

ST. NICHOLAS CHURCH

# MARSTON NEWS

AUGUST, 1965



Christians are often regarded as kill-joys. The Bishop of Chelmsford enjoys ten-pin bowling at Butlin's. Is he out of step? *Photo: Butlin's.*

No. 90

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.

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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,

A few years ago I conducted a funeral in the Lake District on an August Bank Holiday. As the cortege moved slowly through groups of holiday makers, some eating ice-creams, and all dressed in their holiday clothes, there was a look of bewilderment on their faces.

This reminder of death seemed out of place to them. It was disturbing.

The tragic death by drowning of a young man whilst on his honeymoon, within a week of his marriage in our church, as well as the recent air disaster near Dorchester, brings home to us all the words from our Prayer Book :

“ In the midst of life we are in death : of whom  
may we seek for succour, but of thee, O Lord.”

This may sound a rather grim topic for a letter during the holiday month. Yet it is true that our lives hang by a thread, and it is only through the Gospel of the Risen Christ that we can face much of the tragedy of our existence.

I hope that your holiday may be a safe and happy one. Please pray for those in our midst whose hearts are too heavy to pray, and to whom our Lord will most surely give his grace in this time of need.

With all good wishes,

Your sincere friend and Vicar,


**BRIAN ARTHUR STOCKFORD :**

The parish extends its deepest sympathies to Brian's wife, June, on his death at Clacton on July the 16th, within a week of his marriage. We shall uphold the families concerned in our prayers.

**MISS ELSIE SMITH :**

Miss Smith, who is the Meals Organiser at the County Primary School, recently underwent a serious operation at the Radcliffe Infirmary. We are pleased to hear that she is progressing well.

**THE BISHOP OF SOUTHWELL :**

After a spell in a Nottingham hospital, Bishop Savage, a former Vicar of this parish, is now back again in circulation. The parish extends its wishes to him.

**OLD MARSTON YOUTH CLUB :**

After two splendid years of leadership Mr. David Reynolds, has now handed over the leadership to Mr. Geoffrey Fromow, who has been an Assistant Leader during this time. The Management Committee were delighted to confirm this appointment, and have invited Mr. Reynolds to join them on the Committee.

Miss Marion Antill, another helper at the club, was married on July 17th in Dorset, and will be moving to Bicester. We wish her and her husband every happiness.

## SCOUTS :

The Scouts will be camping in Ireland this month—and the suggestion may have its source in the mind of the Scoutmaster, who is not entirely unacquainted with the country. The enthusiasm of the boys to go on this camp speaks highly for the leadership of the Troop.

The prize winners for the Scout Holiday Draw were :—

1st — £25. Mrs. Hollis, 10 Raymund Road. 2nd — £15. H. Wright, R. Buildin, Pressed Steel. 3rd — £5. M. Ryan, B.M.C.

The Barbecue on the Vicarage lawn was a great success. Special thanks to Ted Morse and friends.

## DR. BARNADO'S HOMES :

Mr. and Mrs. Bangs thank all collectors and donor for their help in the recent House to House Collection, which realised the sum of £19 17s. 9d. A special "thank-you" to Janet Turner who went round with one of the collectors.

## NATIONAL CHILDREN'S HOME :

Mrs. Furber would like to express her gratitude to all who donated so generously towards the recent collection when £17 12s. 6d. was raised.

## NEW RESIDENTS :

We extend a special welcome to all new residents in Old Marston, both in the homes off Cherwell Drive, and in Mill Lane. We hope that we shall have the pleasure of welcoming them to their Parish Church at the earliest opportunity, and to all we wish a happy stay in Marston.

## VISITORS BOOK IN CHURCH :

Of the 20 signatures that were entered in the new visitors book, ten represented visitors from ten different nations. It is always a joy to have Christians from other parts of the world visiting our lovely old church.

## MAN AT WORK :

How fascinating it has been to watch the thatcher at work on some of our local roofs. There was a time when many Marston houses were thatched, but alas, the sight of the thatcher now is quite rare—and may not be seen for another 40 years !

## THE BEST POLICY :

After frequent calls at the Vicarage for money, the Vicar told one vagrant character :

"You know, you're a bit of a scrounger."

"Yes" replied the man smiling, "but at least I'm an honest scrounger."

## CHESS :

Mr. Lazarus of Bradlands, Mill Lane, is anxious to form a local Chess Club. Chess enthusiasts who are interested should contact Mr. Lazarus at the above address.

## THE CHURCH'S CHILDREN :

As no doubt you will have already heard the OUTING arranged to Bath for the 9th October has to be put on a week. We shall now be going on the **16th October**. All plans remain the same except for this alteration of date.

By this time some of the younger children will have come up into the Junior Department from the Infants. These children however will join the Garden Tea Party on the 22nd September, as we think the outing will be rather a long day for these younger ones.



## KILL-JOYS

THESE TWO PHOTOGRAPHS appeared on different pages in the same issue of *The Times* recently.

They pose vividly when brought together—the question—who really are kill-joys—“mods” and “rockers” and all their ungainly tribe—spoiling people’s holidays, destroying sea-side amenities, fighting, squabbling, causing the police force not only to be out in force, but augmented from outside, preventing them having their proper day’s leave. The youths in mobs, male and female, bedraggled in dress,

having drugs to give them “kicks”—Isn’t this killing joy for just nearly the whole local community?

And below—Christian young people—3,200 of them making a pilgrimage to the shrine of St. Alban, at St. Alban’s Cathedral to remember a valiant Christian Saint and to worship God with gladness.

Isn’t this finding joy and community?

Can there be any doubt whatever about which kills joy and which creates joy?





# THE MISSIONS TO SEAMEN

is the only Anglican Society working among seamen on a world-wide scale. As such it looks with confidence for the generous support of the Church of England.

Its purpose is to carry the work and witness of the Church to seafarers throughout the world.

*General Secretary:*

Rev. Prebendary CYRIL BROWN, O.B.E., M.A.  
RADNOR HOUSE, NORBURY, LONDON, S.W.16.

*(Please note change of address)*

## DEAF?

### HEAR AGAIN NATURALLY!

If you have difficulty in hearing—no matter how slight—if your ears discharge or distress you in any way—or if you are a victim of head or ear noises—if you suffer with catarrh or catch cold easily—then you need our Book on Ears. This tells of the wonders of the Ears and the wonderful new Treatment for preventing and alleviating Ear Troubles.



**WITHOUT EAR PHONES, WIRES**

or anything to be worn. The Neu-Vita Aspirator is a new patented appliance, differing from the above makeshifts, as it attacks the source of the trouble and aims to treat the cause of deafness.

The Aspirator is a simple instrument to use, which, being self applied for a few minutes daily in your own home, provides relief and comfort. It is absolutely safe, being under direct control of the user.

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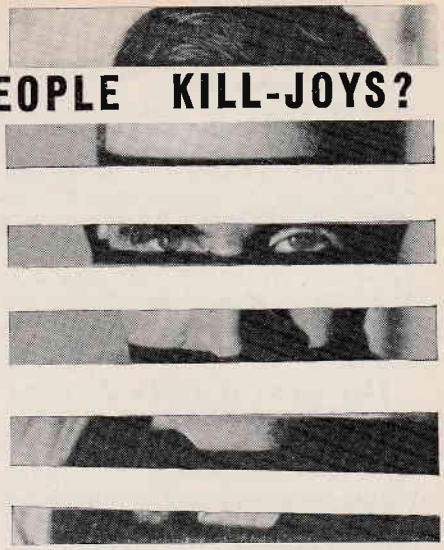
# ARE CHRISTIAN PEOPLE KILL-JOYS?

*Canon Cecil Rhodes*

A common attitude of our time towards Christian people is that they are narrow minded kill-joys; people afraid to face the full pleasure of life, and people who would like also to stop other people from enjoying life to its full.

**I**F WE BE SO LABELLED because we hold sexual aberrations of various kinds are wrong; endless drinking and frivolity are wrong; concentration on a hoped-for lucky gamble is wrong; dodging real work and responsibility is wrong; an endless concern with and for ourselves is wrong; dishonesty, slickness, smart practice are wrong; a complete unconcern for the needy and beaten here or in other countries is wrong; a dedication to getting all we can no matter how we come by it is wrong; that meanness, greed, arrogance, bullying, double-talk and double-dealing are all wrong—then if it be for these reasons we are labelled narrow minded kill-joys, let us gladly and freely bear the reproach. . . .

**The last twenty years** has brought an incredible change in most people's fortunes. Our "affluent society", as it is called has not only banished poverty and cringing need. It has brought undreamt - of riches to countless thousands. It has brought comforts and pleasures and travel and freedom. To the vast majority it has opened a new and enthralling and exciting way of life. That we rejoice in.



It is not surprising that it has also brought heady enjoyment, "away with restraints, on with the fun and games. Make the most of it, it may not last for ever." So its richness and opportunity have overwhelmed vast numbers. Instead of breeding a largeness of spirit it has for the present produced in many a self-indulgent, pleasure-lusting, irreverent, covetousness for more, flippant spirit. "Eat, drink, let's fly to Cairo, or New York, or Timbuctoo—and let those worry who want to."

**Then let these people not complain**



"A good Christian would at least pretend to sing." (By courtesy of "Punch".)

if there are those who are not swept away with these coarsest results. Let them not complain if there are those who see and know that this is not glory but spiritual poverty; who see and know that this vast new thing which our generation has been fortunate to gain is being squandered and wasted, and which in far too many cases is not leading to nobler, finer lives, fuller and more contented lives, but a chattering silly hollowness. There is a very great need for discerning people to observe the travesty and by clean, honest, responsible, unselfish, self-giving living witness to a finer way.

**This surely is where Christian living can truly come into its own. We have found a balance, a richness and freedom and quality in following Christ. Let us go on and go forward manfully and gaily in it. For here is largeness of spirit.**

To be critically negative, touched maybe with envy that others can enjoy triviality which our consciences won't allow us; to be full of reproaches about the sin and evil around us; to be censorious; to draw in on ourselves lest the gay world defile us or get us in its thrall can and does have both a narrowing effect on our lives and attitudes and makes us quite useless as a witness in our modern world. Truly we

become kill-joys in ourselves and to others.

Rather let us rejoice in whatever in the world around us has wholeness and purposefulness and cleanness and dignity and freedom.

Let us also rejoice in the freedom which Christ has brought to us. Let us rejoice in our salvation. Let us be positive, discovering the riches which are there, the joy which is there, the hope which is there; and delight in labouring well and conscientiously, in service to others, in giving ourselves, our time and money to those causes we know are for the true welfare of men and women.

Now, thank God, as I look round and try and reflect on the very many practising Christians I know, I am glad to be able to say that I find in the main this is their attitude. They are not negative or narrow minded or kill-joyish. But the one thing I think I notice—is a far too great timidity about being open and out with it; too much hiding of excellent lights.

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### **The Tender Light**

*O World, Thou choosest not the better part!  
It is not wisdom to be only wise,  
And on the inward vision close the eyes,  
But it is wisdom to believe the heart.  
Columbus found a world, and had no chart  
Save one that faith deciphered in the skies;  
To trust the soul's invincible surmise  
Was all his science and his only art.  
Our knowledge is a torch of smoky pine  
That lights the pathway but one step ahead  
Across a void of mystery and dread.  
Bid, then, the tender light of faith to shine  
By which alone the mortal heart is led  
Unto the thinking of the thought divine.*

—GEORGE SANTAYANA as quoted in "Third Church Messenger," Rochester, N.Y.



## A TELEPHONE CONVERSATION



"I AM SENDING you a case of port wine this year," said the voice on the telephone. "Thank you for your kindly thought," I replied, "but I don't drink alcohol." "Well," came the voice on the phone, "last year

I sent you some cigars and you told me afterwards that you didn't smoke. You don't drink and you don't smoke—what do you do—you don't seem to have any joy in life?"

"Joy?" I replied, "why I am amongst the happiest men on the earth! It's my Christian faith that gives me real happiness, and it isn't dependent upon what I have got or what I do, but upon what I am.

"When I was a young man I found the source of true happiness, satisfaction and security, when I realised that although brought up in a religious home, and although a decent sort of chap (I hoped). I needed to be 'Born Again' into the family of God."

"Well," said the voice on the

telephone, "I wish sometimes I was like you, satisfied and happy, but how to achieve that I don't just know."

"The only way is to go to the source of happiness and joy," I replied. "In your business"—for this was a business friend of mine who supplied my firm with raw materials—"you go to the right source for your goods. You don't go to Smithfield Market for metal sheets, but to the rolling mills. Where does happiness come from?"

"I have never really thought," said the voice.

"Well," I said, "the God who made us intended that we should be happy, but if we cut ourselves off from Him how can we expect to be happy?"

"I admit," said my friend on the phone, "that I don't often go to church."

"Going to church doesn't necessarily bring you in touch with the source of joy, although it can do," I replied.

"Two men went to church some years ago. One was a regular attender and prided himself on being a religious man. He despised the other man who obviously was irreligious. But this other man that day came to find happiness. He was miserable because his conscience told him that he had sinned against God. He merely said, sincerely and feelingly, 'God be merciful to me a sinner,' and he went away happy and satisfied because he knew that he was forgiven. That is the way to

happiness." "Well," said my friend, "I phoned you to tell you what I was sending you, but you certainly have given me something infinitely worth having—the way to true happiness. I can see now why you don't want drinks and smokes to make you happy. To tell the truth I agree with you—they don't really make you happy. Yours is the only way."



*The writer of this article—Mr. E. G. A. Bartlett, Chairman of a group of companies in Hemel Hempstead.*

# MOMENT IN HISTORY

## —when Wesley met Beau Nash



FROM BRISTOL, WESLEY VISITED Bath, at that time the most fashionable watering place in England. "As for Bath," says Thackeray, "all history went and bathed and drank there. George II and his Queen, Prince Frederick and his court, scarce a character one can mention of the period but was seen in that famous Pump Room where Beau Nash presided."

Chesterfield came there many a time and gambled for hundreds and grinned through his gout.

Mary Wortley was there, young and beautiful; and Mary Wortley, old, hideous, and snuffy.

Miss Chudleigh came there, slipping away from one husband and on the lookout for another.

Walpole passed many a day there—sickly supercilious, absurdly dandified and affected—with a brilliant wit, a delightful sensibility; and for his friends a most tender, generous and faithful heart.

And if you and I had been alive then and strolling down Milsom Street—Hush! a gaunt figure in its chair, fierce eyes staring from under a bushy powdered wig, a terrible frown, a terrible Roman nose. We whisper, "There he is! There's the Great Commoner! There is Mr. Pitt."

Into the midst of this Vanity Fair came the apostle of the century, creating no small stir. It was rumoured that "the king of Bath," Beau Nash, had decided to interrupt his service.

The crowd was larger than usual, expecting to witness the discomfiture of Wesley. He was "concluding them all under sin," and they "were sinking apace into seriousness," when Nash appeared, and marching up to

Wesley demanded by what authority he did these things.

Wesley replied, "By the authority of Jesus Christ, conveyed to me by the (now) Archbishop of Canterbury, when he laid his hands upon me, and said, 'Take thou authority to preach the Gospel!'"

"This," said Nash, "is contrary to Act of Parliament. This is a conventicle."

"Sir," answered Wesley, "conventicles are seditious meetings; but here is no shadow of sedition."

"I say it is," cried the dandy; "and besides, your preaching frightens people out of their wits."

"Sir," said Wesley, "did you ever hear me preach?"

"No."

"How, then, can you judge of what you have never heard?"

"Sir, by common report."

"Common report," replied the preacher, "is not enough. Give me leave to ask, sir, is not your name Nash?"

"My name is Nash."

"Sir," said Wesley, "I dare not judge of you by common report."

Disconcerted, Nash paused. One from the crowd said: "Sir, let an old woman answer him. You, Mr. Nash, take care of your body; we take care of our souls; and for the food of our souls we come here." The fashionable gamester slunk away without another word.

—From *History of Methodism*, by John Fletcher Hurst.



## JOY IN SERVICE

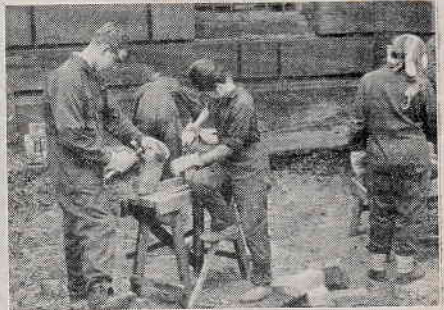
**A**N INSPIRED PLAN OF THE Provost of Coventry is causing young Britishers to spend from two to six months in Germany at Dresden translating their Christian faith into action. Throughout the summer these people will be clearing rubble, cleaning bricks and preparing the site for rebuilding the East German church hospital, "Diakonissen Krankenhaus," shattered by Allied war-time bombing. They seek to create friendship and trust in a city which suffered.

In twelve hours' incessant Allied bombing 202,040 citizens of Dresden died. The bitterness and hatred that such destruction bred may be healed by inspired Christian action.

Reports show how much this action is meaning to the East Germans of Dresden.

It has meant much, too, to the young people who have taken part. One student writes: "I almost didn't go but I would not have missed it for worlds. We were given so much in return for so little. I want to go back. This has been the most wonderful three weeks of my life."

This is not only an Anglican venture. The volunteers include people of every denomination. Some of them have given up their jobs to work in Dresden for six months.



Photos: Courtesy "Coventry Express"

# PICTURE PARADE

Right: *The Provost of Coventry with Herr Willy Brandt, Mayor of West Berlin, in the ruins of the old Cathedral. Herr Brandt had visited Coventry to open the John F. Kennedy House, a Cathedral Youth Hostel, a three storey building to help foster the Cathedral's service of international reconciliation and understanding.*



Below: *A Cinema queue—an unusual sight these days—was photographed at the Bromley Christian Film Festival. Alderman John Hunt, M.P. for Bromley, who opened the Film Festival commented that this was the first venture of its kind in Britain.*



*An estimated total audience of 8,500 came, including over 1,500 school-children to special performances. On two occasions people had to be turned away owing to "House Full".*

*Twenty-eight films dealing with such subjects as—Nature, biology, archaeology, communism and Christianity, the romantic triangle, the search for happiness, success and popularity, each film with a definite Christian message, were shown.*

Right: *Key persons preparing the production of *Son et Lumiere* at Southwark Cathedral, which is running from May till September 11, including Val Gielgud (2nd right), John Bond (1st right) author.*

*It has been produced as part of the celebration of the Diamond Jubilee of the Diocese.*



*Founded by Welsh Revivalist George Jeffreys in Ireland, the "Elim Foursquare Gospel Alliance" has grown with considerable rapidity so that now on its 50th anniversary this year it has a very considerable following; membership is 20,000; 300 ministers and 302 Churches, with over 50 missionaries abroad and training college at Capel, Surrey. Its basis of membership is not any creed but a personal acceptance of Jesus Christ as Lord and Saviour. The Elim Church accepts the Bible as the inspired word of God, and that salvation is through the death and resurrection of Jesus Christ, who is acknowledged also as Healer of the physical body and the Baptiser in the Holy Spirit. Photo: Easter Monday Rally at the Albert Hall.*



# NEWS-VIEWS

## Reunion with Methodists

While the Convocations of Canterbury and of York accepted in principle the proposals for eventual Anglican-Methodist reunion, an immediate going forward was scotched by voting another Committee to clarify issues. Welcomed by the Archbishop of Canterbury—indeed from the voting in the dioceses there could not have been an immediate development, this delay caused by fear and backwoodsmen marks again the Church's inability to decide a courageous and forward going programme and policy.

## No One Will Pay

"Church unity is like peace. We are all for it, but we are not willing to pay the price."

So says Dr. W. A. Visser 't Hooft, and he should know as general secretary of the World Council of Churches.

In a highly critical summing-up of the ecumenical efforts of the Churches, Dr. Visser 't Hooft, while acknowledging the positive side of recent developments, said that the present climate between the Roman Catholic Church and other Churches was like all remarks about climate—"something one could not say anything certain about."

He added that individual Churches must overcome their fear that an ecclesiastical community meant uniformity, and they must free themselves of those links of nation, race, culture and economics where these hindered their work. They must grasp that unity was of the essence of the Church and, finally, respect the Bible priority, to evangelise—or go under.

## Lift Up Your Hearts

Vigorous protests have resulted from the B.B.C. decision to take off this programme and substitute another less specific and wide ranging. Yet a programme which has run for 25 years must surely be getting a bit threadbare. One fears Mr. Kenneth Lamb, B.B.C. head of religious broadcasts, however, must not only be suffering kicks for his infelicitous reasoning but also one hopes is kicking himself.

## Religious Decay

Some vocal clergy are dejected and trot out all the portents of religious de-

cline. A pity some of them too easily get headlines. While by and large their proposals of how to stop the rot show neither courage nor large mindedness and offer neither comfort nor solution. Yet these men serve a purpose; somewhere soon one desperately hopes the Church both at top and bottom will awake to its increasing feebleness and carry through basic re-planning. That methods, attitudes, platitudes, feebleness of strategy, willingness to accept triviality need a seering rethink is surely plain to any lively minded Christian. We need a Pope John.

## Roman Changes

Not only is the Roman Mass now in great part being heard in English, but such things as the Priest saying the "Last Gospel" at the end of the Eucharist, the saying of the Creed and Gloria privately and "all Kissing of the hand and of things given to or received from the Celebrant is to be omitted". All these things must be surely agreeable to Anglicans as not only bringing us closer together, but in making the usage more simple, understandable and manly.

## Vatican Council

The American "Time" takes a pessimistic view of the end of the last session of the Vatican Council—"Pope Paul coldly and dramatically reaffirmed that it is the Pope and not the bishops of the Vatican Council who really runs the Roman Catholic Church . . . by siding heavily with two Conservative Cardinals of the Roman Curia against a generally approved declaration on religious liberty (reckoned over 1,000 for, with just over 100 Conservatives against it); that he had also overruled them on two other matters, altering the final agreed draft on Christian Unity, e.g. the draft text. "Protestants 'find God' through the grace of the Holy Spirit in Scripture, altered to 'seek God'"—entirely different in emphasis and proclaiming Mary "Mother of the Church", a phrase deleted by the Bishops.

## QUOTE

In the U.S.A. there is a small statuette of St. Nicholas on the instrument board on some cars. It lights up when you exceed 60 m.p.h., and at 70 m.p.h. a voice behind it says, "O.K. brother. You're on your own now."

*Harefield Month.*

# RHEUMATIC PAIN



## RELIEF IS AT HAND!

YES! In a tiny tablet which dissolves instantly on the tongue! Can it be possible that anything so simple, so pleasant to take, can relieve your rheumatic pain? Well we know that Zief is bringing relief to many rheumatic sufferers so why not you?

You see, Zief is different from anything you have ever tried. It is a homeopathic preparation based on Dr. Schuessler's Biochemic System of Medicine; it combines four of the most effective pain relievers known to homeopaths. Zief is perfectly safe and it is progressive in its action . . . the pain gets less and less.

## FREE TRIAL

Because we believe that Zief can help YOU, we will send you a free trial sample and full particulars without cost or obligation. Do take advantage TODAY of this offer because relief truly could be at hand for you . . . in Zief.

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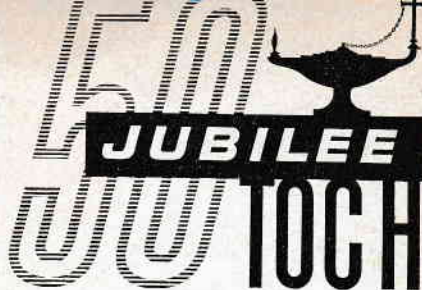
To: New Era Laboratories Ltd.,  
Dept. 12XA, 87 Saffron Hill, London,  
E.C.1. Please send me free sample of  
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Name .....  
(BLOCK LETTERS) (Mr., Mrs., Miss)

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County .....



By Eva M. Bestley

**T**HIS YEAR TOC H, AN organisation formed to bring together men of every class for the purpose of rendering social service, celebrates its Golden Jubilee.

It is a movement which is concerned with the whole of life: its members have in common the belief that God meant this world to be a home for His family, and they think of service to others as "the rent they pay for their room on earth".

The name Toc H comes from the Army Signallers' designation of the initials "T.H." which stood for Talbot House, opened in December, 1915, at Poperinghe, some six miles from Ypres, as a chapel and club for soldiers on the Flanders battlefield. It was a memorial to Gilbert Talbot, a lieutenant in the Rifle Brigade, killed on July 30, 1915, in the first flame-throwing attack by the Germans, and was founded by his brother, Neville Talbot, later Bishop of Pretoria, and the Rev. P. B. Clayton, a Church of England chaplain.

## Service to Others

When the war ended "Tubby" decided that something should be done to continue in peace the wonderful spirit of comradeship and service that men had experienced during hostilities. The plan was to establish in London a centre where men would congregate, dedicating a reasonable proportion of their leisure time to the service of their fellow men. Today

Toc H has branches throughout the British Commonwealth, and in many other countries.

The service which its members render to others reflects the four principles of Toc H—to think fairly: to love widely: to witness humbly: and to build bravely. Each branch is entrusted with a Lamp of Maintenance, lighted with simple ceremony at every meeting in remembrance of lives lived and given in service and sacrifice, and in a rededication to the task they left unfinished—the building of a new Jerusalem.

It was Toc H which helped to start the blood transfusion service for hospitals. And in 1932 “Tubby” was



*The Parent Lamp—at All Hallows—given by the Prince of Wales in memory of his friends*

so moved by what he saw of leprosy in Nigeria that he made the work of healing among the lepers an integral part of the movement. It has given generously to this cause and sends numbers of volunteers out to Africa each year.

Each Toc H branch has a job-master who looks for things worth doing, and sees that they get done. The members take disabled men in wheel-chairs into the parks: they write letters for those who are ill; they repair broken toys for the children at Christmas. These unpaid, unpretentious men and women do scores of good deeds that no one else has found time to do.

*All Hallows restored*



*Tubby Clayton*

“Tubby” calls the success of Toc H “a holy fluke”. He describes the best kind of service as “secret service”—things you do for the sake, and for the joy, of doing them.

#### **All Hallows by the Tower**

All Hallows by the Tower is the Guild Church of Toc H, to which the Rev. P. B. Clayton was appointed Vicar by Archbishop Davidson in 1922. In history All Hallows had its place; the Te Deum was first sung there in English in 1535; in the Middle Ages it was one of three London churches in which the curfew was rung.

During the Second World War, incendiary bombs rained down upon All Hallows. All that remained unharmed were the crypt, the shell of the tower, and the north and south walls.

Plans for re-building were quickly put into operation, and in 1957, in the presence of Queen Elizabeth the Queen Mother, the church was rededicated.

Members of Toc H see the Golden Jubilee as a time for thanksgiving, and also for renewed activity, a springboard for the next 50 years. Their supreme effort will be to double its membership.





Give strength in our weakness,  
Give hope in despair,  
Give guidance through worry,  
So can we all share.  
Destroy bitter feelings  
Let love rise from hate,  
And help us exalt thee  
In thy highest estate.  
Thy bountiful wisdom,  
Lord help us to see,  
Our world can be richer,  
Thy servants, to be.

—Betty Gozney.

*“Now the fruit of the spirit is love,  
joy, peace . . .”*

**O**DD, ISN'T IT, THAT THE second “fruit of the spirit” is Joy! Yet Christians are supposed to be kill-joys, “miserable sinners”, full of gloom and despondency . . . How come? How can we equate the “miserable sinner” with the joy of the saints?

Actually, we cannot dissociate them. The one is the result of the other. Joy is the grace given to those who have the courage to examine themselves, recognise their “miserable estate” and find the answer.

Essentially, I suppose, it depends on what you mean by “joy”. People are apt to confuse it with “amusement”, “hilarity”, “boisterousness”, “jocularity”, and that frantic seeking after emotional titillation which creates a boom in the illicit sale of drugs today. There may be stimulation at times in any of these, but usually they are an

## WOMAN'S PAGE

Edited by Mary Andere

ephemeral release from nervous tension which leave a feeling of flatness and depression behind . . . “the morning after the night before” sort of feeling.

Christian joy should be a permanent quality of character, a steady, quiet stream of gladness underlying the whole of life—even the bad, or difficult, bits. It springs from love—love of God first and foremost, shown outwardly in the world as love to man, since this is the best, and indeed only, expression we can give it in our human nature. It is the authentic mark of true holiness as opposed to the spurious kind.

Then how the “miserable sinner” bit?

Well, from a Christian point of view one is, or should be, “miserable” about sin and its consequences. For they are devastating, both here in this world and hereafter.

The common meaning of miserable is “wretchedly unhappy”, and it comes from a Latin word meaning “pity”. Hence its true meaning is “one who is in a state deserving of pity”—“in a pitiable plight”. And this is exactly the state we *are* in before God, because of our sins. Therefore we come to Him to confess our condition, and ask His pity and mercy.

And the corollary of that admission of our true state is that He forgives us. That is, we receive a deep inner sense of forgiveness and release, and from this follows joy . . . joy to the heart . . . and from this joy stems the peace of God which passeth understanding.

If we really do *not* know christian joy and peace, it may well be that

we have some unconfessed or unsuspected block acting as a smoke-screen between God and us. Perhaps those "respectable" sins we so often won't recognise as "SIN" . . . we may well not be like that bold Mrs. Jones who lives openly in adultery, or Mr. Smith who swears like a trooper and is rarely ever seen sober. Nothing like that, of course. Only the rather petty, shabby little sins like resentment or covetousness, or a tendency to gossip, or to be wittily cruel at the expense of others . . . nothing like the "dreadful things" other people do, of course . . . but perhaps the very thing which prevents us knowing what true joy is.

As Christians we seek to keep the commandments, because these are fundamental laws of life. Whether or not the world thinks we are then kill-joys is unimportant. But there is more to Christian living than the keeping of rather negative laws. There should be the positive joyousness which attracts and strengthens others; there should be a gladness which ultimately draws all others in to its own "feast of love". When this is seen the world rarely mentions the word "kill-joy". More normally it uses the term "saint".

#### BOOKS WORTH READING

" . . . not to advance in the spiritual life is to go back. But those who have the gale of the Holy Spirit go forward even in sleep. If the vessel of our soul is still tossed with winds and storms, let us awake the Lord, Who reposes in it, and He will quickly calm the sea."

"The Practice of the Presence of God"—by Brother Lawrence.

### IN THE HOME

Do you ever serve iced coffee? There are many versions, and a variety of other ingredients can be used. Ice cream or



*Frosty Carnival Torte*

whipped cream are probably the most popular extras, though the addition of chocolate gives a delicious mocha flavour. For those who want something really exotic there is coffee with liqueur, or (for the really daring) coffee with pineapple. Iced coffee can be served all the year round—not ice cold, just lightly chilled . . .

**Viennese Delight.** (Either pure coffee or coffee essences, etc., can be used for all these recipes equally well. I used Camp coffee for mine).

1 tablespoon coffee essence; one-third of a pint of chilled water; 2 teaspoons castor sugar; 1 tablespoon vanilla ice cream; 1 tablespoon whipped cream.

Add the coffee essence to water and stir in sugar. Put the ice cream in a tall glass. Fill up with chilled coffee and top with the whipped cream. Both looks and tastes luscious.

#### Chilled Mocha

One-third cold milk; 1 tablespoon coffee essence; 1 dessertspoon drinking chocolate (powder); 1 teaspoon castor sugar; a little whipped cream.

Whisk together the first four ingredients and then top with cream.

#### Coffee Frappe

3 tablespoons crushed ice; 1 tablespoon coffee essence; 1 tablespoon Tia Maria;  $\frac{1}{2}$  small bottle soda water.

Put the crushed ice in a glass. Add coffee essence and Tia Maria. Top up with soda water and stir quickly. Serve at once.

#### Frosty Carnival Torte

**Crispy Base:** 2 oz. butter; 4 oz. golden syrup; 2 oz. brown sugar; 4 oz. marshmallows; 3 oz. (3.10 oz. measuring cups) Rice Krispies.

**Filling:** one block chocolate carnival ice-cream.

Grease a 7 inch flan ring and place on a greased tray. Combine butter, syrup and sugar and bring to the boil. Boil for 1 minute, then remove from heat, add marshmallows and stir till melted. Cool slightly. Stir in Rice Krispies. Press mixture into flan ring and leave in a cool place till set. Remove ring, and place on serving dish. Mound scoops of chocolate carnival ice-cream on to the base and drizzle over caramallow sauce. Serve at once.



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**“ROLL-UP! ROLL-UP! ALL** the fun of the fair! Come on, have a go! Only sixpence and every one a winner!”

That's the cry of the fair man who wants you to have a go. Whether it's the bingo stand or the octopus, the fair is fun! Going to the fair is one way of getting with the world, and the Christian is in the world even if he's not “of” the world.

Unfortunately, many Christians are suspicious of enjoying themselves at dances, fairs and at the films. Many years ago, everybody used to join in the festival dances.

Then came along those who taught that dancing and fun and games were sinful. They dressed people in black clothes, and the once gay English life became very solemn.

This idea that enjoyment is sinful still lingers in our minds—but it is really way off-beat. I can't imagine that the Apostles went round with miserable long faces!

Christian joy and the ability to enjoy ones self (and they're very close together) should be as natural as eating! Joy in having a jolly good sing at the hymn you love. Joy in laughing at the joke of a friend. Joy in toiling up a hill to see the countryside spread out like a map below you. Joy in everything in life!

To jump out of bed first thing in the morning shouting “Yippee! Another day to live for God!” would

raise a few parental eyebrows—but it does illustrate my point.

Christian joy springs from the heart that is trying to love God—and it spreads. It spreads to the face—you can tell a joyful person a mile away. It spreads to your attitude with other people *and it spreads the Gospel.*

Here's a quiz for you to do. It may help you to tell if you're a joyful Christian.

**One:** When you come out of church do you

- 1 Dash home with your tail between your legs.
- 2 Wallflower till someone talks to you.
- 3 Look for someone who has no one to talk to.

**Two:** When given an unpleasant job, do you

- 1 Kick up stink.
- 2 Tackle it with a will.
- 3 Do it, but moan.

**Three:** In your private prayers, do you

- 1 Stick to God bless Mummy and Daddy.
- 2 Keep your eyes open for new and exciting books of prayer.
- 3 Find yourself talking naturally to God as if to somebody you know.

**Four:** When you go to a film, do you

- 1 Keep thinking “How terrible”.
- 2 Forget yourself in the film.
- 3 Want to go home.

**Five:** If your vicar is a square, do you

- 1 Condemn him.
- 2 By-pass him.
- 3 Still try to work with him.

Here are the answers. Score one for each correct score.

Question 1; answer 3.

Question 2; answer 2.

Question 3; answer 2 and 3.

Question 4; answer 2.

Question 5; answer 3.

Four or more—good score; below four—remember that St. Francis *ordered* his monks to be joyful!

*Yours Affectionately*  
*Lyn Dale,*

## The Vicar's holiday

You might do your incumbent and his wife an immense amount of good in their work in your parish if you discover whether they are really having a holiday or a working holiday elsewhere or a holiday on the cheap, and if so, getting together with other parishioners to provide them with a proper break. One of the causes why clergy can become lethargic and flat is because they often flog on without any real let-up.

But I have been reading an hilarious article in *Episcopalian*, a U.S.A. magazine, on the "Vicar's Vacation".

The story goes, having handed over to his Warden he sets off on a fishing holiday—And then follows seven letters from the Warden. Here's a digest.

Dear Vicar, July 20.

Just a note not to worry. All goes well. Enjoy yourself and get lots of rest for the hard winter's work.

Dear Vicar, July 23.

There's been a rainstorm and water has poured in on your books. But don't worry, Vernon got on the roof to repair . . . he misjudged the slope of the roof. But don't worry. Doc says he'll be out of traction for Thanksgiving . . .

Dear Vicar, July 27.

With Vernon having all those doctor's bills and not working, we

decided to organise a little benefit for him—a turkey shoot, but it turned out they're illegal. The only people arrested were Sam and Emmet Clarke. We've used Church Funds to bail them—which has emptied the account. So don't cash your August cheque. But don't worry, enjoy yourself . . .

Dear Vicar, July 31.

Due to shortage of funds we sent a firm note to all pledgers who are behind. Some of them are a bit sore about it and have gone over to St. Andrew's. But if that's how they take it, we're better rid of them.

Dear Vicar, August 3.

It's a shame the Verger's quit. He's been here so long. He could have waited for his pay. I've taken on a youngster. Mrs. Biederman says I shouldn't have taken on a kid on parole. But he looks fine to me. So don't worry. Things are going fine.

Dear Vicar, August 7.

It's a shame about the fire, but don't worry. Also the Treasurer has quit after the new verger stole last Sunday's collection and disappeared. We've rented a gymnasium for the services. It's a lot better and sure cheaper to use than an old Church. So everything's fine. We hope you are having a fine time.

Dear Vicar, August 10.

I'll be real glad to see you and hand over, though amazed to hear you are breaking your holiday. You are only half through. But I guess you love work so much you can't keep away. I've decided I need a rest, so I shall be away when you return. No doubt you'll be glad to pick up the threads.

As ever,

Your Churchwarden,  
*Marty.*

I trust you all have good and safe holidays!—The Editor.



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## MISSIONARY LINK :

Miss Joan Mallalieu writes to us from Ootacamund, South India :

"The S.W. Monsoon has already set in. You would hardly believe it, would you, if I said that the skies here are as dull and grey as in England? But—come here and see! Up to the end of May, we had very dry weather, and water was strictly controlled. Gardens suffered from the drought. Our potato patch suffered from big black monkeys also! From time to time, these monkeys invade our compound. They take up strategic positions in our tall eucalyptus trees, and then pounce upon our garden produce. At least, you don't have THAT trouble do you?"

Some of you know that quite a number of our boarders belong to various Hill Tribes, such as the Toda Tribe, which is a distinct, and very interesting pastoral tribe, of only 700 members or more. Their chief occupation is rearing buffaloes! Recently, a small committee has been working on the translation of portions of the Bible into Toda. They didn't have to start from scratch, for they had, with them, the earlier translation work of Miss Catherine Ling, who was a staunch pioneer missionary among the Todas, for half a century or more, until she retired in 1940. (How privileged I was to meet her, when I first came out here in 1940!). The present Committee includes an "old girl" of this school, who is herself a Toda—a Christian Toda. She is a highly qualified nurse (Sister Tutor) and she works untiringly among the local Hill Tribes, as a member of the Medical Mobile Unit attached to the local Government Hospital. She was telling me, the other day, that they had spent well over two hours attempting to translate the Lord's Prayer. There's no word in Toda, she told me, for "glory," or "Kingdom" or "forgive." What a wealth of meaning the Gospel brings (doesn't it?) a whole "kingdom" of thought-patterns that are strange and foreign to a language that has had no contact with it! Of course, the "modern Toda language" incorporates many Tamil words; but the translators were attempting to use "pure Toda words" only.

A non-Christian Toda on the Committee happened to say that he had read many parts of the Bible (in Tamil). So I asked him if he had any desire to become a Christian. He replied that he hadn't yet "come to that"—and he went on to tell me something about his "Toda religion." He seemed fairly satisfied with it, but when I asked him if his god was alive, he replied, a little wistfully, "I think so—I hope so!" How shall people like him find that Jesus is a Living God, if not through us? Pray that they may see HIM as He is—in us, and through us!"

## COLLECTIONS AND COMMUNICANTS :

				£	s.	d.	Communicants
June 20th.	Trinity I	...	...	27	18	11	74
June 27th.	Trinity II	...	...	32	0	6	34
July 4th.	Trinity III	...	...	67	19	7	110
July 11th.	Trinity IV	...	...	29	15	10	27

Number of week-day communicants — 55.

## PARISH CALENDAR : AUGUST

- Aug. 1. TRINITY VII. Lammas Day.  
Services as for the first Sunday in the month with PARISH COMMUNION at 11 a.m. and Holy Baptish by special arrangement at 3 p.m.
- „ 4. Wednesday. Holy Communion, 7.15 a.m.
- „ 6. Friday. **Festival of the Transfiguration of Our Lord.**  
Holy Communion, 7.15 a.m.
- „ 8. TRINITY VIII  
Services as for the second Sunday in the month.  
NO SERVICE OF HOLY BAPTISM.
- „ 11. Wednesday. Holy Communion, 7.15 a.m.
- „ 15. TRINITY IX  
Services as for the third Sunday in the month with Family Communion at 9.30 a.m. (No Y.F. breakfast this month).
- „ 18. Wednesday. Holy Communion, 7.15 a.m.
- „ 22. TRINITY X  
Services as for the fourth Sunday in the month.  
NO SERVICE OF HOLY BAPTISM.
- „ 24. Tuesday. **Festival of St. Bartholomew, Apos. & Martyr.**  
Holy Communion, 7.15 a.m.
- „ 25. Wednesday. Holy Communion, 7.15 a.m.
- „ 29. TRINITY XI  
Services as for the fourth Sunday in the month.

N.B. The Vicar will be away during August. Miss Lodge, the Parish Worker, The Flat, 15 Mill Lane will be available in any case of emergency.

N.B. HARVEST THANGSGIVING : Sunday, 26th September.

### HOLY BAPTISM

- June 27. Theresa Kathrine Ida Biddiscome, 7 Kingfisher Estate, Grove, Wantage.  
John Andrew Allen-Cavell, 1 Old Marston Road.  
Debra Michelle Townsend, 36 Cavendish Drive.
- July 4. Nicola Joanne Green, 18 Links Road, Kennington.
11. Gabrialla Claire Stone, 54 Elms Drive.

### HOLY MATRIMONY

- July 3. Robert Morris Cox and Patricia Shirley Holborow.
10. Brian Arthur Stockford and June Ann Mason.

## 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. 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.  
**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.

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 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