.
30. Mr. B. G. Oliver.

COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
Epiphany V. 7th February	35	15	2	94
Septuagesima. 14th February	36	6	11	32
Sexagesima. 21st February	12	10	1	80
Quinquagesima. 28th February	32	9	1	21
Ash Wednesday				34
No. of week-day communicants (excluding Ash Wednesday) — 59.				

HOLY BAPTISM

Feb. 28. Mark John Chivers, 76 Arlington Drive.
Sarah Elizabeth Lane, 27 Marsh Lane.
Sarah O'Keefe, 51 Elms Drive.
Jacqueline Margaret Osman, 7 Elms Drive.

Mar. 14. Julia Anne Barrett, 17B Norham Road, Oxford.
Stephen John Kinane, 30 Raymond Road.

IN MEMORIAM

Edith Mary Steele. Aged 76 years.

HOLY MATRIMONY

Mar. 6. Howard Woodley Gibbons and Doris Woodward.

STOP PRESS :

We record with regret the passing to his rest of Mr. Frederick Cattermole, loyal servant of St. Nicholas' Church. The parish extends its deepest sympathies to Mrs. Cattermole and the family.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies. Brown Owl : Mrs. M. Doman, 26 Cavendish Drive.
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs. Leader : Mr. E. Morse, 58 Wilton Street, Oxford.
Girl Guides. Captain : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine. Sec. : Mrs. & Miss Finch, "Stanmore," Boults Lane.
Mothers' Union. Secretary : Mrs. R. Vernede, The Manor House, Old Marston.
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.
Scouts. Scout Master : Mr. C. McCartney, 20 Sands Way, Benson, Oxon.
G.S.M. : Mr. A. Smith, 4 Windsor Crescent.
St. Nicholas' Fellowship. Sec. : Miss E. Warburton, Cross Cottage, Old Marston.

LOCAL

- St. Nicholas' Art Group.** Sec. : Mr. P. Sheppard, 4 Raymund Road.
Allotment Association. Sec. : Mr. R. Bowen, 135 Oxford Road.
British Legion. Marston & District Sec. : Mr. S. Gregory, 6 Hardings Close, Littlemore.
The Marston Players. Mrs. Yates, Boults Lodge, Boults Lane, Old Marston.
Parish Council. Chairman : Mr. Rumbold, 8 Beechey Avenue.
Refugee Committee. Miss E. Warburton, Cross Cottage, Elsfield Road.
Teacher-Parent Association. St. Nicholas County Primary School, Mr. J. Sparrowhawk, 23 Ashlong Road.
Teacher-Parent Association. Old Marston S/M School, Mr. F. Maund, 4 Ashlong Road.
Over 60's Club. Sec. : Mrs. J. Harley, The Orchard, Oxford Road. Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Women's Institute. Mrs. M. Harlow, Fir Tree House, Oxford Road.

USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.
Library : The Village Hall, Old Marston.
Adults Tuesday, 3 to 5 p.m. ; 5.30 to 7.30 p.m.
Thursday, 3 to 5 p.m. : 5.30 to 7.0 p.m.
Friday, 3 to 6.30 p.m.
Children : Monday, 3 to 5.15 p.m. ; Wednesday, 3 to 5.15 p.m.
Over 60's Club. St. Nicholas Church Hall, Mondays at 2.45 p.m.
Registrar of Births, Marriages and Deaths : St. Nicholas' Church Hall, Elsfield Road, Old Marston. Thursdays 4 to 4.30 p.m.
Village Hall. All Bookings to Mr. Earl, 112 Oxford Road, Old Marston.
St. Nicholas Church Hall. All Bookings to Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.
Nursery School. All enquiries to :—The Village Hall during school hours.

DIRECTORY

We hope all readers will patronise the shops advertised in this
Directory where excellent service is assured :

- Baby Linen, General Drapery and Shoe Repairs :**
 "Mac's," Cherwell Drive, Marston.....Tel. 61423
- Baby Linen, "Tots to Teens" and Ladies Wear, Wool :**
 "Joyce's," 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**
 North, 5 Salford Road, Old Marston.....Tel. 41451
- Brtcher (High Class) :**
 V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston...Te. 43177
- Chemist :**
 B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
- Christian Book Centre :**
 57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**
 Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**
 Job's—The Family Dairy—Pony Road, Horspath
 Industrial Estate Cowley.....Tel. 77341
- Fish and Poultry, Greengrocery and Frozen Foods :**
 G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- Funeral Director :**
 W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529
 83 Botley Road, Oxford.....Tel. 42529
- General Household, Wallpaper and Paints, Paraffin and "King Kote"**
Delivery Service :
 Simpson, 7 Salford Road Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**
 L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**
Ladies' & Gent's :
 S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726
- Ladies' & Children's :**
 Mariorie Organ, 9 Salford Road, Old Marston.....Tel. 41632
- Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**
 L. C. Boiteux, 8 Cherwell Drive, Marston.....Tel. 61668
- Men's, Youths and Juvenile Wear, Alterations and Repairs :**
 Percy's, 11 Salford Road, Old Marston.....Tel. 43212
- Music for Parties and Wedding Receptions, Tape Recordings :**
 Michael Berg and John Bleay.....Tel. 44322
 14 Fairfax Avenue, Old Marston.....Tel. 43785
- Newsagents, Tobacconists, Confectioners and Stationers :**
 Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford.....Tel. 42123
 and 22 Cherwell Drive.
- G. C. Green, 13 Salford Road, Old Marston.....Tel. 48932
- Painter & Decorator, Plumbing & General Repairs :**
 S. Kushmar, 47 Ferry Road, Marston.....Tel. 47189
- Plumber, Sanitary Engineer and Decorator :**
 A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston...Tel. 47107
- Radio and Televisions, Rental, Sales or Service :**
 W. R. Hammond, 404 Marston Road, Oxford.....Tel. 47706
- Taxi — Car Hire (Long or Short Journeys) :**
 Marston Taxi Service, Mr. & Mrs. Leach, 2 Cavendish Drive,
 Old Marston.....Tel. 47197
- Wavy Line Grocer :**
 Harwood, Salford Stores, 15 Salford Road, Old Marston.....Tel. 43174



Facts and comments from and about some of the 60 dioceses in Asia and Africa served by C.M.S.

- ★ "We are a little tired of people in England wanting union down to the last Indian. Why you should say that it is wonderful for us, and then by some act of self-sacrifice deny it for yourselves, we cannot understand."

Bishop Lakdasa De Mel, Metropolitan of the Church of India, Pakistan, Burma and Ceylon.

- ★ In six different countries of Africa and Asia, the Churches served by C.M.S., and in some cases the missionaries of C.M.S. are actively engaged in negotiations leading to Church Union.
- ★ With a target date of December 1965, Presbyterian, Anglican and Methodist Churches in Nigeria are working towards Church Union.
- ★ Uganda has the distinction of having the first joint Roman Catholic-Protestant Christian Council anywhere in the world.
- ★ The culmination of many years working together in West Pakistan comes next year when it is hoped that Methodist, Anglican, and Presbyterian Churches will unite to form one united Church. In the meanwhile much co-operative work is going on, including that at the United Christian Hospital, Lahore.
- ★ In East Africa, Christian unity talks continue between Anglican, Lutheran, Methodist, Moravian, and Presbyterian leaders.
- ★ The Church of South India continues conversations with the Lutheran Church, with a view to wider union, and in the meanwhile C.M.S. missionaries serve the C.S.I. in nearly 20 different institutions.

SMASH UP: *and a united Christian venture comes to the rescue*

On a Saturday night in May, a young Punjabi motor-cyclist sped through the darkness along the open, flat roads that typify the Punjab countryside. His motorbike was going well, the air was warm as it rushed over his young face, and life seemed good.

Then he hit a pole at the roadside.

In five seconds, he was turned from a virile, sharp-witted youngster into what could at best be described as a human form which breathed and in which a heart pumped. But still a soul whom God loved.

A passing car took him to the nearest hospital which employed a neurosurgeon—the united Christian Hospital in Ludhiana.

The rest of the story is hard to tell. Eight months after his admission to hospital and his operation he could utter unintelligible monosyllables, he could take morsels of food through his lips and take small sips of fluids. He could not sit or stand.

The young man's helplessness drew from those around him the kind of love that flows far down in the human soul. The kind of love that battles up through the strata of horror at another's physical and mental zero.

Then the day came for discharge. Almost immobile, monosyllabic, tube-fed, powerless to remember, he was carried from the hospital.

A wave of joy, as deep as the sadness that had accompanied his departure, swept through the staff and the long-term patients when, seven months later, he visited the hospital. With the help of a single stick he could walk. He knew the time of day, the date, and the year. He could speak short, coherent sentences. He could remember recent events. He could carry on a conversation with a stranger. He could repair his radio set. He could read and write. He could study and was desperately trying to rejoin his school and appear for matriculation exams. And he was a soul whom God loved.

As a layman and bystander, one sees in cases like this the whole pattern of God-given compassion and God-centred technical ability which it is possible to accumulate and focus in the healing and teaching work of a united Christian venture such as this.



The Health Centre at Sahabana, is run from Ludhiana, North India, and is served by Christians of many different denominations. The health visitor pictured here received her specialized training at another Union institution—the Vellore Hospital, South India.

At Trinity College, Umuahia, Presbyterians, Anglicans and Methodists are training together for the ministry. Here a Presbyterian tutor appears to be giving a lesson about the Baptists!



TWO CASES OF SWALLOWING

A sad... (Uganda)

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As you will know there is now in Uganda, a joint Christian Council. Recently I went to one of its conferences devoted to alcoholism.

No-one thinks there is a short answer to this problem, but it was good to hear the plans being made. One medical speaker, a Pathologist from the wonderful new Mulago Hospital in Kampala, brought with him a healthy brain, taken from a man who died in a road accident, and one from a man who had died of alcoholism. These were passed round in cellophane wrappers. We were thunderstruck at the difference, and on the way home one of our staff said he thought the specimens should be taken round to every secondary school and every County Headquarters in Uganda, even if it took years and years to get round them all.

... and a happy, outcome (Pakistan)

A month previously Ali had somehow swallowed a large gold ear ring. It had become lodged in the lower end of the oesophagus; and for a month he had not been able to swallow anything more than liquids.

The ring proved to be rather firmly lodged and required an open operation to remove it finally. During the week that Ali was in hospital after his operation he seemed to become a changed person. He openly praised the name of Jesus Christ, even though he was in a ward largely filled with Muslims like himself. Not only that, he declared his intention to become a Christian, for he realized that his recovery was due to the grace of God.

We do not know yet what kind of a Christian Ali will be; but we know that through the quiet and loving witness of many who ministered to his need in this united Christian hospital, this man is on the way to finding the Way, the Truth and the Life. ”

X

There must be hundreds of people who give and pray and work for C.M.S., but whose names and addresses are not registered with the Society. If you are one you are warmly invited to send a postcard to the Home Secretary, who will gladly arrange for you to be given Membership of the Society. Address your P.C. to: C.M.S., 6 Salisbury Square, E.C. 4.