

ST. NICHOLAS CHURCH

MARSTON NEWS

JANUARY, 1965

THE FELLOWSHIP OF ST. NICHOLAS



Epiphany: Caravan in the Moroccan desert. Wise men or merchants . . . both are needful. Photo: *The Times*.

No. 83

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. (saiú)	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 .

EDITORIAL

A Happy New Year to all our readers—and its a happy new year as far as your parish magazine is concerned, with an enlarged edition, new cover, new inset (and alas, new price—although a 2d. increase is not too much to ask in these days of rising costs).

Everyone loves a parish magazine. Quotable quotes from them are legion, especially when the Vicar is careless about his proof reading! They are part of our English tradition. Indeed the appearance of our magazine distributor with the “parish mag.” each month is a constant reminder that we are not on our own — We “belong.” We may not go to Church as much as we ought, but somehow the name “St. Nicholas’ Church,” and the sound of the church bells, remind us that this is our parish, and that with all our ups and downs, God abideth faithful, and will never forsake or leave us.

VICAR’S LETTER

My Dear Friends,

God gave a word to Moses for the children of Israel at a crucial stage in their history. He said: “Tell them to ‘Go Forward.’” There were plenty who were all for going back, and the bad old days became the “good” old days in retrospect.

I want to wish you all a Happy New Year and to urge us in God’s Name to “Go Forward” in the life of St. Nicholas’ Church. I would like to see us going forward in spiritual depth, adventurous planning, and sacrificial stewardship, not only of the few, but the many who are communicant members of our church.

During Lent the parishes of the C. of E. have been invited to join in the study course “No Small Change”—a product of the new Missionary and Ecumenical Council of the Church Assembly, whose first large gathering I was privileged to attend recently as a delegate from this Diocese. “No Small Change” is a deliberate pun, but its interpretation must not be limited to a purely financial or local one.

Certainly we cannot offer to God only our “small change” for His work. But the study course is designed to make us ask and even attempt to answer the question: “What is the Church for?” And if we are honest, and courageous, 1965 may be the year which God has appointed for “No Small Change” to begin in our thinking about our priorities, and Christ’s call to conversion and mission.

May the Holy Spirit determine our course as we go forward together.

Your sincere friend and Vicar,

Paul T. Remick

A FEW DATES FOR YOUR DIARY IN JANUARY

- Jan. 1. Festival of Circumcision.
Holy Communion 7.15 a.m.
- Jan. 6. Feast of Epiphany.
Holy Communion 7.15 a.m. and 10.30 a.m.
Overseas Evening in Church Hall for M.U. and Young Wives.
Speaker: Miss Juliet Vernede.
- Jan. 9. Sunday School Parties. Kindergarten and Nursery 3.15 to 5.0 p.m.
Juniors 5.15 to 7.15 p.m.
- Jan. 13. M.U. Quiet half-hour, 2.45 p.m., Manor House.
- Jan. 16. Possible date of Crossbearers' and Catechism Parties, 6 p.m.—8.30 p.m.
- Jan. 18. Over 60's Club to Pantomime.
- Jan. 19. 8.0 p.m. P.C.C. in Church Hall.
(7.45 p.m. Parish Prayers in Church)
- Jan. 20. 7.45 p.m. Young Wives. Hairdressing by "Michael."
- Jan. 25. Festival of Conversion of St. Paul.
7.15 a.m. Holy Communion.
- Jan. 27. M.U. 7.45 p.m. "Overseas Work." Mrs. Markby.
- Jan. 30. Training Day for Lay Leaders of "No Small Change."

BRING AND BUY SALE, DECEMBER 5th

The Bring and Buy Sale on December 5th raised over £30 for the Church Overseas. We are grateful to all who patronised this coffee morning, and were only sorry more did not manage to get along.

MAGAZINE SECRETARY

After some years help as magazine secretary Mrs. Holmes has handed over the office to Miss Finch, Boult's Lane. We are thankful to Mrs. Holmes (and her family) for all the help she has given to us, often parcelling up magazines at short notice to be ready for distributors at church on the following Sunday, as well as keeping the magazine accounts. We are sure that all distributors will co-operate with Miss Finch by getting the magazines out on time, and by keeping the magazine accounts as short as possible.

ST. NICHOLAS' DAY TOY SERVICE

The children of Marston brought some splendid toys, sweets and gifts for distribution by the County Children's Department to needy children. The Department expressed their thanks for the quality of the gifts, and especially for those who had given thought to the needs of older children, who are often forgotten at such times. Thank you boys and girls for this wonderful act of kindness.

DR. CYRIL CARTER

The presence of Dr. Carter, our Vicar's Warden, was greatly missed on St. Nicholas' Day, as he was still in hospital after a serious illness. We are glad to know that his health is now greatly improving, and we do send him our wishes for a speedy recovery.

MARRIAGE OF TWO SUNDAY SCHOOL TEACHERS

Congratulations to Ann Franklin and Norman Burnley, two of our Sunday School teachers who were married on Saturday, December 19th. They have done stalwart work in the Sunday School and will be greatly missed by the children. We wish them every blessing as they make their new home in Oakley. Miss Lodge presented the couple with a tray on behalf of the teachers at a small party held at the Vicarage on Dec. 9th.



LIFE'S PILGRIMAGE ^{by} EVA BESTLEY

“ASK NOW OF THE DAYS THAT ARE PAST.” THIS, SURELY, expresses just what the Christian would wish to do as the old year closes, and he faces the beginning of a new year.

We all need to take stock of our lives: to make as careful a retrospect as is possible of that measured stretch of the pilgrim journey which we bring to an end at this particular season. Behind us a measured stretch of certainty—its deeds, its joys and sorrows, its sins and victories, all of them irrevocable. And before us an unmeasured stretch of uncertainty.

We stand, as it were, upon a ridge, looking backward, and forward—and upward. We do well to lay to heart this old prophetic injunction—“Ask now of the days that are past.”

What word of guidance have they to give us of the unknown future? Elsewhere in Scripture we are exhorted to “forget the things that are behind”. Yet there is a danger in our forgetting too much, and losing immeasurably by reason of our forgetting the meaning and purpose of these days that are past, and of God’s dealings with us in them.

Of the many mysterious powers with which God has endowed us, memory is, perhaps, the most mysterious; with its sovereignty over

time, space and surroundings, and circumstances. Christ our Master lays claiming hands upon our memory, as He does on all other of our faculties, to use it, to control it, and to sanctify it, so that it may be consecrated to the highest and to the Kingdom of God. The past is not dead, but living:

“Our deeds still travel with us from afar

And what we have been makes us what we are.”

Now it is much easier to discern the details of a picture when we stand away back from the canvas. And by looking back on the days that are past, we can understand their issues. We realise that there has been no chaos, no tangle, no complexity. We see that all has been one great, grand ordering of God. A right appreciation of the past, a right awareness is a good foundation for progress, and for true Christian living. For everyone there are Black Letter Days; days of sorrow, and disappointment, and loneliness. There are the Black Letter Days of sin, and short-

coming, and failure, when we failed to live up to our own true ideals.

There are also the Plain Letter Days, days of no special significance, one day very much like another. There are many such days in the year which has now receded into eternity; days of ordinary routine, and of common round and duty.

As we ask the Plain Letter Days what is their message, remember they hold a whole heaven of unrecognised mercy. Every morning brought its manna—strength for the day. Every hour brought its gifts of health, and work, and friendship, and food. Put all these common mercies under the microscope of faith, and you will find that in them God's greatness was expressing itself, and He was imparting to us hour by hour His power and blessing.

But the Plain Letter Days are also days of peril, the peril that lurks in the commonplace. The disasters which might have happened; the mistakes which might have been made, the sins and follies we might have committed. So it is amid the peril

of the Plain Letter Days we are kept safe in the love of God. His presence is around us, even though we may not be conscious of it.

There are also, thank God, the Red Letter Days. Days of gladness and blessing, or days of answered prayer, when the peace of God has come into our hearts to soothe and to strengthen us for the conflict. We need to get back in thought to the Red Letter Days in our lives; in so doing old lamps of joy are re-lighted, old hopes of glory are reborn, old desires after holiness are renewed.

"Ask now of the days that are past." Think of the goodness of God, of the gifts which He has bestowed upon us so richly and so lavishly.

What have we given to Him in return? What is the message of these past days for us all? Surely, that they should become an inspiration for the future, that the glory of the Lord may be more constantly reflected in our daily lives, and others come to believe in the One Who died that we might be saved.

A New Year Resolution . . .

That I may at all times be of cheerful spirit; offering courtesy, kindness, friendship, help always; giving of my time, ability, substance to sustain causes and purposes I believe in.

And when disappointment, failure, ills come my way, may I have grace to bear with a good courage and in silence, giving God thanks for this means of strengthening and improving my character.

And if good fortune or success is mine, to be quietly thankful and the more determined to help those that need;

And in all things and at all times to try and follow Jesus my Guide, Example and Master.

Amen.

Dr. MARTIN LUTHER KING

by Canon Cecil Rhodes



"I AM DEEPLY MOVED, gratified, and honoured to be chosen for such a significant award. I do not consider this merely an honour to me personally, but a tribute to the discipline, wise restraint, and majestic courage of the millions of gallant Negroes and white persons of goodwill who have followed a non-violent course in seeking to establish a reign of justice and a rule of love across this nation of ours."

So Dr. Martin Luther King expressed himself on being informed that he had been nominated to receive a Nobel Peace Prize for his consistent support for non-violence in the Negro campaign for full civil rights.

This splendid young man, who at the age of 35 is the youngest ever to receive a Nobel Prize, is a Baptist minister, co-pastor of the Ebenezer Baptist Church, Atlanta, Georgia. He first came into prominence in 1955 with his quiet yet courageous leadership of the bus boycott at Montgomery,

Alabama, when he was only 26. In 1961 he played an important part in the mass protest against segregation of public facilities in Albany, Georgia. He gained world sympathy in 1964 in the violent suppressive acts of police and others in Birmingham, Alabama, when 3,300 negroes including himself were jailed . . .

I had the very great privilege of meeting him when he flew into London recently for a one day visit to launch his latest book "Why We Can't Wait." This personal meeting offered insights which no reading about a person can convey.

Entirely without mannerisms, quiet spoken, a quick and lucid mind, meeting any and every question immediately, sometimes analysing a question to be sure he had got hold of what was being asked . . . I was impressed by his great composure, his positive and hopeful and generous spirit. There was nothing small or mean, or "smart" in any of his replies. Here was a man, a man of God and a man of



"I had the great privilege of meeting him . . ."

peace, seeing and understanding clearly and compassionately those who were against him and why. There was no sign of hate or bitterness. One felt his enormous and clear sighted dedication to the cause he has espoused, so utterly sure also that it can only truly and wholesomely be achieved and won by non-violent methods, however violent they may be who oppose him, and they have been violent and vindictive.

Others had sought to lead the revolt. The remarkable and encouraging thing is that without ever setting himself up either as leader or spokesman, Martin Luther King has wonderfully arrived there.

While some white leaders in the South (like Bill O'Connor, former Chief of Police, Birmingham, Alabama) scorn him, speak of him as a rabble rouser, General Capus Waynick, a former State Adjutant General of North Carolina, says "This negro leader who rose in the profoundly troubled deep South is a very eloquent man, possessed of unquestionable courage. His insistence on non-violence for citizenship and equality has helped to keep violence

at a minimum in the past two years." *Time*, the sane and informed American weekly, made him their Man of the Year in January, 1964; Yale has given him an honorary Doctorate; the Chicago Catholic Council has awarded him the John F. Kennedy Prize—yet surely his two greatest moments were when in August, 1963, 700,000 negroes assembled in Washington to dramatize their shameful situation in American life and he spoke from the steps of the Washington Monument. "We have also come to this hallowed spot to remind America of the fierce urgency of now. Go back to Mississippi . . . to Alabama . . . to Georgia, to Louisiana, and the northern slums. Go back knowing that all this will end one day. We will hew hope out of the Mountain of Despair. Let freedom ring."

And the other; that his deep, melodious voice has been heard and heeded by the late John F. Kennedy, by L. B. Johnson, by Congress, and the Civil Rights Bill is now on the Statute book of the United States.

To appreciate the measure of this man you should read his book "Why We Can't Wait" (5s., a Signet Book).

Notting Hill Experiment—An area once notorious for race riots—a seventh of the population are immigrants—and exposed to all sorts of social and moral problems—bad housing conditions, dense population etc., has been the scene over recent years of an experiment in Christian enterprise. The Methodists, stirred by their fine champion Dr. Donald Soper, moved in three Methodist ministers and their wives, and they are being helped by two Presbyterian ministers. Traditional patterns of worship and activity have been abandoned. A great deal of visiting is done, varied services are run, the first Sunday morning, Holy Communion, the second Sunday, a Family Service, the third Sunday, a "Free" Service, the fourth, Morning Prayer—which interestingly is much appreciated.

The Evening Service is more radical, ballads, new hymns and tunes, readings from James Baldwin, Trevor Huddleston and the like are given as well as Scripture; while the music is provided by clarinet, sax, guitar and linked up by tape recorded music.

Be it said—an area where not long ago the Church was on "a going down and out" level is growing considerably in the numbers attending and in the spirit of adventure and achievement.

CHRISTIAN THINKING ABOUT OUR WORK

by *Richard O'Brien*

*Director of Industrial Relations
British Motor Corporation*



WE ARE FAR FROM working out a coherent answer to the question: What is Christian service in our daily occupation? The long retreat of Christianity from the world of work—especially industrial work and industrial life—which began in the last century has gone too far for the ground to be recovered quickly.

It is not only that Christian worship and activity have become associated with Sundays and with “the Church” as an institution; equally as important has been the theological retreat which has resulted in a mass of literature—and endless sermons—on personal and family life but very little (until recently) on public, social and work responsibilities seen in a Christian perspective. The attempt to recover this lost ground has begun; but until it has gathered strength and coherence the question can only be answered tentatively.

Here, then, are a few notes which may help towards the formulation of a proper answer. First, the Christian can claim no privileges and ask for no favours in his job. We are—and rightly so—judged by secular standards, and not (on this earth) according to some believed ultimate judgement. We perform our jobs well or badly in accordance with the needs of the situation in which we find ourselves. Our first obligation is to be efficient—and that means being professionally or technically competent.

But clearly this is not enough. We

need to develop a proper understanding of our job or function—its importance *and* its littleness—in relation to those of others. We should have respect and consideration for those who work over us, with us and for us—providing they continue to deserve it: and when they do not, we should tell them so—firmly but compassionately.

It is in the appreciation of the real worth and value of the other man's function that the greatest obligation is laid upon us. A Christian manager and a Christian shop steward are debarred from the luxury of “writing off” each other as “reactionaries”, “agitators” and so on. They may, and probably should, violently disagree with each other from time to time, they may occasionally feel obliged to support their point of view with all the strength they can command, but they should never be guilty of lack of understanding of the other as he performs his proper function.

As society becomes larger and more complex, with a greater risk of clashes between the organised power groups in society, so will the need for this type of witness increase. We acknowledge Man at his work—and deny, except as convenient short-hand terms, employers, managers, shop stewards . . . just as we deny the existence of “black” men, “white” men, juvenile delinquents and so on except as convenient descriptions of certain groups.



Efficiency and understanding—but for what purpose? We are obliged to apply standards of judgement to the firm or organisation for which we work. We should do our best to assess its social utility—and if we judge it to be socially useless (or even evil) we should not take part in it.



Courtesy of "Punch"

But even firms which are socially acceptable are capable of using methods and means which are, in the Christian sense, intolerable. To decide what is ethically intolerable is universally difficult. Perhaps the best yardstick is to look at the way people are treated.

If the men and women in our organisation cease to be considered as people and come to be regarded simply and wholly as means to be manipulated or discarded at will, we should regard

the conditions as intolerable. In this way basic moral judgements are forced upon us and must be taken as best we can in the light of Christian teaching.

In these and other ways we should be concerned with Bonhoeffer "to speak of God not in the borders of life but at its centre, not in weakness but in strength, not therefore in man's suffering and death but in his life and prosperity."

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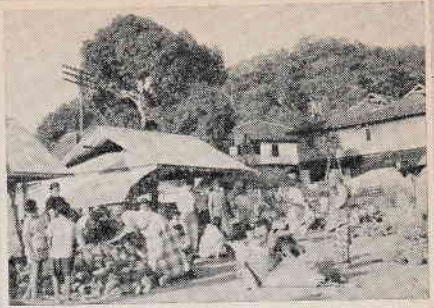
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CHURCH IN A TROUBLE-SPOT

The Rev. M. Counsell, S.P.G. Missionary, Singapore

THE CONFIRMATION CLASS didn't turn up this evening; they couldn't, because there is a curfew on since rioting broke out again. Confirmation candidates, and even those from non-Christian homes who are therefore baptism- and -confirmation candidates, have many reasons for missing their classes. When I left England nine months ago under the Society for the Propagation of the Gospel to work in a suburb of Singapore, I did not expect to be confronted with such a good reason as that! However, it gives me a chance to write a little about the Church in a trouble-spot.

There are multi-storey flats growing

out of Chinatown in the island state of Singapore, as it forges a growing prosperity by manufacture and trade, as a part of the one-year-old independent Commonwealth nation of Malaysia. Sometimes, however, the flats are damaged before they're completed—by bombs clumsily placed by saboteurs. For the Federation of Malaysia includes, as well as Malaya, and Singapore at its tip, the states of Sarawak and Sabah on the north coast of Borneo, greatly coveted by the much larger nation of Indonesia which surrounds it. And so President Soekarno of Indonesia pursues a policy of "confrontation" aiming to "crush Malaysia". And Malay troops

are fighting their racial brothers, the Indonesians, who enter Malaya by sea and parachute, while Australian, British and Gurkha troops, leaving their families in Singapore, are defending the borders in Borneo.

It is not only from outside that danger comes. Singapore, which had hardly any inhabitants in 1819, has been built into what it is today by the coming and working together of immigrants of many races: Chinese, European, Indian and Malay. These work happily together in most places. But in the poorer areas where many school-leavers may not be able to find employment, an underlying rivalry exists between the happy-go-lucky Malays, who are afraid of being economically dominated, and the go-ahead Chinese, who think the Malays claim too much privilege.

More recently with Indonesian encouragement it has resulted in gang warfare. A teenage boy in my choir saw people kicking and stabbing each other to death in the streets during the procession on Mohammed's birthday. It would be wrong to exaggerate the dangers. For most people, life and business go on as usual except for the inconvenience of occasional curfews.

Only about 4 per cent. among these people are Christians—and of these only one in sixteen is Anglican. The remainder are Buddhist, Hindu or Muslim and those uncommitted to any religion who call themselves "free-thinkers".

Across the causeway, Malaya is one of the few places where it is forbidden by law to attempt to convert the majority population, the Malays, from their Muslim faith. So the whole state of Johore, where the invaders have landed—over a hundred miles square—is served by only two Anglican priests, one Indian, the other Chinese.

But small as it is, the Church can

pour balm into the wounds of this trouble-spot. In Singapore it runs six schools where pupils of all races are educated to take their place in nation-building. There is a Mission Hospital for children, and the Church founded the Orthopaedic Hospital.

Half the population are under twenty-one, and the Church serves them with Youth Clubs; I travelled with two bus-loads of them up to Penang recently for the Annual Youth Camp. And though the non-Christian majority do not realise it, the Church has at its heart good news to offer: the gospel of reconciliation breaking down dividing walls between races, and offering people a love that is strong enough to carry them through difficulties and overcome the hatreds which cause them.

This is the most striking thing about the Church in Singapore. It is an inter-racial Church. Passengers leaving their ships to visit the Cathedral on a Sunday will see, kneeling side by side at the altar as probably nowhere else in the world, representatives of most of the world's races. The Bishop of Singapore and Malaya is English, his suffragan Chinese. One Archdeacon is Indian, and the clergy are drawn from every section of these three groups. By the time I arrive to take an English language service in the heat of the afternoon at a church a couple of miles from my own, there have already been morning services there in two different Chinese dialects. And the area where most of the trouble has been is served by a Chinese priest with an English wife, assisted by one of the few Malay Christians, who was recently ordained as his curate, and lives in the same house!

It is in this restless, young, thrusting, inter-racial spot—trouble-spot if you will, but exciting spot we seek to serve Christ.

NEWS-VIEWS

North Africa; Towards Unity; Poverty Diocese; Mrs. Wilson; Odd Figures; Black Magic; Tolerance in Spain; Being an American

Retreat in North Africa

The Christian Faith has been established in North Africa since the second century. Great councils of bishops were held at Carthage. Great names—Augustine of Hippo, Cyprian, Tertullian, the virgin martyrs Perpetua and Felicity—belonged there. Now, chiefly because of the great withdrawal of Europeans, for the second time over the centuries (the first time was in the seventh century under the Moorish swordsmen) the Christian Church is in retreat. In Tunisia a former membership of 300,000 has slumped to 45,000, and in a formal agreement between the Vatican and the Moslem Government all but seven of the country's 109 churches, including the vast St. Louis Cathedral, are being closed and handed over in return for guarantees of religious and educational freedom. It is reported that the churches will be turned into museums, libraries and schools.

In Our Time?

The British Council of Churches' Conference at Nottingham last year set Easter 1980 as the date for the establishing of a United Church within Britain.

Leaping Ahead?

Last year we reported on the scheme in Woolwich, whereby the Parish Church will allow St. Andrew's Presbyterian Church exclusive times for their own worship, and the site of St. Andrew's will house a new and splendid Y.M.C.A.

Now on to the staff of Woolwich Church has come a Methodist Minister, with the full backing of the Bishop of Southwark and of the Methodist Conference. He will conduct and preach at all services, though he will not celebrate Holy Communion, or take Baptisms or weddings. The Rector of Woolwich, the Reverend Nicolas Stacey, says: "The walls of denominational differences are crumbling. We are hoping with a few more blasts on the trumpet, they may, like the walls of Jericho, collapse altogether."



Church in N. Africa

Anglican, Baptist, Methodist, Roman Catholic Parish Paper

A Parish paper, "The Caversham Bridge, the newspaper of the Anglicans, Baptists, Methodists, and Roman Catholics of Caversham", came into existence last autumn. The tabloid-sized paper, the only one known to involve so wide a range of Churches, consists of six pages of local matter edited by the Reverend John Grimwade, Rector of Caversham, set into the eight-page *National Christian News*.

Laity Unconcerned?

"More than anything else the problem of disunity in the Church lies in the fact that the majority of Christians are content to have it so. They do not burn within at the scandal of church disunity.

"We claim that the Church is the body of Christ on earth. But we forget that when we cut a body into little bits we kill it: the life goes from it and the sad truth we have to face is that so much of the life of the Spirit, the Pentecostal life, has gone from the divided Church"—Canon Stanley G. Evans, preaching in Southwark Cathedral.

Poverty Diocese

Bishop Howell, recently consecrated Anglican Bishop in Chile, states his diocesan funds are so low that there is a deficit of £350 at the Bank (covered by himself), no money for a proper office, secretary, even typewriter. How a new diocesan area can possibly go forward on this sort of basis one is left in very grave doubt.



Photo: Romano Cagnoni

Mrs. Gladys Mary Wilson, wife of the Prime Minister, is a daughter of the Manse, her father—who now lives in Cambridge—being Congregational Minister at Diss, Norfolk, when she was born. She has kept herself in the political background, though travels extensively with her husband, her chief concern being her home and family: Robin aged 20, at Balliol, Oxford, and Giles aged 16. The whole family have regularly attended the Free Church, Hampstead Garden Suburb.

Odd Figures

If numbers mean anything and if Electoral Rolls mean anything then the following reveals a strange situation. The Diocese of London has 133,000 persons on the Electoral Roll—and 990 clergy; Southwark has 106,000 and 596 clergy; Winchester 50,000 and 410 clergy; Hereford 50,000 and 226 clergy; Bermuda 20,000 and 15 clergy; Kalgoorlie 12,000 and 6 clergy; Pretoria 166,000 and 60 clergy; Trinidad 175,000 and 39 clergy.

Which means on average one clergyman to 125 Electoral Roll members in Winchester; 148 in London; 1,333 in Bermuda; 2,000 in Kalgoorlie; 2,750 in Pretoria; 4,370 in Trinidad!

Photo shows new Chaplain-in-Chief to the R.A.F.—the Reverend W. E. G.



Payton, M.A. Ordained in 1938 to the parish of Heanor, Derby, he joined the R.A.F. in mid-war in 1941 and has remained with it ever since serving in many capaci-

ties and in many places. In his Cambridge days he gained a blue at cricket and a half blue at lacrosse.

Black Magic?

Another Church—a tiny one in rural Essex (Beaumont with Moze)—has suffered the marks of someone playing the fool. Blood patch on the altar, rabbit fur, broken crucifix. But why make a song and dance about it? Fame for the moment, or what? The best way to get this sort of nonsense to spread is by claspng holy hands and crying black magic—whatever that means—and having a solemn re-hallowing service.

It's time we also were adult, and treated these idiotic attempts with the contempt they deserve, put things quietly right—and get on with our work.

Tolerance in Spain

The Spanish Protestant leader Sr. Jose Cardona-Gregori, general secretary of the Evangelical Defence in Spain, has said in Madrid that "the major conflicts" in Protestants' struggle for religious liberty in Spain "have come to an end."

"I wish to express my gratitude and that of all Spanish Protestants to the Minister of Foreign Affairs for the understanding of our problems and for the efforts he made to secure legislation which guarantees the rights of non-Roman Catholic minorities."

Recently eight Protestant Pastors were invited to a lecture in Madrid given by Cardinal Bea, who stressed that all those validly baptized were brothers in Christ.

The Importance of being American

"The United States could become a very disillusioned and introverted nation. This may seem unlikely. But it could happen there just as it has happened here. No nation can be spiritually great if it lacks a sense of mission. Perhaps the most important question of our time is whether the United States of America can discover a sense of mission which is larger and more all-absorbing than its present anti-communism. To a far greater degree than any of us realise, our own future will be determined for good or ill by this spiritual achievement of the United States. That, as I see it, is at this moment the real importance of being American."

—Canon Max Warren.

Children Under Attack



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DR. BARNARDO'S HOMES



Woman's Page

Edited by MARY ANDERE

ANOTHER NEW YEAR . . . and it seems only a few short months since we were chalking up New Resolutions for a brand-new 1964!

If we review the months which have passed—which have slipped so quietly and swiftly out of our grasp—what shall we find? Are we wiser, kinder, more honest, or whatever it was we needed to be, than this time twelve months ago? Probably the failures equal, or apparently outweigh, the moments of success. Should we feel dispirited and wonder if it is worth even trying again in 1965?

The only real failure in life is to give up trying. The truest success is to acknowledge mistakes, learn by them, and avoid repetition. It is truly said that the man who never makes a mistake never makes anything . . . !

And despite all that can go on the debit side there will be something to mark up on the other side . . . an act of kindness when we did not feel like it . . . of genuine disinterested charitableness, or some single effort at pure self-sacrifice . . . a new friendship made . . . a new endeavour . . . a broken relationship healed . . . old slights or hurts forgiven . . . something, somewhere, which, like a single, bursting bud on a stark stem, indicates growth, revival, promise.

For while there is life there is hope. And God's patient and compassionate understanding is beyond our reckoning. Shocked and disappointed though we may be at our innumerable falls, yet, as it has been truly said, our failures never take God by surprise. He has anticipated them and is ready for them when they come . . . No

SMALL SINS

It is not the big sins we fight against
That make us weaken so,
But the constantly petty ones each
day
Which unrestricted grow.

There are sins which seem only half
a sin,
Like telling some small lie,
Or our moods when we snap at
everyone,
Or make a rude reply.

For the tiniest sins are those that
eat
Like woodworm in the soul,
And the tiniest sins have power to
rot
What once was good and whole.

We have armour against the larger
ones
To fight without delay,
But we mustn't forget the smaller
ones
That eat our soul away.

Elizabeth Selman

failure can outmatch Calvary . . .

The one little burgeoning bud is what matters—not the bleak bareness of the withered tree. And on that one evidence of life God pours the benediction of His sunshine and the gentle refreshment of His rain; He sees the summer while we scarce sense spring!

To all who have lost hope, all who see behind them only the wasted, lost years, the recurrent failures and the inbred weaknesses . . . for all who feel, with a cynicism born of despair, that it's no good trying to be different, or to hope for betterment . . . to these I send my New Year's greetings and say:

Be of good cheer. Don't worry over the past. Don't despair over the future. But equally, don't burden yourselves with lists of high-sounding resolutions which are more than human nature can expect to bear! And don't look at your weakness, but at the power of Christ *which can indwell all who desire it.*

Christ is, you know, the deep answer to all our needs. And the point where He meets each one of us is not at the peak of our achievements, but more often in the quicksands of our *needs.* We can take with us into the coming year no greater comfort, no more reliable certainty than His own promise: "My Grace is sufficient for you . . . *for My strength is made perfect in your weakness.*"

BOOK WORTH READING

Extract from *Christ, the Life of the Soul*, by Abbot Marmion, O.S.B.

"In order to attach ourselves fully to God—and is not that the best fruit of prayer?—we must know God as perfectly as possible . . . At the beginning of its seeking after God, the soul ought to store up intellectual principles and knowledge of our faith. Why? Because, without that, one will not know what to say, and the prayer will degenerate into vague reverie, without depth or fruit, or else will become an exercise full of weariness that the soul will soon abandon."



Cheese and Rice Cakes

IN THE HOME

Chicken Bechamel Pie

I have to thank a friend for this excellent recipe which she both tried out for me and gave me. It is quite delicious and I can recommend it for any "special" evening!

Joint a roasting chicken, removing the skin. Place in a pie dish. Add plenty of small onions or shallots and button mushrooms; also some slices of bacon or cooked gammon, and season well with pepper and salt. Make, and pour over it half-a-pint of Bechamel sauce, and cover with puff pastry. Cook at 425° for about 20 minutes, then lower the heat to 310° for about 1 hour, or until the chicken feels cooked by using a skewer through the hole in the centre of the pastry.

A pleasant Supper or Breakfast Dish
—made in a few minutes.

Cheese and Rice Cakes

Required 4 oz. rice; 4 oz. grated Cheddar cheese; $\frac{1}{2}$ oz. melted butter; $\frac{1}{2}$ level teaspoon salt; 1 teaspoon prepared mustard; 2 teaspoons horseradish sauce; 1 egg; raspings; cooking fat.

Wash and cook rice in plenty of boiling salted water until tender. Drain well. Add all the remaining ingredients and mix well together. Divide into eight equal portions, and roll into balls. Coat with raspings and shape as for fish cakes. Fry in hot cooking fat until a golden brown, approx. 2 minutes. Drain on kitchen paper and arrange neatly on a hot dish. Tomato sauce may be served separately if liked, or watercress and cucumber, when in season, or, for a supper dish, any suitable vegetable of the month.

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"I have taken the tablets regularly for 3 weeks, and after the first week I found a steady improvement. I can now do things which I could not before, and I feel so much better too. Thanking you very much."

(Mrs.) F. E. W.

31.10.63. **Dunstable, Bedfordshire.**

"I should like to stress how thankful I have been with your tablets and ointment; they have been a great relief and I am able to carry out my normal work now. I have recommended many other sufferers who tell me of their relief."

(Mrs.) K. M.

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ADDRESS



THESE THY GIFTS . . .

IN JANUARY EACH YEAR the Week of Prayer for Christian Unity is observed.

Christians of many countries and traditions join in praying "that the unity of all Christians may come, such as Christ wills and by the means that He wills".*

As we pray for unity let us give thanks for the gifts and graces of each Church.

For the BAPTIST CHURCHES' stress upon personal regeneration and the conscious personal relation with our Lord.

For the PRESBYTERIANS' reverence for the sovereignty of God and his faithfulness to his covenant.

For the testimony of the METHODISTS to the free grace of God in Christ Jesus, and his call to scriptural holiness.

For the CONGREGATIONALIST witness to the rule of Christ in covenanted fellowship.

For the ANGLICAN COMMUNION'S temperate ways learned through their Catholic and Reformed heritage.

For the RELIGIOUS SOCIETY OF FRIENDS' witness to the presence of the inner light in every soul and their continuance of a free prophetic ministry.

For the ROMAN CATHOLIC CHURCH, with its traditions, its disciplines in holiness, its worship rich with the religious passion of the centuries.

For the EASTERN ORTHODOX CHURCHES preserving their treasure of mystic experience, their liturgies, their regard for the collective life and their common will as a source of authority.

For the LUTHERAN CHURCHES' devotion, enshrined in the ministry of the Word and Sacraments.

For the SALVATION ARMY marching upon evil wherever it is to be found, and accepting discipline with joy that Christ may be more fully served.

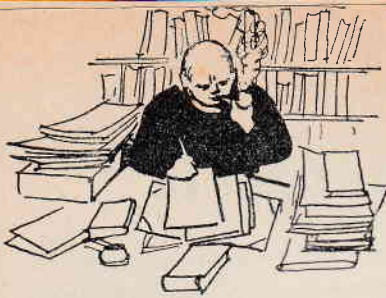
For the PENTECOSTAL CHURCHES testifying to the gift of the Holy Spirit from on high, enduing men with power.

*Accept, O Lord, these Thy gifts which we have divided amongst ourselves—
and make them one in Thy service,
Amen.*

*Literature is obtainable from: *Week of Prayer*, The British Council of Churches, 10 Eaton Gate, London, S.W.1.

*Culled chiefly from
C.M.S. Outlook*





EDITOR'S TABLE

Dear Sir, Leatherhead.
 You will have had other protests against the cartoon of a priest praying for a "Beagle". It seems extraordinary that such a blasphemous and vulgar cartoon should appear in a Church paper.
 Yours faithfully,
 Jean C. Maule Cole.

(I fear, no other protest.—Ed.)

Are We Making the most of Our Churches?

Dear Canon, Matlock, Derbys.
 I am at issue with you in that you seem to me to degrade the countryman not the country parson. Why should the countryman have to be content with the ministrations of a Dissenting Minister and the Sacraments once a month, when the townsman by getting on a bus has a choice? No person in the town need be deprived. There are youth clubs, Citizen's Advice Bureaux, Teachers, Lawyers, Borough Councillors, District Nurses, and Dissenting chapels to help spread a Christian Atmosphere. Contrast this with the country, where the poorer labourer has no one to turn to except the Parson; where old people live in remote cottages; and the Doctor—he has also become "Centralised".
 I am desperately anxious that the point should be made that it is not the clergy who matter but the people.

Yours sincerely,
 (Rev.) D. Howell-Everson.

Dear Sir, Westcliff-on-Sea, Essex.

Churches very often have a wonderful dramatic atmosphere which is ideal for many forms of artistic presentation . . .

Why should this sort of thing be confined to Nativity plays at Christmas?

Many mediocre amateur companies would be rejuvenated by dedicated work of this kind.

Yours faithfully,
 Henry G. Bilbrough.

Dear Canon Rhodes, Birmingham.

In England today there are few churches that are really—a House of Prayer because the majority of the so-called Clergy serve Satan more than God.

You are seeking to give the Church over to the Devil. It is more than time You and others like you resigned from the ministry etc., etc.

With Contempt.

So many interesting letters have come in during this past month that I give this page to some of them.—Ed.

New Sound Needed

Tonic Sol-Fa College of Music
 Dear Canon Rhodes,

We like the emphasis you place—rightly so—on music in *Church News*. Please accept our good wishes for the fine work you do on this publication whose importance is in inverse proportion to its size.

Yours sincerely,
 E. Stanley Nicholas, *Vice-President.*

Dear Canon Rhodes, Lowestoft.

The music of a Service is, to my mind, an immense help and inspiration to the worship of God and, in some cases, can have a much greater impact than any other part of the Service. Much more could be done by Parish Church Organists and Choirmasters to educate their congregations. Congregational participation in Services is highly desirable and should be encouraged but some of the finer settings of the Canticles ought not to be out of place or resented by the ordinary churchgoer on occasion.

Yours sincerely,
 Leonard M. Crowe.

Dear Canon Rhodes, Marlow, Bucks.

Many choirmasters are music masters by profession and short of cash. For a good fee they would surely organise and rehearse groups of instruments, outside singers, and so on. Money is one answer, at any rate.

(Mrs.) B. Mackenzie.

Dear Canon Rhodes, Hersham, Surrey.

How easy it is for an old civilisation like ours to fail to hand on to the next generation the rich and complex culture which is the Englishman's birthright. Such a culture is painfully achieved, over centuries: it is shockingly easily lost, by men who are more concerned to be "with it" than to know the Good, the True and the Beautiful.

Yours sincerely,
 Charles Cleall.



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CHANGES IN MARSTON'S LANDMARKS

The Marston Road may still remain a fiction, but the landscape of the village continually changes. The layby for buses, opposite the church is a wonderful improvement and the County Highways Department are to be congratulated on this innovation, which has relieved the congestion of traffic, especially during service times.

The demolition of the barn of Cross Farm has opened up a temporary but pleasing vista of thatched rooves as one drives through the village. The view will not be for long as we gather a number of tastefully designed houses will soon be built on the waste ground. Whilst a cottage near the village shop disappeared inside a week, alas Little Acreage, and that fine old house, The Elms, continue to deteriorate, and become the haunts of vagrants, and the target areas for juvenile catapults. Presumably their fate largely depends on the results of the Green Belt Commission, but it is high time that something was decided before they qualify for the status of "ruin" and remain as tragic shells of a forgotten past.

SWAZILAND APPEAL

Miss Boughton has written to thank all those who responded so well to her appeal for nappies and baby clothes for the Mission Hospital in Swaziland. In these days of National Health and a somewhat affluent society it is hard to think of a hospital that had not even the barest essentials for its maternity cases.

Those who saw the Mission film on St. Nicholas' Day at Evensong, may remember the sight of a housing area on the outskirts of Bulawayo. It had a shed for use as a church, which accommodated less than 250 people. And how many to serve a parish that size? One priest! For what we enjoy in Marston, both spiritually and materially, may the Lord make us truly thankful.

BRADWELL COURT

The Community Flats for older residents in Mill Lane are now all occupied and have a capable leader in Mrs. Norman. The heating system had a few teething troubles at first, but now all is well, and the flats are the envy of all. We wish all their residents a happy stay in them, and to Mrs. Norman and her family a warm welcome to the village.

STREET LIGHTING

"People often complain amongst themselves about street lamps not working," writes Mr. Garner, Clerk to the Parish Council. "Quite often they do not know whom they should properly complain. My council asks if complaints about street lighting could be directed to the Street Lighting Department of the Southern Electricity Board, Tel. 47271." So if the light outside your house has gone out please ring this number. Thank you Mr. Garner for this note.

ENGLISH SERVICES AT ST. ANTHONY OF PADUA

Advent Sunday marked the introduction of the greater part of the Mass in the English language in R.C. Churches, including our nearest in Headley Way. Members of the Church of England may be forgiven if they feel a certain amount of "one-upmanship" on this point since this innovation in their case began in the 16th century! Nevertheless this is yet another of those signs of the exciting new life that is stemming from the Vatican Councils, and which cannot but help to bind Christians of both the Roman and Anglican communions more closely in the Body of Christ.

RINGERS NOTES FOR JANUARY

Mr. Ralph Porter was again the driver when members of the St. Nicholas' Society together with friends from North Hinksey visited Easton Neston, Gaydon, Greens Norton, Bradden Wappenham and Lois Weedon.

Miss Marie Cross, the Secretary of the Oxford Guild, honoured us with a visit on our Practice evening. With Miss Cross came members of Radley Tower of which she is Tower Captain. After practice a Canadian supper was held in the Church Hall.

A quarter-peal (Conductor Noel Deam) was rung on Advent Sunday and the first ever "quarter" of St. Nicholas' Doubles (Conductor Roy Jones) was score on the bells on St. Nicholas' Day.

An unusual peal was rung on December 5th—The Oxford Diocesan Guild.

A peal of 5,040 Doubles in 3 methods (being 14 extents of St. Nicholas', Marston, Oxford) in 2 hrs. 25 minutes. Treble David G. Oliver. 2. Roy H. Jones. 3. Leonard R. Porter. 4. Noel D. Deam. Tenor Alec Gammon. This peal contains the name of the Church, the parish and the town—the first ever we believe!

We congratulate Roy Jones (and his fellow compiler, Mr. Geoffrey Dodd) on "The Collection of Doubles Methods" recently published in "The Ringing World." News has been received that this collection is being considered by the Central Council with the view to publishing it as a booklet.

There are still vacancies for anyone wishing to learn the art of change ringing.

HOLY BAPTISM

- Nov. 22. Jane Ellen Maskell, 3 Gordon Close. (At Morning Service).
Della Marie Harrison, 49 Arlington Drive.
Mark Ian Gee, 84 Cherwell Drive.
- Dec. 13. Denise Sarah Jane Plowman, 28 Cherwell Park.
Kim Griffin, 96 Oxford Road.
Tracey Ann Clifton, 16 Mulcaster Avenue, Kidlington.

HOLY MATRIMONY

- Dec. 11. Michael Hugh Stanley and Christine Margaret Lee.
Dec. 19. Ann Veronia Franklin and Norman Thomas Burnley.

COLLECTIONS AND COMMUNICANTS

			£	s.	d.	Communicants
Nov. 8.	Trinity XXIV	...	36	14	6	22
15.	Trinity XXV	...	41	2	6	68
22.	Trinity XXVI	...	22	0	4	25
29.	Advent Sunday	...	29	2	6	27
Dec. 6.	St. Nicholas' Day	...	57	12	6	136
Number of week-day communicants — 58						

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," Boult's 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 Raymond 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, Boult's Lodge, Boult's 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.

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- 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
- Butcher (High Class) :**
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 Ladies' & Children's :
 Marjorie Organ, 9 Salford Road, Old Marston.....Tel. 41632
 Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
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 and 22 Cherwell Drive.
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 S. Kushmar, 47 Ferry Road, Marston.....Tel. 47189
- Plumber. Sanitary Engineer and Decorator :**
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- Radio and Televisions, Rental, Sales or Service :**
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 Marston Taxi Service, Mr. & Mrs. Leach, 2 Cavendish Drive,
 Old Marston.....Tel. 47197
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 Harwood, Salford Stores, 15 Salford Road, Old Marston.....Tel. 43174