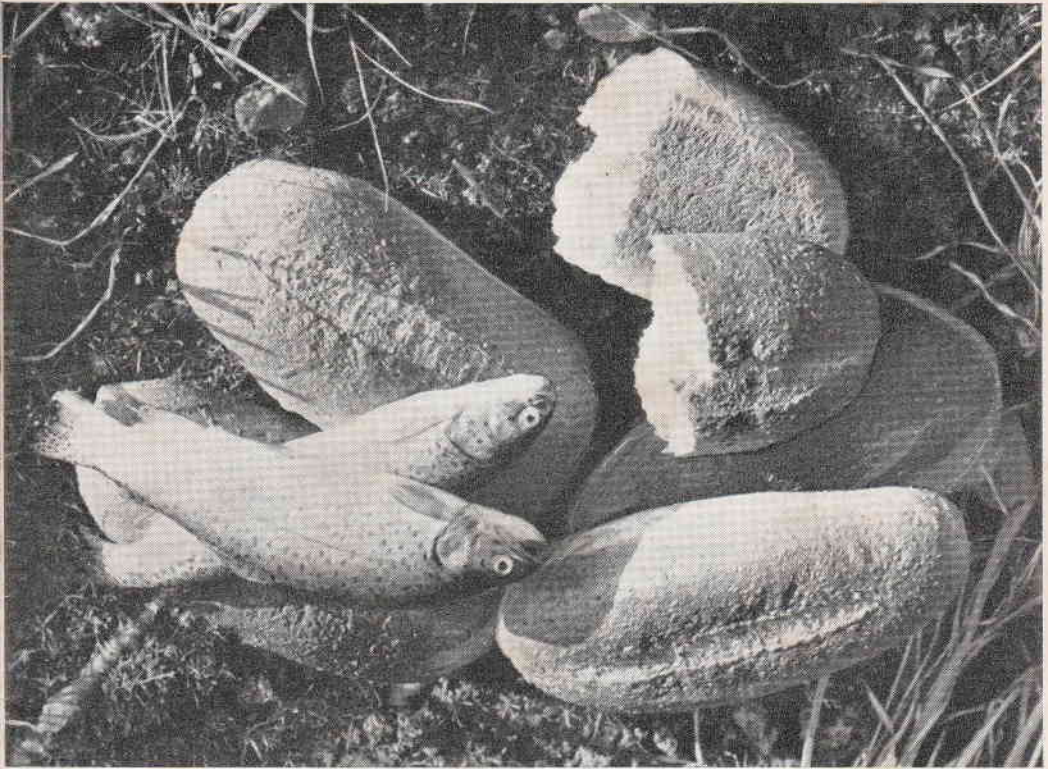


ST. NICHOLAS CHURCH

# MARSTON NEWS

SEPTEMBER, 1965



Loaves and Fishes: Richly we receive  
—shall we not also give? Christian  
Stewardship: I will not offer unto  
the Lord that which costeth me  
nought.

No. 91

Price 6d.

# ST NICHOLAS CHURCH — OLD MARSTON

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

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

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

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

## SERVICES :

### SUNDAYS IN THE MONTH

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

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

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

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

### CHURCH ORGANISATIONS AND MEETINGS :

**Children's Instruction :** Senior Catechism and Crossbearers : 10 a.m. in Church Hall.

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

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

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

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

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

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

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

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

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

**Youth Fellowship :** See Notice Board in Church Porch.

### WEEKDAY SERVICES :

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

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

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

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

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

## EDITORIAL

As the Vicar is away, he has asked me to write the editorial note this month. I do so with some trepidation, but one or two thoughts came to my mind, springing from a chance remark made to me when, in early August, I was visiting a gallant old lady in hospital, who had certainly "been through the mill" during the past months. Always ready for a joke — "Well," she said as I put a wee parcel on her locker to cheer her on her convalescence "I suppose you will soon be racing around with the Harvest things!" Having already seen Christmas cards in full display in two shops, I thought how this "time" of ours races on and the days and the months seem to move faster than ever! This precious thing—if we can call it a thing—TIME. My thoughts raced on too — Visiting people in their homes—"there is NO TIME" is the constant remark—No time for God—and the consequent—No TIME for Church—makes one feel very sad. Do we consider how we use our time—while here in this life on earth? GOD'S TIME. We talk of stewardship of talents—stewardship of money. How about stewardship of TIME? All our time offered to the glory of God and the service of others—indeed our time spent IN Church can and should sanctify (to use the words of the Prayer Book) "set apart for God's use"—all our TIME, in daily living. As we read the ever thrilling account of the earthly life of our Lord and Saviour Jesus Christ—we are always conscious of His use of time. True enough sometimes there was "not so much as leisure to eat"—but always time controlled—balanced—never a moment wasted—but always TIME for People and TIME for God.

Returning then from holidays when perhaps we have had time to think and as we begin our Autumn programme—can we ponder and think of our TIME—how we use it? How we spend it? Have we got our priorities right? In this age of speed, only as we consider our stewardship of TIME can we really LIVE life to the full.

OLIVE J. LODGE.

## VICAR'S LETTER

My Dear Friends,

There is a saying that "The best number on a Committee is One." Now that people's diaries are so full up, it is always a difficulty to fix a night that suits everyone. There is always the danger too that having talked about a problem one then feels one has solved it, when all that has happened is that it has been shelved!

Nevertheless committees do serve a useful purpose. There is always the danger of "lone-wolfing" in the Christian Church. But the Church is primarily "the fellowship of the Holy Spirit," and one cannot work in isolation. One is called to work alongside others.

I have been so very grateful for those who have seen jobs that need doing in the Church—whether it has been in the Hall, or connected with finance, or church fabric—and have got together to tackle them. It is not easy working with other people. We all have our own particular way of approaching a situation. Nevertheless, as we work together, and also work out our problems together in Christian community, we are demonstrating something to the world that it sorely needs. We are showing that whatever we do we do it for God, and to His glory, and also—as we see it—in His way.

Please note that on Tuesday, September 21st at 8 p.m. we have our initial meeting in the Church Hall about the formation of House

Groups. We have a lot to learn together about these, and I hope that as many as possible will come along to this meeting.

Your sincere friend and Vicar,



### **DEDICATION OF THE SIDE CHAPEL**

It is hoped that the new Chapel will be completed in time for it to be dedicated at Evensong on Sunday, 17th October at 6.30, this being the Eve of St. Luke's Day, by the **Archdeacon of Oxford**. The first Celebration of Holy Communion will be on St. Luke's Day the 18th October at 7.15 a.m. This is particularly appropriate as it is hoped that one of the special functions of the new Chapel will be its use as a focal point in praying for the sick.

### **THE CHURCH'S CHILDREN**

The Childrens' Instruction will be resumed at 11 a.m. on **SUNDAY**, 19th September. We shall be pleased to see all the children back with us and delighted to welcome new boys and girls on that day. The **VILLAGE HALL** for the under 5's. **THE CHURCH HALL** for the Kindergarten (5's to 7's) and the **SCOUT HALL** for the Juniors (7's to 10½'s), the latter going into Church for the first part of the Morning Service. The **CATECHISM** and **CROSS-BEARERS** will also re-assemble but as this is a **THIRD SUNDAY** in the month, we shall be going to the 9.30 a.m. Family Communion as usual. Normal time will be resumed on Sunday, 26th September (Harvest Thanksgiving) when we shall welcome anyone who is 10½ years or over at **10 a.m.**

### **Harvest Thanksgiving**

Please see notice elsewhere in the Magazine about gifts. The children will be bringing their gifts to the Morning Service at 11 a.m. as in previous years.

N.B. Arrangements will be made for the **NURSERY** children who normally meet in the **VILLAGE HALL** to come to **CHURCH** on that day at 11 a.m. and then gather together in the **CHURCH HALL** afterwards.

### **Garden Party and Outing**

The Kindergarten and Nursery will be having their Garden Tea-Party on **WEDNESDAY**, 22nd September at the Vicarage (by kind invitation of the Vicar and Mrs. Rimmer) — if wet in Scout Hall — 3.30 p.m. to 5 p.m. The older children will be having their outing on **SATURDAY**, 16th October to Bath. Notices about these two events have been sent out to all parents and **TICKETS** for the Bath outing will be issued in the **CHURCH HALL** on Tuesday and Wednesday, 28th and 29th September from 7.30 to 8.30 p.m. and the money collected. If parents have not already notified me of numbers, etc., please would you do so immediately.

O. J. LODGE.

**OUR GREETING AND VERY BEST WISHES** "in the Name of the Lord" go to the Vicar and Congregation of St. Michael and All Angels, New Marston, who will be celebrating the tenth anniversary of their Dedication and Consecration of their Church on the Eve of St. Michael's Festival.

### **YOUTH SERVICE**

We shall be holding our next quarterly Youth Service on September 12th at 6.30 p.m. All Youth organisations are especially invited.

# HARVEST

Not here for high and holy things  
We render thanks to Thee,  
But for the common things of earth,  
The purple pageantry  
Of dawning and of dying days,  
The splendour of the sea:

The royal robes of autumn moors,  
The golden gates of spring,  
The velvet of soft summer nights,  
The silver glistening  
Of all the million million stars,  
The silent song they sing . . .

Come, let thy voice be one with theirs,  
Shout with their shout of praise.  
See how the giant sun soars up,  
Great Lord of years and days!  
So let the love of Jesus come,  
And set thy soul ablaze.

“To give and give, and give again,  
What God has given thee.  
To spend thyself nor count the cost,  
To serve right gloriously  
The God who gave all worlds that are  
And all that are to be.”

*Studdert Kennedy*



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# Children Under Attack



Thousands of children spend their early years under constant attack from neglect, unhappiness, mental or physical handicap, deprivation of love and care. Alone these children are defenceless. They need our help and yours. Help us to protect them. Please will you help.

**£1** *will help to provide  
for one of our family  
of over 8,000 children.*

You can help so simply and surely by sending a donation NOW, as much and as regularly as you can manage, please to:

478 Stepney Causeway, London, E.1

**DR. BARNARDO'S HOMES**

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*A common sight then—  
unemployed*

**A**N INCREDIBLE change has taken place in these past 25 years which has beyond all recognition transformed our lives and condition.

Those who can remember the long years between the two wars remember also the greyness of the times. There was bitter unemployment, regarded then as beyond the wit of man to cure. There were strikes and lockouts.

## **“If we could understand,” writes the Editor**

There was a great deal of terrible poverty and misery. There were many mean streets and meaner dwellings. There was drabness, insecurity, poorness. Cloth caps, shoddy suits, dull, hard-wearing costumes.

**Compare the gaiety,** the freedom and spirit and security and prosperity of our present time. Gone are unemployment and poverty and drab dwellings and shoddy clothes. Our roads are crammed with cars; our airports with excited people going on expensive holidays; our homes with radios, television, record players; our larders with food and drink.

**If we could understand**—how immensely grateful we would be—to be allowed to live in these full, exciting, remarkable, wonderful days.

I have no doubt that by and large people are aware and are grateful. And I have no doubt too that in many

ways people are growing in stature and maturity. *But I also have no doubt that many people are just enjoying and exploiting utterly and entirely selfishly this new-found wealth and freedom and the exciting world opened to them.*

**It is not at all surprising that Stewardship,** responsibility, accountability, generosity, have all popped up in our vocabulary. They are part of the answer for a proper and decent coming to terms with what we have now got. I mean, if we have the wherewithal pushed into our laps—he would be a very foolish and naive fellow who felt all he has is the result of his own endeavours!

Is there not the inevitable claim upon us to regard with compassion those who are still down and hungry and ignorant? Is there not also the inevitable claim upon us for good causes and institutions whose sur-



*A common sight today*

vival is dependent on the generosity of those who understand and can be generous and responsible?

**I like to talk of the joy of Christian Stewardship.** It is a joy, because it does all sorts of things to us to make us adult and mature and big and generous. Let me tabulate:

It makes us aware of ourselves and of our resources.

It makes us aware we have a time, an opportunity, in which we can help and serve and be responsible persons.

It makes us aware of how much we have received, how much we have benefited at the hands of others and therefore how much we should be grateful and how great a debt we owe somewhere. How wretched and miserable if all we can do is take thoughtlessly and not somewhere, somehow give a helping hand.

**Sit down and consider**—“*How greatly I am in debt to all the world*”—a great and sensitive writer wrote that years ago. How shall I repay? Well, one never can wholly—but at least a token we must give if we are to be true men and women.

And should there not be a steady and persisting generosity parallelling our steady and persisting blessings? It shouldn't be a sporadic generosity—“When we feel like it”. If we only received our benefits and our pay when others remembered and felt like it we should be soon back in the dim dark ages!

**Where's my outgoing to?** Well, it may be to an aged aunt hard pressed. It may be to a promising youth club in financial need. It may be to some great humanitarian cause like cancer relief or spastic welfare. It may and probably should in part be for some such organisation as Oxfam or for Christian Aid and “Feed the Minds Campaign”. It may be for a particular political party or social cause.—*To feel*

*responsible for these things and do something worth while for them is to become adult and mature.* And for many this sense of responsibility and generosity might turn towards the Christian Faith, and the churches which seek to sustain it in our midst. Certainly the Anglican church desperately needs it. This is all part of why the church is talking of stewardship. It is a right moment. It is a necessitous moment.

And the church is trying to plan properly by carefully organised campaigns and a continuing system—and not, thank God, by just hot air in the pulpit.

**Some people complain** about this emphasis on money. Apart from the fact that some will complain I fear, if they reach heaven!—the point is money has become a significant factor in our world. By this we are paid; this we pay for services, pleasures, benefits; this gets work done; this sustains causes, persons, institutions we accept and need. Now, therefore, to reach people at this significant and vital point is truly to reach them. And for them to commit themselves to a regular and responsible giving of their resources is to reach them at their truly mental and spiritual operative level. That is why so often it leads to a genuine spiritual change in people . . . .

**There is a great deal** of the poor and mean and sordid still in life today. And in a different way there is a great deal which is poor and miserable in the life of the church. But here, thank God, is at least one thing which is high minded, dares to believe people can be aware, can be grateful, can be generous, can be responsible and adult. It is entirely to the point in our time, it is Biblical. It is lively and demanding.

For these reasons it is surely worth taking to ourselves and to our parishes—and through it, as I have witnessed so many times—a new dedication, a new awakening, a new understanding, a new outreaching and growth—both in individuals and in church life.



# The Story of Stewardship-

A Digest from a report in "London Churchman".

**T**HE FIRST STIRRINGS OF what is now known as Christian Stewardship in England began 60 years ago in the United States. There were those keen Christian people there who deplored the many shoddy and shocking efforts resorted to by church officers and members to raise funds to maintain their churches.

The aim of the founders was to be rid of poor and cheap gimmicks for raising money, and to establish openly straight forward individual direct giving. The goal was limited to financial commitment. Its directness and cleanness and simplicity and effectiveness made it spread quickly. Soon were established those who would come and show a parish how to organise a direct giving scheme in a parish on a working basis for a fee.

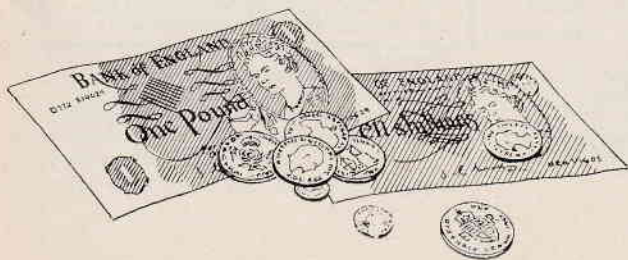
Endowments had cushioned us in England from the considerable load of providing week by week all the moneys needed to run and staff our churches.

After the last war parish finances in our own church reached an all-time low. That is a separate story. But in all sorts of ways they reached a critical and it appeared almost unrecoverable low level both on the large Ecclesiastical front and often at parish level. Collections were down, membership down, the pound was depreciating, costs were rising, there was a

deplorable backlog of delayed repairs and maintenance on ancient buildings; there had been tremendous damage and loss to buildings during the war. Where on earth was sufficient money to be found? The full impact of this terrible situation coincided with the first fund-raising campaigns organised in England. The effect was electric. Collections rocketing two, three, four, seven times! Congregations increasing. This was hot news not to be ignored. Quickly clergy and laity with concern and initiative and courage were pushing their churches towards a campaign. Quickly too, as always, were those timid and sanctimonious voices, speaking of the indecency of organising giving and the wrongness of over-emphasis on money and enterprise!

Quickly too, be it said, the church officially sprang to its feet. In next to no time diocese after diocese set up working groups to investigate and report. So far as I know all these investigating committees reported favourably of this new approach. Remarkably quickly nearly every diocese formed an organisation to encourage and promote these campaigns in parishes. The London Diocese Report on the matter, for instance—"That the diocese set aside an adequate sum of money to start a diocesan development corporation for

Planned Giving and Christian Stewardship . . . charged with the task of encouraging and assisting all parishes





## YOUR MONEY

in the diocese to take seriously the notion of Christian Stewardship and implement plans for putting it into effect".

Of course all informed and responsible persons connected with the movement were and are aware that this was only one part of Christian discipleship. But here was a down-to-earth plan of immense practical worth to both church in its financial needs; and to participants, of sorting out and establishing a personal costly sign of dedication to the Kingdom of God.

"The Blue Book"—which has almost become the Bible of the Stewardship movement—published by the Central Board of Finance—states categorically "If Christian Stewardship is taught merely as a means of raising money for the church it will fail. If it is taught with single-minded emphasis upon the accountability of the faithful

steward to God for the right use of all with which God had entrusted him, the needs of the church will look after themselves".

For a number of reasons the early promise has not blossomed into full summer. Too many new ideas have been introduced, too many "improved" ways of doing it have proliferated; too little statesmanship and ability at the centre to keep it on track; too much timidity and lethargy across the church.

One thing of great importance it has helped to foster—the new awareness of the place and ministry of laity within the church. As this sense of lay ministry grows and strengthens it may well provide dedicated and competent men of business capacity who will see that one great service they could render the church is the growth of the stewardship movement on simple, straightforward lines. And this could well lead to a further development and growth of lay ministry. Certainly the early campaigns drew many fine "fringe" lay people into the life of the church, as well as awakening many already dedicated church people.

It promised much—and surely it still does.

## Thy Tithe . . .

Another two bob in the plate, please,  
Another two bob in the plate;  
There isn't enough in our coffers  
To paint the parson's gate. . .

That won't help much this session  
With the tower falling down.  
And there's woodworm in the floorboards  
That's another expensive job.  
Only half-a-crown in the plate now;  
Could you possibly make it five bob?

Should I put five bob in the plate now?  
Yes, we think you really ought;  
When we've covered our maintenance  
charges

There are carpets to be bought,  
And the bass notes on the organ  
Are starting to wheeze again.  
It would certainly help your conscience  
If you made it a regular ten.



## YOUR TIME

*Drawings through Courtesy of London and Southwark Stewardship*

And if you're considering ten bob  
We think you should make it a pound;  
We can't cover our mission commitments  
Till the funds of our own kirk are sound.  
r.h.s.

## TRIBUTE

**I**N THOSE BITTER PLACES where men fight and kill and lives are cheap; where the dead are counted by numbers and not by name—10 here, 50 there, 100 somewhere else—and we flicker not an eyelid because it is far away. Yet one name has stood out in this past year—Paul Carlson, American medical missionary in the Congo. A young and able doctor, who had foregone the comfort and wealth of being a medico in America and was serving Christ in the shattered heart of Africa.

But he was taken by the Simbas, rebels against Tshombe. He was suspect of being a spy. They were quite sure. He was condemned to death.

Listen to a journalist's report:

"The Simbas made him a scapegoat . . . Every day they called him out. They beat him . . . they insulted him, but he preserved an unbelievable calm.

"I have never seen a man who so cheerfully and conscientiously performed his professional duties with a firing squad waiting for him.

"We had both been taken prisoner . . . I don't mind admitting I was sick with fear . . . And then this man speaking French with a heavy American accent sat down beside me, cracked a few jokes and examined me. He said: 'You're just suffering from jitters. Here are some pills'.

"We asked him of his known death sentence. He said: 'Yes, I am supposed to be a white mercenary and I am due to be shot on Monday . . . this has been a bad week'—yet with instruments and medicines he rushed from bed to bed treating people but, what was more, comforting them with jokes and his incredible calmness. I have never seen a man behave like that before."

But they shot him like a mad dog.



"I think he was the one real man I met in my life."

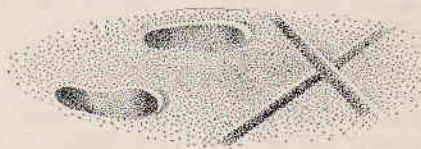
And his wife (Newspaper report)—

"I salute the bravest woman we have read about for many a long day.

"Mrs. Paul Carlson, wife of the medical missionary who was killed by the Congolese, on being told of her husband's brutal murder said: '*Now, they have no one to help them*'.

"The most telling comment that has been published. No recriminations, no bitterness, no wailing about being left with two fatherless young children.

"What a lesson in Christianity."



# have you heard...

## Thought

The responsible use of our money is the best way to learn afresh the spiritual fact that we are stewards of God of all His gifts to us in this life—*The Bishop of Oxford.*

## Gift

An anonymous clerk in a London shipping office who has inherited £120,000 has given the interest to the Oxford Committee for Famine Relief. This interest, at normal rates, would be around £6,000 a year.

## Get or Give?

In nearly all parishes the greater part of income comes from the generosity of the past through endowments, etc. We expect the parson to be there, the church cleaned and heated and few ask who pays . . . just 6d. or 1s. in the plate when we attend.—*The Bishop of Derby.*

## In rather sharper tones

"Clergy and laity reluctant to apply themselves to Christian Stewardship . . . I think the time may have come when we ought to speak to the laggards in rather sharper tones."—*B. A. Hunter Johnson.*

## Commentary

Churches prepare for Harvest Festivals . . . five million people in this country alone are currently indulging in slimming diets . . . two-thirds of the world's population, it is estimated, have insufficient food.—*Shire and Spire.*

## Sharing Churches

The Archbishops of Canterbury and York have appointed a group to consider proposals for the sharing of churches by the Church of England and other Churches and to discuss them with representatives of other churches with a view to advising the convocations on the steps necessary to give effect to them.

## Reunion

"I am sure that very large numbers ardently desire re-union and want to try and play their part in bringing it about."

"Millions play no part in any Christian denomination. Re-union would supply what was needed.

"It will make a very considerable impression on the man in the street. Our divisions have gravely weakened our witness. This start on the road of healing our divisions would, I am sure, have a profound effect."—*The Bishop of Lichfield.*

## Convocation

I see a report that in the Lower House of Canterbury an effort was made to

reverse the eligibility of women for the office of reader. Some clergy appear out of touch with the 1960's?

## Men for the Ministry

Meanwhile, CACTM battles on trying to recruit men to keep the organisation going. However, out of 602 ordinands in 1964 only 39 per cent. were graduates of any description as against 45 per cent. in 1963. Other professions are raising their entry requirements. A recent report, however, speaks of an effort to raise the standard.

## Dismal Report

The Council for Women's Ministry Report is described by the Church Press as dismal: Only 45 women recommended for full-time training in 1964.

The Church must search its soul on this matter.

## End of Establishment?

Mr. Peter Kirk, M.P., son of a former Bishop of Oxford, in an article in the *Church Times* is of the opinion that reunion with the Methodists will kill what is known as "The Establishment"—those rather hidden resources and powers at the centre which somehow keep a firm hand on the resources and power of the Church. "I have for some time believed that the present form of Establishment of the Church of England is inimical to the true growth of Christianity in this country and for that reason I would welcome any steps which may be taken to change it". He talks about our facing the magnitude of upheaval. The Methodists it seems are prepared to come a long way to meet us, accepting episcopacy and may well be a restriction on certain freedoms they now enjoy. But the Free Churches were born out of revolt against the Church's connection with the State, and its surrender is the important one the Anglican Church will have to make.

Freedom to settle its own doctrine, appoint its higher clergy without dictation, the disappearance of the parson's freehold. Many Anglicans he says will welcome it—but will the State? And do clergy really realise it? he asks.

## Female World?

"I believe, all in all, whether we like it or not, we are moving towards a female-orientated society, in which women's views and tastes will exert themselves more and more powerfully".—**Mr. John Davis**, chairman of the Rank Organisation.

# PARISH IN AFRICA

Dorothy Neaum

**M**Y HUSBAND HAD A pleasant country parish in Staffordshire once. It was seven square miles in area, with a beautiful Church, and we thought it pretty big.

Then, after a spell on Tristan da Cunha, we moved to a "country parish" in Southern Rhodesia. This covered 7,000 square miles! My husband had 30 churches and preaching centres to look after, 25 schools to superintend, and a leper colony to visit!

Most of the time he had one assistant African pries. Between them, they tried to cope.

Our parishioners were mainly Africans, although we also had four scattered European districts. These consisted of tobacco farmers, civil servants, and goldminers.

We lived in a small centre, comprising our house, a school, and a church set in an African Reserve.

Visiting was quite a problem. We had to leave home for several days at a time, and fit in as many centres as we could manage.

We tried to arrive before sunset. African lanes are very confusing after dark, and Anglican sites always seem to be in the most inaccessible places.

We had to take everything we needed. Water, food, bedding, primus, lamps, school equipment, and the dog. (Our children were at boarding school).

Our centres lay in Tribal Trust Areas with churches and schools close together.

When we arrived the head teacher greeted us and then banged an iron bar to announce our arrival and call the faithful to Evensong.

We'd unpack our gear and take it into the "Priest's hut". This was small and round and had a thatched roof, peppered with holes. The floor was freshly smeared with cow dung for our benefit. Windows were square holes, with wooden shutters if we were lucky. The doors

never fitted properly and we had to pile a chair against them at night.

This was to discourage hyenas, not burglars

Meanwhile our congregation strolled up in twos and threes and waited to greet us in their own language.

Greetings followed a set pattern, accompanied by a three-fold handshake. After saying exactly the same words to about 30 people (luckily some were always late) our answers became rather perfunctory. However it was considered very bad manners to greet more than one person at a time, so we had to go through with it.

More general conversation followed, punctuated by loud laughter at our atrocious accents and attempts to speak the vernacular. It was all very good humoured, and gave us a chance to get to know our people.

Eventually we managed to go into church. This had been built by local labour, the bricks made and burnt by men and women of the district, Christians and heathens alike.

It contained the bare essentials. A brick or cement Altar, two rough wooden candlesticks, a home-made Cross, and jam jars filled with wild flowers.

There were no pews, no organ, and until recently, no glass in the windows.

The congregation sat on the floor. Chairs would be brought in for the teachers and myself. We took our own kneelers, and my husband carried his robes, books, Communion Vessels, and candles round with him.

We used the South African Prayer Book, as this Province has no liturgy of its own. The familiar pattern of worship transcended the austerity of the building and poverty of language.

Africans love long services, and lengthy sermons. If the parson is too short, the catechist gives out endless notices, with added homilies of his own.

After church our people would visit us with gifts of rice, maize cobs, eggs or sweet potatoes.

The following morning, after a Communion Service, my husband would inspect the school, and I spoke to the Mothers' Union.



(They deserve an article to themselves).

In the afternoon we moved on.

When we returned home there were church accounts to write, Government forms to fill in, school reports to send, and equipment to order.

Our parishioners' problems were different from those in Staffordshire.

African Christians have to contend with witchcraft, ignorance, intimidation and superstition. They still have to pay a high "bride price" before they can get married.

The church asks ten shillings every year from a man, and six shillings from a woman, to help pay expenses. Each member has a card, signed by the priest, which records attendances.

At present the African's god is education, and he is unwilling to give to the church. Mission centres are subsidised by European parishes.

Pastoral work is a long, slow grind, greatly hampered by the divisions between the churches. Without the help of the Holy Spirit, it would be discouraging.

As a country parson in Africa, my husband was builder, plumber, carpenter, school manager, and teacher, as well as priest. He travelled over 30,000 miles a year, among wide open spaces.

After seven years we have moved into a town.

They say "A change is as good as a rest."



*Our Village Home*

**Did you  
have a  
happy  
childhood?**



If you did, you were one of the lucky ones. Thousands of children suffer appallingly at the hands of ignorant or cruel parents. Their only hope is the care and protection provided by the National Society for the Prevention of Cruelty to Children through their wonderful team of inspectors. Their work is vital and it costs money—a great deal of money. If you were one of the lucky ones and would like to show your gratitude for this by helping those less fortunate, send a donation to the N.S.P.C.C. Large or small, your contribution could mean happiness for many children. Legacies or bequests should also be addressed to:

Room 4E, 1 Riding House Street,  
London, W.1. Telephone: LAngham 8812

**NSPCC**

# picture parade



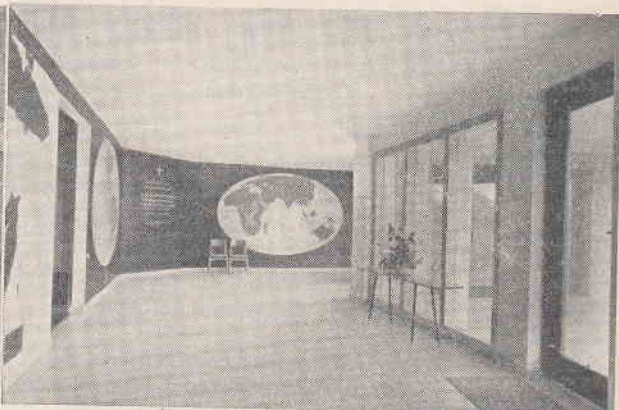
**Above:** 21,000 Anglicans met for a Communion Service in Barbados last autumn and was the focal point of a diocesan-wide Christian Stewardship Campaign, directed by Wallace Harris, Director of Stewardship for Southwark. It has brought about an immense re-awakening, so that Trinidad and Antigua are launching similar campaigns.



**Above:** The Wales Window recently dedicated in the Negro Baptist Church, Birmingham, Alabama — To replace one blown out in bomb riot, September, 17, 1963, killing four negro Sunday School children. Inspired and designed by Welsh artist John Petts and subscribed for and presented by the people of Wales.

**Below:** Canon E. A. Buchan has recently been appointed Archdeacon of Coventry. He has been a great advocate and leader in Christian Stewardship and has over many years played an able and successful part in fund-raising in Coventry

**Below:** The attractive entrance hall to the new church of St. John, Fareham, gives ample room for people to assemble and meet, and conveys the thought through murals of a world-wide church. Cloakrooms and vestries lead from it and glazed doors open into the church.



for the Coventry Cathedral, new churches; and overseas in the dioceses of Nassau and the Bahamas, and this year in Zambia.

**Right:** The Envoys, a highly professional dedicated Christian beat group with a very considerable following, spend their time playing in clubs, pubs, dance halls, coffee bars. A baptist minister is father of three of the group and says, "I am thrilled three of my family are working in this way."



## YOUNG PEOPLE

### What Me? . . . Yes You! Do we serve the Church?

It is our responsibility as Christians to do just this. You may shudder at the idea, but you are responsible for the church. To put it another way, every Christian must, according to his means and abilities, "shoulder" the church along as it does God's work in the world.

"What, me!" "Yes, you!"

"Surely the church is the responsibility of the Bishops in their fine copes and the back-room boys of Westminster as they juggle with their millions on the Stock Exchange, and the responsibility of the clergy? The Church of England's the richest in the country—isn't it a bit thick dragging me in too?"

"Before you go off the deep-end, let's look more closely at the facts. The Church is you—you are a part of the church. Without you the church couldn't continue to work."

"Without me . . . ?"

"Don't look so surprised! I don't mean you personally, I mean everybody like you—including the Bishops and back-room boys. Without everybody the church would be nothing but thousands of empty churches, musty and falling apart.

"We are the church because the love of God has made a considerable difference in our lives, or at least, we are trying to love God and to do His work.

"God has shown us the greatness of His love by all He has given to us—His Son, our salvation, the sense of beauty and hundreds of other wonderful things to appreciate. God gives freely—no strings attached. He gives and man is free to reject or accept His love.

"If we accept God's love, this love comes into us and it makes us different



and goes out from us again so that other people should be able to see the love of God reflected in us.

"The difference the love of God makes in our lives has many faces. We want to praise and thank Him and study more about Him. We are sympathetic towards the aged and lonely and want to help them. We are worried about the millions of people who don't get enough to eat, and we want to help them. We want to see the church an active, vital, showing forth of God's love in the world.

"Under God's guidance, a new showing forth of this love of God has been happening over the last few years.

"This showing forth also has many faces. One face is the desire for Church Unity and another is that we now care more about those abroad who don't get enough to eat. Before, we were spending money on new organs, kneelers, fancy bits and pieces to make our churches look gay or devotional. We are now realising that there are more important ways to spend the money collected.

"Two movements towards this great realisation of our responsibility to all men, regardless of creed or colour have started. One is Mutual Responsibility and Interdependence and the other, Christian Aid.

"In this important part of the church's work now being emphasised, all of us should play a part, however small it may seem to us."

*Yours Affectionately*  
*Lyn Salt,*



## MARY ANDERE

that your bodies are the temple of the Holy Spirit?"

What an idea! As though our bodies are not our own to do with as we like! And now a dreamy shepherd with poetical vision has identified sexual intercourse in the public mind with "holy communion," everything is fine and dandy. "The Church" still smiles benignly so all must be well! No prophets arise to thunder forth uncomfortable denunciations of a "Thus saith the Lord . . . !" so obviously the Lord is keeping His eyes shut and playing our game with us.

**There would be fewer problems** of homosexuality, of unmarried mothers, broken homes, venereal disease, and the mental disorders frequently attending on these situations, if those professing the Christian faith had hammered more at this text. The call to sanctification is seldom heard. We forget that Jesus calls us not only to "good living," or "doing good," but to perfection, to being holy as God is holy.

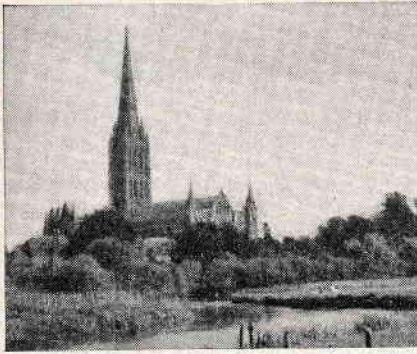
The cry goes: "How can we struggle against the pull of the flesh, the craving for affection and love, without breaking under the strain? Repression is bad."

True, unless it is balanced by expression. There is not to be a vacuum there; a body denuded of expression. It is there for a very definite purpose—the infilling and outpouring of the creative Spirit of God. We are told that "in His presence is fullness of joy". To be filled with His Spirit does not bring breakdown, but joy, and "life more abundant".

Too difficult? Not at all. William Temple said "The indwelling of the Spirit so purifies the heart that at last there is no need for any deliberate control of desire, because desire

**I**F YOU WANT TO ROCKET to fame these days, there is one sure path open to you! Write a flaming article upon "Sex," or appear on television with an outsize copy of "Lady C's Lover" protruding from your mind, if not from your pocket. Your success will be assured!

But if stakes still existed, or headsmen's axes easily available, I suppose you could not better qualify for them than by doing the reverse and starting off with the text: "What, know ye not



*Salisbury Cathedral*

### AUTUMN

The silent spider spins its web,  
The hedges hang with diamond drops,  
Red berries blaze, you cannot see  
The squirrel in the high tree tops.

The scarlet combine-reaper now  
Moves like a lazy ladybird  
Far off, across the soft brown field  
Its muted throb is scarcely heard.

Soft down of purple willow herb  
Drifts in the sultry Autumn air,  
Beneath the golden harvest moon  
The woods and meadows are most fair.

Marjorie Taylor

itself is sanctified!" This is the secret. This is the power. We come to think with the Mind of Christ, to see as through His eyes, to love with His heart. And desire is sanctified.

**But "chastity" does not apply to the body alone**—indeed, this is only one aspect of it. Chastity embraces the whole of living, and is not a negative, but a positive and powerful force.

That the mind is the seat of most deviations, and that we are meant to be in control of our thoughts, is too little admitted today.

Physical relationships may be controlled. But there is behind them the range of mental processes. And these too, belong to God. That is why we so need our minds, our private thoughts and hopes and day-dreams, to be guided by the Holy Spirit.

We need to control not only our morals, but our minds, the frequent looseness of our conversation, our reading, our viewing. Our Lord's words in Matthew 5: 27-48, indicate just how closely linked thought and action are in God's sight, even though we may choose to evade this truth.

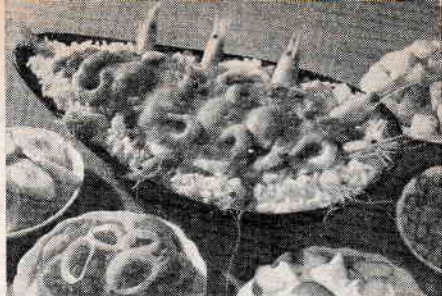
For most Christians this is the hardest aspect of Christian Stewardship—yet it is the one the world needs most. Jesus said, "For their sakes I sanctify Myself". If we truly want to help the world around us we cannot do better than seek to follow Him in this!

### Books Worth Reading

" . . . Glory without purity is the character of all pagan gods. And purity without glory is the character of all the humanistic ideas of God. Humanism has transformed the inaccessibility of God into the sublimity of His moral commands . . . Only the power of Divine Holiness, having touched our existence, can bring us near to God."

—"The Shaking of the Foundations" by Paul Tillich (Pelican Book, 3s. 6d.).

### IN THE HOME



#### Egg and Shrimp Curry

If you feel like entertaining when the exchequer is low try serving a curry. Presented with an array of side dishes containing pretty garnishes it will look very festive and cost surprisingly little.

Two oz. coconut,  $\frac{1}{2}$  pint boiling water, 2 oz. margarine, cooking fat or dripping, 1 medium apple, peeled, cored and diced,  $\frac{1}{2}$  medium onion, peeled and finely chopped, 3 level tablespoons flour, 1 level tablespoon curry powder, 2 level tablespoons tomato puree, juice of one medium lemon, 2 level tablespoons west India black treacle, 1 level teaspoon salt, 1 pint shrimps, peeled, 6 to 8 eggs, hard-boiled, shelled and halved.

Pour boiling water over coconut, leave until cold then strain. Reserve liquid. Saute onion and apple in the fat until golden. Add flour and curry powder and cook gently for 1 minute. Remove from heat and gradually blend in liquid. Cook, stirring, till sauce comes to the boil and thickens, then add tomato puree, lemon juice and black treacle. Season to taste, cover pan and simmer gently for 10 to 15 minutes. Add shrimps and eggs and heat through a further 10 to 15 minutes. Serve with plain boiled rice and accompany with side dishes of yoghurt and fresh cucumber, diced potato and chopped green pepper sprinkled with paprika, sliced tomato with onion rings, peanuts and bananas sprinkled with lemon juice. Serves 6 to 8.

**Swedish Roe Salad:** 8 oz. soft herring roes;  $1\frac{1}{2}$  oz. flour; pepper; salt;  $1\frac{1}{2}$  oz. butter for frying. 1 apple, sliced; 2 sticks celery, diced;  $\frac{1}{2}$  lb. white cabbage, shredded;  $\frac{1}{2}$  cucumber, skinned and diced; 3 tablespoons French dressing.

Dip roes in seasoned flour and fry lightly in butter. Drain on kitchen paper. Then marinate in French dressing for 1 hour. Toss with prepared salad vegetables just before serving. Serve in a salad bowl sprinkled with roughly chopped parsley. (This will serve four people).

**To make the French dressing:** Mix together 2 tablespoons olive or corn oil, and 1 tablespoon vinegar. Season with salt, pepper, a little sugar and dry mustard.

**Summer Roe Pate:** 4 oz. soft herring roes; 3 oz. butter; salt and pepper; 2 teaspoons lemon juice; 2 teaspoons chopped parsley.

Season roes with salt and pepper and lightly fry in a little butter for 10 minutes. Pound to a fine paste with a wooden spoon. Soften rest of butter and add to roe paste. Add lemon juice and parsley. Serve with brown bread and butter.



## Editor's Table

**T**HE CHRISTIAN FRONT IS hotting up. We've had persistent attacks on retaining prayers and services within our schools. We are having constant pressures to be rid of Sunday as a religious day. Speakers, programmes on TV have often shown their scorn of many of the things the Christian Faith holds most dear—as also do writers in many of the more popular newspapers and magazines.

More confusing to the ordinary person are the staggering comments—so it must often seem—by clergy and christian speakers alleging their indifference or unbelief in things which christian people have held to be the essence of the Christian Faith . . .

There is fire in our midst. One dominant fact remains—that Jesus Christ was and is the truest light man has ever had; the only person worth following mentally, morally and spiritually.

If then, we are being shaken out of ruts, to a rediscovery of our Lord and His real demands—of humility and service, of faith and self-sacrifice, of simplicity and hopefulness, is it not for the good? And then the Faith can live again in the hearts of men. For that quality of life, shown in the short article "Tribute" in this issue can never be outdated and can never be had in too great a supply. Forward to that rediscovery!

### YOUR LETTERS

**Concerning Hunger** Seaford.  
Dear Canon Rhodes,

It is certainly right that we should be reminded of the plight of the hungry . . . An outworn financial system decrees scarcity . . . Recently English farmers were rebuked for growing too much wheat. In Ghana, tons of cocoa beans have been burnt to keep up prices.

To me, it is sheer blasphemy that the gifts of a bountiful Creator are constantly being destroyed in order that abstractions—prices—should be maintained.

Yours,  
H. E. Baker.

**Bonhoeffer** Norwood Green.

Dear Canon Rhodes,

The article on Bonhoeffer records his faith and heroism but it states a fallacy without comment: that he felt German civilisation was one with Christianity and that the overthrow of Germany under Hitler could save both: that this justified his plot to destroy the Nazi leader—an act of non-patriotism.

Yours,

F. R. Barber.

(Bonhoeffer was far too clear sighted to make the identification. And there is something greater at times than patriotism.—Ed.)

**Sartre** Sutton Coldfield.

Dear Canon Rhodes,

Although Sartre is in many ways a prophet of despair, there is a truth to be gleaned here and also from the writings of Nietzsche. It is "that God" that has died, the one tied to elaborate ritual, etc., not the one that Jesus showed us. There is a Christian existentialism which may be found in the works of Anouilh.

Yours sincerely,

(Mrs.) Eileen Powers.

**Cruelty to Animals** Lindfield.

Dear Sir,

Can you explain the church's almost complete indifference to the animal kingdom? They are God's creatures—as we are, yet how often does one hear a prayer for them in church, or a clergyman speaking against the cruelties inflicted on them? On a recent wireless "Any Questions" programme the Bishop of Crediton even defended stag hunting.

Yours truly,

K. E. Dowding.

**Doctor Pay—Clergy Pay** Slough.

Dear Sir,

The letter creates a very bad picture of the church.

Jehovah's Witnesses, working mornings only to get enough for their keep and dry shoes—working for Christ the rest of their time for nothing. Preaching to the same people all the time, is not spreading Christ's words—the priests want to go out and preach to all.

Yours sincerely,

S. C. Pleace.

## HOUSE GROUPS

An initial meeting to launch our House Groups for Prayer, Information, Bible Study, etc., will be in the Church Hall on September 21st at 8 p.m. All who are interested in joining a small group, or offering hospitality to one, are asked to come along.

## CONFIRMATION 1965

Forms will be placed in Church which intending candidates should complete and return to the Vicar without delay. The initial meeting will be in Church on October 7th at 7.30 p.m. Young people should be at least 13 years old before attending the classes.

## "BEST KEPT VILLAGE" COMPETITION

Our readers will be gratified to hear that Marston managed to become a "Runner-Up" in the "Best Kept Village" Competition. We would like to thank all who helped to make this possible. Keep up the good work, and perhaps next year we shall be placed amongst the winners.

## ST. NICHOLAS YOUNG WIVES GROUP

Meetings will be resumed under the leadership of Mrs. Sleightholm with Mrs. Rimmer as Deputy leader on Wednesday, 15th September at 7.45 p.m. in the Church Hall. The opening meeting for this session will be a "make-up" demonstration given by a qualified beautician. All young wives in Marston, especially those who have moved into the parish recently, are most warmly invited to join us.

## THE OVER 60's CLUB

This will re-open on Monday, 13th September under its new Secretary, Mrs. Joan Yates. At the closing meeting of the last session, the members presented Mrs. Harley with a delightful Wedgewood flower vase. A smaller version of the vase was sent by the Club Members to Mrs. Harley's daughter on the occasion of her marriage.

Please make a note of the Club's Morning Market which will be on **Saturday, 9th October** 10 a.m. to 12 noon.

If anyone would care to join the Club on their half-day outing on Monday, 20th September would they please get in touch with Mrs. Yates or Mrs. Tomlinson as there are one or two vacant seats.

## HARVEST THANKSGIVING

This will be on Sunday, 26th September and the Preacher at 11 a.m. Martins will be the Rev. John Betton, Vicar of St. Luke's, Cowley, and at Evensong at 6.30 p.m. the Rev. Jonathan Young, S.S.J.E. There will be Holy Communion at 8 a.m. and Holy Baptism at 3 p.m. (after prior arrangement).

N.B. As there is a wedding at Noon on the 25th Sept., it would be a great help if all who would care to help with decorating would come at 9 a.m. or even begin to prepare on the Friday evening, from 7.30 p.m. onwards. Gifts of flowers and choice fruits and vegetables will be greatly appreciated but anyone wishing to give money for the purchase of flowers for this occasion are asked to give this to Miss Lodge. Children will be asked to bring, if possible, tinned and packed goods as in former years, which are not only more useful for distribution, but are symbolic of the world harvest.

It is hoped to arrange a HARVEST HOME SUPPER on Friday, 1st October. Details of this will be given out later in Church.

## PARISH CALENDAR — SEPTEMBER

- Sept. 1. Wednesday. Holy Communion, 7.15 a.m.  
 " 5. TRINITY XII. Services as for the 1st Sunday in the month with Parish Communion at 11 a.m.  
 " 8. Wednesday. Holy Communion, 7.15 a.m.  
 " 12. TRINITY XIII. Services as for the 2nd Sunday in the month with Holy Baptism at 3 p.m. 6.30 p.m. Youth Evensong. All young people are welcomed. Church Parade for Scouts, etc.  
 " 13. Over 60's Club resume.  
 " 15. Wednesday. Holy Communion, 7.15 a.m. 7.45 p.m. Young Wives.  
 " 17. Friday. Holy Communion, 10.30 a.m.  
 " 19. TRINITY XIV. Services as for the 3rd Sunday in the month with Family Communion at 9.30 a.m. CHILDREN'S INSTRUCTION RESUMED at 11 a.m.  
 " 21. Tuesday. St. Matthew, Apostle : Evangelist and Martyr. Holy Communion, 7.15 a.m. Initial meeting for House Groups, 8 p.m., in the Church Hall.  
 " 22. Wednesday. Holy Communion, 7.15 a.m. Garden Party at Vicarage for Kindergarten and Nursery Departments of the Sunday School, 3.30 p.m. to 5 p.m.  
 " 24. Friday. 7.30 p.m. Decorating for Harvest Thanksgiving.  
 " 25. Saturday. 9.0 a.m. Decorating for Harvest Thanksgiving.  
 " 26. TRINITY XV. HARVEST THANKSGIVING  
 8.00 a.m. Holy Communion.  
 11.0 a.m. Mattins. Offering of gifts by the Children. Preacher : The Rev. J. Betton, Vicar of St. Luke's, Cowley.  
 3.00 p.m. Holy Baptism.  
 6.30 p.m. Evensong. Preacher : The Rev. J. Young, S.S.J.E.  
 " 28. Tuesday. Tickets for Children's Outing, Church Hall, 7.30 to 8.30.  
 " 29. Wednesday. FESTIVAL OF ST. MICHAEL AND ALL ANGELS  
 Holy Communion, 7.15 a.m.  
 7.30 to 8.30 p.m. Tickets for Children's Outing in Church Hall.

### ALTAR FLOWER ROTA

- Sept. 5. Mrs. A. Smith.  
 " 12. Mrs. Walker.  
 " 19. Mrs. Silk.  
 " 26. Mrs. Pollard.

### HOLY BAPTISM

- Aug. 1. Tanya Hayes, 31 Edgeway Road, New Marston.  
 Andrew Francis Oram, 3 Marlborough Crescent, Old Woodstock.  
 Jennifer Rosalinde Hinderer (from Germany).

### HOLY MATRIMONY

- July 24. Michael George Webb and Jennifer Ruth Jones.  
 James William Brown and Patricia Margaret Harper.  
 " 28. Frank Andrew Smith and Sarah Elizabeth Harley.

### IN MEMORIAM

- July 31. Arthur W. Hayle, aged 67 years.

### COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
July 18th. Trinity V	27	19	7	68
July 25th. Trinity VI	21	6	6	32
August 1st. Trinity VII	37	9	10	114
August 8th. Trinity VIII	17	18	7	26
Number of week-day communicants —				57.

### THANKS

The Vicar would like to thank all those who undertook duty for him in his absence during August, particularly to the Rev. D. Gooderson, the Rev. J. Cowdrey and the Rev. T. G. Cousins. Also to the organists who "came to our rescue" during the one Sunday when Mrs. Garner was on holiday — to Mrs. Vernede, Mr. Stebbings and Mr. Coster.

## 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," Boult's Lane.  
**Mothers' Union.** Enrolling Member : Mrs. A. Smith, 4 Windsor Crescent. Secretary : Mrs. R. Vernede, The Manor House, Old Marston  
**Parochial Church Council.** Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.  
**Scouts.** Scout Master : Mr. C. McCartney, 20 Sands Way, Benson, Oxon.  
G.S.M. : Mr. A. Smith, 4 Windsor Crescent.  
**St. Nicholas' Fellowship.** Sec. : Miss E. Warburton, Cross Cottage, Old Marston.  
**Youth Fellowship.** Secretary : Miss Lindsay Dunkley, 4 Hadow Road, New Marston.

### LOCAL

- St. Nicholas' Art Group.** Sec. : Mr. P. Sheppard, 4 Raymond 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, Boult's Lodge, Boult's Lane, Old Marston.  
**Parish Council.** Chairman : Mr. Rumbold, 8 Beechey Avenue.  
**Refugee Committee.** Miss E. Warburton, Cross Cottage, Elsfield Road.  
**Teacher-Parent Association.** St. Nicholas County Primary School.  
Mr. J. Sparrowhawk, 23 Ashlong Road.  
**Teacher-Parent Association.** Old Marston S/M School.  
Mr. G. Ballsdon, 15 Cromwell Close.  
**Over 60's Club.** Sec. : Mrs. J. Harley, The Orchard, Oxford Road.  
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.  
**Women's Institute.** Mrs. M. Harlow, Fir Tree House, Oxford Road.

### USEFUL INFORMATION

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

## DIRECTORY

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

- Baby Linen, General Drapery and Shoe Repairs :**  
 "Mac's," Cherwell Drive, Marston ..... Tel. 61423
- Baby Linen, "Tots to Teens" and Ladies Wear, Wool :**  
 "Joyce's," 18 Cherwell Drive, Marston ..... Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**  
 North, 5 Salford Road, Old Marston ..... Tel. 41451
- Butcher (High Class) :**  
 V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston... Te. 43177
- Chemist :**  
 B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
- Christian Book Centre :**  
 57A St. Clement's Street, Oxford ..... Tel. 47567
- Coal Distributor :**  
 Dunlops, L.M.S. Wharf, Oxford ..... Tel. 42421
- Dairy :**  
 Job's—The Family Dairy—Pony Road, Horspath  
 Industrial Estate Cowley ..... Tel. 77341
- Fish and Poultry, Greengrocery and Frozen Foods :**  
 G. R. Porter, 19 Salford Road, Old Marston ..... Tel. 42757
- Funeral Director :**  
 W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's ..... Tel. 42529  
 83 Botley Road, Oxford ..... Tel. 42529
- General Household, Wallpaper and Paints, Paraffin and "King 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
- Hardware Stores and Paraffin Delivery Service :**  
 L. C. Boiteux, 8 Cherwell Drive, Marston ..... Tel. 61668
- Men's, Youths and Juvenile Wear, Alterations and Repairs :**  
 Percy's, 11 Salford Road, Old Marston ..... Tel. 43212
- Music for Parties and Wedding Receptions, Tape Recordings :**  
 Michael Berg and John Bleay ..... Tel. 44322  
 14 Fairfax Avenue, Old Marston ..... Tel. 43785
- Newsagents, Tobacconists, Confectioners and Stationers :**  
 Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford ..... Tel. 42123  
 and 22 Cherwell Drive.  
 G. C. Green, 13 Salford Road, Old Marston ..... Tel. 48932
- Painter & Decorator, Plumbing & General Repairs :**  
 S. Kushmar, 47 Ferry Road, Marston ..... Tel. 47189
- Plumber, Sanitary Engineer and Decorator :**  
 A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston...Tel. 47107
- Radio and Televisions, Rental, Sales or Service :**  
 W. R. Hammond, 404 Marston Road, Oxford ..... Tel. 47706
- Taxi — Car Hire (Long or Short Journeys) :**  
 Marston Taxi Service, Mr. & Mrs. Leach, 2 Cavendish Drive,  
 Old Marston ..... Tel. 47197
- Wavy Line Grocer :**  
 Harwood, Salford Stores, 15 Salford Road, Old Marston ..... Tel. 43174