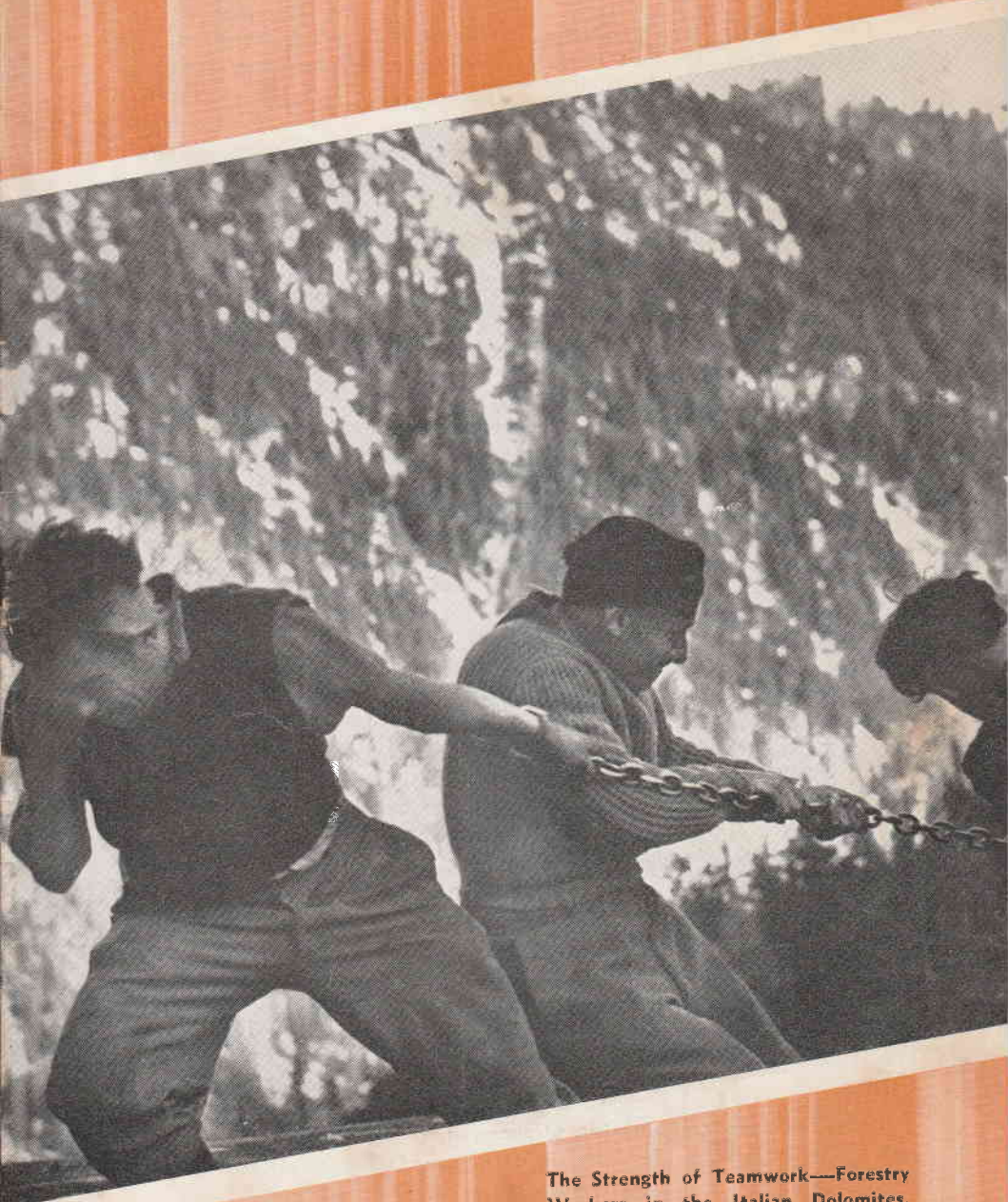


ST. NICHOLAS CHURCH

MARSTON NEWS



FEBRUARY, 1966

No. 96

The Strength of Teamwork—Forestry
Workers in the Italian Dolomites.
Charbonnier.

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.

Secretary of the P.C.C. : Mrs. M. Harlow, Fir Tree House, Old Marston.

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

SUNDAY SERVICES

Holy Communion : 8 a.m.

Parish Communion with Hymns and Address : 1st Sunday at 11 a.m.
3rd Sunday at 9.30 a.m.

Matins and Sermon every Sunday (except the 1st in the month) at 11 a.m.

Evensong and Sermon : 6.30 p.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.

WEEKDAY SERVICES

Holy Communion : Wednesdays and Saints Days at 7.15 a.m.
3rd Friday at 10.30 a.m. with Laying on of Hands for sick.
And at other times, as announced. (See Notice Board).

Matins : 7.15 a.m. (except Saturday and when there is a 7.15 a.m. H.C. Service).

Evensong : 5.30 p.m. (except Saturday).

CHURCH ORGANISATIONS AND MEETINGS :

Children's Instruction : Confirmation School and Crossbearers, 10 a.m. in Church Hall.

K.G. and Juniors : Sundays, 11 a.m. in Church Hall.

Nursery : Sundays, 11 a.m. in Mortimer Hall.

Mothers' Union : 4th Wednesday, 7.45 p.m. in Church Hall.

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

Bellringers : Practice Night — Friday nights, 7.45 p.m.

Brownies : Monday, 6 p.m. in Scout Headquarters.

Girl Guides : Tuesday, 7 p.m. in Scout Headquarters.

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

43rd St. Nicholas' Scout Troop : Friday, 7.15 p.m. in Scout Headquarters.

St. Nicholas' Art Group : Thursday, 7 p.m. in Church Hall (fortnightly).

Youth Group : See Notice Board.

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,

On Shrove Tuesday, February 22nd, we shall be having a PARISH PARTY, for young and old, at the Mortimer Hall at 7.45 p.m. Tickets 2/6, including refreshments.

(The Stewardship Social originally planned for that day has been postponed until later).

Don't wait to be invited. Ask for a ticket now. If you're new to the parish, here's an opportunity to get to know people.

We would like to see husbands and wives, so please get those sitters-in-organised early. (Auntie can always bring her knitting and watch T.V. —and if you're really desperate for a sitter-in, let us know, and we will see if we can find you one). We don't care whether you come to church or not—we would like to see you at the Party. If you're definitely not coming and are prepared to act as a sitter-in, please let us know. We can use you!

Lent begins on the following day, and should be a really bracing time for Christians who take it seriously.

Most people give up something like sugar in their tea or cut down on cigarettes. Why not give up something like criticism, or unpunctuality—and make positive steps to cultivate the opposite qualities? How much time do you spend watching T.V.? Why not give up half an hour a day and spend it reading something from the church bookstall, or lending library. How about C. S. Lewis's: "The Screwtape Letters," or Dave Wilkerson's "The Cross and the Switchblade," or the Abbe de Tourville's "Letters of Direction," or J. B. Phillips translation of St. Paul's epistles? You can't do better than read the Bible.

There's Holy Communion every Wednesday at 7.15 a.m. and on Sunday mornings at 8 a.m. "I can never get up at that time said a teenager." But he would—and you could, if your will was wholly centred on Christ.

Your sincere friend and Vicar,



PEOPLE IN THE NEWS:

The news of the choice of the Rev. Stuart Blanch as the Bishop-designate of Liverpool will have been received with enthusiasm by the many who met him or heard him preach during his time as Curate of Highfield, Vicar of Eynsham, or later as Vice-Principal of Wycliffe Hall. Please remember Mr. and Mrs. Blanch as they move with their family to this new sphere of work.

Another Vice-Principal of Wycliffe Hall, the REV. W. D. GOODERSON, who has been a good friend of St. Nicholas', Marston, was instituted to the living of St. Michael's, Cumnor on Saturday, January 15th. A crowded church, and over 40 clergy showed to some extent the esteem in which Mr. and Mrs. Gooderson are held, as well as the welcome awaiting them at Cumnor.

The parish congratulates Mr. W. H. BREWER on his promotion to the rank of Inspector of Police. Mr. Brewer will be attending the Police College at Henley for a course, but it is good to know that the family will be with us for a month or so longer.

The parish suffers a loss in the departure of its District Nurse and Midwife, MISS CHRISTENE PROSSER, who has not only been greatly appreciated by those to whom she ministered, but has entered into the life of the church. We wish her well in her future work.

MEETING POINT :

A series of training sessions for those who will be taking part in our Stewardship Campaign and others who feel the need of more training in personal evangelism will be held in the Church Hall at 8 p.m. on Wednesdays in Lent. Further details will be given out in church.

AT REST :

A number of well-known Marston faces have passed from the scene during the past few weeks. One of our most regular worshippers at Evensong which we miss was Mrs. S. A. Drewitt, who for many years lived in the cottages opposite the Red Lion, but more recently moved to Bradlands. Mr. E. W. Roberts, another member of the Over-60's club, had been in failing health for a number of years, and passed peacefully to his rest about the same time. Mr. Alfred Clements, forever a courageous fighter against persistent ill-health, died in hospital on Jan. 10th.

To their relations, and particularly to those who have ministered to them with care and faithfulness we extend our sympathies.

CONFIRMATION 1966 :

The Confirmation Service this year will be on Mothering Sunday, March 20th at 6.30 p.m. and will be conducted by the Bishop of Dorchester. Please put the date in your diary so that we may have a packed congregation to pray for and welcome our candidates into full membership of the Church.

Many members of the congregation may have noticed that the candidates, though still not confirmed, have been receiving Holy Communion. This invitation was given them by the Vicar after they had received a considerable amount of instruction, and is in accordance with the Prayer Book rubric which permits those who are "ready and desirous to be confirmed" to receive Holy Communion. Too often Confirmation has been regarded as a "means to an end" i.e. admission to Holy Communion, rather than what is really signified, "the ordination of the laity," and their commissioning as full members of the Christian Church. The advantage of the present method is that the present candidates become familiar with the service, continue their instruction at the same time, and form the habit of regular attendance at Holy Communion, and treat their confirmation as it is meant to be treated, i.e. apostolic commissioning of enthusiastic Christians, going forth to witness to their faith in the world.

CHURCH OVERSEAS :

Miss Joan Mallalieu writes from South India :

"Last month we had a Confirmation Service in our church here. What a lovely service it was—though so long. We were in church from 10.0 a.m. to 1.0 p.m. — three hours — but the time went by so quickly. Sixteen girls and ten boys were confirmed. Eight of the girls were boarders from this school, and I had the privilege of taking Confirmation



I AM A MAN

When I was but a young boy,
Life it seemed, held forth locked doors;
Making folly of any reason; why we should
Survive from the sorrow of weeping humanity;
That stands like the mighty Goliath, blind to
All sense, of God's helping hand;
Spurning the Church as youthful David;
Holding contempt and bitter mirth, instead of
Gentle love within our breasts of cold steel;
Mocking the child's sling, and the threat of one
Stone, to bring our world to its end.
The laughter rings and peels, down and down
To the open gates of Hell; where the dark one,
Bids all welcome to his home of despair.

Lies fail to show the world how to survive,
Only truth and love of humanity will speak the words
of peace to the child David.

Through the taste of dust upon my lips, the rod
Upon my back; and tears for humanity; I have found
My Lord God; the shepherd of love.
Behold he is my Lord, and is formed of the sky
And of the soil and waters; and of the children;
He gives and takes; and all good things come from his
loving hands.
My Lord God leadeth me from the night, into the
glory of the day; and I am a man:
Content to dwell within God's healing love.

Colin Ian Jeffery.



*Drawings by
Margaret Pocock*

ARE YOU A SLOW READER?

A WELL-KNOWN publisher reports that there is a simple technique of rapid reading which enables you to double your reading speed and yet retain much more. Most people do not realise how much they could increase their pleasure, success and income by reading faster and more accurately.

Pages in Seconds

According to this publisher, anyone, regardless of his present reading skill, can use this simple technique to improve his reading ability to a remarkable degree. Whether reading stories, books or technical matter, you can read sentences at a glance and entire pages in seconds with this method.

Rapid Rewards

Rapid reading brings rapid rewards: to professional and business people, by dramatically cutting the time they spend on paper work . . . to students and school children, by making their studies easier and more enjoyable . . . to busy housewives, by doubling their reading pleasure snatched in precious leisure moments from the day's routine . . . to

hobby enthusiasts, by enabling them to keep up with everything that is written about their chosen interests.

Remember, rapid reading means rapid understanding. The new method ensures that you absorb the full sense of the words. You whip through lengthy passages in a flash . . . and still retain all the ideas as long as you wish, surely and easily.

These are only a few of the advantages of rapid reading. This easily acquired skill is essential to all who work or play with words.

Free

To acquaint the readers of the *Church News* with the easy-to-follow rules for developing rapid reading skill, the publishers have printed full details of their interesting self-training method in a new book, "Adventures in Reading Improvement". It will be sent free to anyone who requests it. No obligation. Simply send your request to: Rapid Reading Programme (Dept. CN/BR3), Marple, Cheshire. Enclose 3d. stamp for postage.

Church bookstalls everywhere stock



Christian paperbacks*

The Canticles and Selected Psalms

John R. W. STOTT

A new title in the **Prayer Book Commentaries** 5s.

A faithful witness

Elizabeth PAUL

An anthology of the teaching of Brother Edward 5s.

I Choose the Cloister

Rosemary HOWARD-BENNETT

Now in paperback by popular demand 6s.

A Christian's Guide to the Old Testament

John B. TAYLOR

Christian's Guide Series No. 10 3s. 6d.

Rome and Reformation

James ATKINSON

Christian Foundations series No. 11 3s. 6d.

and over 200 other titles suitable for Lent reading (and all occasions)

*For a full list of titles write to Hodder & Stoughton Ltd., Dept. RPB (CN), St. Paul's House, Warwick Lane, London E.C.4.

TEAM WORK

ONE THING MORE AND more Church people, whether Anglican, Roman, or non-conformist, are becoming increasingly concerned about are our own divisions and stupid separations; the futility of them, their weakening effect in our witness and evangelism and Christian work. The saying "United we stand, divided we fall" has become very real to our thinking.

Not only to our thinking—to our actions. All over the country and indeed all over the Christian world old barriers are coming down, united efforts are springing up, churches are joining hands, joint projects are being carried through. No longer are we rival teams, but increasingly one team working for the Kingdom of God.

Within our own Church, another important effort is the joining of parishes and working as one team, rather than as independent units. Within country districts it may be of necessity, because of the shortage of clergy and money; it may be of free-will, linking together to form a stronger unit. And these efforts will increase in the months and years to come. No doubt too in our larger towns and cities this form of linking together and working in teams, rather than as separated parishes could bring new hope and new life to many congregations and clergy.

There is another and important form of team-work—of laity with clergy. The recently retired Bishop of Liverpool, Dr. Clifford Martin once said "For too long the members of the laity have been allowed to remain passive lookers-on. They are meant to take part, and the layman's part must not be thought of as being subservient to that of the Clergy's, but in partnership with it."

A long hard haul—together. Surely the right, surely the will of God. And each one of us in one way or another can be part of it, by example, by encouragement, by word, by deed.



Cover photo: Charbonnier, Paris.
"A long haul—together".



The Bishop of Salisbury
on visiting.

Combined Operations

by BRIAN ALDIS, Rector of Hamworthy

ONE OF THE PROBLEMS, AND opportunities that the Church in our land is facing today is the mushroom growth of new housing estates, and new towns. These housing estates are usually just crowds of people living together with no roots, no sort of community centre, no sense of belonging, and more often than not, no connection with the Church.

Another feature of these estates is the rapid movement of population, so that the traditional method of house to house visiting by one Vicar or Curate can never effectively cover all the people on the estate.

This was the situation facing us on the Turlin Moor Estate in the parish of Hamworthy on the outskirts of Poole, a council house estate of some 850 houses.

Our Church had built a Curate's house on the estate, and installed a Curate, but in spite of his excellent work, the Church was making little impact on the estate as a whole.

The idea occurred to us of trying to have a "crash" programme of visiting to cover the whole estate in one day, and at the same time to present a picture of the whole Church working together.

The Bishop of Salisbury willingly agreed to lead the project, and a day was selected early last June. Invitations went out to all the local Churches of all denominations, and the response was immediate and enthusiastic.

A simple attractive leaflet was drawn up, entitled "A Greeting from The Church" giving details of the Sunday services and weekday activities of the four Anglican and Free Churches serving the area.

When the day arrived, some twenty-five of us, clergy, ministers, and lay people from ten different Churches and four different denominations met with the Bishop at 10 a.m. for a time of prayer and briefing. Right from the outset as we began to pray together, the natural barriers of slight suspicion were broken down. We represented a tremendous variety of churchman-

ship, but we were united in our love for Jesus Christ.

After prayer we split up into pairs, as far as possible arranging that the two were of different denominations. A visiting scheme had been drawn up giving each team of two about forty houses to visit and we set out on the job. It was my task to go with the Bishop, and we visited all homes of the Young Wives group on the estate first, and then went on to other homes.

After a couple of hours we all met for lunch at the Rectory, and over the meal we shared experiences. All the visitors spoke of an enthusiastic welcome, especially when it was made clear that we represented the whole Church, and not just one denomination.

After lunch we went back to the estate for more visiting, and by this time several more visitors had joined us. By 4.15, when we met for tea in the Curate's house, every house and flat on the estate had been visited. After tea the day closed with a short Open-Air meeting on our Church site on the estate.

The day of visiting together was of enormous value to the team. All spoke of how much they had appreciated the fellowship, and how much they had learned from each other.

What of the results? The welcome was very real. When we build the new Hall/Church there this year we are assured of a ready response; and we hope to use this building as a place for further co-operation.

GETTING TOGETHER:

Suggestions for united Anglican-Methodist services and other joint activities appear in a leaflet called "Anglicans and Methodists: What can we do together now?", jointly published by the Epworth Press and the Church Information Office, price 3d. The building of joint Anglican-Methodist churches in new housing areas, joint publication of newsletters and a joint approach to the social welfare problems of the community are among the seventeen recommendations for immediate action in the local situation. The leaflet also gives advice on prayer for unity, on joint study and discussion, and on the form of joint worship in the churches.

TEAM WORK IN HEALING

by PAUL WIGMORE

Who spent 2 years at Ludhiana

SAY "MISSION HOSPITAL" and then describe the picture evoked.

It probably is not of a modern three-storey building of glass, brick and concrete, containing about fifty missionaries from Britain, Australia, Canada, Germany, Holland, India, New Zealand and the U.S.A.

It is unlikely that the picture includes the graduation every year of fifty-five MB BS graduate doctors or of 100 State Registered Nurses and a dozen or so Radiographers and Laboratory Technicians.

But this is in fact the Christian Medical College and Brown Memorial Hospital in Ludhiana, North India.

"Christians teaching hundreds to heal millions" is a phrase which has been used to define the interdenominational and internationally staffed mission college in Ludhiana.

Its 470-bed hospital admitted over 10,000 in-patients in 1965; there were 125,000 outpatients. Yet healing is not its main function.

Since 1894, when a young English woman doctor with only two years experience of work in India had the temerity to suggest it, Ludhiana has been a teaching institution.

Young Dr. Edith Brown was dissatisfied with her own two hands; to heal at one bedside and know that six were dying within a half-mile radius was not her idea of Christian



service. But you simply could not get assistants. Not Indian women assistants, in those times of *purdah* and *caste*.

Walk through the red-brick buildings and shaded lawns of the college and hospital now, in 1966, and see what she accomplished.

First, the hospital. The cool, wide Reception Hall and the tall blue Cross on the wall behind the desk. The Punjabi men and women with their children flowing in and out of the big glass doors. Nearly 150,000 every year.

Talk to the Director, Dr. Kenneth Scott (brother of Betty Stam who was killed, with her husband, by Communists in China) and he will say:

"This institution must teach the science and the art of healing. This we must do well, if we are to justify our existence; for the day has long passed when *any* medicine could be said to be better than no medicine at all. India today knows what good medicine is and what can be expected of it, even if it may not yet be available to most of its people. It will insist upon good medical education, and rightly so.

"But if professional medicine were *all* that we taught, we should fail both God and man. According to the great Commission ours is also the responsibility and the privilege to teach the love of God as seen in the face of Jesus Christ. How may we teach this? Perhaps by professional excellence. But more particularly by our practical, loving heart-concern for the ill and the

anxious at the point of their individual need, expressed with compassion and courtesy by our love for one another and by a quiet and humble spirit.”*

The services provided in the hospital surprise visitors. Open-heart surgery has begun, brain surgery is well established, a Blood Bank has been in action for many years. Paediatrics is taught and practised.

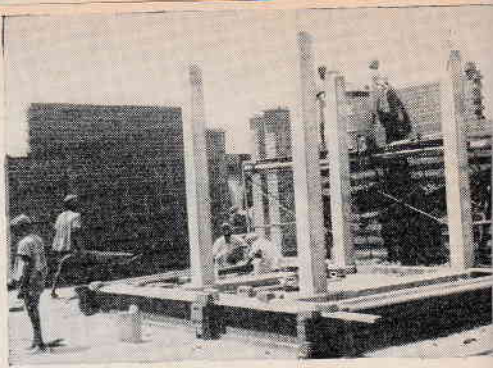
Yet the staff do not boast of these things, for Ludhiana's aim is not (as is the case in many Government colleges) to excel in the more sophisticated realms of medicine and surgery. It is to “give practical, loving heart-concern for the ill and the anxious at the point of their individual need.” And when students graduate as doctors, they have spent five years or more watching Christian professors, Indian and foreign, practising medicine in just this way.

At a recent conference of Indian medical practitioners, it was said that Ludhiana graduates stand out *because of the way they treat patients as people* and because of their utter scientific honesty.

Through the six main wards you walk, watching the process of medical education expressed in the quick movements of the Ludhiana-trained nurses and of their juniors, the smiles flashed from patient to nurse, from medical student to wise-cracking tutor, from mother to sick child.

You pass slowly across the sun-bleached dust to much older buildings; shored up with steel girders and pins to make them last until funds come in for new ones. These are the lecture rooms and museums and laboratories built by Doctor Edith Brown early this century.

Students in starched white coats sit at the hard benches of 1900 and learn 1965 medicine. Pharmacology, Anat-



New Buildings go up as money is given — new Students Hostel rising — subscribed by German Evangelical Churches

omy, Physiology, Pathology; here it is that the First-years spend most of their time. Here are hearts broken and castles-in-the-air demolished. Here young men and women find out what medicine is all about; an exacting science demanding supreme concentration.

Here are students who have only just qualified in English listening to a professor from Ireland, from Scotland, from the United States, from Germany, and they are doubtful of ever being able to understand the dialects.

Here are problems rising in young minds, new friendships bringing new horizons of perplexity, new codes of conduct clashing with ancient custom. Here are India's intelligentsia coming face to face with the Saviour of the world.

Here, in fact, is a frontier of Christianity located in a nation which is fast becoming the centre of world attention. Unlike much mission-work of the past, Ludhiana is not merely presenting our Lord to the outcast, precious though the outcast is. Ludhiana confronts India's future leaders.

“In India, you see”, said a young Indian student of architecture to an English visitor, “the doctor is next to God.”

**Extract from a brief article written by Dr. Scott in 1964 when asked to define Ludhiana's aims.*



Team Work

Surely the finest examples of team work in the Church's Ministry are those dedicated to relieving hunger and suffering, want and disease. And the one place where our suspicious and so often unco-operative world shows its best face is in joint endeavours for similar purposes. The great world organisations which have developed over the past 25 years give to us all a very great deal of hope—that our world is slowly but surely becoming one world.

Team Up

Coventry Diocese under the leadership of the Bishop, Dr. Cuthbert Bardsley, has entered into "a deep companionship with the Diocese of Jesselton, Malaysia to give diocesan direction towards a MRI fulfilment." Bishop Bardsley will go out to Jesselton in March and their Bishop will spend 10 days in Coventry in October. The aim is not to syphon off current missionary interest but increase it by this specific link. And it is hoped Coventry will provide men and money to strengthen the work of that overseas Diocese.

Colonial Regime

The Rev. Stephan Hopkinson, formerly Director of I.C.F. and now Rector of Bobbingworth, Essex has launched a fairly devastating attack on the Anglican establishment in three articles in "The Bridge," Southwark Diocesan magazine, which gained national newspapers reporting. He complains of the undemocratic and "old colonial pattern" of rule within the Church.

At the top, Mr. Hopkinson writes, is the Governor-General, surrounded by his

attachés and secretariat, where the "real authority" is vested. At diocesan conferences the group is represented by the "platform"; in the Church Assembly by the "bench"; and at parochial level by the incumbent and his churchwardens. "This body comprise in one both Speaker and Premier; they introduce legislation and rule out of order anything embarrassing."

Next come the "White settlers"—represented by the clergy, "who form a a recognisable and exclusive caste, much concerned with its own interior arguments. On the rare occasions when their support is doubtful, appeals to loyalty within the Old Boy network are almost invariably successful."

Finally, says Mr. Hopkinson, there are the laity—the "native races."

"Democratic principle insists that they be in some way represented; but expediency makes clear that this representation shall be ineffective. This is done by seeing that only affluent, paramount chiefs are appointed, so that their role will largely consist of applause."

Chile

"One of the most outstanding religious phenomena in Chile has been the rapid growth of the Pentecostal Church numbering some 750,000. Last night we attended one of their services. The church holding 2,000 was packed to the doors, filled with Chilean artisans and their families shouting their "Gloria a Dios" during the preaching which drew from the congregation their excited responsive "Yes" or "No". Some fifty young guitarists and violinists played Gospel songs in typical Latin American rhythm. This is an entirely indigenous Chilean movement, and an expression of faith which has captured the working classes."

The Bishop of Chile.

Joint Effort

Anglicans, Baptists and Congregationalists all joined together in a united mission at Bucklebury, Berks, led by five Church Army officers. The report is that it was a good mission and there are plans and hopes for effective follow ups. Photo after the commissioning service, taken by the Bishop of Reading.





—Disc Jockey—

Disc Jockey David Eastwood, well known to beat fans in the North is successfully running The Catacombs, a beat and coffee club in Back George Street, Manchester. Backed by the Manchester Christian Businessmen's Committee and the Corporation, it runs five nights a week. It provides excellent coffee and there are a good group of keen young christian people who give a hand.

Visiting Pope Paul?

According to a recent report from London, the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, seems likely to pay a visit to Pope Paul VI early in 1966. While no formal arrangements have been made, the report indicated that such a meeting had been discussed in principle, and that both Canterbury and the Vatican looked on the prospective visit with favour.

U.S. Episcopalian.

Research Agency

An Anglican, Leslie Paul, a Methodist, David Martin, and a Roman Catholic, Anthony Spencer, have launched a professional agency for social research into the problems of the Churches in Great Britain. Profits will be paid to the trustees of a charity.

Gaining a place

Last year the Reformed Church of France decided to admit women to its ministry, in spite of arguments that it would hinder closer relationships with Anglicans and Roman Churches.

The General Synod of the Reformed Churches of Holland gave cool approval to allowing women to participate in leading official Church services, while the General Assembly of the Church of Scotland overwhelmingly approved of admitting women as Elders—the end of a 400 year old tradition. The assembly also decided to continue consideration of admitting women to the ministry.

Unhappily it is reported that the new St. Christopher's College, Canterbury, only opened two years ago after moving from Blackheath, has closed because of lack of women students training for parish workers or educationists.

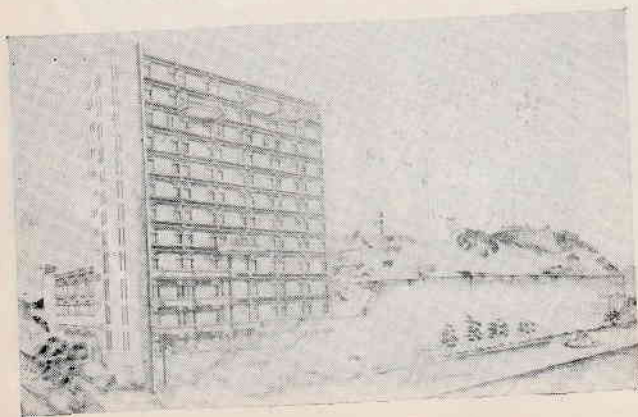
Priorities

The Rev. Nicolas Stacey, Rector of Woolwich, lists four priorities on which the Church of England should concentrate:

1. Cut down the amount spent on maintaining church buildings and share more places of worship with other denominations.
2. Train laypeople "in depth", possibly by correspondence course, so that they might be able effectively to lead "house churches".
3. Concentrate on expansion and revitalisation by forming hundreds of such "house churches" where people might meet for prayer, study, fellowship and discussion.
4. Gear the Church's organisation to the service of the community.

Hong Kong

Artist's impression of the splendid Mission to Seamen's new premises at Kowloon, to be known as the Mariners' Club. Eleven stories high, catering for officers and men of all races with excellent bedrooms, entertainment hall, lounges, library and shops—and even swimming pool! To be opened towards the end of this year.



A new series - People of God
- told by Mary Andere

2 - RICHARD BAXTER

DURING THE GREAT PLAGUE OF 1665, a clergyman who had been ejected from his living for failure to assent to the Act of Uniformity, stood up in some of the London pulpits and preached to the people whose pastors were either sick, dead, or departed to safer and healthier regions. When reprimanded for thus defying authority, he replied: "When Christ shall say, 'Inasmuch as ye did it not to one of these, ye did it not to Me', it will be a poor excuse to say, 'Lord, I was forbidden by the Law!'" His name was Richard Baxter, the great divine and controversialist of the seventeenth century.

ALL HIS LIFE Baxter stood uncompromisingly for what he believed. Unpretentious and courteous, longing for unity among Christians though episcopally ordained, he witnessed to reconciliation and freedom of worship, by worshipping both in the parish church and in the meeting-house.

Born at Rowton in Shropshire in 1615, he studied diligently but never attended a university. At the age of twenty-one he was ordained by the Bishop of Worcester, and served his curacy at Bridgnorth. From thence he went to Kidderminster. Here his fame as a preacher was such that five galleries had to be added to the church to accommodate the congregation. Suffering from illhealth, he preached 'as a dying Man to dying Men', as he described it, that they might know 'true Life indeed'.

During the Civil War he accepted a chaplaincy with the Cromwellian forces, but he opposed the execution of the King and also the vesting of total power in Cromwell.

SUCH WAS his repute that it was said of him "in his best days, Richard Baxter was a stronger power with the religious people of England than either the Westminster Assembly or the Parliamentary leaders."



He was not only a great preacher and faithful pastor, but a prolific writer. Even today his theological works are studied and have a remarkable power on those who read them. It is almost as though he speaks to *you* personally—almost as though he were beside you, and you hear his voice and feel the power of his own personal integrity and conviction. In all, he wrote 168 works, of which the best known are "The Saints' Everlasting Rest", "A Call to the Unconverted", "Catholic Theology", and "Reformed Pastor".

WITH THE return of Charles II, Baxter lost his living. He could not in all honesty give complete assent to everything within the Prayer Book. He was offered a bishopric if only he would conform, and in that position his influence could have been tremendous. But he could not accept. He had to be true to his beliefs.

In 1672, after the Indulgence, he returned to London, but was viewed with suspicion and finally arrested as being hostile to Episcopacy. He was fined heavily by Judge Jefferies and imprisoned for eighteen months. "Truth does not change because I am in gaol" he, wrote, and though his mediating position and his desire for unity among Christians met with scant recognition in those contentious times, he held firmly and uncomplainingly to his own beliefs.

Though a champion of Nonconformity for conscience sake, he would not accept a Nonconformist pastorate.

His influence continues right down to our own day, and it is impossible to read his works without feeling that here speaks a true and great man of God.

**Please
don't
turn
your
back
on
this
boy**



He needs your help badly. He has suffered through no fault of his own. A broken home and separated parents meant that he's missed the very essence of childhood—the things in a child's life that count. Now he needs care and affection. He needs an atmosphere of Christian love and happiness to grow up in. He needs to learn to have faith in himself and the future. We can give him all of these . . . but only with your help and support. Please help us. Send any donation. It will help.

HELP BARNARDO'S HELP A CHILD
DR. BARNARDO'S 478B STEPNEY CAUSEWAY LONDON E.1

SERVANT OF

THE LORD

ISAIAH 53 IS THE BEST KNOWN chapter in the whole Old Testament. "He was despised and rejected; a man of sorrows and acquainted with grief." Few people do not know these words, and few can read them without recalling the strains of Handel's music. This chapter is one of a group of four passages from Isaiah, usually known as the Servant Songs. They are: 42, 1-4; 49, 1-6; 50, 4-9; 52, 13 to 53, 12. These sections are distinguished from the rest of the book of Isaiah by their subject matter. In them God's Servant is depicted, and his special task described.

The Rev. Owen Everson continues his Bible Study on Service.

II. THE SUFFERING SERVANT

things: choice, responsibility, obedience and work. The service portrayed in the Songs is no exception.

Choice and Responsibility

At the start of the first Song, God addresses His Servant as "my chosen in whom my soul delights". (These words were used about Jesus at His baptism.) In the second Song, the Servant himself says that God had called him by name from the time of his birth. The Servant is a man of destiny. God has chosen him.

But from the Bible it is clear that God never chooses a man simply to show him special favour. Always there is some special task which God wants done. In this lies the responsibility.

The Servant's task is a great one: the reconciliation of men to God. He has a mission to his own people "to bring back Jacob to Him", but this is not all. God says also "I will give you as a light to the nations, that my salvation may reach to the end of the earth."

Obedience and Work

The Servant can discharge his responsibility only by obedience. To this he sets himself. "The Lord God has opened my ear, and I was not rebellious . . . I have set my face like a flint, and I know that I shall not be put to shame." In the third and especially the fourth Songs the nature of the Servant's work becomes evident. Reconciliation is to be won through suffering.

The Servant suffers not because of his own sins, but because of the sins of others. He takes upon himself the suffering which always follows from human wickedness; his shoulders bear the burden of alien evil. There are two results: for the Servant, vindication; for men estranged from God, reconciliation.

Here is an ideal of service never surpassed, and only once completely lived out.

Identity Unknown

In the Acts of the Apostles the Ethiopian Eunuch was reading Isaiah 53, and asked Philip "Now tell me, please, who is the prophet speaking about: himself or someone else?" (Acts 8, 34). It is a question which many have asked since.

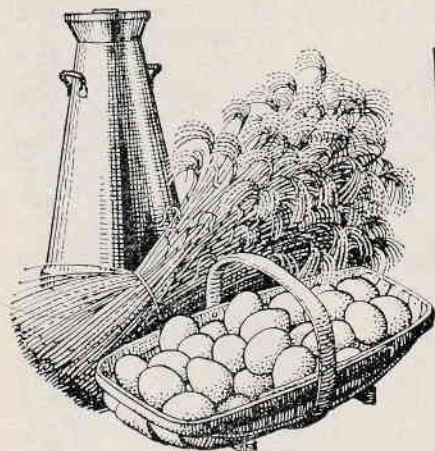
But no precise answer can be given. Sometimes the Songs are in the first person, as if the prophet were writing about himself; but sometimes the third person is used—the whole of chapter 53 is in the third person. At one point the Servant is identified with the nation, as elsewhere in the Old Testament; but sometimes the Servant is distinguished from the nation. Various individuals have been suggested, notably Jeremiah. But no one person seems to be in mind.

Probably the Servant is the ideal figure, representing the truly righteous in Israel, who wanted to do the will of God. At any given time such people might be few or many. Ultimately there was only one true Servant of the Lord, determined to do the will of God whatever the cost. Philip was right when he answered the Eunuch's question by speaking to him about Jesus.

More important than the Servant's exact identity are his character and task. We saw last month that the Old Testament idea of service involves four



OVALTINE



**Better
sleep
on it!**



THE NEW HOMES BUILDING SOCIETY

Chairman: Sir Howard Roberts, C.B.E., D.L., J.P.
Managing Director: Daniel Schonfield, J.P.

Founded to assist owner occupiers only, and devoted solely to this purpose.

Make YOUR savings assist in providing new homes and, at the same time, earn above average interest at $4\frac{1}{2}\%$ (tax paid)

Further details of our investment facilities will be sent on request

To:—Dept. C/N, The New Homes Building Society
342 Richmond Road, Twickenham

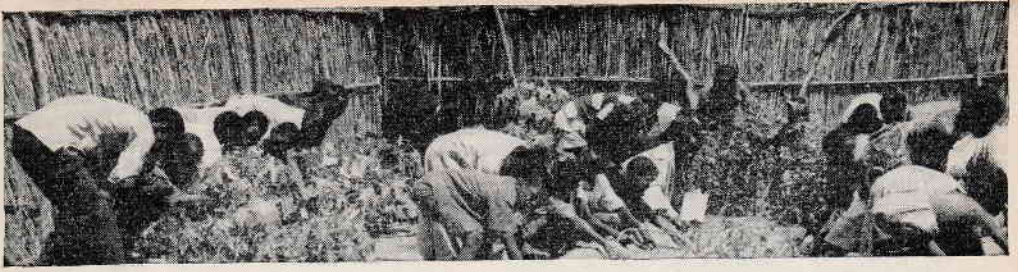
Telephone No. POPesgrove 7402

Please send further details of Investments to:—

Name

Address

.....



School Co-operative

Co-operation —

DEAR FRIEND, IF YOU KNEW how useful a co-operative can be, you'd start one in your own school, because if a boy gets sick in class, well, the co-operative goes right away and buys some aspirin for him and then they put him into a carriage and take him to the infirmary . . .

"The co-operative can also buy you spelling books, arithmetic and geography books . . . and boxes of chalk and pens when the school runs out of supplies: one day, we were taking a test and I didn't have a pen; the co-operative lent me a 5-franc piece so that I could go out and buy one. If it hadn't been for them, I would have failed that test . . . But with the co-operative, there's no longer any difference between rich and poor; everybody has the same chance.

"When the co-op's chicken coop is running well, we sell the eggs laid by our hens, 20 francs an egg. We also sell rabbits, roosters and pigeons. The vegetables, we sell them at a profit for the co-op . . ."

These words are by a Senegalese boy at school in a town near Dakar. He is a co-operator in his school co-operative. It is part of a movement only three years old but which has spread like wildfire.

Boys and girls run these enterprises themselves. They elect their

own committees, appoint chairmen, secretaries and treasurers.

In one place the young people even pay for their parents' education! The co-op provides the salary for an instructor to teach the farmers how to read and write. The girls, after a hairdressing course, invented "Co-op Braids" for Dakar's most fashionable ladies. At 25 francs a time, the profits go to the school co-operative.

Do you like the idea? Is there scope for school co-operatives in England, money-making schemes to benefit school, pupils, parents and community? If you were in such a co-op, you might have less time for homework or "O" levels—not necessarily a disaster

Team-work is the theme of *Church News* this month and co-operation is what makes a group into a successful team. Alone, one person cannot do very much: try putting on a play by yourself! But thinking and working together is the way to achieve things, the way God intends we should live.

St. Paul calls the Church the Body of Christ because Christians together should co-operate. Here is the team through which Jesus is working today—your parish Church.

Have you discovered your part there and started to play it?

Affectionately



Four Co-operative prize winners at UNESCO Headquarters, Paris

UNESCO photos



MARY ANDERE

THE GREEN SIN

IT IS SAID THAT NO MAN YET EVER FORGAVE another whom he had greatly wronged! I think we may take this cynicism as referring to man in his natural state, unrefined by grace and truth . . . man who is only, as Homer said, "an animal that writes"! Nevertheless it enshrines a deeper truth than is comfortable to ponder deeply!

Behind many of the neuroses and contorted personalities with whom psychiatrists have to deal lies this one frequently overlooked: resentment, and this is largely so because this truth is so seldom recognised! It requires magnanimity to offer forgiveness to one who has done us a great wrong. It requires humility, the *acceptance of oneself at one's lowest*, to accept forgiveness and admit we need it from one we have harmed. It is infinitely more difficult—it is humiliation at its most bitter, most crucifying!

Recently I was invited to check through a medical booklet written for medical circles, to vet it for "readability". It dealt with fifteen case-histories studied by a group of G.P.s who were training in psychiatry. Each had submitted one case. The whole had been compiled into book form, with relevant statistics and tables at the end. Every one of the cases had visited the surgery for a *physical* ailment, ranging from a child's asthma, through sprained ankles, bronchitis, and a variety of other apparently normal symptoms of physical origin.

In every case except one (where the patient, an old man, had refused to co-operate or discuss his background) it was found that the physical ailment was really serving as a camouflage for some deep, unresolved personal problem.

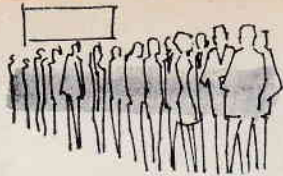
In nearly all cases this was to do with personal relationships. In eleven cases, when the situation had been explored, faced, and a deliberate, free decision taken and acted upon, the physical symptoms disappeared. In two cases further treatment in a mental hospital was necessary, and there was improvement of the condition.

In one case it was too late, and the patient deteriorated rapidly, although, in fact, the physical disorders decreased as the mental disorder showed itself more clearly.

But what I noted with particular interest, from the Christian viewpoint, was that in nearly all cases *resentment* or *jealousy* were the underlying factors; sometimes resentment about things done by individuals, or by the sheer, impersonal hazards of life. But in several of the most difficult and recalcitrant cases it was ultimately something akin to real hatred against someone who had, in fact, forgiven them for things which they themselves had done to the other person! These were some of the hardest cases to deal with!

It is this streak in human nature I think, which makes men reject the doctrine of the Atonement! It is more than we can bear! We are forgiven freely, joyfully, for *what we are*, not only what we have done! If we are clear-sighted, this is a terrible gift to accept, since it involves first of all accepting the fact that we are the sort of person who needs forgiveness! It is easier to keep the blinkers on and refuse to admit we are really bad at heart . . . only that we "have our moments when we are not ourselves" . . . much easier than admitting that these moments *are in fact* just when we are most truly "our self"!

We need to learn not only to practise forgiveness, but to *accept it* also! The Sacrament of Penance was given that we might face the dark side of ourselves and learn to integrate it by accepting it by the grace of God's forgiveness. For many people today the way to peace lies either through the confessional, or else perhaps the more expensive, less certain door into the psychiatrist's consulting room . . . !



Books and Books

- ★ **Penguin Dictionary of the Saints** (6s. 0d.) Excellent reference book giving short outline lives.
- ★ **The Real God** by American Alfred B. Sharratt (SCM 6s. 6d.) being a statement of the furthest outreach theologically of the Christian Faith.
- ★ **Life, Death and Destiny** by Roger L. Shinn (6s. 0d.) another American writing on these subjects.
- ★ **Living Letters**, the Epistles paraphrased by Kenneth Taylor, (American) and warmly praised by Billy Graham, "bringing a new understanding" (18s. 6d. post free, from 70 Bolton Road, Atherton, Manchester).
- ★ **Television and Religion—Gallup Survey** (University of London Press 4s. 6d.) fascinating for anyone interested in Statistical Evidence of where religiously we now are.
- ★ **Palestinian Judaism in N.T. Times** (Oliver and Boyd 30s. 0d.) and **Cities in the New Testament** (Pickering and Inglis 15s. 0d.) both descriptive accounts of that period.
- ★ **Albert Schweitzer** by M. Z. Thomas (Oliver and Boyd 12s. 6d.) Excellent 'easy' life of the great man, with many charming line drawings.
- ★ **Three lovely Children's Books—Animals of History and Animals of the Sea** (Oliver and Boyd 17s. 6d. each) full of interest and information and wonderfully coloured plates.
- ★ **My first Big Story Book** (Oliver and Boyd 25s. 0d.) full of lovely stories and fascinating drawings.
- ★ **Glass** by Roger Pilkington (Oliver and Boyd 10s. 6d.) excellently illustrated and told, of the history and making of Glass of many kinds.

The second issue of the new magazine "Impetus" is extremely good stuff, the editorial "Even in Church" discusses sanely and positively the question of women within the contemporary rethinking of What is the ministry. "Community", an article by the Director of the Parish Census Service analyses our social set up and how the Church could more effectively think about it and tackle it. The Service of Baptism an experimental form I find most promising. This little and thin magazine could well be a happy replacement for the demised *Prism*, and more charitable and positive at that. Copies from "Impetus", Caynham Vicarage, Ludlow, Shropshire 5s. 0d. year post free.

in the home

ROAST PORK never loses its appeal. The expensive cuts are well known, but don't forget the cheaper ones also—belly of pork, streaky with lean and fat and topped with good crackling—usually pickled and boiled but good as a roast—see photograph. Below are two rather more exotic recipes for extra special occasions.

Baked Pork Chops Charcutiere

2 pork chops. Little lard or dripping. 1 med um sized onion. 1 teaspoon flour. $\frac{1}{2}$ pint water. $\frac{1}{2}$ chicken stock cube. Salt and pepper. A few cooked bacon rinds. 1 teaspoon dry sherry. $\frac{1}{2}$ teaspoon dry mustard. 2 cockta l gherkins.

Melt fat and fry chops add seasoning. Chop onion, slice gherkins. Put chops in casserole and put in oven, 350°, 15-20 minutes, uncovered. Fry onions in meat



dripping and add bacon rinds and flour when off the heat. Remove from heat completely and add stock. Then heat and bring to boil. Simmer with lid on for 10 minutes. Mix mustard with a little water and add to sauce, also add sherry and gherkins. Taste and adjust seasoning. Pour sauce over chops. Don't forget to remove the bacon rinds...!

Pork Chop Polynesian

1 tablespoonful oil. $\frac{1}{2}$ small onion. 4 loin chops. 1 small clove garlic (crushed). 1 packet Knorr Tomato sauce-mix. $\frac{1}{2}$ pint water. 1 tablespoon white wine vinegar. 2 level teaspoons brown sugar. $\frac{3}{4}$ level teaspoon curry powder. 2 strips lemon peel. 2 teaspoons soy sauce. Small teaspoon cornflour to mix with soy sauce. For garnish—4 fried pineapple rings and 4 stuffed olives.

Heat oil and lightly fry chops on both sides for ten minutes. Chop onions in small pieces. Arrange chops in dish. Put in moderate oven, 375°. Pour off excess fat. Saute onions and add crushed garlic and curry powder. Remove from heat and add tomato mix, lemon peel, wine vinegar and water. Bring to boil, stirring, and boil for two minutes, adding brown sugar. Pour over chops. Cover loosely. Put in lower part of oven and cook for half an hour to 40 minutes—temperature now between 350° and 375°. Add soy sauce and cornflour mixed with some of the tomato. Put back in oven with cornflour added until it begins to simmer. Fry pineapple until golden brown and then place one ring on each chop.

I do not pray at given intervals.
I do not pray at night—alone—
I could not could I?
I do not go down on my knees and pray—
not every time—anyway—
I do not shut my eyes and bow my head
not every time.
I could not could I?
If this were so—my Lord
you would fair—not too well.
For prayer—my Lord—is my life
and all that you have given me.
And I could not shut you out
—my Lord—
Until my supper time,
For by then—my Lord—
You've given me this day,
In which to say
—A prayer, my Lord—

Helen Weston



In the castle of my soul
here is a little postern gate
Where, when I enter . . .

By **Walter Rauschenbusch**
(See P. 243 of "A Private House
of Prayer" by the Rev. Leslie
Wetherhead (Hodder & Stoughton))

I had no idea we had such an
erudite readership of "Church News".
For when I quoted the above poem in

November, asking if any reader knew the trouble to write
in that it was by Walter Rauschenbusch. Thank you so
much. The information has been sent on to the Bishop
of Huron who asked.

A woman reader, long incensed at the
way St. Paul is quoted, against the advance-
ment of women within the Church has
written an apocryphal letter from as she
puts it Ephesians, or Galatians, or Corinth-
thians to St. Paul.

Dear Brother,

Thank you for your latest letter. Now do
please stop worrying. We know we must
choose a respectable man for Bishop . . .

What makes you think that widows should
marry again to prevent them going round
and nattering with young wives about
matters better left unmentioned? How do
you know what they talk about? You want
the women to cover their heads, and their
faces I suppose, and keep their mouths shut
and go home and stay there, and not even
dare to say "Amen". Would you care to
mention these matters to them, to their
faces, sometime? Do you really wish to
preclude half the human race from spreading
the Gospel? Wasn't it just plain rude, to
say it's better to marry than to burn, and
other surly cracks against what is after all
more than half of humanity? Who knows
whether you may not be quoted thousands of
years hence? Maybe posterity may be silly
enough to be influenced by your prejudice . . .
With warm Christian greetings.

(I have only dared to quote the milder part!
— Ed.)

Archbishop's Statement

Birmingham.

One must have belief that conscience
compelled him to say it within the compass
of a Christian doctrine, in which the
aim is peace, through strength in the
character of worded combat; not force
of arms

Francis B. Willmott

Baha'i

I have a letter from an incumbent who
is unhappy about the article on Baha'i, as
apparently there are a considerable number

EDITOR'S TABLE

active in his parish, and this article so he
writes, was accepted by them as "a very
fair statement."

On the other hand, another letter from a
keen Anglican in Oxford, says "the last
paragraph saddened me. The Baha'i do
not proselytise or go from door to door."
Their teaching is in accord with the two
great commandments . . . Elijah's stand
against the hideous cult of Baal is of an
entirely different order."

Another letter—"I came into touch with
this Faith in the early 1940s. I was im-
pressed by their sincerity and welcome,
whatever creed or nationality . . . Let us
meet them with our Christianity, for they
are for the unity of man, and live their
religion. They have a great reverence for
Christ and try to follow his example. Who
is for us, is not against us."

The Editor would welcome more corres-
pondence on this subject.

Problem

Dear Canon Rhodes, Kemsing.

Christians must be involved with every-
day problems. In a totalitarian way, and
without freedom of choice of the public to
avoid the results, water undertakings are
adding sodium-fluoride to public water
supplies.

This dictatorial water drugging is the
thin end of the wedge, making ordinary
mortals scientist-experimentors guinea-pigs.
The pure water association has evidence
that health would be impaired should
fluoridation become common in water
services, I think the Church should oppose
this suggestion.

Yours sincerely,
B. L. Plant.

Jehovah's Witnesses

Dear Sir, Chadless Ford.

In answer to a letter appearing in your
Church News stating that Jehovah's
Witnesses do not believe that Jesus Christ
is the Son of God. We do believe very
much that Jesus Christ is God's Son, but
not God himself or equal to God
(Philippians 1, 2, 6-8), but as one, in that
he had exactly the same line of thought,
word and action as his father (John 17,
21-26).

Yours sincerely,
P. Class.

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, St. Edmundsbury Cathedral,
Bury St. Edmunds, Suffolk. Printed in Great Britain by The Trafford Press Ltd., Manchester 16,
February, 1966

Preparation Classes for them. They were an interesting class—ready to ask questions. I remember so well one girl asking, “Why is it that Christians are often so weak? Is it because they go to Communion, when they are not on speaking terms with some other person?” What a real question this was! Only two weeks after the Confirmation, I had a Communion Preparation Class with these same girls, and I asked, “Is there now anyone with whom YOU are not on speaking terms?” One girl quickly admitted that there was — and promised to put the matter right immediately. This tendency to slip into a “not-speaking” relationship, with someone who has offended them, even slightly, seems to be one of the biggest temptations that Christians over here have to face. To “forgive” another person, completely, and resume normal, happy relationships, is something that they find extremely costly. And, perhaps most of us do, also — do we?

I’ve just had a letter from an Indian evangelist, called Mr. John Ramachander, telling me about the Christmas celebrations that he is arranging for a small group of very primitive, newly baptised Christians, who live at Wunjapanai—a tiny village, surrounded by jungle, about 30 miles from here. The letter is in English, and I am invited to be present “at this junction”! These converts are members of a hill-tribe, called Irulas. They are just beginning to learn to read and to write. Let us pray that they may grow “strong in the Lord and in the power of His Might.”

May the New Year bring you all much joy and blessing! Pray please for India! You will know of the difficulties through which this enormous country is passing. In addition to the many frontier problems, and political uncertainties, there are also numerous economic problems. Recent drought, over a period of months, has led to failure of crops, and so food rationing has had to be introduced. The poor people, naturally, suffer most . . . and the poor are never far from us, in this part of the world.

Continue to pray — and to care — and to understand!

“Pour forth, O Christ, thy love upon this land — today.”

MAGAZINE BY POST :

The information regarding the mailed copies of the Marston News should be amended: “8/- for the year, including postage.” The extra 6d. rise has been caused on account of the new postal rates for magazines.

“A FAITH FOR TODAY” :

There is no doubt that this series of addresses being given by laymen at Evensong has been greatly appreciated. Mr. Clifford Dunkley started the series with an inspiring talk, in which he traced his own spiritual pilgrimage, and challenged Christian people to become involved in the world, rather than retreat into their “church” ghettos. Mr. Andrew Hamer, who was until recently a Lloyds Banker, and is now training at Wycliffe Hall, spoke more on the topic of “Why I believe,” giving some of the reasons for his personal faith.

WOMEN’S WORLD DAY OF PRAYER :

Friday, Feb. 25th is the first Friday in Lent, which is the traditional day for the Women’s World Day of Prayer, in which women from over 150 countries share. The Day of Prayer begins at the International Date Line in the Pacific and the first observances are in Tonga, Fiji, and New Zealand. As the day progresses round the world new groups in country-

side and hamlet join in praise and prayer until, after some 40 hours, it ends as the sun sets over St. Lawrence Island off the coast of Alaska, about 30 miles from the Arctic circle.

Services are held in private houses, in the open air, in small churches and great cathedrals, and under every conceivable condition of weather. Small groups have observed the Day in an aeroplane (flying over different continents) in railway trains and on board ship in mid-ocean. The same Bible passages are read in Tonga and Tanganyika, in Pakistan, and Pennsylvania, and substantially the same prayers and praise are offered in more than 60 languages and 1,000 dialects.

PARISH CALENDAR : FEBRUARY

- Feb. 2. Wednesday. Festival of the Purification of the Blessed Virgin Mary or the Presentation of Our Lord in the Temple.
7.15 a.m. Holy Communion.
7.45 p.m. Young Wives in Church Hall — "Holiday Reminiscences."
- " 6. SEPTUAGESIMA SUNDAY. Services as for the first Sunday in the month with Parish Communion at 11 a.m.
- " 9. Wednesday. 7.15 a.m. Holy Communion.
2.45 p.m. Mothers' Union House Group and Quiet Half-hour at 60 Oxford Road.
- " 12. Saturday. 2.30 p.m. Jumble Sale in Scout H.Q.
- " 13. SEXAGESIMA SUNDAY. Services as for second Sunday in the month with Holy Baptism at 3 p.m.
- " 16. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives in Church Hall — "Pestalozzi."
- " 18. Friday. 10.30 a.m. Holy Communion.
- " 20. QUINQUAGESIMA SUNDAY. Services as for the third Sunday in the month with Parish Communion at 9.30 a.m.
3.00 p.m. District Guide and Brownie Service.
- " 22. 7.45 p.m. PARISH PARTY, Mortimer Hall.
- " 23. ASH WEDNESDAY. 1st Day of Lent.
Holy Communion, 7.15 and 10.30 a.m.
7.15 a.m. Holy Communion.
- " 25. Friday. Women's World Day of Prayer. (See Notice Board).
- " 27. LENT I. Services as for the fourth Sunday in the month with Holy Baptism at 3 p.m.

HOLY BAPTISM

- Dec. 26. St. Stephen's Day. Adrian John Fairlie, 2 Cromwell Close.
Jan. 9. Nigel Ian Barson, 68 Arlington Drive.

HOLY MATRIMONY

- Jan. 2. At St. Leonard's, Watlington. Geoffrey William Frost and Ann Lavinia Pether.

IN MEMORIAM

- Jan. 5. Sarah Ann Drewitt, aged 83 years.
William Ernest Roberts, aged 82 years.
" 13. Alfred Clements, aged 75 years.

ALTAR FLOWER ROTA

- Feb. 6. The Mothers' Union (Mrs. A. Smith).
" 13. Mrs. J. Starmer-Smith.
" 20. Miss J. Finch.
Feb. 27th to April 10th — LENT.

COLLECTIONS AND COMMUNICANTS

| | | £ | s. | d. | Communicants |
|----------|---------------------------------|----|----|----|--------------|
| Dec. 12. | Advent III | 27 | 14 | 7 | 33 |
| " 19. | Advent IV | 51 | 12 | 10 | 64 |
| " 25. | Christmas Eve and Christmas Day | | | | 283 |
| " 26. | St. Stephen's Day | 47 | 14 | 4 | 16 |
| Jan. 2. | Christmas II | 30 | 4 | 9 | 96 |
| " 9. | Epiphany I | 29 | 13 | 0 | 32 |

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies. Brown Owl : Mrs. N. Edmonds, 10 Ashlong Road.
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," Boult's 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.
Young Wives Group : Group Leader : Mrs. B. Sleightholm, 72 Oxford Road. Secretary : Mrs. J. Sparrowhawk, 23 Ashlong Road.
Youth Fellowship. Secretary : Miss Lindsay Dunkley, 4 Hadow Road, New Marston.

LOCAL

- St. Nicholas' Art Group.** Sec. : Mr. B. Davis, 56 Elms Drive.
Allotment Association. Sec. : Mr. R. Bowen, 135 Oxford Road.
British Legion. Marston & District Sec. : Mr. F. Thompson, 5 Temple Street, Oxford.
The Marston Players. Mrs. Yates, Boult's Lodge, Boult's Lane, Old Marston.
Over 60's Club. Sec. : Mrs. J. Yates, Boult's Lodge, Boult's Lane. Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
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.
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 and Committee Room. 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 :**
 "Toyce'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
 R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**
 "Lionel" School of Motoring, R.A.C. I.A.M.,
 12 Cotswold Crescent, Old Marston.....Tel. 42126
- 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 :
 Colin & Pam Booth, 9 Salford Road, Old Marston.....Tel. 41632
 Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**
 L. C. Boiteux, 8 Cherwell Drive, Marston.....Tel. 61668
- Men's, Youths & Juvenile Wear, Alterations & Repairs & Dry Cleaning :**
 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
- Radio and Television, Rental, Sales and Service :**
 W. R. Hammond & Son Ltd., 404 Marston Road, Oxford...Tel. 47706
- Sanitary Engineer :**
 A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston...Tel. 47107
- Taxi — Car Hire (Long or Short Journeys) :**
 Marston Taxi Service, Mr. & Mrs. Leach, 2 Cavendish Drive,
 Old Marston.....Tel. 47197
- Wavy Line Groceries, Provisions and Frozen Foods :**
 J. M. & G. M. Tyrrell, Salford Stores, 15 Salford Road.....Tel.43174