

ST. NICHOLAS CHURCH

MARSTON NEWS



Speaking to the World in 1966. The Bishop of Middleton with Steelworkers. A.B.C.

JANUARY, 1966

No. 95

Price 6d.

ST NICHOLAS CHURCH — OLD MARSTON

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Churchwardens : Dr. C. W. Carter, Eaglesfield, Jack Straws Lane, Oxford.
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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,

A very Happy New Year to you all !

My letter will be short this month as I am taking the liberty of printing the gist of my address on St. Nicholas' Day for the benefit of those who were unable to be present with us, and also because I feel that it is relevant for us as we begin the New Year of 1966.

May God bless and guide you all in the days ahead.

Your sincere friend and Vicar,



" For they gave according to their means, and beyond their means, of their own free will.....but first THEY GAVE THEMSELVES TO TO THE LORD and to us by the WILL OF GOD....." 11 Corinthians.

We remember Nicholas, Bishop of Myra in the 4th century—a Pilgrim, a great traveller—a man of prayer, who claimed the grace of God not only in Church, but in the midst of his travels and voyages. A man of piety, and a man who used his money to the glory of God and for the happiness of others.

To-day we can look back in gratitude to the saints of this Church. Alas ! I do not remember, as some of you will, good men of God like John Hamilton Mortimer who faithfully ministered here for 46 years—who followed the example of St. Nicholas, by his acts of quiet generosity.

We remember too the laymen who to-day surround us like a great cloud of witnesses—good men of the parish who are with us in spirit to-day — men like Frederick Cattermole, with his bag of tools or perhaps sitting with a neat pile of envelopes in front of him as he kept our accounts. Men like George Gunn who faithfully served this Church as its Warden for 40 years or more. For many of us St. Nicholas Day will be linked with the name of Vincent Harlow, who entered into his rest on St. Nicholas Day 4 years ago. It was he who first conceived the idea of a Fellowship of St. Nicholas, of all those who were willing to commit themselves to a simple 3-fold aim of Discipleship, Service and Giving — a Fellowship which was to expand outwards — a Fellowship which would not only help us to meet our financial needs, but would also be committed to the total Mission of the Church, both here and overseas.

" Like a mighty army moves the Church of God." The Church must never remain static. As we step out into 1966, all our Christian giving, whether it be in money, or in service, must be given with Joy and Gratitude.

Have you ever stopped for a moment to thank God for all His gifts to you?—for the roof over your head—for your food and clothing—for the hospital services—for good friends—for exhilarating work—for good books—for the T.V. programmes—for all He has given to you.

But as a **Christian** how much more there is for which to be thankful—to be able to worship in freedom for your faith in the Living Christ. You can thank Him for His love that has surrounded you at all times in your life—when things have been at their lowest ebb. His is the "love that will not let you go"—that was crucified for you—and has still gone on loving you.

I am sure you will want to thank Him for our wonderful old Church—the sense of peace that belongs to it. Do you not feel that the very stones have been hallowed by the prayers of faithful men and women down the centuries? It is here that we rejoiced in the Lord—here that we have come with heavy hearts and poured out our souls to God—here where we have brought our children to be christened—here where we have been married—where we have received the precious sacrament of the Lord's supper. Is this not enough to give us overflowing hearts?

This is the sense of gratitude that must be the mainspring behind all our Christian endeavours—whether it is prayer—or reading the Bible—or our service for our neighbours—or giving in time or in money.

When each and all of us in our parish have that abundance of joy in our hearts, springing from our Love of God and our gratitude to Him, then we shall give as they did “according to their means” and “beyond their means” and “of their own free will.” They did more than that—“they begged earnestly if they might take part in helping Christians in poverty elsewhere.”

I pray on this St. Nicholas' Day that ALL of us may have a larger sense of gratitude to God—that Christ our Saviour may mean so much to us as individuals and as a congregation—that there may be a Spirit-filled longing to GIVE ourselves to God—to each other in a new loyalty and frankness, and love—and tangibly in money.

“FIRST, they gave themselves to the Lord and to US by the will of God.”

OVERSEAS EVENING :

Wednesday, January 5th is an appropriate time for our Overseas Evening in the Church Hall at 8 p.m. It is the Eve of the Festival of the Epiphany which commemorates the visit of the Wise Men from the East, and the “showing forth” of the infant Christ to the world.

We invite everyone—husbands, wives, and friends to join us for an evening of varied interest, to help us to be informed about the “World-wide Church.” Miss Margaret Maddren of the S.P.G. will be presenting a film, and there will be “eats” with a foreign flavour!

Following on from this, the Rev. Canon Murray Walton, who was a missionary in Japan for a number of years, and pioneered the now famous “newspaper evangelism” will be preaching at Matins and Evensong on the 9th. In the morning his sermon will be on the Missionary Challenge in general, and in the evening he will be speaking about his friendship with Kagawa, one of the most noted of Japan's modern Christians.

CHRISTIAN UNITY WEEK :

This is from the 18th to the 25th of January and you will see a poster in the Church porch announcing the various special activities that are being arranged in the City of Oxford, and to which we are all invited. In St. Nicholas Church a unique event will be the visit of the Reverend Charles Attridge, Minister of the Marston Road Congregational Church, who will be preaching for us at Matins on January 23rd. Mr. and Mrs. Attridge are not only good friends of our parish, but respected far and wide for their devoted Christian service. I hope that all who hold the cause of Church Unity at heart will not fail to be present at this service when Mr. Attridge will be preaching.



New readers, Lima, Peru. Tons of political propaganda, much of it preaching violence, and tons of sensational and pornographic trash, are being poured into countries learning for the first time to read. Will this new gift of literacy bless or blast?

“Nothing like this has happened before”

ABOUT 700 MILLION ADULTS in the world today (about a third of the adult population) cannot read or write. The United Nations and many Governments, particularly those in the developing countries are making vigorous efforts to teach people to read and to provide primary education for all children. Under “Development Decade” it is expected some 330 million adults in Asia, Africa and South America will be taught to read and write in ten years.

This is a vast problem that not only stands in the way of spreading the Gospel and Christian teaching, but of proper living. To quote the Food and Agriculture Organisation of the United Nations—“The regions where people do not have enough to eat are also those where they cannot read or write, and this is no accident. The progress of any development plan for agriculture depends to a large extent on overcoming the obstacle of illiteracy.”

Great progress has been made during the past fifteen years—regularly with the help of Christian missionaries who have led the way in translating unknown languages. With the opening of the doors to knowledge there has arisen in Asia, Africa, and Latin America a passion for reading. What is there for

these people to read in their own languages? What they read influences them and their countries towards good or evil, friendship or hatred.

There has been a doubling and a trebling of the demand for Scriptures and Christian literature of all kinds.

This demand and the prospect of greater demands has led the World Council of Churches to set up a Christian Literature Fund to assist the Churches in every way possible in the countries that are involved. In Britain it has led the Churches, the Bible, Literature and Missionary Societies to co-operate in a national campaign—“Feed The Minds”.

This world-wide opportunity is being answered in five different ways—

Writers.—Schools and courses have



Women in Columbia



Tunisia. Teacher—a former student

Photos: UNESCO

been set up in some countries to train nationals in the writing of books, journalism, and radio scripts.

Printing.—People in different countries have to be taught how to print. Moreover in many cases printing presses have to be provided.

Publishing.—Publishers have to be found, individuals who can select the right kind of books and periodicals.

Distribution.—Assistance has to be given with bookshops, mobile libraries, and other forms of distribution.

Research.—All kinds of problems

Dr. Frank Laubach, recognised as the world's greatest Educator speaks of—

THE FORGOTTEN HALF

THERE ARE NOT two worlds—the free world and the communist world—but three worlds. There's a third—the world of the "have nots"—where I have spent most of my life.

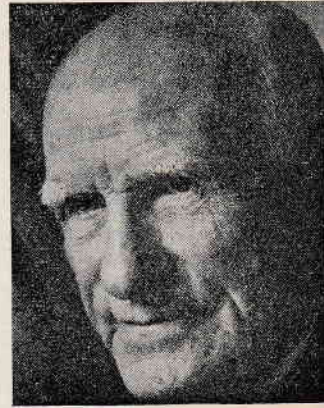
They number one billion, five hundred million in 103 countries—one half of the whole human race.

Medicine, by wiping out epidemics has doubled life expectancy.

But primitive methods of production, wooden ploughs, sowing wretched seeds, no knowledge of modern fertilizing methods means smaller crops.

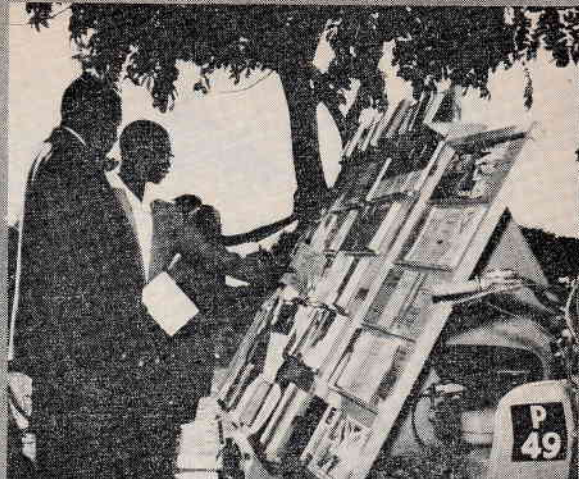
As families increase faster than the food supply people, grow hungrier and get more desperate. If I were one of them, I would too. No beds, no tables, no chairs, and no floors. They huddle together to sleep, while the babies moan all night for milk and keep the rest awake. Ten thousand of them starve to death every night.

This is the world we have forgotten, because we thought it didn't matter. But it matters terribly. Our first impulse is to feed them. But there are too many of them, and besides, we do not want to make perpetual paupers. They don't want it either. What they want is to come up out of their poverty, so that they won't need charity, and they won't settle for anything less.





First reading, Israel



Christian Vespa Stall, Zambia

exist to which answers have to be found—the most efficient kind of printing press, writers, schools, distribution systems, etc.

Progress has been made under each of these headings by the World Council of Churches, the Churches in different

countries, and the Bible and Literature Societies. But this is regarded only as a beginning.

The Bible Societies of the world, which distribute 53 million Scriptures annually are trebling their output to 150 millions annually. That is costly, for the Scriptures are printed in 1,200 different languages and in most cases are sold at below cost. The British and Foreign Bible Society needs an additional £500,000 a year for this purpose.

The SPCK and the USCL, which distribute hundreds of thousands of books each year in different languages, face urgent requests for more Christian literature from some 50 countries.

Britain has undertaken to contribute £250,000 to the World Council of Churches to finance the activities of the Christian Literature Fund.

To meet these requirements the "Feed The Minds" Campaign has been launched to raise £3 million. The Archbishop of York (Dr. F. D. Coggan), who has taken a leading part in the establishment of the campaign, says "The new-found ability to read will open the doors to knowledge and power for some 500 million people in a single generation. According to the knowledge gained from books, the future of many nations will be steered towards good or evil. We must succeed, for our object is nothing less than a spreading of the Christian way of life, the way of reconciliation and understanding."

There's just one answer: we've got to educate them so that they can produce for themselves. They have the land, the minerals, the water, and the air. They have everything we have, except the know-how. And we've got to begin right down at the bottom because the have nots do not know how to read or write, and that's why they're where they are.

For years we have been teaching missionaries and national Christians to "each one teach one." We have made the pilot experiment in all these countries. We know it works. Now all it needs is fire. What has been small needs to become big. There are millions of professing Christians around the world.

We can help people come up the free way instead of the communists' way, and come up to Jesus while they're coming up. We've got to mobilise the churches to do this. Some are already doing it, but what is a tiny little trickle must swell into a river. This can be the greatest cause the world has ever seen. If you are negative to it, let me ask you a question: Have you ever heard of any other way to save our world?



Can't Read or Write

A UNESCO Report states there are 95 million in Africa, 243 million in Asia, 34 million in North and South America and 9 million in Europe between the age of 15 and 44 who are totally illiterate.

Can Read

Russia with a massive programme of education and schools expansion reduced her 80 per cent. illiteracy down 1.5 per cent. in 20 years.

Israel has a fine group of women volunteer teachers who have taught 30,000 to read and write in the past 10 years.

Tanzania with a massive 85 per cent. illiteracy ambitiously plans to reduce it to 15 per cent. in 5 years.

Television

From all over the world comes news of the great help both radio and more particularly TV brings in aiding teaching. Italy's

educational TV network Telescuola run 36 hours per week for schools as well as an attractive evening adult class which has many followers.

Far out in the Pacific Samoa met its need for 300 English teachers through Television instruction.

Radio

Radio receivers throughout the world number 400 million—60 per cent. higher than 10 years ago. Per 100 persons U.S. has 72, Europe 23, U.S.S.R. 21, Africa and Asia 2.

Book Thirst

An ever increasing reading public demands more and more books to read. Russia, Mainland China, Britain, Germany, U.S.A. and Japan each produce no less than 20,000 new titles each year; France, Spain, India, Italy, Netherlands, Czechoslovakia 10,000. How many copies of each title are produced is not known. But it is reckoned if each book published has a 1,000 then some 400,000,000 books alone are printed each year! I believe it may be far more.

Advertiser's Announcement

WHY CAN'T YOU REMEMBER?

A WELL-KNOWN publisher reports that there is a simple technique for acquiring a powerful memory which can pay you real dividends in both business and social advancement. It works like magic to give you added poise, self-confidence and greater popularity.

Influence

According to this publisher, many people do not realise how much they could influence others simply by remembering accurately everything they see, hear or read. Whether in business, at social functions or even in casual conversations with new acquaintances, there are ways in which you can dominate each situation simply by your ability to remember.

Instant recall

For example, you need never forget another appointment—ever! You can learn how to memorize names and faces instantly—as soon as you meet a stranger, you can photograph him on your mind and recall your mental picture at will—the next minute, the next day or even

twenty years hence! You can store facts and figures in your mind as easily as in a filing cabinet. You can learn foreign languages faster than you ever thought possible. Whole books and plays will be indelibly imprinted on your memory after a single reading. You'll be in demand for parties and dinners—because you'll never again be at a loss for appropriate words or entertaining stories. In fact, you'll be more poised and self-confident in everything you say and do. These are only a few of the ways in which you will benefit by possessing a trained memory.

Free

To acquaint readers of *Church News* with the easy-to-follow rules for developing skill in remembering, the publishers have printed full details of their interesting self-training method in a 26-page book, "Adventures in Memory," which will be sent free to anyone who requests it. No obligation. Simply send your request to Memory and Concentration Studies (Dept. CN/MC6), Marple, Cheshire. Enclose 4d. stamp for postage.

WE NEED A NEW APPROACH TO EVANGELISM

The writer is a Methodist Minister working in the Rhondda Valley, and speaks from many years' experience of going to the people.

By the Rev. Arthur H. Bird, Superintendent of the Tonymandy Central Hall.

THE AGE IN WHICH WE live demands a new approach to evangelism. The day of preaching to vast crowds has gone. A few of the more prominent evangelists like Dr. Billy Graham still have the ability to draw large audiences, but generally behind the scenes there is a zealous team of helpers who spend weeks in prayerful planning, and skilful publicity. And the cost of these campaigns can be very high.

When I was a boy, struggling Churches often called in an evangelist to build up the cause. I recall a converted jockey, and a converted boxer amongst others. The pattern was the same in nearly every case, a two weeks' campaign, with the evangelist taking the proceeds of the final meeting, and a ready sale of books telling the story of his life! There was no lack of people attending, it was quite an event in the village. Not so today, there are far too many other attractions.

If the Church is to face up to the challenge of this nuclear age it must go to the people. There are many sincere Christians who don't welcome the idea. To a greater or less degree, we are all guilty. We have become so used to the routine of Church services, the weekly preaching service, the Guild or Fellowship meeting, that to venture outside fills us with dread. We have not the desire, the experience or the ability

to face the man in the street and witness to our faith.

The arguments which come so easily when worshipping with people we know, have not the same weight when we take them outside. This is new and unexplored territory. We do not know how we will be received, or what will happen to us or our beliefs. And so we sit in a half-empty Church, or preach to dwindling congregations, and hope a miracle will suddenly fill the pews, or we make the excuse that we are building up a warm fellowship to welcome the outsider when he comes.

The sad thing is that the outsider does not come, or very rarely. However warm the welcome we prepare, he is not interested. Too long we have left him to go his own way. Now he feels the Church doesn't care, or is out of touch.

Our immediate task is to show that Christianity has a vital word for them. How is this to be done? By a courageous and realistic approach on the part of Minister and layman alike. The difficulties are there, but they are by no means as great as we imagine.

I have found a real sense of fulfilment in going to the people. My evangelistic enterprises have taken me to the most unusual places. Always it has been worthwhile, and often words of appreciation have been expressed. I recall motor boat services on the river Trent at Nottingham, public house services in the West country, London and the Midlands, visits to Cinema and Factory, Services in Working Men's

clubs and Bingo Halls in the Rhondda Valley, and beach services in North Devon.

I suppose I am fortunate in that I possess a "gimmick". Indeed I have two, a piano accordion, and a tape recorder. Both have rendered invaluable service. The accordion has helped in many delicate situations to create the right kind of atmosphere in which to operate.

I have also found children a great help in outdoor evangelism, and have used them to advantage many times. They still have the ability to attract and hold the passer-by, and can soon provide you with an audience.

There is a hunger in many hearts for the Christian message. Men and women long for something real and lasting. Whilst a large percentage of the population do not find it easy to go to Church, they are willing to

listen when the Church goes to them.

I would like to see Christians of all denominations making a determined effort to win their allegiance, setting aside time for prayer, and discussion of the local situation, and how best to meet it, then going with courage and enthusiasm to witness to what they believe.

A practical step would be the setting up of Schools of Evangelism, where key workers of all the Churches could come together to receive training in modern techniques, and instruction on how to make their witness more effective.

These are suggestions worth considering now. You may have other suggestions and ideas. The times call for a bold adventurous approach, a greater daring than we have shown for a long time, a more dedicated effort from pew and pulpit. Then we shall really go places.

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.

NO BATTERIES—NO WIRES—INEXPENSIVE

Pleasant and gentle to use, it removes congestion, loosens obstructions, attacks catarrhal conditions and gradually improves hearing.

The Neu-Vita system as expounded in the "Book of the Ear" is the logical way of overcoming the disability of deafness. Read this book and satisfy yourself that deafness can only be righted by the adoption of methods that attack the trouble at its very source.

FREE

SEND only your name and address with 6d. stamp and by return of post we will send our book, "BOOK OF THE EAR," absolutely FREE.

NEU-VITA LTD. (Dept. 353), 79 WEST ROAD, SOUTHEND-ON-SEA, ENGLAND

News—Views

Communication

Our problem and our trouble is that too much is being continuously communicated to us. Newspapers, magazines and more particularly radio and television batter into our already over-filled minds. The result is that the only things which "stick" are the alarming and shattering.

What real chance have the quiet and beautiful things? Little or none, except for those who set their minds to seek and find them. But that is a small minority.

What chance then has the Church and the Christian Gospel? It has three chances—with those who seek the things which are deep and lasting, and a quality of human spirit; with those who turn away from the noise and turmoil and look for some better thing; with those who in one way or another are shattered by our modern world.

When people seek quiet, and godliness and godliness, can they find it? . . . in our Churches? . . . in us?

I hope they can—and then we can communicate one with another. And it's here where the Church could well focus her endeavour rather than making loud and startling noises to attract.

The terrible thing is as one writer has recently expressed it—"The seeming irrelevance of the Church derives less from our language than from our lack of Christ-likeness."

Students

Well over a quarter of a million young men and women are now at Universities, and Colleges of Advanced Technology in Britain. There are also some 15,000 overseas students with them, who come from nearly every country in the world. Among their number inevitably are numbered many future leaders of the world. Here surely lies one of the most important opportunities where Christian witness and leadership should be focussed.

If the Churches are on their toes there is no more worthwhile place to communicate the gospel by life and lip than among these promising young people. The

"The first duty of Love is to Listen".
—Paul Tillich



May the wisdom of God instruct me,
the eye of God watch over me,
the ear of God hear me,
the word of God give me sweet talk,
the hand of God defend me,
the way of God guide me.
Christ be with me.
Christ before me.
Christ after me.
Christ in me.
Christ under me.
Christ over me.
Christ on my right hand.
Christ on my left hand.
Christ on this side.
Christ on that side.
Christ at my back.
Christ in the head of everyone to whom I speak.
Christ in the mouth of every person who speaks to me.
Christ in the eye of every person who looks upon me.
Christ in the ear of everyone who hears me today.
Amen.

—Attributed to Saint Patrick.

A prayer for 1966

Editor would be pleased to hear of any and every effort which is being made.

TV

Meantime two not inconsiderable voices—Lord Justice Curran and Sir Edward Dodd, C.B.E., Chief Inspector of Constabulary, have both accused TV for presenting programmes which encourage crime.

Lord Curran said "I am satisfied that if this influence was removed we should find the number of criminals considerably reduced." What an indictment.

Correction!

The Rev. David Brewster, Home Secretary of the Jerusalem and the East Mission, has pointed out that we gave the impression in the October issue of *Church News* that Israel possesses all the Dead Sea Scrolls. She possesses only two manuscripts of Isaiah. The entire Dead Sea Scrolls excluding these two are housed in Jordan.

Centurions

Through the initiative and generosity of 100 local business and professional people, the Bishop of Peterborough (Rt. Rev. Cyril Eastaugh) has been able to appoint a full-time Diocesan Information Officer Mr. John Kelly, whose tasks are the improvement of communication within the diocese itself, and between diocese and community at large.

About a year ago a group of prominent laymen decided that one of the most



Mr. John Kelly

worthwhile contributions they could make to the work of the diocese would be the provision of an Information Officer.

They formed themselves into The Guild of Centurions and set about enrolling 100 members from all sections of business and professional life in the diocese. The enrolment was completed in June of this year, with each Centurion subscribing under deed of covenant sufficient for the Guild to pledge £5,000 a year to the diocese for the next seven years, to meet all the running costs of the Information Office.

Evangelical Radio Station

A final decision on the projected international evangelical radio station, to be built on the Ganzenberg plateau, in the canton of Berne, and to begin operation by 1967, was taken recently at a meeting held at Zurich-Ruschlikon.

With an output of 250 kilowatts, the station will cost £530,000 to build, plus running costs of £150,000 a year. Programme material would be supplied by the Protestant churches of Europe. The station

would broadcast for eight hours daily during the week, and 12 hours on Sundays.

The Federation of Swiss Protestant Churches has pledged a yearly contribution of £21,000 and hopes to raise about one-third of the construction cost by a special campaign.

TV, Radio and Cinema Centre

Studio, conference rooms, residential accommodation for students are all part of the growing Roman Catholic Centre for Television, Radio and Cinema, for which an appeal for £300,000 was recently launched. The intention is to train clergy and laity in radio and television techniques, the production of films and tape recordings and the development of a magazine dealing with these matters.



Plan of new R.C. Radio Centre



Christian Paperbacks

Michael HARPER

As At The Beginning

"A fascinating account of the Pentecostal revival. Michael Harper knows his subject and writes fairly on a controversial matter."

THE BISHOP OF SOUTHWARK

4s 6d

Elisabeth ELLIOT

Through Gates of Splendour

The famous story of five modern martyrs of Ecuador.

January 10th 5s

David WINTER

Old Faith, Young World

The Church and the challenge of youth. No. 10 in the popular *Christian Foundations* series.

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Pierre BERTON

The Comfortable Pew

"The most penetrating and, indeed, prophetic book by an outsider taking a critical look at the Church."

THE BISHOP OF WOOLWICH

6s

Obtainable from bookshops and Church bookstalls everywhere
For a complete list of over 200 titles write to Hodder & Stoughton Ltd., Dept. RPB,
St. Paul's House, Warwick Lane, London E.C.4.

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

1 - JEREMY TAYLOR

IN EVERY AGE THERE ARE men who stand out head and shoulders above their contemporaries by reason of the breadth and scope of their tolerance, their wisdom allied to their knowledge, and for the integrity of their personal lives. Such men, one feels, would be at home in any age, and out of place in none. They are, in the noblest meaning of the phrase, truly "citizens of the world".

Such a one was Jeremy Taylor, one of the greatest of the Caroline divines. He was born in 1613, in Cambridge, and after graduating from Gonville and Caius, to which college he was elected a Fellow, he took holy orders in 1634, and went to London.

THERE, whilst deputising for a friend at St. Paul's, his sermons attracted the attention of Archbishop Laud, who sent him to Oxford, where he was elected to a fellowship at All Souls in 1636. He became chaplain to Laud, and was shortly afterwards appointed a chaplain to King Charles, to whom he gave loyal service during the unhappy years of the Civil War. In 1645 he was captured by the Cromwellians and although released some months later, he had meanwhile been ejected from his living at Overstone.

The Earl of Carbery, however, became his patron and gave him refuge on his estate in Wales, appointing him chaplain to himself and his household.

IT WAS to the quietness of these years that we owe "The Liberty of Prophesying", and also what is one of the finest of all Anglican classics, "The Rule and Exercise of Holy Living and Holy Dying". This is a book which Anglicans today would do well to read, for it is eminently readable, and unsurpassed in not only charity but also clarity . . . a combination rare



enough to render it of essential value to those examining the true spirit of Anglican doctrine and theology! It combines the highest sense of devotion with the simplest practicality in terms of daily living:

"No man can complain that his calling takes him off from religion; his calling itself, and his very worldly employment in honest trades and offices is a serving of God . . ."

" . . . we can no more be removed from the Presence of God than from our own being . . ."

" . . . do God glory, and thy neighbour more advantage; let thy face, like Moses', shine to others, but make to thyself no looking glasses for thyself "

"Here, then, is the wisdom of the contented man—to let God choose for him; for when we have given up our wills to Him, and stand in that station of the battle where our great General hath placed us, our spirits must needs rest, while our conditions have for their security the Power, the Wisdom, and the Charity of God . . ."

HE WOULD not desert his King and friend, and went to London for the last unhappy phase of the King's life. For the following eleven years under the tyranny of Cromwellian rule, Taylor did what he could, in

London, and in Ireland, and published his other well-known classic, *Ductor Dubitantium*, dealing with Anglican moral theology.

After the Restoration he was appointed Bishop of Down and Connor, which appointment he held until he died six years later, in 1667, at the age of 54. In Ireland he laboured to win the friendship of, and gain toleration for, both the Roman Catholics and Presbyterians within his diocese. In an age noted for its bitterness and dissension, this was a rare thing indeed, and a witness to the very real piety and charity of his nature.

AS WELL as being a scholar he was also a poet and his writing and verses were collected and compiled in the nineteenth century by Heber, together with a biography of his life.

I. OLD TESTAMENT ROOTS

WORDS ARE CURIOUS things. Over the course of years they change their meaning. When a Shakespearean villain was called "a naughty man" there was more than a childish misdemeanour in view! In a recent talk to children about the ordained ministry I asked if they knew the meaning of the word "minister". Several suggestions were made, but no one said that "minister" means "servant". Yet this is its precise meaning.

The Prime Minister is the chief servant. The well-known verse "For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" is translated in the New English Bible "For even the Son of Man did not come to be served but to serve, and to surrender his life as a ransom for many." (St. Mark 10, 45). So that when we speak about "the ministry of Jesus" or "the ordained ministry", or pray for every Christian "in his vocation and ministry" we mean giving service.

What is service? It depends upon the context. Domestic service is a job that nobody wants. We call an act of public worship "a service". There is a common factor—the idea of doing something for someone else, for an employer or for God.

One of the loveliest of his prayers seems to be also that which was most graciously answered by God in his lifetime, if we may accept the testimony of those who knew him, and the evidence of his own writings:

"O holy and ever-blessed Spirit, Who didst over-shadow the Holy Virgin-Mother of our Lord, and caused her to conceive by a miraculous and mysterious manner be pleased to overshadow my soul, and enlighten my spirit, that I may conceive the holy Jesus in my heart, and may bear Him in my mind, and may grow up to the fullness of the stature of Christ, to be a perfect man in Christ Jesus."

SERVANT OF THE LORD

—The first in a series of articles on the teaching of the Bible about Service—by the Rev. Owen Everson, Wycliffe Hall, Oxford.

There is, of course, much more to service than simply doing something for someone else. The whole question for instance, of why give service—of motive is raised. Is service for money, for love, for fear of consequences?

Christian service. Our understanding of the meaning of Christian service stems from Christ. By studying His life and teaching we can hope to discover the pattern of Christian service for our own lives.

But in fact to understand Christ we need to start further back—in the Old Testament. By discovering the meaning of service in the Old Testament we prepare the way for a study of the New Testament.

Work and Obedience. A servant in Old Testament times was a slave. Among the Israelites, slaves were humanely treated and might hold

positions of great responsibility. But they were slaves nevertheless. A slave was bound to render to his master work and obedience. The slave had a job to do, and orders to obey. Service is service to a master. The servant's first duty is to his owner, not to other people. For instance a servant might wash the feet of his master's guests. This is an act of service to the guests. But from the Old Testament point of view it is rather an act of service to the master, because this is what he has commanded his servant to do.

Consequently when the word is used religiously, between God and man, it implies this master-slave relationship. A person who is a servant of God (or more often, "servant of the Lord") is the slave of God, bound to render to his master work and obedience.

In a special way the priests were servants of God (Ezra 6, 18); so were the prophets (Jeremiah 7, 25); and even a

non-Israelite could be God's servant for a particular task (Jeremiah 25, 9). Great leaders such as Abraham, Moses and David are called servants of the Lord (e.g. Exodus 14, 31)—a title of honour.

Choice and Responsibility.—Of particular importance are those passages which speak of the whole nation as the servant of the Lord. Israel, the whole people, is the servant of the Lord (Isaiah 44, 1-2). The nation is pledged to give to God work and obedience. *But this has not come about by the people deciding to serve the Lord. The initiative is God's.*

The Lord Himself has chosen Israel to be His servant. God's choice has brought the nation both the benefits of His graciousness and the responsibility of His commands. Work, obedience, choice, responsibility: here is the kernel of the Old Testament idea of service.

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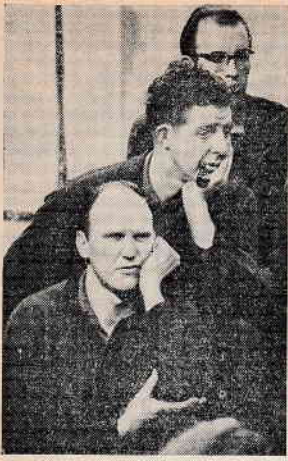


**Please
don't
turn
your
back
on
this
boy**

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.

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



Lyn



Dale

ARE YOU A BOY? VERY likely your life's job will be in a factory. So, too if you are a girl, you may well become an engineer or you may work a machine or marry somebody who does.

Has our Christian faith anything to do with the factory where you may work?

In Sheffield for 20 years the Church has gone into the factory. Special chaplains and other workers have visited the steel-workers. The missionaries chat to the men in a break, or talk to the night-shift over a meal, or take a period with the apprentices. And they do all this with the full support of both unions and management.

Industrial missionaries ask what a factory is for. Do we make cars and clothes, steel and chemicals merely for money or for some greater, grander purpose—for God? When we make, in some small minute sense, we are like God the Maker. We share in His creation when we construct a model or cut out a dress. How far more greatly creative may we be one day in a design team or on a production-line or in charge of a capstan-lathe or power press! We help God make and remake and improve our world.

That is why our products should be useful and reliable and beautiful

for the people who buy them—not only because that is how to sell! All this gives a far greater dignity and meaning to our work.

Sometimes things go wrong and there is a strike. What causes disputes, whose fault are "go-slows" and "wild-cats"? What should a Christian worker do? Suppose you and I were involved in it—torn between loyalty to our mates and obligations to the employer. How would we act?

The Bishop of Middleton and other industrial missionaries have sought to bring right understanding and fair judgement into the hearts of industrial disputers. What are the true basic facts? What is a fair settlement? The differing sides brought together.

To do this, you know, is to bring Jesus into industry and His love on to the shop floor.

Industrial Christian Missions are valuable because there are too few understanding and active Christians in our mills and works. The time may well come when you can help. Perhaps you may become a Trade Union official, a shop-steward or supervisor or a white-coated technician. You will be the Church on the spot. It will be for you to show your shop its work in God's creation and to bring in Christ's way of setting things right.

Other Christians will be there—maybe just a few. But where in a factory "two or three gather in My Name, there am I in the midst," said Jesus. Remember Jesus was a carpenter and worked at a bench.

Yours affectionately,

Lyn Dale.



THERE IS AN EXCITEMENT IN new things—the new baby, the new home, the new job, shining car, or the new, glamorous dress. They symbolise hopefulness, fresh beginnings and opportunities. Sometimes in the enthusiasm of our welcome we tend to cast off the old things and discard them as outworn, unwanted, and past usefulness.

Unhappily this is as true of our behaviour towards people, sometimes, as towards things! Old people, in particular, are apt to be pushed on one side and overlooked in the race of life. This is not only regrettable, and unkind, but also extremely unrealistic! There are values in old age which can greatly enhance the present moment if we will only allow them to do so.

Old people can be good listeners (if they have resisted the temptation to become garrulous!) This can be of tremendous help to the world in general. Many people today need someone they can talk to and tell problems to, instead of having eventually to spend hours waiting outside a psychiatrist's consulting room! They don't necessarily want an answer, nor a solution—just the opportunity to pour it out in words, and, in so doing, often to find the answer for themselves.

Old people can be a boon to busy mothers, too, because they have the patience needed with young people, or with sick children, since they do not have them on their hands all the time, as the mother has, plus a hundred-and-one jobs to attend to as well!

Wisdom is a particular attribute of old age, and a sense of perspective also. It is very difficult to go through life without learning anything at all from it—though I admit some people seem to manage it quite well . . .!

And from the side of those growing old, the problem need not be so dreadful as often represented. So many things gain an especial charm with the passage of years. There is a particular beauty about an old face which still has a shining serenity on it; the beauty of the ever-young spirit radiating the features until one is no longer aware of "age,"

— Edited by **MARY ANDERE**

but rather of a quality of youthfulness which glows through the veil of flesh and illustrates the meaning of immortality.

There is a restfulness about old age, too, when the pressures of life drop away and one can at last relax a little, and sit back, and watch, and *be*, instead of having to rush about and *do* all the time!

There is the opportunity for doing things one often wanted to do, but could never manage . . . breakfast in bed, with a batch of magazines to look through in a leisurely fashion; listening to well-loved classics now the house is no longer filled with "pop" and "jazz" and "blues" . . . going away to stay with friends without having to wonder how the family are coping without one; going to stay with children and grandchildren, and the joy of seeing them run their homes efficiently, and ordering their affairs with an assurance impossible to imagine years ago . . . The joy of knowing that the years of training and sacrifice have not been in vain . . . knowing, too, that there is no need to fret and strain and worry, for "all shall be well, and all shall be well, and all manner of thing shall be well" . . . Although we shall probably only have learned this ourselves if, in the busy years, we learned to lean on God instead of on earthly props which fail and fall.

There is a gentleness, too, which can come with age, if we will let it, and the charm of grace and utter selflessness. There is a broadness of vision which indeed can only be achieved when we have climbed higher up the mountain and can look back and see it all in perspective now that we are above it all. There is an understanding, too, which comes with age, and which makes for compassion and love towards our fellows and their failings, since now the weariness of the flesh is brought home to us, with all its treachery and broken promises! Now at last we know why we are told "Judge not that ye be not judged"!

For a Christian, at any rate, there should be no fear of old age, no fear of death. If we have lived with Christ, and trusted Him in life, we will know that we may trust Him now, also. If we have not learned it yet, then at least now is the time and opportunity, in these more leisurely years, to try to make His acquaintance!

What most people really fear is not physical death, so much as loss of personality! Yet it is usually in old age that the unquenchable spirit often shows most clearly, and we know "... this world is not my sphere, For it can not so narrow me, But that I do exceed it ..."

Whether the year starts high with hopes and promises of new, happy prospects, or whether we know it is for us one of the sunset years, we may face it fearlessly, calmly, and with joy. There is One Who travels all roads with us, if we will accept His companionship, as once two did on the way to Emmaus, and He will not fail whatever the days bring, but will explain it to us, as He did to them, as we journey along together. In joy and sunshine, tragedy and shadow, we need not fear. Even if, in our weakness and our stupidity, we lose our balance and slip down, we shall find that "underneath are the everlasting arms," and we have only fallen into His safer-keeping.

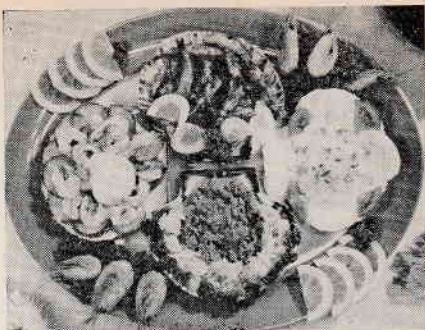
"Grow lovely growing old,
So many old things to—
Laces, and ivory, and gold,
And silks, need not be new,
And there is beauty in old trees,
Old haunts a glamour hold;
If thus with these, why may not I
Grow lovely growing old."

(Anon)



For informal parties during the January round of festivities and entertaining, tempt your guests with a 'Shellfish Platter', as in the photograph.

For this you simply fill scallop shells with fish 'titbits' such as shrimps on paper-thin slices of cucumber, topped with creamy lemon mayonnaise; crisp fried whitebait garnished with 'butterflies' of sliced lemon; creamed, smoked haddock with slices of hard boiled eggs and chopped chives; and dressed crab with sprigs of parsley. Arrange shells on your prettiest



Shellfish Platter

platter, and garnish the dish with unpeeled shrimps, parsley and slices of lemon.

Shrimp Rarebit is most appetising either for parties or for the evening when you want something hot-in-a-hurry but 'different' and simple to prepare.

3 cups peeled shrimps; $\frac{1}{2}$ cup grated cheese; 1 cup fresh tomato puree. Stir cheese into the well-seasoned tomato puree and heat over hot water, or on a very low heat until foamy. Add shrimps, and serve on hot buttered toast or with a crisp green salad. If you do not like tomato puree make thick white sauce and stir in the cheese etc.

Tuna Puffs. One 7 oz. can tuna fish, 2 egg yolks, 1 oz. plain flour, $\frac{1}{2}$ level teaspoon salt, sprinkle of pepper, 2 egg whites.

Remove tuna from can and finely flake with a fork. Beat egg yolks until creamy, stir in the flour and seasoning. Blend in the tuna. Whisk the egg whites to a stiff froth and lightly but thoroughly fold into the tuna mixture. Drop neat spoonful into deep hot fat and fry until crisp and golden. Drain on paper. Serve hot, if you like with salad and this sweet-sour sauce.

Sweet-Sour Sauce: Melt 3 tablespoons red currant jelly. Blend in 1 tablespoon made mustard. Simmer for a minute or two. Add 1 tablespoon sliced pickled gherkin or stuffed olives.

Ham and Cheese Soufflé. One pint milk, $\frac{1}{4}$ level teaspoon salt, 2 rounded tablespoons fine semolina, 2 oz. grated cheese, 2 oz. chopped ham, 3 eggs, separated.

Warm the milk and sprinkle in the salt and semolina. Bring to the boil, stirring. Remove from the heat and stir in the cheese and ham. Beat in the egg yolks.

Fold in the egg whites, beaten to a stiff froth. Turn into a greased soufflé dish, casserole or pie-dish. Do not fill the dish more than two-thirds. Bake in a moderately hot oven, 400 deg. F. or gas Mark 6, until well-risen and golden, about 35 minutes. Serve at once, preferably with a green salad.



EDITOR'S TABLE

We wish all our readers a happy and useful New Year. We particularly welcome new readers, and hope you will find these pages informative and useful.

We are always glad to receive letters of agreement or disagreement. Points of view challenged can lead often to a better and more informed opinion. Letters to Church News Editor, Cathedral Office, Bury St. Edmunds, Suffolk.

One of the great facts of our time—the human race is in eager search for education, information, communication. The dark and ignorant places of the world are crying out for help and many, Christian and non-Christian are urgently seeking to supply that need. They know our world can never be a one-world while ignorance, superstition and poverty abound in one half of the world.

Here at home the tough problem for Christian people is our increasing inability to communicate the gospel to our own people. The biggest and best job any individual Church can get down to in 1966 is to examine critically why—and then set themselves to do something about it. The recent Gallup Poll on religion in England revealed the significant fact that people cling to belief—but the Churches are failing to awaken any real response. The Presiding Bishop of the U.S. Episcopal Church has recently said—"The Church cannot continue to be His Church unless it solves the problem of communicating with the bulk of the people".

In its own very limited sphere a first-class parish magazine can help to communicate. One parish I know, with about 1600 homes, sells 800 copies, but produces another 200, so that once a quarter every home in the parish receives a copy. That is a parish which has gone forward over the years in every possible way. Isn't this something every parish should be doing? That magazine makes no loss, because advertisers are content to pay a good fee since the magazine goes steadily into every home. Isn't this one small but important avenue every parish might well explore in 1966?

Your Letters . . .

Sightseers' Services

Dear Canon Rhodes, Eton.
Why give attention to missionary efforts abroad, and neglect the opportunity at home?
Recently I took a German Theological Student,

son of a well-known professor of Church History to visit a famous church in London. We made the effort to attend a full service, matins at 10.30. There were about 300 or 400, mostly visitors like ourselves, probably from all over England and further afield. We were all issued with a printed sheet containing the hymns only; no prayer books nor any real guide to the service. I find it hard to belong to such a church which makes so little effort to offer a service in which a fair sized serious congregation could take any part, other than the hymns.

Cruelty to Animals

Sittingbourne, Kent.

Dear Canon Rhodes,

Pleased you published Mr. Dowding's letter, "Cruelty to Animals". In the parish of Murrston, Kent, there is a "Little Friend's Club" where children are taught to love and care for animals, and where prayers for all God's creatures are said every week. For adults there is a group which meets regularly for prayer and discussion regarding animals, and a special service of Blessing of Pets every year.

Yours sincerely,

(Mrs.) June Luman.

Barnsley.

The Rev. Canon Cecil Rhodes,

I regard much of the "antivivisection" creed as sloppy and illogical, domineering against the economy as first introduced by the Creator. All voracious creatures were His choice, as were harmless innocent creatures. Brought-up on a farm one could see foxes at dusk in a team of 3 to 5 on the track for their prey and a poor innocent rabbit caught and lynched unmercifully. Also innocent baby lambs.

Yours,

M. Hibbert.

One of Albert Schweitzer's last letters to the International Congress against Vivisection—

"We have to fight against the spirit of primitive cruelty with which we treat animals. Religious bodies and philosophers have never taken an interest in our duty towards animals, but have only taken an interest in human beings . . .

"Animals suffer in the same way as humans. True and deep humanity should not allow us to let them suffer. This thought has come to us rather late; it is our duty to see that it will be honoured in the whole world . . ."

(signed) Albert Schweitzer.

Greek Holiday

I have been invited by Orientours to lead one of their Greek Holidays—leaving England on May 10th. Having spent one holiday there two years ago I know what a wonderful place it is and how full of historic and religious interest. Details are given in this inset. For leaflet and information Write me: Canon Rhodes, Greek Holiday, Cathedral office, Bury St. Edmunds.



" A FAITH FOR TODAY "

At Evensong during January we shall be hearing various laymen speaking on this topic, and sharing with us their convictions on what Christ means to them in daily life. Those who are looking for a vital Christian faith, as well as those who believe will find these addresses very worthwhile.

6.30 p.m.

- Jan. 2. Mr. Clifford Dunkley, Information Officer, Oxford City, and formerly an Inspector of Police in the City Constabulary.
„ 16. Mr. Andrew Hamer, formerly a Lloyd's Bank Manager, now studying at Wycliffe Hall, Oxford.
„ 23. Mr. Ian Howells, Research Chemist, reading for a D.Phil. at Oxford.
„ 30. To be announced later.

THANKS :

The Committee of the Over 60's Club wish to thank all those who helped in any way to make the party such a success ; to the many who provided cakes and eatables ; to those who entertained ; and to all who helped to prepare the excellent Christmas meal.

CHILDREN'S PARTIES :

K.G. and NURSERY in Church Hall on Monday, 3rd January, 3 p.m. to 5.30 p.m.

Juniors—Pre-Lent Party — to be announced later.

Crossbearers and Catechism--Visit to Snow White and the Seven Dwarfs on Ice.

" UPS AND DOWNS "

Ten little churchmen went to church when fine
But it started raining, then there were nine.
Nine little churchmen stayed up late,
One overslept himself, then there eight.
Eight little churchmen, on the road to Heaven,
One joined a scrambling club, then there were seven.
Seven little churchmen heard of Sunday flics,
One thought he'd like to go, then there six.
Six little churchmen kept the place alive,
One bought a T.V. set, then there were five.
Five little churchmen seemed loyal to the core,
The Vicar upset one of them, then there were four.
Four little churchmen argued heatedly,
Over ceremonial, then there were three.
Three little churchmen sang the service through,
Got a hymn they didn't know, then there were two.
Two little churchmen disputed who should run
The next parochial concert, then there one.
One faithful churchman knowing what to do,
Got a friend to come to church, then there two.
Two sincere churchmen brought in each one more,
So the number doubled, and then there were four.
Four sturdy churchmen simply couldn't wait,
Till they found four others, then there were eight.
Eight eager churchmen searching round for souls,
Praying, working, witnessing, drew others in by shoals.

Shoals and shoals at every service, cramming every pew—
Oh, God supply this grace and zeal in OUR parish too!

(from the Baglan Parish Magazine, and
contributed by Mrs. N. E. Green).

CALENDAR FOR JANUARY

- Jan. 1. Saturday. New Year's Day. Feast of the Circumcision of Our Lord.
Holy Communion, 10.30 a.m.
- " 2. CHRISTMAS II
Services as for 1st Sunday in the month with Parish Communion at
11 a.m.
- " 3. Monday. K.G. and Nursery Party, 3.0 p.m. to 6.0 p.m.
- " 4. House Group, 72 Oxford Road, at 8.0 p.m.
- " 5. Wednesday. Holy Communion, 7.15 a.m.
7.45 p.m. in the Church Hall an Overseas Evening.
- " 6. Thursday. FEAST OF THE EPIPHANY OF OUR LORD.
Holy Communion at 7.15 a.m. and 10.30 a.m.
- " 9. EPIPHANY I
Services as for the 2nd Sunday in the month with Holy Baptism at
3 p.m.
- " 12. Wednesday. Holy Communion, 7.15 a.m.
House Group at 2 Windsor Crescent, 2.45 p.m.
- " 15. Brownie Party. Scouts Barn Dance, 8 p.m.
- " 16. EPIPHANY II
Services as for the 3rd Sunday in the month with Family Communion
at 9.30 a.m.
- " 18—25. Week of Prayer for Christian Unity (see Notice Board).
- " 19. Wednesday. Holy Communion, 7.15 a.m.
7.45 p.m. in Church Hall : Young Wives.
- " 21. Friday. Holy Communion, 10.30 a.m. Short Address and Prayer for
Healing.
- " 23. EPIPHANY III
Services as for the 4th Sunday in the month with Holy Baptism at
3 p.m.
- " 25. Tuesday. Feast of the Conversion of St. Paul.
Holy Communion, 7.15 a.m.
Meeting of Parochial Church Council, 8 p.m.
- " 26. Wednesday. Holy Communion, 7.15 a.m.
7.45 p.m. Mothers' Union in Church Hall. "Role Plays."
- " 30. EPIPHANY IV
Services as for the 4th Sunday in the month (except for no H. Baptism).

ALTAR ROTA FOR JANUARY

- Jan. 2. Mrs. Monger.
" 9. Mrs. Bing.
" 16. Mrs. Washington.
" 23. Miss Lodge.
" 30. Mrs. Kensington.

COLLECTIONS AND COMMUNICANTS

		£	s.	d.	Communicants
Nov. 21.	Trinity XXIII	26	18	7	73
" 28.	Advent Sunday	31	18	11	30
Dec. 5.	Patronal Festival. Advent II	42	1	0	125
	Number of week-day communicants	— 39.			

HOLY BAPTISM

- Nov. 28. Sarah Katrina Carvell, 56 Derwent Avenue.
James Anthony Roth, 1 Long House, Eynsham.
Gail Ponting, 47 Mill Lane.
Paul John Stallard, 35 Arlington Drive.
- Dec. 12. Venetia Rose O'Connell, 21 Chiswell Road, Grandpont, Oxford.
David James Kerry, 51 Alpha Avenue.
Ian Richard Lessiter, 62 Cherwell Drive, King's Copse, Garsington Rd.

IN MEMORIAM

- Nov. 22. Leonard Dodwell Sumner, aged 77.

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," 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.
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, Boults Lodge, Boults Lane, Old Marston.
Over 60's Club. Sec. : Mrs. J. Yates, Boults Lodge, Boults 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 :**
 "Joyce's," 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear. Wool, etc. :**
 North, 5 Salford Road, Old MarstonTel. 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 MarstonTel. 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 BleayTel. 44322
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- 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