

ST. NICHOLAS CHURCH

MARSTON
NEWS

OCTOBER, 1965



Market at Basrah: The Church's struggle in the Near East. Photo: B.O.A.C.

No. 92

Price 6d.

ST NICHOLAS CHURCH — OLD MARSTON

Vicar : Rev. Paul N. Rimmer, M.A., 11 Elsfield Road, Old Marston.
Tel. : 47034.

Parish Worker : Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.

Churchwardens : Dr. C. W. Carter, Eaglesfield, Jack Straws Lane, Oxford.
Tel. : Oxford 41167.
Mr. B. G. Oliver, 13 Jack Straws Lane, Oxford.
Tel. : Oxford 47997.

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

SERVICES :

SUNDAYS IN THE MONTH

	Holy Communion	Mattins	Evensong
1st.	8.0 a.m. and 11.0 a.m. Parish Communion.	10.30 a.m. (said)	6.30 p.m.
2nd.	8.0 a.m.	11.0 a.m.	6.30 p.m.
3rd.	8.0 a.m. and 9.30 a.m. Family Communion.	11.0 a.m.	6.30 p.m.
4th.	8.0 a.m.	11.0 a.m.	6.30 p.m.

Saints' Days : Holy Communion — 7.15 a.m.

Holy Baptism : Second and Fourth Sundays of the month at 3 p.m. unless otherwise announced. Notice must be given.

Holy Matrimony : Banns to be given in at the Vicarage.

CHURCH ORGANISATIONS AND MEETINGS :

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

Kindergarten and Junior : Sundays 11 a.m. in Church Hall.

Nursery : Sundays 11 a.m. in the Village Hall.

Mothers' Union : Every fourth Wednesday of the month at 7.45 p.m. in the Church Hall (see separate notice).

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

Bellringers : Practice Night : Friday — 7.30 p.m.

Brownies : Wednesday at 6.30 p.m. in Scout Headquarters.

Girl Guides : Tuesday at 7.0 p.m. in Scout Headquarters.

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

Scouts : Friday at 7.15 p.m. in Scout Headquarters.

St. Nicholas Art Group : Thursday at 7.0 p.m. in Church Hall.

Youth Fellowship : See Notice Board in Church Porch.

WEEKDAY SERVICES :

Mattins—7.15 a.m. (daily except Saturdays). 9 a.m. when there is a 7.15 a.m. Service of Holy Communion.

Evensong — 5.30 p.m. (daily except Saturdays). Summer Time 7.0 p.m.

Holy Communion — Wednesdays and Saints Days at 7.15 a.m.

Friday at 10.30 a.m. on every third Friday of month with Laying on of Hands for Sick.

As the covers are printed in advance you are advised to consult the Notice Board in the Church Porch, in case of alteration of times .

EDITORIAL

What is a Parish Magazine for? How many people read it? Is it achieving its object? If it is to provide light reading for the retired, recipes for keen cooks, or "something to send on to Auntie because she is keen on the Church" — then probably it meets these needs adequately.

But is all the trouble and finance involved amply justified for such a limited appeal? Should long-suffering distributors have to trudge round in the main to plead for sixpence from the ungracious who so often say: "What—you're here again—more money?" (forgetting that they haven't paid for the last three copies, but the distributor has!)

Would not a parish leaflet be more effective—distributed free to all the homes in the parish, and giving the programme of parish events for the coming month; and listing such items as marriages and christenings. Advertisers could still use the Directory on the back page. (It would reach more homes anyway), magazine distributors could cover twenty homes where now they have to pay repeated visits to collect a sixpence from ten.

Recipes, and the dates for sowing runner beans, as well as news of who's rung Grandsire Triples might sometimes disappear—but at least the great majority who never read anything except the briefest of announcements, would now be able to see at a glance **WHAT IS GOING ON IN THE CHURCH**—and would know that **THE CHURCH CARES**—whether they come to worship or not.

Well, what do you think about it?

VICAR'S LETTER

My Dear Friends,

May I commend to you the visit to Oxford of the Rev. Canon J. V. Taylor, General Secretary of the Church Missionary Society, who will be addressing a special meeting at the Sheldonian on October 28th, at 8.15 p.m. Canon Taylor is not only a missionary of experience, but also an author of great standing in Christian circles. In 1955 he was seconded to the International Missionary Council to initiate a pioneer research project on the younger churches. He is author of the Penguin "Christianity and Politics in Africa," and his latest book "The Primal Vision" has been widely hailed as a most perceptive study of the religious consciousness of the African. As people will be attending this meeting from all over the Diocese, may I urge those going from our parish to arrive in good time to make sure of a seat.

I am quite sure that Canon Taylor will not only stimulate our thinking about the role of the Church in the world today, but also make us ask many pertinent questions about our aims and achievements locally as Christians.

Your sincere friend and Vicar,

Paul A. Remmes

The Chairman and members of the Oxford C.M.S. Association wish to draw your attention to the coming Annual Meeting to be held in
THE SHELDONIAN : BROAD STREET : OXFORD
on Thursday, October 28th, at 8.15 p.m., 1965.

Organ Recital 7.30 p.m. — J. Long, Esq., M.A., B.Mus., F.R.C.O.

Speaker : The Reverend Canon J. V. Taylor, D.D., General Secretary of the Church Missionary Society.

Chairman : Sir John Maud, G.C.B., C.B.E., Master of University College.

Subject : "The Missionary Church — Servant to the Secular World."

THANKS

The following is an extract of a letter received by Mrs. Barnsley from Mr. Robert Burke, a C.M.S. Missionary in Nigeria on receiving books which had been sent out :

"..... I assure you that the books which you so kindly sent will be very much appreciated by many people with small incomes who cannot afford to buy many new books.....there are many young men and women in Nigeria who can read English well, but owing to the fact that they are unemployed, they have no regular income, and cannot afford to buy periodicals or books.....If you know therefore of any other person who might like to send us good secondhand books of periodicals, we would be very grateful.....Thanking you very much for your kindness and helpfulness....."

and from Mrs. W. Woodward :

"Dear Parents and Friends of St. Nicholas School,

Thank you, one and all for my farewell present so kindly gave me on my retirement. Mr. Jennings gave me a lovely case on your behalf and the Vicar handed me a cheque together with a list of all the subscribers which I shall always treasure. Bless you all. Sincerely yours....."

CONGREGATIONALIST 81st ANNIVERSARY

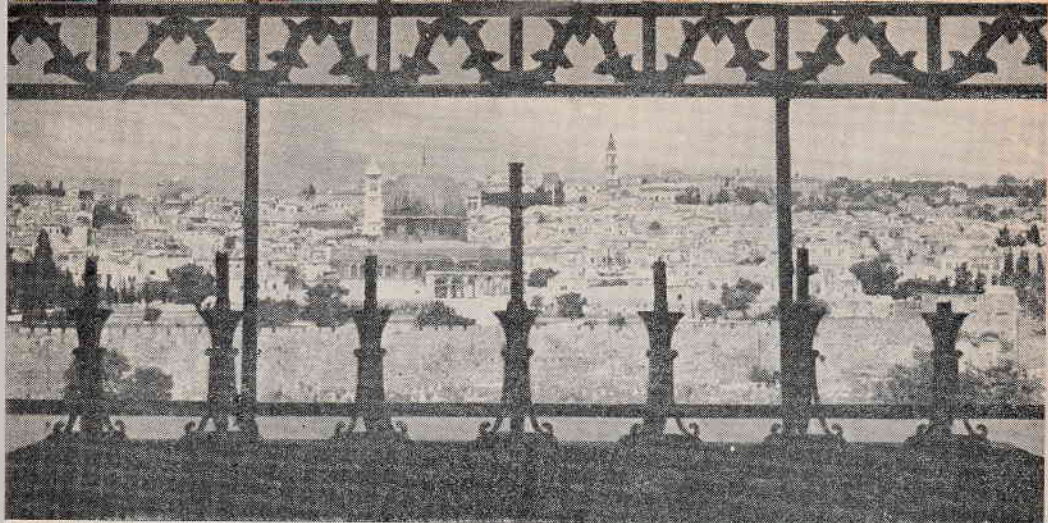
The Vicar was privileged to preach at the 81st Anniversary of the Marston Road Congregational Church on September 9th. In these days of growing unity it was a pleasure to also see present the Rev. Fr. Brown, Parish Priest of the R.C. Church of St. Anthony of Padua, who made a gracious speech at the Anniversary Supper afterwards, which was greatly appreciated.

"HELP!"

Anyone passing St. Nicholas' Church during the time of Evensong on Sunday, September 12th, might have been surprised to hear the strains of the Beatles' record "Help" issuing from the Church. It was part of a Youth Evensong at which Lindsay Dunkley, Nicholas Marsh and Garth Porter took part. The sound equipment was loaned by Terry Buck. Certainly no-one can complain that the Church is not "with it" these days—and the sincerity of the young speakers found a keenly interested congregation of both young and older listeners.

THE NEW CHAPEL

This will be dedicated by our Archdeacon at Evensong on October 17th, prior to the first celebration of Holy Communion on St. Luke's Day, October 18th at 7.15 a.m. As it is hoped that the Chapel may be a place where prayer is especially offered for healing—both of the sick, and also of nations needing reconciliation—it is particularly appropriate that the



A wonderful panoramic view of Jerusalem through the window behind the altar in the new Franciscan Chapel on the Mount of Olives on the presumed site of where "Jesus beholding Jerusalem, wept".

The Archbishop in
Jerusalem writes on

Jerusalem Archbishopric



THE ARCHBISHOPRIC IN JERUSALEM came into being in 1957. The Anglican bishopric in Jerusalem founded in 1841 extended from Asia Minor to the Southern Sudan.

In 1912 a bishopric was established in Iran. Egypt became a separate diocese in 1920; the Sudan in 1945; a new diocese—Jordan, Lebanon and Syria—was created in 1958, with an Arab priest as its first bishop.

The Episcopal Synod of the five dioceses, formed in January 1958, was composed of four English and one Arab diocesan bishops and one Sudanese assistant. Today it is composed of two Englishmen, one Arab, one Iranian and two Sudanese! The Synod meets annually.

The growth of the church in this area was due to the work of missionary societies in the nineteenth century. Following traditional patterns, with an emphasis on medical and educational work, a number of excellent schools and hospitals were established throughout the area. These Christian institutions brought many to a knowledge of Jesus Christ.

The members of our church today come from different backgrounds. In the Holy Land and Egypt the majority of the Arab Anglicans originally came from the ancient churches. The number of Arab Anglican adherents is small—some 5,000 in

Jordan, Lebanon and Syria; and perhaps less than 1,000 in Egypt.

The church in Iran, however, is entirely composed of converts from Islam, Judaism or Zoroastrianism. The Bishop is himself of Muslim origin.

In the southern part of the Sudan the growth has been in a pagan area. Though the first convert was only baptised in 1916, the church today has over 120,000 members, with two bishops and some forty priests.

Educational work is passing through difficult times. In Jordan, Lebanon and Syria the schools have always played a particularly important part and many of the leading men in these countries are still educated in Christian schools.

There is less freedom in the curriculum than there used to be, but the schools maintain a high standard and are well supported. A number of boys go on for further studies in other parts of the world.

In the southern Sudan all the schools were taken over after the Sudan gained its independence, though teachers are still trained in Bishop Gwynne College. In Egypt restrictions are making the work increasingly difficult, though there are still some 2,000 children in Anglican schools. In Iran the missionary schools were taken over by the government in 1941 but they are now being re-established by the Iranian Church and promise well for the future.

Medical work has faced many changes with the development of Government Health Services. In Iran there are still two important hospitals in Isfahan and Shiraz. In Jordan there is a well-established hospital at Nablus in the Samaria district. In Egypt the Harmel hospital in Old Cairo continues to attract large numbers of patients; and in Omdurman, in the Sudan, the Church Missionary Society still maintains a hospital.

There has developed of recent years a greater consciousness for meeting other social needs. In Iran and Jordan blind schools help to



*Pilgrims after Service
at the Cathedral*

meet the needs of the many who suffer from blindness. Now a school for the deaf has been established in the diocese of Jordan, Lebanon and Syria and work has also begun among the mentally retarded.

Literature has played an important part for many years, and the S.P.C.K. has been of particular service, especially in Egypt. The importance of developing literature work cannot be overstressed at this time when the future value of schools and hospitals is likely to be diminished.

Pastoral care: Christian congregations include both indigenous congregations in the countries and also groups of British, Americans, Indians, Pakistanis and Arabs engaged in business, industry or diplomacy. This has involved the building of churches and the appointing or training of clergy to look after them. English-speaking chaplaincies exist in all the capitals in addition to the parishes of the local congregations. Clergy minister to many people of other communities who have no church of their own.

New developments: In Abu Dhabi on the Trucial coast a church house has just been built on land



*Anglican Cathedral,
Jerusalem*

given by the Ruler, and a chaplain to minister to the people working in the Southern part of the Gulf is living there.

In Libya preparations to establish chaplaincies, when military bases are given up, are being made. In certain cases not only churches but schools are needed. Nothing can be more important than to sustain the witness of Christian civilians living in foreign lands.

There is another responsibility.

Representing the whole Anglican Communion, the bishops in Jerusalem have sought to maintain and strengthen good relations with other churches. A member of the Archbishop's staff is appointed for this special task. Many useful contacts have been made and since the Pan-Orthodox conference in Rhodes in 1964 agreed to the resumption of theological conversations with the churches of the Anglican Communion, this is especially important. Close contact is maintained with leaders of other churches also, in Cyprus, Syria, Lebanon, Iraq, Iran, Egypt and the Sudan.

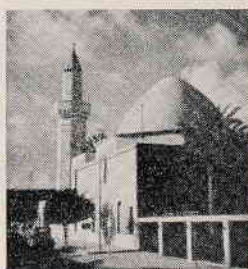
St. George's College. It had long been our hope that there might be established in Jerusalem a college which would not only provide part of the training for local ordination candidates, but would also be a centre for

study and research. St. George's College, established in 1963, has already welcomed men from Egypt, Jordan, the Sudan, Kenya, Uganda, India and Ethiopia, for special training; while priests from Britain, the U.S.A., Canada and Australia have come for refresher courses or research. During the summer the college has provided short courses for ordinands, (some under the auspices of C.A.C.T.M.), and a home for several theological colleges for periods from ten days to three weeks.

Each July a summer school for Arabic and Islamic studies is held by the Near East Council of Churches. It is hoped that the facilities provided will be increasingly used, as Jerusalem provides unique opportunities for study, especially on such subjects as biblical archaeology.

Missionary societies have produced some exceptionally fine scholars in the past but there is a danger that the study of language and culture be neglected. The college will, we hope, meet this need and also be a centre for ecumenical studies.

Those who work in the area are aware that they depend in no small degree on the support and prayers of fellow Christians throughout the world.



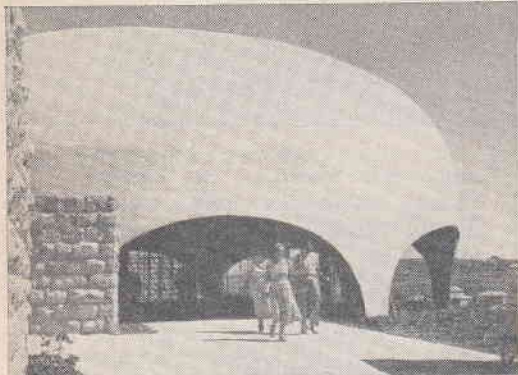
PROBABLY THE MOST IMPORTANT factor in the Near East is the ever increasing strength and development in Israel and the increasing uncertainty of Near East Arab Leaders of daring to take any action against her. In fact they are utterly divided—from the President of Tunisia



Jerusalem, Israel

recommending negotiations with Israel to Syria's President urging immediate conflict—only to be heavily rebuked by President Nasser.

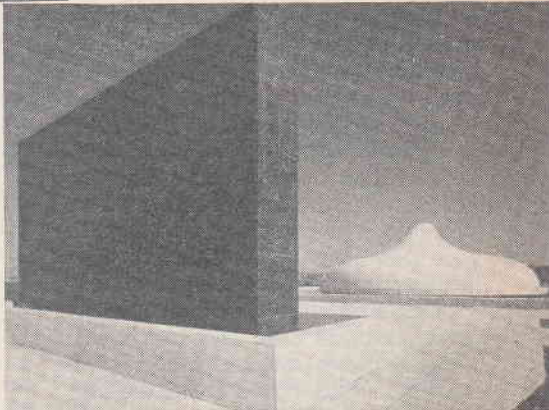
Meanwhile Israel as a state is making tremendous progress. One of the signs is its active and growing University, where in June was dedicated a new medical school costing nearly three million pounds. Interestingly, 153 Israel Arabs study peacefully there, among an international cross section of some



University Synagogue

10,000 students and an impressive 1,250 international staff.

Also opened earlier this year was the new Museum, comprising Fine Arts, Biblical and Archaeological Section and Shrine of the Book—to house the Dead Sea Scrolls. This particular building is below ground and is approached through a tunnel-like entrance, reminiscent of the caves where the scrolls were found. Above ground its white dome is



Shrine of the Book

set off by a strikingly plain polished black basalt wall symbolising the struggle between the Sons of Light and the Sons of Darkness—the subject of the Dead Sea Scrolls.

Alongside is the Sculpture garden, containing fine works given or loaned.

Sculpture Gardens—with University in distant background



Jerusalem Archbishopric

The Rev. David Brewster (Jerusalem and East Mission) writes: Three items in the Archbishopric's programme show the adjustments which the Church is making to face current needs.

The first is the work amongst refugees. Since 1948 Arab Christians as well as Muslims have suffered as a result of the Palestine war. While the political problems remain unresolved, the Church, in company with other religious and international agencies, has stepped in to alleviate suffering. The refugees are no longer on the borderline of starvation, but a balanced diet is unheard of, and vocational opportunities are few. The Church is helping in a modest way to provide loans in helping men to start up small businesses and craft shops. Church people in many countries are supporting a new project to reclaim barren land north of Amman, bringing green crops where none have grown in living memory, and medical care, together with the hope of self-sufficiency in the future.

Secondly, Anglicans as members of the Near East Council of Churches are playing a full part in preparing text books for theological education. Up till now there have been several versions of the Arabic Bible, but Orthodox, Roman Catholics, Anglicans and Free Churchmen now meet regularly to prepare *one* Bible in Arabic, and with it grammars of the Hebrew and Greek languages, also in Arabic, a history of the Church, a Bible atlas and other aids to study.

Thirdly, Anglicans are deeply committed to the Radio Voice of the Gospel project. The Lutherans originally created this station in Ethiopia, but lease time to the Near East Council of Churches, whose appropriate committee is headed by the Bishop in Jordan, Lebanon and Syria, himself an Arab. Under this committee's guidance, local groups of Christians prepare taped programmes to be broadcast to their own area, in their own languages and dialects. And so, by a new means, the people of the Middle East can say:

"We hear them telling in our own tongue the mighty works of God." (Acts 2: 11).

CHALLENGE FROM CARMEL ?

MODERN HAIFA IS DOMINATED by a magnificent shrine to Baha'u'llah, the founder of the Baha'i faith, which is claimed by its followers as a new world religion.

The shrine is a squarish, white building, surmounted by a golden dome, and it stands in the midst of beautifully kept formal gardens, in which orange trees and oleanders abound. It is European in outward appearance, and it is made of Chiampo stone, cut and dressed in Italy, but it is furnished in the style of an Eastern temple, having rich ornamentation; candle-sticks, hanging lamps, and thick Persian carpets. The shrine contains the mortal remains of "The Bab", the "martyr-herald" of the Baha'i faith who was executed in 1850 at the age of 31, in Tabriz, Persia, because of his liberal religious teachings.

The Baha'i faith is dedicated to world brotherhood, and declares the

By Anna Martin

purpose of religion to be the "promotion of amity and concord". Followers of this faith believe that the revelation of religious truth is progressive, and that God has revealed His will to mankind through a series of Divine Educators, the latest in the line being Baha'u'llah, following a series of prophets among whom are numbered Moses, Christ, Buddha, and Mohammad, to quote only a few examples.

The aims and purposes of the faith have been summarised by its Guardian, the late Shoghi Effendi, in the following words: "The Baha'i Faith upholds the unity of God, recognizes the unity of His Prophets, and inculcates the principle of the oneness and wholeness of the entire human race. It proclaims the necessity and the inevitability of the unification of mankind, asserts that

it is gradually approaching, and claims that nothing short of the transmuting spirit of God . . . can ultimately succeed in bringing it about. It, moreover, enjoins upon its followers the primary duty of an unfettered search after truth, condemns all manner of prejudice and superstition, declares the purpose of religion to be promotion of amity and concord, proclaims its essential harmony with science, and recognises it as the foremost agency for the pacification and the orderly progress of human society.

It unequivocally maintains the principle of equal rights, opportunities and privileges for men and women, insists on compulsory education, prescribes monogamy, discourages divorce, emphasizes the necessity of strict obedience to one's government, exalts any work performed in the spirit of service to the level of worship, urges either the creation or selection

of an auxiliary international language, and delineates the outlines of those institutions that must establish and perpetuate the general peace of mankind."

You have probably not met this new religion "on your doorstep" yet, but it is claiming converts at an alarming rate and in 1964 was established in 258 countries. However, advertisements of its meetings are beginning to appear in the local press and it is surely only a matter of time before its missionaries launch a whole-hearted attack on the British nation. Most of us have met Mormons, and Jehovah's Witnesses, and in the same way we will soon be attacked in our own homes by followers of the Baha'i faith. What are we to say to them? Will the reply of the Church be as direct and challenging as Elijah's was when he opposed the false prophets on that same mountain centuries ago?

Please God . . . Where is my Mummy?



Throughout history, misfortune, tragedy, crime and sin have robbed children of their rightful inheritance . . . the love of parents and the security of home. The Church of England Children's Society helps nearly five thousand children in need every year. Mending their shattered lives is an immense task and the cost is borne wholly by voluntary contribution. Help if you can—little or much.

HELP DEPRIVED CHILDREN IN BRITAIN

- 1 By cash donation—little or much. Funds are short.
- 2 By a deed of covenant which can nearly double the value of your gift.

CHURCH OF ENGLAND

Children's Society

(Formerly Waifs & Strays)

19 Old Town Hall . Kennington . SE11

Did you know . . . ?

... That St. Francis of Assisi was the first missionary to Moslems? St. Francis had been a popular and wealthy knight who turned his back on dreams of prowess and glory in obedience to Christ's clear call to preach the Gospel.

The Church was sending armies on Crusades to Palestine to free the Holy Places from their Moslem conquerors. Only Francis protested: "What is the use of trying to conquer the sultan?" he asked. "Why not convert him instead?" The Church shut her eyes to this question, and the quiet, troublesome voice was drowned in battle-cries.

But Francis was not so easily defeated. In 1219 he and a small band of followers—"God's merry men" they were called—landed in Egypt, and camped with the Crusaders. One day Francis, with a companion, walked across the desert to the Saracen camp. There they were seized, but after hours of buffeting and cross-questioning, Francis and his friend still calmly repeated: "We are Christians. Take us to your Lord." The Arab soldiers were perplexed, and at last led them to the sultan.

The sultan was deeply impressed. Here was a Christian who had risked his life in order to preach the word of love—a word which the Church had forgotten. He invited Francis to remain with him, and for a time Francis stayed in the Saracen camp, an honoured guest. But the sultan would not renounce his faith and position in order to follow Christ. And after a time Francis left.

But a seed had been sown. A Christian



mission to Moslems had been attempted.

Eighty years later "Dare to come to the land of the Saracens!"—the call sounded in the streets of Europe. This was not the Crusaders' battle-cry, although the Holy War was at its height. It was the cry of a young Spaniard, Ramon Lull, who on hearing the story of St. Francis's mission to the Moslems had seen at once that Francis had been right. "The conquest of the Holy Land" said Ramon, "ought not to be attempted except in the way of Christ and His apostles—by love, by prayer, and by the offering up of our own lives."

But Ramon Lull was not carried easily on a wave of enthusiasm. Before sailing for North Africa he spent nine long years in learning Arabic and studying the Moslem faith.

He knew that Moslems might only be won by a missionary who spoke their language and understood their way of life. No one would join him, so in 1291 Ramon Lull arrived at Genoa Harbour alone.

He booked his passage to Tunis—but the ship sailed without him. At the last moment Ramon Lull was gripped by fear: he recalled stories of Saracen torture—he could not face it, not at his age, 56—a younger man should go. So Ramon stayed behind. Then shame and sorrow filled his soul, and he found another ship.

In Tunis, Ramon Lull talked with Moslem scholars. After some time, many were almost persuaded to follow Christ.

Ramon became marked as a dangerous man. He was imprisoned, but escaped, and hid for many months among the wharves, teaching the seafarers in secret.

He left Tunis and preached in the Mediterranean coastal towns. There was a growing number of converts in North Africa.

When Ramon Lull was 80 years of age he returned in secret to Bugia, near Tunis, to help and strengthen the Christians there. After several months he felt impelled to make a fervent appeal to the Moslem townspeople. He stood in the market place and spoke boldly of Christ. A wild mob dragged him down and stoned him to death.

After Ramon Lull, no one preached Christ to the Moslems for 500 years. In the nineteenth century Henry Martyn, who had been a chaplain in India, went to Persia as a missionary and translated part of the Bible into Persian. After his death nothing was done until the early twentieth century.

C.M.S. Bulletin.

Have You Heard?

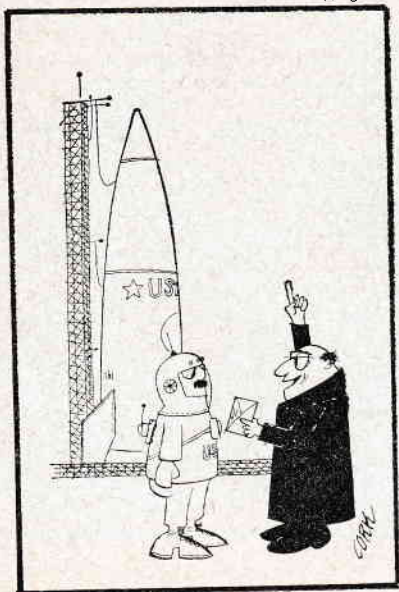
Alcoholism is now reported to be the biggest medico-social problem in this country—probably 400,000 cases in Britain—and the most neglected, state leading doctors. It was “the largest single cause of break-up in homes, delinquency in children”—Dr. B. Merriman, Pentonville’s and Holloway’s consultant on alcoholism. It is causing much absenteeism in industry and commerce and is the cause of many accidents.

Government and industry are being asked for large grants to help combat it.

Reunion—Did you read that the much publicised Methodist Conference at Plymouth in July voted by 601 to 14 in favour of proceeding?

Miss Luci Johnson aged eighteen, daughter of America’s President has become Roman Catholic from the Episcopal Church. They required her to be re-baptised. This has led the Bishop of California (Dr. James Pike) publicly in a sermon to protest at this “direct slap”, the repetition of baptism was “a deliberate act denigrating another branch of Christendom”.

Ely’s Cross—of gold and silver designed and made by Graham Sutherland and Louis Asman and rejected by the



Dean and Chapter as “unsuitable”—it was costing I believe some £5,000—is to be placed in a Chapel in the south of France and will be available for loan.

Great Dispute in Church Assembly recently over a canon concerning admission to Holy Communion. Leading Evangelicals regarded it as shutting a door against known members of other denominations hitherto left undefined. Now the Bishop must be consulted. Other churchmen held the measure rationalised an uncertain situation.

Cool Creeds. It is reported that some of America’s topflight light professional musicians are turning their hands to religious music. “Liturgy of the Holy Spirit,” “Musical setting of the Eucharist” (based on plain chant) and recently performed in Grace Cathedral, San Francisco, are reckoned to have a quality entirely different from what is termed the “previous amateur doodling by clerics”.

Mutual Responsibility: Reported in Guildford’s Diocesan Leaflet that their Diocesan Conference agreed to give special help to an evangelistic project at Wusasa, N. Nigeria, in addition to already accepted parish missionary commitments.

Islington Conference—an annual get-together of evangelical clergy—is on its next occasion—January, 1966—discussing “Bishops”—for the first time in its over a 100 years history.

Ordinands: Better qualifications are in future needed by young men desiring ordination—five “O” levels and two “A” levels or their equivalent. There are certain exceptions.

Big Giving: Fenny Compton, Warwickshire, with just over 500 adults in it, gave over £1,700 in one day—St. Peter’s Day—to the Vicar towards the cost of roof restoration. It had been carefully prayed over and planned, and a decision taken to give directly rather than through bazaars, coffee mornings and the like.

Bristol Cathedral Appeal for £250,000 is completed—in less than two years. I believe—the parishes of the Diocese are giving a fifth of the total, £50,000. Altogether a fine effort.

I VISIT SKEGNESS

The Editor—



THE CHEERFUL FACE OF SIR Billy Butlin in a financial column of a daily newspaper made my casual gaze read the following: Butlin's—gross revenue £17.02 million. Profit £4.7 million. Butlin's Holiday Camps are big business and profitable big business. Having often seen their gay publicity leaflets and heard also of the place given to the church in these camps, I wrote for more information. They invited me to spend a week-end at any camp I chose.

I decided on Skegness. It is, I believe, their oldest and one of their largest. It is the nearest to my home.

On a pouring wet July Saturday, I motored over—through Old Leake, Wainfleet, Croft Marsh, names which seemed peculiarly appropriate for that soaking summer day! Skegness was full of cars and people staying in them; full of caravan sites; full of people wandering miserably about. On to Butlin's. Here surely was I felt one reason for this success—English summers! How can individual or family enjoy a very wet and cold Saturday on holiday? With the vast variety of indoor facilities they can and do at this sort of place.

First let me say, I was staggered at its size. It will accommodate 10,000 visitors plus 2,000 staff. It is a compact holiday town in itself. The magnitude of its total operation is really quite breathtaking. Endless rows of chalets in orderly fashion run towards the heart of the place, com-

prising vast dining-halls capable of seating 1,000 persons at a sitting, a variety of entertainment halls, two theatres, special restaurants, bars, dance floors. At the far end of the camp is a large amusement park—the weather was too poor for me to visit it.

At the other end, garage, sports field, miniature railway. At either end large parking spaces. Overhead a cable car carries people from one end of the camp to the other, while a new monorail car circles part of the camp. My brief visit simply did not allow me to grasp all that was available.

Later that Saturday evening the Anglican chaplain took me to the "Welcome to You" show at the theatre. Every one of the 2,000 seats was occupied. Behind stage the resident star entertainer for this season—Wyn Calvin—looked after me most hospitably. I found him a person of considerable force of character, who, he told me, had once intended entering the ministry. The resident chaplain was given several minutes in this show to talk about Sunday services and his availability.

My Sunday wakened to an unexpected flask of tea and Sunday papers—V.I.P. treatment I was told! Then Radio Butlin's Church Bells. So to the 7-30 Holy Communion in the chapel, 30 persons present, including I think three of camp staff. I was told over 30 attended the 8-30 celebration. Few enough out of the eight-and-a-half thousand campers that week.

But at the morning service in the theatre I reckoned there were some 1,000 persons present. A great opportunity which could have been more imaginatively used. I wouldn't have begun with the general confession, but with some act of recollection and thanksgiving. Nor would I expect such a mixed congregation to repeat the Apostles' Creed. And the Benedictus "Blessed be the Lord God..." after the Bible reading would have fitted into an act of worship better than "All on an April Evening" sung by a special choir. And far greater vitality was needed in music than a single upright piano affords.

Yet the religious side of Butlin's is important. I felt every encouragement was given for people to attend, by public radio announcement and the playing of Crimond. It has a wider context. There is a cheerfulness, a positiveness and helpfulness, an essential decency and healthiness about the whole outfit.

The facilities are really tremendous: for parents with young children, for young people, for middle aged and elderly. For all are offered entertainments and arrangements they like. Obviously this type of holiday appeals mainly to that section of the community whose tastes are home-spun and unsophisticated. Charges from 10 guineas to high season 15 or 16 guineas, with all entertainment thrown in free, is excellent value. The food is good, though again, mass cooking could never satisfy the gourmet.

As late that Sunday morning, with rain still pouring down and again I saw endless holiday makers in the town sheltering in doorways, under awnings,



The Archbishop at a Clergy Conference

sitting in cars, gazing morosely out of caravans, squelching on wet grass camp sites, the worth and excellence of Butlin's, with all that it offered explained in part its great popularity.

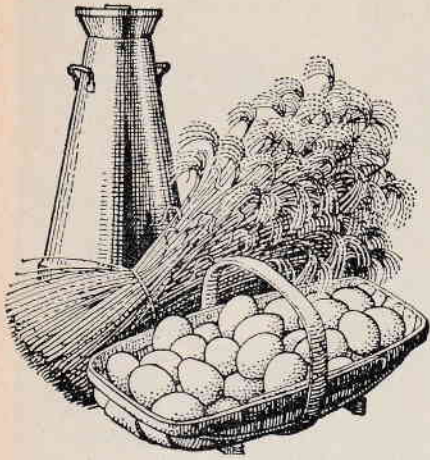
One other thought crossed my mind—whether the camp provided, for want of a better word, culture entertainment? Higher brow concerts and musicians, even good lectures? I wondered whether there was anywhere a first-class quiet reading room, or must one always be involved with the crowds or retire to a cramped chalet? I do not know, my stay was too short to find out.

One last word. During this past season no less than 7 dioceses have benefited from the facilities these camps offer, by having conferences of one sort or another at them. I remember how warmly the Bishop of Coventry spoke after such a conference—not only because of the hospitality, but also in such a setting one becomes greatly aware of the real world of ordinary men and women and young people we are concerned with. It gave, he said, the conference a realness.

And I have it on hearsay that Sir Billy Butlin, mindful of the financial strain of many clergy does provide a not inconsiderable number of free holidays for clergy and their families.

Both community and church are well served and in debt to this remarkable and dynamic personality whose name these camps cheerfully carry.

OVALTINE



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sleep
on it!**



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young
people



THE CHURCH in the Near East is bubbling with activity.

Throw to the winds the idea that the Archbishop in Jerusalem sits on his cold stone seat while a group of tiny missionary bodies hawk the Gospel to Moslems

as they sit in their tents shaking a skin of goats' milk!

The Jerusalem Archbishopric covers Israel, Cyprus, Jordan, Iraq, Egypt, Libya, Kuwait (where much of our oil comes from), Bahrain and the Trucial States—and a Christian population of eight and a half million.

Talk about unity! Recently a Scheme for Union (which has yet to be approved by all) plans to unite the Evangelical Synod of Syria and Lebanon, the Episcopal Church in Jordan, Lebanon and Syria, the National Evangelical Church in Beirut and the Lutheran Church in Jordan!

Can we think of joining up with churches in France, Germany and Switzerland?

But that sort of unity is small fry out East. Dig this.

The reviewer of Fathi 'Uthamn's book "With Christ in the Four Gospels" says of the book that it is "... another extremely commendable attempt to bring the two great sister religions into living confrontation" and later "how can there be objection to the two cultural systems uniting at their points of agreement in order that religion as such may prevail in its time of trial."

And these quotes come from a Moslem newspaper—the "Muslim World"—and Fathi 'Uthamn is a Moslem—and they are talking of unity with us. Phew!



Ramallah School

Spreading the Gospel is not easy or even lawful in much of the Near East today. In many places it can only be done through applied Christian love and care shown in Christian hospitals, clinics and schools.

Two quick snippets.

In October 1956 the Home and School was opened at Ramallah in Jordan. There are now 60 girls between the ages of 4 and 18—once homeless and destitute—there are thousands more. The school has over 100 pupils.

Doris Wilson, in charge of the clinic at Kafr Yasif in Galilee was called in the middle of the night to see a Moslem who had been stabbed.

Next day the story came out. The stabbed man had rolled in drunk and beat his wife because she refused to get out of bed to make him coffee. Her father from next door dashed in screaming "What kind of man are you to beat your wife at midnight instead of during the day?" and he stabbed him!

Life is never dull in the Near East.

I could tell you much more. If you would like more information and a copy of "Bible Lands" write to Miss M. E. Wilson, Jerusalem and the East Mission, 12 Warwick Square, London, S.W.1—she'll be delighted to hear from you.

Yours Affectionately
Lyn Dale,



womens page

By
MARY ANDERE

AMONGST THE SADDEST letters I receive are those about people suffering from mental illness in varying degrees. Nearly always there is a plea for prayer, but usually it is tinged with a despairing wistfulness. The belief seems prevalent today that though our Lord can (possibly!) heal physical infirmities, yet in mental disorders He has more or less met His match!

Oddly, among the many miracles of healing which Jesus effected whilst on earth there are a number connected directly with mental illness. There are few scenes more vivid than that of the man with the unclean spirit, whose personality was so split and confused and shattered that he thought of himself not as one person, but as many, "whose name was Legion". Yet the story ends with the picture of him sitting with Jesus, "clothed, and in his right mind".

One of the great hindrances to healing lies in our own lack of understanding of the nature of prayer, and our failure to recall that we ought "always to pray and not to faint". We tend to "give up" rather easily . . . a week or two of prayer for a person, fitted in sometimes in a regrettably desultory manner, and we feel we have done our part, and flit on to someone or something easier to handle! We look for "instant miracles" when we have anything but "instant faith", and then are surprised at the lack of result!

Life is too complex for solutions to be simple! Often the illness may result from experiences far, far back in childhood; or from the very circumstances under which the person is living and has to continue living; or from some hidden, unrepented sin, some secret sin of the mind which the person has not the slightest intention of giving up!

To expect an instantaneous cure in answer to our few odd weeks of prayer is little short of presumption on our part! We may need to pray "back" *with them*, in depth, to the point where the root is buried, as well as *for them*; or to pray for those living with them who may be perpetuating the difficulties causing the trouble; or to pray for the grace of God to reach the hidden evil we cannot touch. It may be the work of months and even years.

True prayer is no light and easy panacea for ills, no comfortable "let out" for our conscience . . . it can be literally an "agony", a wrestling, through dark, lonely years.

For true prayer has nothing to do with forcing God to do this or that—as though we tried to bend His will to conformity with what we see as good! Rather, it is the unswerving, dedicated intent of the whole mind and heart that the Will of God should be done, in this person, these circumstances . . . "As for God, His way is perfect . . . it is even He that shall make my way perfect!" We seek, with love and integrity, to bring all into conformity with His perfect will, and *it is in this conformity* that healing lies. But it will usually begin at far deeper levels than we suspected! Like seeds, it may be long before we see the shoot emerge; and if the seed is not kept watered by our prayer and warmed by our love, it may lie dormant and we shall say, "This is

one thing too hard for the Lord to do . . .”

When we make our Communion, we should bring with us those for whom we pray. Beside us, as we kneel at the rails, and all around us, should be the broken spirits of those we bring to Him in faith—a strange, motley crew, doubtless! Not just our single self, but the twenty, forty, hundred souls for whom we are “the Lord’s remembrancers”, let alone the untold myriads whose names and needs we do not know.

Little St. Theresa of Lisieux knew well that *it is in our own nearness to Jesus that the secret lies*. She knew the meaning of the Song of Solomon—“Draw me, and *we* will run after Thee!” It is as we ourselves keep closest to Him that His healing touch will reach out to those for whom we pray.

Books Worth Reading

“... this true spiritual love will speak to Christ about a brother more than to a brother about Christ. It knows that the most direct way to others is always through prayer to Christ, and that love of others is wholly dependent upon the truth in Christ.”

Dietrich Bonhoeffer—“Life Together”

I THANK THEE, LORD!

I thank Thee, Lord, for eyes to see
The wondrous things surrounding me.

I thank Thee, Lord, for ears to hear
The birds, and other sounds so dear.

I thank Thee, Lord, for tongue to talk,
And, too, for feet, that I may walk.

Yet most I thank Thee for a mind
By which these members, all combined,

I may control, where'er I be,
And ever humbly walk with Thee!

L. Pearson.



Beef Casserole

1 lb. beef, flank, cut into neat pieces; 1 oz. well seasoned flour; 2 rashers streaky bacon, coarsely chopped; 1 oz. lard or dripping, or 1 tablespoon cooking oil; 4 small carrots, peeled and washed; 3-4 medium potatoes, peeled, washed and quartered; 1 level teaspoon made mustard; ½ pint stock or water; 3-4 tablespoons cooked peas or sweet corn; 4-6 pickled onions.

Toss meat in the flour. Heat fat or oil, add meat and bacon and fry briskly until brown. Transfer to ovenproof casserole then add the carrots, potatoes, mustard and stock or water. Add season-



ing. Cover casserole tightly with lid, then cook in the centre of a moderate oven at 335 degrees F. or gas Mark 4 for 1½ hours. Add peas or sweet corn and the pickled onions, then cook a further half hour or till meat is tender. Alternatively, the ingredients can be simmered gently for 1½ hours to 2 hours in a covered pan on top of the cooker.

Apricot Brandy Creams (recipe serves two)

Just under half-fill two individual dishes with stewed dried apricots or tinned apricots. Top with the following:—

½ pint milk; 1 oz. fine semolina; 1 oz. caster sugar; 1 egg yolk; 1-2 tablespoons brandy or sherry; 1 egg white; ½ oz. almonds, blanched, toasted and chopped.

Warm milk, sprinkle in semolina, then cook, stirring till mixture comes to the boil and thickens. Simmer two minutes. Remove from heat then beat in sugar, egg yolk and brandy or sherry. Fold in egg white, whisked till stiff and peaky, then gently spoon mixture over apricots. Chill. Sprinkle with almonds just before serving.



Editor's Table

Christmas comes: Many charitable and good causes now produce Christmas cards and calendars to help support their funds—and at this time of the year their reminders come through our letter-boxes. They offer a welcome and attractive addition to the range of commercial cards—and their purchase helps to justify the Christmas card habit.

This year I see UNICEF is going much further—by producing attractive nursery ware and a delightful desk diary. UNICEF, 123 Regent Street, W.1, will send you a list where these can be purchased.

YOUR LETTERS

My passing brief reference to the M.U. in July *Church News*, made, I might say, without malice, but expressing an oft repeated opinion, and in the context of July's Editor's Table, my own personal unease—brought, with the exception of a positive and statesmanlike letter from the Winchester Diocesan M.U. President, letters of rebuke, e.g.

"Your knowledge of M.U. gleaned from sensational dailies or TWTWTW . . . you are so out of touch with parish life . . ." (A Vicar).

"Protest at your unjustified slur . . . we waste time defending the rules from attacks of ill informed critics . . ." (A Vicar's wife).

"Disturbed and angry . . . picking on M.U. Get some facts before you criticise . . ." (A Committee Member).

All condemn me of being without knowledge, or worse, maliciously taking my information from the enemy! All based on a brief passing mention of M.U. Several other letters have pointed out in detail the good works M.U. members are involved in. But isn't this the tragedy? Something else has caught people's minds—and blocks their further view. The rule is seen as the *raison d'être* of M.U.; is seen as a violation, however well intended, of Christian faith and practice of love, of forgiveness, and reconciliation; is seen as a wrong and often cruel separa-

tion. But please don't write me and say I've got it wrong! I am simply stating what I've heard and hear so very often, from clergy and laity, most of whom wish M.U. well.

However, I look forward to receiving and publishing in the near future an article concerning the multifarious activities of M.U. I have this letter from WVS Headquarters:

Dear Canon Rhodes,

We are grateful to many branches of the Mothers' Union who are helping WVS by providing rotas for Meals on Wheels, working in luncheon clubs or in hospitals and, in particular, helping by giving hospitality to children during the summer months.

Yours sincerely,

Jenny Hobhouse, (Publicity Dept.)

Personal Witness

Dear Canon Rhodes,

Carlisle

I wholeheartedly agree with Margaret Stoeman when she says that real Christians must be prepared to be involved with everyday problems. Metaphysical values must have personal exponents to be effective in this world.

Yours sincerely,

Jack T. Andrews.

New Chief Information Officer, who it was reported in the Press, enjoys hunting.

Dear Canon Rhodes,

Ipswich

. . . will he ascertain and publicise the proportion of his fellow huntsmen who believe our Lord would patronise a pastime involving cruelty to animals or be engaged in the revolting rite of "blood-ing" novices?

It passes my comprehension that H.Q. at such a time of increasing indifference and godlessness should so unnecessarily stick out their neck.

(The Rev.) C. P. Hines, O.B.E., Retired Headmaster.

Women Ministers

Dear Canon Rhodes,

London, W.C.1.

News-Views appears to record Miss Ruth Vinsor as the first woman Baptist Minister in pastoral work. I have vivid recollections in the 1930s of hearing the Rev. Edith Gates, for many years Baptist Minister of Little Tew, Oxon., and of the Rev. Violet Hedger whose pastorate was, I believe, Halifax. There was also another woman in the ministry whose name I forget.

Yours sincerely,

David M. Swales.

service takes place at this festival of the "beloved physician—whose praise is in the Gospel." It is hoped that the parish will be well represented at these services.

LEE ABBEY THANKSGIVING SERVICE AND REUNION

Please sign the list in the Church porch if you would like to have a seat on the bus taking us to these events on Saturday, October 23rd.

The bus will collect us at the usual place in London Road, Headington. The fare will be approximately 12/6. and you are asked to take a sandwich lunch. The preacher at St. Paul's Cathedral in the afternoon will be the Rev. Geoffrey Rogers, the former Warden of Lee Abbey. All who are interested in the work of Lee Abbey, whether you have been to it or not, will be most welcome to join this party.

CONFIRMATION TALKS

The first Confirmation talk will be on Thursday, October 7th in Church at 7.30 p.m. All those who wish to attend should have reached the age of 13 years. They should complete one of the forms available in church and forward it without delay to the Vicar. It is naturally expected that all who attend the classes will be regular attenders at Church during the course and in the future.

If there are sufficient adults it is hoped to arrange a special class for them. Future times of meeting will be arranged after this initial one.

CONGRATULATIONS

We send our congratulations to our People's Warden, Mr. B. G. Oliver, on the marriage of his daughter Carolyn to Mr. John Forty, and wish the couple every blessing in the days ahead.

Also to Mr. and Mrs. Jenkins on the marriage of their daughter, Rosalind, to Mr. Eric Booth. Mr. Jenkins has acted as our Assistant Treasurer, and has been a member of the P.C.C. and a sidesman for a number of years. We wish them well as they move to their new home.

OXFORD OLD PEOPLE'S WELFARE COMMITTEE

Collectors are urgently needed for a House to House Collection from Friday, 8th October to Monday, 25th October for the really needy elderly people of Oxford. Those willing to help are asked to contact Miss Ann H. Spokes, 14 Castle Street, Oxford (Tel. 47212) without delay.

BELLRINGERS NOTES

On Saturday, 11th December, 1965, the Marston ringers will be hosts to the Oxford City Branch of the Oxford Diocesan Guild of Church Bell-ringers who will be holding their A.G.M. at Marston for the first time since 1958. As hosts the ringers will be providing tea. In 1958 four ladies of the congregation helped with the preparation of tea while many others provided sandwiches or cakes. I would be grateful for any offers of help (Tea is at 4.45 p.m.) and for offers of cakes or sandwiches. I can be contacted at the Church on Sundays or Fridays or at 118 Oxford Road.

Congratulations to Moira Thomas, Valerie Root and Avril Walton on their election to the Guild; to Noel Deam on ringing 100 quarter-peals; to Avril Walton on her first quarter "inside"; to Garth Porter on his first peal of minimums "inside" and to Leonard Porter on his first half-peal.

In October it is hoped to start a "Learners Practice." I have noticed many young people in the congregation and I extend an invitation to any

who are interested in learning the art of Bellingring to come to Church any Friday evening so that I can explain the requirements and answer any queries. This invitation is open to anyone else who is interested also.

ROY H. JONES.

ALTAR FLOWER ROTA

- Oct. 3. Mrs. Sharpe.
- " 10. Mrs. Yates.
- " 17. Mr. Oliver.
- " 24. Mrs. Jenkins.
- " 31. Miss Smith.

PARISH CALENDAR : OCTOBER

- Oct. 3. TRINITY XVI. Services as for the 1st Sunday in the month with Parish Communion at 11 a.m.
- " 6. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives in Church Hall.
- " 7. Thursday. 7.30 p.m. Initial Meeting in Church for all those wishing to be confirmed.
- " 9. Saturday. 10 a.m. to 12 noon. Over 60's Club Morning Market.
- " 10. TRINITY XVII. Services as for the 2nd Sunday in the month with Holy Baptism at 3 p.m.
- " 13. Wednesday. 7.15 a.m. Holy Communion.
- " 15. Friday. 10.30 a.m. Holy Communion with short address.
- " 16. Saturday. Sunday School Outing to Bath.
- " 17. TRINITY XVIII. EVE OF ST. LUKE'S DAY
8.00 a.m. Holy Communion.
9.30 a.m. Family Communion.
11.0 a.m. Mattins.
6.30 p.m. Evensong and DEDICATION OF NEW CHAPEL
by the Archdeacon of Oxford.
- " 18. Monday. ST. LUKE'S DAY. 7.15 a.m. Holy Communion.
- " 20. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives in Church Hall.
- " 23. Saturday. LEE ABBEY REUNION.
Summer time ends. CLOCKS GO BACK 1 hour.
- " 24. TRINITY XIX. Services as for the 4th Sunday in the month with Holy Baptism at 3 p.m.
- " 27. Wednesday. 7.15 a.m. Holy Communion.
- " 28. Thursday. FESTIVAL OF ST. SIMON & ST. JUDE
7.15 a.m. Holy Communion.
- " 31. TRINITY XX. Services as for the 4th Sunday in the month.
EVE OF ALL SAINTS' DAY.

COLLECTIONS AND COMMUNICANTS

		£	s.	d.	Communicants
Aug. 15.	Trinity IX	...	...	...	45
" 22.	Trinity X	...	...	...	25
" 29.	Trinity XI	...	...	...	36
Number of week-day Communicants — 24.					

HOLY BAPTISM

- Sept. 12. Kenneth Rathbone, 46 Mortimer Drive.
Nicola Karen Jane Short, 5 St. Nicholas Park.

HOLY MATRIMONY

- Sept. 11. Carolyn Gwen Oliver and Eric John Forty.
Carol Irene Parsons and Clive Keith Marks.

IN MEMORIAM

- Sept. 2. James C. Thomas.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies. Brown Owl : Mrs. M. Doman, 26 Cavendish Drive.
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs. Leader : Mr. E. Morse, 58 William Street, Oxford.
Girl Guides. Captain : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine. Sec. : Mrs. & Miss Finch, "Stanmore," Boults Lane.
Mothers' Union. Enrolling Member : Mrs. A. Smith, 4 Windsor Crescent. Secretary : Mrs. R. Vernede, The Manor House, Old Marston Oxford Road.
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. P. Sheppard, 4 Raymund Road.
Allotment Association. Sec. : Mr. R. Bowen, 135 Oxford Road.
British Legion. Marston & District Sec. : Mr. S. Gregory, 6 Hardings Close, Littlemore.
The Marston Players. Mrs. Yates, Boults Lodge, Boults Lane, Old Marston.
Parish Council. Chairman : Mr. Rumbold, 8 Beechey Avenue.
Refugee Committee. Miss E. Warburton, Cross Cottage, Elsfield Road.
Teacher-Parent Association. St. Nicholas County Primary School. Mr. J. Sparrowhawk, 23 Ashlong Road.
Teacher-Parent Association. Old Marston S/M School. Mr. G. Ballsdon, 15 Cromwell Close.
Over 60's Club. Sec. : Mrs. J. Harley, The Orchard, Oxford Road. Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Women's Institute. Mrs. M. Harlow, Fir Tree House, Oxford Road.

USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.
Library : The Village Hall, Old Marston.
Adults Tuesday, 3 to 5 p.m. ; 5.30 to 7.30 p.m.
Thursday, 3 to 5 p.m. ; 5.30 to 7.0 p.m.
Friday, 3 to 6.30 p.m.
Children : Monday, 3 to 5.15 p.m. ; Wednesday, 3 to 5.15 p.m.
Over 60's Club. St. Nicholas Church Hall, Mondays at 2.45 p.m.
Registrar of Births, Marriages and Deaths : St. Nicholas' Church Hall, Elsfield Road, Old Marston. Thursdays 4 to 4.30 p.m.
Village Hall. All Bookings to Mr. Rumbold, 8 Beechey Avenue, Old Marston.
St. Nicholas Church Hall. All Bookings to Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.
Nursery School. All enquiries to :—The Village Hall during school hours.

DIRECTORY

We hope all readers will patronise the shops advertised in this
Directory where excellent service is assured :

- Baby Linen, General Drapery and Shoe Repairs :**
"Mac's," Cherwell Drive, Marston.....Tel. 61423
- Baby Linen, "Tots to Teens" and Ladies Wear, Wool :**
"Joyce's," 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**
North, 5 Salford Road, Old Marston.....Tel. 41451
- Butcher (High Class) :**
V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston...Te. 43177
- Chemist :**
B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
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57A St. Clement's Street, Oxford.....Tel. 47567
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Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
- Dairy :**
Job's—The Family Dairy—Pony Road, Horspath
Industrial Estate Cowley.....Tel. 77341
- Fish and Poultry, Greengrocery and Frozen Foods :**
G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- Funeral Director :**
W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529
83 Botley Road, Oxford.....Tel. 42529
- General Household, Wallpaper and Paints, Paraffin and "King Kole"
Delivery Service :**
Simpson, 7 Salford Road Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**
L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**
Ladies' & Gent's :
S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726
Ladies' & Children's :
Marjorie Organ, 9 Salford Road, Old Marston.....Tel. 41632
Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
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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
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S. Kushmar, 47 Ferry Road, Marston.....Tel. 47189
- Plumber, Sanitary Engineer and Decorator :**
A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston...Tel. 47107
- Radio and Televisions, Rental, Sales or Service :**
W. R. Hammond, 404 Marston Road, Oxford.....Tel. 47706
- Taxi — Car Hire (Long or Short Journeys) :**
Marston Taxi Service, Mr. & Mrs. Leach, 2 Cavendish Drive,
Old Marston.....Tel. 47197
- Wavy Line Grocer :**
Harwood, Salford Stores, 15 Salford Road, Old Marston..... Tel. 43174