

ST. NICHOLAS CHURCH

MARSTON

NEWS

JUNE, 1965



Do you wish your children to have
ideals and standards? Then have you
encouraged them to be confirmed and
set them an example of Godly living?

Photo: Carbonora.

No. 88

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).

Young Wives Group : 1st and 3rd Wednesday at 7.45 p.m. in Church Hall.

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.

Youth Fellowship : See Notice Board in Church Porch.

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 .

VICAR'S LETTER

My Dear Friends,

It is time we ended this wave of pessimism and despair that has been sweeping through the Church. Writers, and broadcasters have all added their quota to the general atmosphere of cynicism, and the questioning of Christian values and institutions.

Now it is time for Christians to be positive—to appreciate afresh the wonder and glories of the Church to which they belong.

The Church is the greatest voluntary society in the world, cutting across colour and class. Again and again one discovers that it is the Christians who are in positions of leadership, in youth organisations, and also in the forefront of social reform, in town and community life.

The Bible — the Christian Book — has and still does a profound influence on our nation's culture.

Christians also believe that basic problems are concerned ultimately with people, and that only God the Holy Spirit can change a man radically from within.

June the 6th — the Festival of Pentecost can be a time when we claim afresh the power of the Holy to think positively, to pray purposefully, and to counteract the pessimism that too long has held sway.

Your sincere friend and Vicar,


HOUSE GROUPS :

One of the results of the Quiet Day which followed our Lenten's No Small Change Study Project was the suggestion to form a number of House Groups for informal prayer, Bible Study, information on the Church at home and abroad, as well as the need to meet each other at greater depth than is possible at the regular services. I hope that any who are interested in joining such a group—rather after the pattern of a Christian Cell—will get in touch with me, so that they can be linked up. It is not proposed that any group will have more than 12 members, and they will be meeting at differing times to suit differing groups of people. It is in such groups that our faith can often come alive in a new way, and that we can see more clearly our part in God's plan. We welcome any members of the Free Churches to join us, and will value all that they can give to us in fresh insights and fellowship.

THE CHURCH HALL :

A special debt of thanks is owed to Mr. K. Airies for his work in plastering the walls of the Church Hall, after they had been stripped of all their rotting timber. It is hoped to make the back room of the Hall into an attractive Committee Room, which will be suitable for small meetings and such things as Bible studies. In order to maintain it in good condition it will not be free for general use, and organisations who wish to use it will have to book it beforehand in the normal way.

THE NEW VICARAGE :

A somewhat unfortunate announcement in the paper reported that the finances of the Church were the soundest they had been for 12 years—and that a new Vicarage was to be built! Whilst both statements contained an element of truth, they need qualifying, and considered separately.

1. Although the finances are considerably better than they were 12 years ago, they are far from being what they ought to be, and far less than is needed to meet a budget which adequately maintains the week-to-week running of the Church, as well as contributions to the Church overseas. Although we were able to meet the Diocesan Quota in full last year, we were not able to do what the Bishop requested, i.e. give at least half the amount of our quota in addition for the Fund for New Churches on estates such as Blackbird Leys. There is therefore no cause for complacency, and certainly every family that goes under the name "C. of E." should be contributing weekly to the support of their Church at home and overseas.

2. Although the Diocesan Committee had recommended the sale of the present Vicarage and the building of a new one, planning permission had not been applied for at the time of the press report. Also, it is important to point out that the intention is that erection of the new Vicarage and the sale of the old be a self-contained scheme, and not fall as a liability on the parish.

RESTORATION OF CHAPEL IN THE SOUTH AISLE :

Permission for this has been received from the Chancellor, and work is going ahead. The cost of the Chapel will be defrayed from donations given for this purpose in memory of friends and relations.

TIDY VILLAGE :

It was unfortunate that the Tidy Village Notice had to be omitted from last month's magazine on account of space. Two years ago the village gained second place. Last year it did not receive even a mention. May we appeal to all readers to act as vigilantes as far as litter is concerned. There are containers for litter at most of the bus stops, and to discard cigarette cartons, and paper crisp bags in carefree abandon will only build up a reputation for Marston as the most "Littery" village in Oxford.

DUKE OF EDINBURGH AWARD :

What have Terry Buck, Nicholas Marsh and Lindsay Harley got that most of us have not? Well for one thing—Terry and Nicholas have just been awarded their Gold Duke of Edinburgh Award and will go to Buckingham Palace to receive them. Well done both—a splendid effort! Lindsay too has received her silver and bronze awards. Congratulations, Lindsay, and wishes to all three from the Parish.

HONORS OVERSEAS :

We had to spell it that way, because Kenneth Tasker, a former member of our Y.F., has just been made a Master of Science at the University of Michigan, U.S.A. We hope we shall be seeing him before long, but to his parents, as well as to Ken we offer our sincere congratulations on this achievement.

HIGH STYLES :

At a recent gathering of the Guides on the Vicarage Lawn, the Vicar asked one charming little Brownie—soon to become a Guide—what she was going to be when she grew up. "Would you like to be an Air-Hostess?" he asked. She thought for a moment and then replied: "No, I don't think I want to be an Air Hostess. I think I'd rather be an "Airdresser."

VISITING PREACHERS IN JUNE :

On June 6th we are fortunate in being able to welcome again the Reverend Julian Thornton Duesberry, Master of St. Peter's College,



**Not only in slim beauty of tall trees,
Nor yet alone in mighty music heard;
I come to men in other ways than these.
In silence doth My Spirit preach the Word.**

**For there be some who cannot hear the sound
Of music like a rushing torrent hurled;
And those who cannot see have never found
The imprint of My Spirit in the world.**

**To these I come by secret, unknown ways,
Awaking thoughts like flowers in the mind;
These who in silent darkness spend their days,
To whisperings of My Spirit are not blind.**

**On softly stirring wings My Spirit comes,
Like morning skies, yet far more near than they,
And he who gives himself to Me becomes
Part of My Spirit and is Mine alway.**

Barbara Radford.

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I CAN BE A CHRISTIAN WITHOUT going to Church." "I live a better life than some Church goers." How often we hear these excuses from folk who criticise "organised religion".

How can a believer willingly stay away from Church? There are so many reasons for going.

1. **As His followers** naturally we should wish to emulate Christ's example. It was His custom (Luke 4.16) despite the imperfections of the Church in His day.

2. **Christ is the Head** of the Church—it is His Body (Eph. 1.22, 23) and we wish to do His will.

3. **We are encouraged** and exhorted by God's word. Hebrews 10.25 expressly enjoins us to assemble ourselves together.

4. **Just as we would wish** to visit and to know better a loved friend, so loving God, we go to His House to hear His Word. As members of God's family we meet together in His Home.

5. **As parents** we can't bring up children to believe in, and love God without taking them to His House. By going ourselves we are helping to win them and others for Him.

6. **Not only do we go** to Church to show we believe but because we believe. He promised to be where two or three are gathered together in His name and by going we receive His blessing.

7. **Christians go to Church** for worship, praise and thanksgiving.

8. **We go to enjoy the fellowship** of other believers—to comfort, support and strengthen each other. The Church is an organism not only an organisation. A single twig is easily snapped but a bundle of similar twigs is hard to break so members may be weak alone but there is strength in unity. A burning coal removed from the fire soon loses its heat but when replaced it is quickly aglow



Whit Sunday—Festival of The Church. Why we Should Belong and Go.

by M. KINDRED

again. So Christians need others to keep them zealous.

9. **We need the sustenance** provided in the public ministry of the Word and the Holy Sacraments. Christians need spiritual food given by His ministers: refreshment, inspiration and help for daily living. The soul needs nourishing as well as the body.

10. **Organised Christianity** is necessary for the business of Christian living. Whatever interests we have we join up with others of like interests. If all Christians decided Church going was unnecessary it would not be long before Christianity died. How can a true believer keep his joy to himself? Although the Church may

have lost some of its drawing power because of past failures, to refuse to go is no remedy. Our regular worship will help it to be attractive once more.

11. **Although private prayers and Bible reading are important there is a special value in corporate worship.** Even the beauty and quiet of the building, and the reverent atmosphere have a soothing and healing effect. In the hallowed and dedicated place we can feel the presence of the Divine Spirit; we can draw aside from the

world, get back into perspective, and forget worldly worries. It is inspiring and uplifting to join in the prayers and hymns. Strength and encouragement are received for the week to follow.

12. **It is our duty to go to Church** although we may not feel like it. It can be a great comfort in a crisis. There must be some discipline in Christian living and Christ was obedient even to the Cross. Surely the least we Christians can do is to attend Church regularly.

At Holy Communion . . .

Jesus, we kneel to Thee
Who art the Eternal Word,
Grant that our hearts may loving be,
Most Blessed Lord.

Jesus, we look to Thee
Who art our Vine, our Head,
Grant that our souls may ever be
With Thy Life fed.

Jesus, we pray to Thee
Who art the Lamb, our Priest,
Grant that our minds may reverent be
To share Thy Feast.

Jesus, we come to Thee
Who art our Captain, Guide,
Grant that our strength fail not as we
In Thee abide.

Philothea



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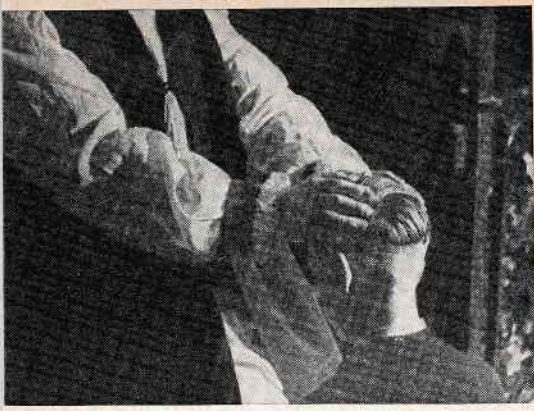
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My Son's Confirmation

By DORA RICE

I LOVED THIS CHAPEL FROM the moment when, holding my small son by the hand we toured the school he was to attend.

A Chapel of Remembrance. In the vestibule framed photographs of former boys who had given their lives in the last war looked down from the walls. Young eager faces unaware of the sacrifice they were to make . . .

Now years later the lovely tune "Sheep may safely graze" leads us into the cool interior to sink upon our knees asking God's blessing upon this son of ours, about to be confirmed in his faith. To awaken too, long buried memories of those same notes long ago in my own school chapel where I too received the Bishop's blessing.

So many years ago, so many transgressions since, so many ideals bogged down in disillusionment. I am overwhelmed by my own inadequacy. What after all these years have I accomplished? I pray that we have brought up our son fit to be a soldier of Christ.

How simply and beautifully the Bishop explains the significance of the promise they are about to make. How sincerely do they affirm their answer.

A chill finger touches my heart as I pray that these children will not be flung into the horror of war, that their lives may not be sacrificed through man's folly and inhumanity.

. . . Aware again of our human

failings, for if we could all fulfil the promises that these children make today there would be no more war.

The boys are lining up, two by two. As my son steps forward and kneels for the blessing, I am strangely comforted.

The Bishop gives them as their special prayer the collect for the fourth Sunday after Trinity. "O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy, increase and multiply upon us Thy mercy; that Thou, being our ruler and guide, we may so pass through things temporal that we finally lose not the things eternal."

After the Bishop's address, the afternoon sun turns the walls to gold as the boys file out. We parents remain at the Bishop's request.

Speaking simply, standing among the congregation, he tells us that however much the school, the teachers or the clergy themselves may do to influence a child, it is from the parents that he will set his pattern, that his beliefs are fostered. He thanks us as parents that these boys have been brought to confirmation. Without our help, this could not have been.

Have we then accomplished in some small measure God's will? Then we do not live in vain. If I have brought up my three children in God's faith and fear, my life will have been worthwhile after all.

The Prudent foresee evil . . .

Thorns and snares are in the way . . .
Train a child in the way he should
go: and when he is old he will not
depart from it.

Proverbs 22.

WHAT A REMARKABLY right and proper thing is the preparation and service and act of Confirmation. Here are young people, boys and girls growing up quickly into young manhood and womanhood, with all that that means. Becoming conscious of themselves male and female; becoming intensely aware of right and wrong, of truth and lies. Their minds and their vigours and enthusiasm opening for the very first time to the big exciting world before them; opening up to wild and splendid thoughts; conscious of temptation and of greatness, of goodness and wickedness, of peaks to strive after and of depths into which they can well sink.

Now we may stand back and leave them to face it all on their own—while outside pressures, and so many nasty and cheap, bear in upon them. We may vaguely, and I fear vainly, hope they will somehow come out all right in the end. How many parents are like that, taking far more care over their children's teeth and hair and shoes than over their minds and thoughts and hearts!

The preparation and act of confirmation brings before young people some of the great things of life—There is good and there is evil—choose good. There is purity, there is truth, there is honour and honesty . . . choose these things.

They are reminded that when they were babies, vows were made over their young heads by their parents and godparents, to renounce evil and all its works, the vanities of a wicked world and all sinful lusts. They are



Cover Photo

reminded their parents and godparents made positive promises also; that they would accept the Christian Faith and seek to obey God's will and commandments and walk in them all the days of their life?

These promises are brought carefully before them.

Can there possibly be a more proper, more imaginative thing than these sort of questions and the response they should call forth as young people stand on the threshold of life?

In the Service of Confirmation, always taken by a bishop to signify its tremendous importance to them—he asks them directly and openly and publicly—Do ye here, in the presence of God and of this Congregation accept for yourself the promises made for you in your baptism, believing yourself bound to accept and believe these promises made for you? That is the open call for a positive personal decision—"I do". Now they will not keep that promise all the time. They will break it no doubt over and over again—but sow the seed in the mind, help them in high hope to make the decision, and there at least is clear before them a High Road and a Low Road . . . and the high soul, sooner or later, will take the High Road.

And after Confirmation persons are not only allowed but particularly invited to come and make their Communion frequently. The real purpose in this is to sustain and build

up the resolve of Confirmation—to choose the right and the true, which often prove hard and costly. But the Communion Service reminds us how Jesus never flagged nor faltered, but gave His life rather than surrender to wrong and evil. So we may take into our lives some of His spirit and go out and live as He lived, serve as He served, whatever the cost.

There is no other act, no other service, no other experience which makes us not only conscious of our failures and smallness, but conscious of what we may be.

“Keep ever true to the ideals and dreams of your youth and you will not fail,” this was the answer Albert Schweitzer gave when asked for a message for young people.

There are few young people in their early teens who do not dream and hope and pray that their lives may be fine and glorious and useful. Haven't we a tremendous responsibility towards them? Confirmation on to regular Communion offer a splendid way and opportunity, and a sure way when backed and supported by the example of parents and friends.

BOOK REVIEW



The Church Today and Tomorrow—

by Dr. J. P. L. Casserley
(S.P.C.K., 6s.)

Here is a book which is full of hope. It challenges many current arguments. The author disputes for instance the commonly held view that we are in a post-Christian situation, and that mankind has come of age—“we are still living in an age of massive absurdity and mediocrity . . . ride the crowded London tubes . . . enter New York subways . . . stroll Piccadilly or the Champs Elysee . . . go to a football match or prize fight . . . or dance hall . . . they may theoretically be literates but a large proportion are virtually illiterate, they are incapable of reading a book of any depth with profit”.

Nor, he holds, is this truly a scientific age—it makes use of scientific devices—it can be more accurately described as “the age of immature affluence and naive materialism”.

As for Atheism, it contrives to insinuate there are lurking benefits in its position. Yet modern existentialism sees through this

shallow atheism; it knows there are no compensations, “only the act of being a tragic hero”. “Either (man) will shy away from existentialism and retreat back into a shallow rationalism or move forward into a new affirmation of God and meaning. We venture to think it more probable that they will do the latter.”

He attacks the view that the modern lack of faith is due to intellectual reasoning. “Perhaps the greatest error of historical perspective is the belief that irreligion is the by-product of education—that where religion still lingers it does so among the relatively under-educated and less intelligent sections of the community”. He argues it stems back to the inactive and depressed Church of the 18th century which had no room for rural workers of the industrial revolution, who became de-churched; that the industrial leadership of the 19th century arose chiefly from this worker-class; that their great-grandchildren provide much of the industrial, scientific and commercial leadership of today; that they have grown up outside the Church. He holds this situation is not hopeless. Religion flourishes amongst educated and enlightened people and with the great growth and improvement of education the Church has really nothing in the long run to fear.

I hope I have said enough for you to buy this book. I found it refreshing, adventuresome and hopeful and no doubt, contains much truth. And though one may not be able to see everything as he sees it at least he carries the arguments forcefully and courageously in a different direction from those which have been so often developed in these past few years.



Church Reform

Twenty-four-year-old King Constantine of Greece in March called together 49 Greek Bishops to lunch and voiced complaints over the Church's failure to modernise its approach. He complained of the low intellectual level of many parish priests, the Church's excessive ritualism, of clergy who were not imbued with glowing faith and even alluded to some immorality. These criticisms apparently appear from time to time in the Press but never before have they been put so directly or authoritatively to the Church leaders. It is reported that the twelve-bishop executive of this ultra-conservative Church received coolly his comments and stated merely that they contained useful suggestions.

Church Reform—England

The House of Commons and the House of Lords gave an easy passage to the Prayer Book (Alternative and Other Services) Measure when it came before them recently. The purpose of the Measure is to permit the lawful experiment for a limited time in forms of service alternative to those prescribed in the Book of Common Prayer; to permit special forms of service; to allow various small changes in the wording of the services as they now are.

By 1975

Church union in Australia by 1975 was the prospect envisaged by Anglican delegates to the recent annual meeting in Sydney of the Australian Council of Churches.

Commenting on the proposal, the Archbishop of Perth (the Most Rev. George Appleton) said that many Anglicans had "talked and prayed for years" about church union. "Suddenly, we have come to a moment of unity and inspiration on this question, we must not let it go. Whatever happens in our own Church we must not lose this."

Gap Increasing

The gap between the income levels of the rich and poor nations grows continually wider. It is not enough for Christian individuals or congregations to make their generous contributions. We should be asserting ourselves as citizens to bring pressure upon the governments of the West to step up their programmes of economic aid and technical assistance.—

C.M.S. Newsletter.

Space Crazy

This fantastic crazy project of getting into space is completely messing up the whole economy of Earth. I would like to see one-tenth of the money now being spent on space research spent on biological studies.—Sir John Eccles, Nobel prize-winning physiologist, at Canberra.

Record Sum

The Methodist Church in Great Britain, raised £1,092,000 for overseas missions during 1964—£35,000 more than their previous record total raised in 1963.

V.S.O.

Since the article by Lyn Dale in the May issue of *Church News* we are informed that V.S.O. is aiming at sending abroad this September some 800 graduate and qualified volunteers plus some 450 school leavers and volunteers from industry. They are most anxious to recruit far more trained apprentices to go overseas for a year on Voluntary Service. Write to V.S.O., 3 Hanover Street, London, W.1.

Overseas Aid

It is interesting to note the number of countries now sending volunteers to the developing countries. From the Commonwealth, Australia have eighteen in the field, Canada (222), and New Zealand (20); Denmark (34), France (148), Holland (82), Norway (50), Switzerland (21) and the U.S.A. (7,618). Israel, Italy, Japan and Sweden are in the process of setting up volunteer organisations.

On Confirmation

Difficult as it may be, we must sometimes refuse to present people if there is serious doubt about their motive in asking for Confirmation and the seriousness of their quest. Without conversion (understood in its widest sense) Confirmation may often prove harmful; but what an opportunity it presents of bringing people to a vital knowledge of the Saviour.—The Principal, Church Army Training College.



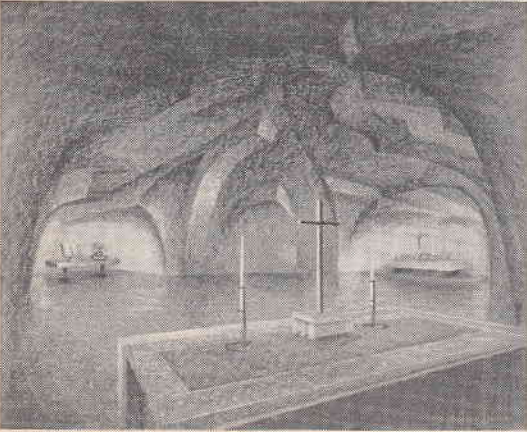
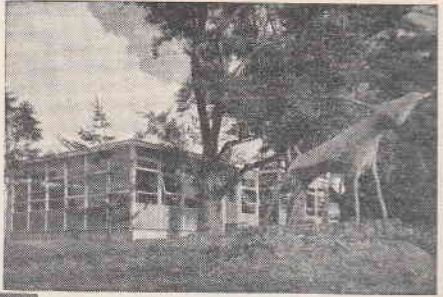
PICTURE PARADE



Above: The Archbishop accepts a cup of tea from a "billy can" while attending a surf carnival at Sydney during his Australian tour.

Left: Also in Australia earlier this year, Prince Philip attended the regular 11-o a.m. Sunday Service at St. John's Anglican Church, Canberra. Seen with Rector when leaving.

Originally designed for offices and factories, this attractive 40 x 24 foot building is now available for youth clubs, art studios, etc. Cost £2,500 of Western red cedar, blue textured panels, concrete slab foundation, floor covering, partitioning lights, heating and sanitary fittings. Makers, Blacknell, Farnborough.



Artist's conception of new church for London Airport. To be built underground to avoid airplane noise and also, so as not to look a small insignificant ground level building. It will have two altars and Communion Table, with concrete vaulting forming three arches. Costing £100,000 it will seat 150 to 200 people. Architect: Frederick Gibberd, C.B.E., A.R.A.

RHEUMATIC PAIN



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A well-known publisher reports that there is a simple technique of everyday conversation which can pay you real dividends in both social and professional advancement. It works like magic to give you added poise, self-confidence and greater popularity. The details of this method are described in a fascinating book, *Adventures in Conversation*, sent free on request.

Influence

According to this publisher, many people do not realise how much they could influence others simply by what they say and how they say it. Those who realise this, radiate enthusiasm, hold the attention of their listeners with bright, sparkling conversation that attracts friends and opportunities wherever they go. Whether in business, at social functions, or even in casual conversations with new acquaintances, there are ways in which you can make a good impression every time you talk.

Respect

You know, through your own observation, that good talkers always win attention. They command respect. They quickly become not only popular but often more entertaining—all of which directly helps them to bring more happiness to others while winning for themselves the good things of life.

Free

To acquaint more readers of *Church News* with the easy-to-follow rules for developing skill in everyday conversation, the publishers have printed full details of their interesting self-training method in a 24-page book which will be sent free to anyone who requests it. The address is: *Conversation Studies*, (Dept. CN/CS 18), Marple, Cheshire. Enclose 5d. stamp for postage.



William Booth and the Church of England Salvation Army Centenary 1865-1965



Still the Penitent Form—Holland.

THE FOUNDER OF THE SALVATION Army was baptised into the Church of England and worshipped there until his early teens. Though he became a minister in the Methodist New Connexion, the Anglican phase in his life was not without influence upon him and upon The Salvation Army.

Those many Anglicans who admire the Army's brass bands, and those who have wished the band to be miles away when it has awakened the baby, might be astonished to learn that the Church of England may be partly responsible for the Army's brass bands.

William Booth was born in Nottingham but the family lived for a time at the village of Bleasby, just outside the city.

At the local parish church on various weekdays during the 1830's the lad "learned his letters" his teacher being the local vicar or curate. His parents were Anglicans and on Sundays the family worshipped at the church. The small gallery where on weekdays the tiny "school" for village children was conducted was on Sundays occupied by a "band": a fiddle, a flute, and one or two other instruments. The

gallery has gone but its outline can still be seen on the wall of the church.

Later when William Booth introduced brass bands into his newly-formed Army he called them "a little novelty". He was not himself fond of brass band music, he adopted them, as he did much else, because he found that they attracted people to his meetings and also provided a helpful outlet for the activity of his converts.

Some of his own people opposed them as vulgar but Booth stood firm. No doubt those childhood memories of that Anglican "band" in Bleasby church helped him to make up his mind.

There are now about 60,000 adult



Seeking the Lost, Modern Style—Midnight in Sydney, Australia.

and young bandmen in The Salvation Army, a wonderful reservoir of manpower from which evangelists, local and full time officers and youth workers are drawn.

There are other elements of Anglicanism in Booth. His Christian principles were firm but he was a tolerant man, refusing to adopt the excessively Puritan attitudes of many of his followers. He created a movement in which all sorts and conditions of men could stand on the same platform of fundamental faith though otherwise worlds apart. The Army today would not be able to fulfil its world-wide mission if this Boothian flexibility were absent.

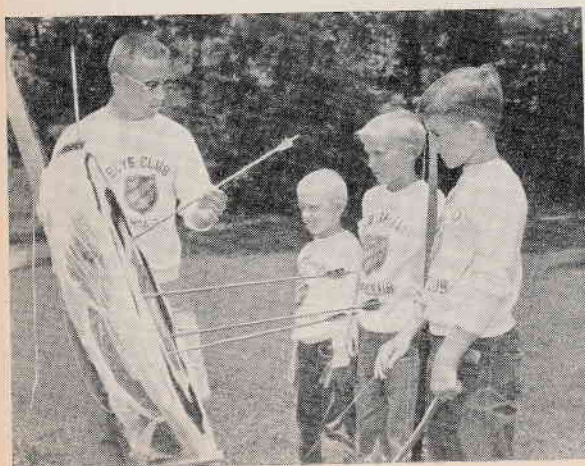
In the United States

In the United Kingdom brass bands, evangelistic services, denominational status; in the United States a different pattern has emerged. There social service is predominant, the brass band is not much in evidence, and the denominational aspect is not strong. Family welfare, social work, for the whole community is general.

Roman Catholics and sometimes Jews are found in the homes for unmarried mothers, the clinics for alcoholics, the "Harbour Lights" for the down-and-outs that are operated by the Army in America.

Beauty Treatment. Girls in Need Home—Brisbane

Boys' Club work—U.S.



Seeking the Lost. Unwed mothers Home—New York.

Federal funds from Washington, aid from State and County, as well as public gifts, finance what is seen as the Army's special responsibility in a "free enterprise" society. The Army, people think, is not a "religious denomination", a view not held in the United Kingdom.

India and Africa

The Army's diversity of method as between welfare state and *laissez faire* societies is not the only proof of its adaptability. The old missionary concept is being replaced by indigenous work in newly independent countries. A dramatic instance comes





Doctor in the Congo



Mobile Clinic in New Guinea

from India. Members of the former Criminal Tribes are taught to use automatic pumps and modern irrigation methods, and land owned by the Army, formerly part of the abolished Criminal Tribes Settlements, has been given to these people whose ancestors were "hereditary criminals". Many of them are now Salvationists, some are officers.

The challenge of nationalism in Africa is more recent and complex. In the Congo where, in Leopoldville, the Army has one of its largest corps; in Ghana, Rhodesia, Nigeria and other countries it must never be a *British* Salvation Army but rather an Army working by that faith of Christ who said "Other sheep I have, which are not of this fold".

Africans, who 70 or 80 years ago put the white Salvationist on a pedestal, or in a few instances martyred him, now expect to be regarded as equals and are. Indian, African nationals of many countries are rising in rank and influence in the Army which if it ever had a "superior" or too British outlook abroad has long since lost it.

Among Affluence

It has learned too, how to come to terms with affluence. It was never a mission to the poor as such, though many people believed it to be so. Booth said it was a mission to the unconverted and the rich were in that category. (He once tried to convert millionaire Empire Builder, Cecil Rhodes!) Nowadays, in lands with high standards of living, the Army finds there is no lessening of the need for its work. The poor drunk has given way to the well-to-do alcoholic; the poor street girl has been replaced by the unwed mother from the middle-class home. Physical poverty is now more often poverty of the spirit. And so all over the world "The Army of the Helping Hand" must still carry on with its great work.

B.W.

Lyn Dale will reappear next month



*Delicate Eye operation
India*

IT STANDS IN A FIELD, HALF-HIDDEN BY THE FARMHOUSE and the sheltering trees behind it . . . a little chapel in a small plot of consecrated ground. A track leads to the farmyard. At the end of it is a field which seems to lead nowhere. Then, looking round, puzzled you see on your left the destination sought—the chapel of Little Gidding.

There it stands, still, and calm as a prayer, a tiny, grey-stone chapel—all that remains of a lay Community which once was like a shining beacon to the whole of England.

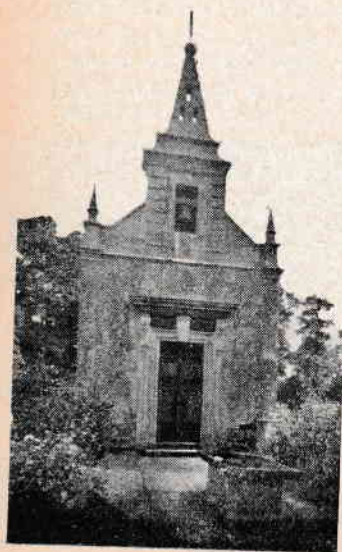
It was in 1625 that Nicholas Ferrar, brilliant scholar, businessman, and parliamentarian, turned aside from the honours the world offered him, was ordained deacon, and retired to Little Gidding, in Huntingdonshire. There, he organised a small religious community. Unlike monastic institutions, however, this was composed entirely of lay-people of both sexes; mainly, his mother, brother's and brother-in-law's families, and a few friends.

Men, women, and children alike, lived a simple disciplined life. Each hour, four members would retire

from work to hold a short service and read the Psalms. Matins and Evensong were said daily by the whole community, and on Sunday they walked to chapel in a small procession. Through the night, at each hour, three women, or three men, would go to a small oratory in the house to pray, until 1-0, when a candle was placed outside Nicholas's door, and he spent the rest of the night in prayer.

But though the pattern of unceasing prayer ran through life like a golden thread, it was woven into the fabric of ordinary living by strict application to good works. The sick were treated in a small dispensary and given free ointments; the village children were taught the tenets of the Anglican faith; food was dispensed to the poor and needy. Nor were the arts neglected. Samples remain of the fine embroidery which beautified God's little house. Translations were undertaken, book-binding and printing practised, and an exquisitely bound "Harmony of the Gospels", compiled by Nicholas, was presented to Charles I.

Visitors came daily to see the way of life at Little Gidding. Its chief glory was that here, under one roof, was fathered a small community of ordinary men and women, all of



" . . . You are not here to verify, to instruct yourself, or inform curiosity or carry report. You are here to kneel where prayer has been valid. And prayer is more than an order of words, the conscious occupation of the praying mind, or the sound of the voice praying.

—Little Gidding, T. S. Eliot.

Little Gidding
Photo: Stearn's Cambridge

differing temperaments (not all, by any means, as holy and wise as Nicholas!) yet living together in harmony and Christian love and unity.

It was something the harsh puritanism of the Roundheads could neither understand nor tolerate. The place was sacked and the chapel desecrated.

The Friends of Little Gidding have restored the tiny chapel and it is open as a place of prayer for all who come. Perhaps one day a new community of laypeople will rise . . .

Book worth reading

T. S. Eliot, most distinguished and influential poet of our time, died earlier this year. *Four Quartets* is regarded as his finest, and one, *Little Gidding* is best liked by many. At the Memorial Service in Westminster Abbey, the anthem chosen was a setting to music by Stravinsky dedicated to the author of lines from *Little Gidding*, speaking of the descent of the Holy Spirit.

The dove descending breaks the air with flame of incandescent terror.

(Other lines are given on the previous page).

" . . . There is, it seems to us, At best, only a limited value In the knowledge derived from experience . . .

The only wisdom we can hope to acquire Is the wisdom of humility; humility is endless." East Coker. 2nd Quartet.

T. S. Eliot.

IN THE HOME

Raspberry Delight for Summer Days

"Where have all the glasses gone . . . ?" Bring them out and fill them up quickly with delicious Raspberry Delight and your family will probably accord you the Cordon Bleu.

To make sufficient for four people, you will need:

$\frac{1}{2}$ pint milk;
1 oz. fine semolina;
1 oz. caster sugar;
Juice and grated rind of 1 lemon;

$\frac{1}{2}$ lb. raspberries;
1 raspberry jelly;
2 egg whites;
 $\frac{1}{2}$ pint double cream;
Mint for decoration.

For frosting glasses:

1 egg white;
 $\frac{1}{2}$ oz. caster sugar;
Little cochineal for colouring.

Method: Heat the milk to near boiling point, sprinkle in the fine semolina, stir and cook gently until thick and creamy. Add the lemon juice and grated rind; cover with a lid and allow to cool. Make up the jelly according to instructions on the packet and pour half of it into a small basin.

To frost the glasses: shake the sugar with a few drops of cochineal in a jam jar or covered container, then dip the rims of four tall glasses into lightly beaten egg white, spread the coloured sugar on to a piece of kitchen paper, and turn the glasses upside down on to it. Allow to dry. When the jelly in the basin is on the point of setting (this can be speeded up by stirring over a bowl of iced water) divide the raspberries up, and put them into the bottoms of the glasses, reserving four for decoration. Spoon the jelly into the glasses. Pour the remaining jelly into the semolina and stir until the mixture thickens. Whisk the egg whites stiffly and fold into the mousse. Pour this into the glasses and refrigerate until set.

Whip the cream until it is stiff enough to hold its shape and spoon whorls on top of the mousse. Decorate with a raspberry and a sprig of mint.

Honey Comb Mould: is also a favourite for summer dishes.

2 pint fancy mould; $1\frac{1}{2}$ pints Ideal Milk (diluted half-milk and half-water); 3 eggs, 4 oz. sugar, vanilla essence; 1 oz. gelatine; 1 level tablespoonful Nescafe dissolved in 6 tablespoonfuls water. Heat the milk and pour on to egg yolks and sugar. Strain, and return to the pan. Heat, stirring until mixture thickens, taking care not to allow custard to boil. Add vanilla. Dissolve the gelatine in the Nescafe. Add to the custard, making sure that both mixtures are of similar temperature, then quickly fold in the stiffly whisked whites of eggs. Pour into wet mould and leave to set. Turn out and decorate with fruit.





EDITOR'S TABLE

Gardens

In April we mentioned "Gardens to Visit". May 1, this month, remind you of the National Gardens scheme for the benefit chiefly of the Queen's Institute of District Nursing. Their book "Gardens of England and Wales" gives a record number of 1,300 gardens worth visiting and when they are open, and can be obtained from leading booksellers 2s. 6d., or from National Gardens Scheme, 57 Lower Belgrave Street, London, S.W.1, price with post 3s.

Heart and Stroke Patients

The Chest and Heart Association, Tavistock House North, Tavistock Square, London, W.C.1 has published a booklet (price 1s. 6d., post free) giving holiday addresses in England and Wales for those who suffer from these complaints. We are glad to give mention of it and hope it may be of use to some of our readers.

Helping to Rehabilitate

From the Council for Rehabilitation of the disabled, Tavistock House North, Tavistock Square, W.C.1, comes the request to mention their excellent work in putting on their feet again those who through illness or injury have to be retrained. Government grants for such persons are never sufficient. You may well be interested to help in thankfulness for your own good health and occupation.

YOUR LETTERS

Not a Court of Morals

I think in fairness to coroners in general I should point out that the duties of a coroner are limited by statutory instrument of the Lord Chancellor . . . Clause 27. "Neither the Coroner nor the jury shall express any opinion on any matters other than those referred to viz, how, when, where, the deceased came to his death".

A coroner is therefore prohibited by law from making comment on conduct of persons.—M.R.S.E. Coroner.

[But it is high time someone in high and relevant places began to deplore openly

these ghastly tragedies caused through people's wickedness.—Ed.]

Churchmanship

Dover.

In reply to Mr. J. G. Gater (April)—please, No!

It is certainly not the time to crystallise our differences by starting to display "labels". I am not unappreciative of Mr. Gater's point; but might not those who are often away from their home districts at weekends be glad of the opportunity to broaden their Christian outlook?

Yours truly,
P. E. Philpott.

Radio and all its Works

Dear Canon Rhodes, Coventry.

The most terrifying aspect of all this probably is that even people in high position tend to dismiss *any* criticism as emanating from narrow-minded prigs and cranks. This, of course, is absolute nonsense.

I think the time is rapidly approaching when Christian men and women will recognise that they have got to become far more vocal about what they believe in. Real Christians must be prepared, like Christ Himself, to be involved with everyday problems—then, and then only, will the "uncommitted" take us seriously. Whether we like it or not, they do not at the present moment!

Yours sincerely,
Margaret Stoneman.
Editor, *Shire and Spire*.

A Women's Ministry

Newark, Notts.

Dear Canon Rhodes,

May I courteously demur to the emphasis you are giving to the idea of women priests. Such a break with universal tradition is not seriously to be contemplated in the foreseeable future, and would if entertained, put any hopes of reunion back.

Yours sincerely,
(The Ven.) T. Dilworth-Harrison.

Oxford.

Dear Canon Rhodes,

I was very grateful to you for your articles about the ministry of Women. In many churches it is the women who have kept them going—spiritually, in worship and financially. If there were more men in the pews and coming forward for ordination they might be entitled to the monopoly.

Yours sincerely,
Daisy Williams, (Miss).

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, Cathedral Office, Bury St. Edmunds, Suffolk. Printed in Great Britain by The Trafford Press Ltd., Manchester 16, June, 1965

Oxford. Mr. Thornton Duesberry, one of Oxford's leading Evangelical Churchmen, has always shown a keen interest in C.M.S. work, and was for a number of years Headmaster of St. George's School, Jerusalem. He will preach at the 11 a.m. Holy Communion Service.

On June 13th, our neighbour, the Rev. Dr. Constantine Hope will be preaching at Evensong. It is not often appreciated that Dr. Hope was for a time a member of the Confessional Church in Germany, and was arrested by the Gestapo. He is a personal friend of Martin Neimoller, and gained his D.Phil., for a thesis on Martin Bucer, the friend and disciple of Luther.

YOUTH EVENSONG

Our quarterly Youth Evensong (which the adults enjoy equally!) will be on June 20th at 6.30 p.m. We hope to have a good turnout from all our Youth Organisations, and know that adult members of the congregation will not mind if the main body of the Church is reserved on this occasion for the Church's younger members.

INTER-CHURCH AID :

The House to House Collection for this worthwhile project, organised by Mrs. Smith, raised some £44 4s. 4d.—a little under last year's figure of £50. We do thank collectors and donors, some who gave most generously. It is rather a sad commentary that in these even days of affluence so many of the envelopes should contain pennies—and some returned to the collectors empty. In so many cases the most generous are those least blessed with this world's goods.

RINGERS NOTES :

Congratulations to Roy Jones, Noel Deam and Alec Gammon on ringing their 1st peal of Kent Major. This peal was Noel's 5th, and the 50th Noel and Roy had rung together.

Peals have been rung at Marston ("River" Doubles, conducted by Noel Deam) and at Middleton Stoney (32 Methods, conducted by Roy Jones—the greatest number of methods rung to a peal by Marston Ringers). Two quarter peals were rung at Marston.

Our thanks to all who supported the Jumble Sale in any way—£13 was raised for the Bellringers Fund.

The Ringers had a very successful outing to the Chilterns on Saturday, May 8th. Ringers from Headington, North Hinksey, St. Aldate's, Cowley, Iffley and Northleigh accompanied them. Towers visited were West Wycombe (The Church with the Golden Ball at Hellfire Caves), Hughenden, Great and Little Missenden, Amersham, Chalfont and Chenies. Lunch and tea were had at Wendover.

There are vacancies for anyone learning to ring. Practice night : Friday at 7.30 p.m.

ALTAR FLOWER ROTA

- June 6. WHITSUNDAY. Mrs. Starmer-Smith.
13. Mrs. Walker.
20. Miss Warburton.
27. Mrs. Haynes.

HOLY BAPTISM

- Apr. 25. Gary Edward Comley, 6 Nicholas Avenue.
May 2. Neil James Franklin, 23 Arlington Drive.
Mandy Brain, 108 Oxford Road.

HOLY MATRIMONY

- May 1. David Roy Yeatman and Patricia Ann Hegarty.

COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
April 18th	110	12	5	206
April 25th	27	15	8	26
May 2nd	41	13	7	106
May 9th	29	4	4	39
May 16th	31	2	4	86

Number of week-day communicants — 88.

AT THE EASTER VESTRY MEETING on Tuesday, 20th April
the following elections were made.—

Vicar's Warden : Dr. Cyril Carter. People's Warden : Mr. Bernard Oliver.

AT THE ANNUAL CHURCH MEETING which followed, these elections were made :— **Parochial Church Council :**

Mr. Baker, Mrs. Barnsley, Mr. Cardy, Mr. Casterton, Mr. Day, Mr. Dunkley, Mrs. Garner, Mrs. Harlow, Dr. Heatley, Miss Hume-Rothery, Mr. Jenkins, Mr. L. Jennings, Mr. C. Jennings, Miss Lodge, Mr. Marsh, Mr. Maund, Mr. Porter, Mr. Prescott, Mrs. Rimmer, Mrs. A. Smith, Mr. H. Starmer-Smith, Mr. J. Starmer-Smith, Mr. Sleightholm, Mr. Sheppard, Mrs. Verne, Miss Warburton, Miss E. Warburton, Mr. Webb, Mrs. Williams, Mr. Yates. (Mrs. D. Carter and Mr. S. Wren by virtue of their representation on Diocesan Conference).
Ruri-Decanal Conference :

Mr. Cardy, Mr. Dunkley, Mr. Day, Mr. C. Jennings, Mrs. Harlow, Miss Hume-Rothery, Miss Lodge, Mr. Prescott, Mrs. A. Smith, Mr. Webb, Mrs. Williams, Mr. Sleightholme.

PARISH CALENDAR : JUNE

- June 2. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives in Church Hall.
- 6. WHITSUNDAY. 8.0 a.m. Holy Communion.
11.0 a.m. PARISH COMMUNION
Preacher : The Rev. J. P. Thornton-Duesbery.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- 7. Monday in Whitsun Week. 9.30 a.m. Holy Communion.
- 8. Tuesday in Whitsun Week. 7.15 a.m. Holy Communion.
- 9. Wednesday. 7.15 a.m. Holy Communion.
2.45 p.m. Mothers' Union Quiet Half-hour.
- 11. Friday. Ember Day. St. Barnabas' Day transferred to 15th June.
- 13. TRINITY SUNDAY. Services as for the 2nd Sunday in the month.
with Holy Baptism at 3 p.m.
Preacher at Evensong : Rev. Dr. C. A. Hope, Vicar of St. Michael, New Marston.
- 14. Monday. Mothers' Union "Wave of Prayer," 10.20 to 10.30 a.m.
- 15. Tuesday. Festival of St. Barnabas. 7.15 a.m. Holy Communion.
8.00 p.m. Meeting of all Magazine Distributors.
- 16. Wednesday. 7.15 a.m. Holy Communion.
Young Wives Supper Outing.
- 20. TRINITY I. Services as for the 3rd Sunday in the month with Family Communion at 9.30 a.m.
6.30 p.m. Youth Evensong. Church Parade.
- 23. Wednesday. 7.15 a.m. Holy Communion.
3.30 p.m. Christening Party on Vicarage Lawn (if wet in Scout Hut).
- 24. Thursday. Nativity of St. John the Baptist.
7.15 a.m. Holy Communion.
- 27. TRINITY II. Services as for the 4th Sunday in the month with Holy Baptism at 3 p.m.
- 29. Tuesday. St. Peter's Day. 7.15 a.m. Holy Communion.
- 30. Wednesday. 7.15 a.m. Holy Communion.

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 William Street, Oxford.
Girl Guides. Captain : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine. Sec. : Mrs. & Miss Finch, "Stanmore," Boults Lane.
Mothers' Union. Enrolling Member : Mrs. A. Smith, 4 Windsor Crescent. Secretary : Mrs. R. Verne, 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.
Youth Fellowship. Secretary : Miss Lindsay Dunkley, 4 Hadow Road, New 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. G. Ballsdon, 15 Cromwell Close.
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. Rumbold, 8 Beechey Avenue, 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
- Butcher (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 :**
 Marjorie 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. 61568
- 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