

ST. NICHOLAS CHURCH  
**MARSTON NEWS**



Church in America.

No. 114

AUGUST, 1967

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 :** Mr. Bernard Oliver, 13 Jack Straws Lane, Oxford.  
Tel. : Oxford 47997.

Mr. Clifford Dunkley, 4 Hadow Road, New Marston,  
Oxford. Tel. : Oxford 44239.

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

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

### SUNDAY SERVICES

Holy Communion : 8 a.m.

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

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

Evensong and Sermon : 6.30 p.m.

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

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

### WEEKDAY SERVICES

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

3rd Friday at 10.30 a.m. with Laying on of Hands for sick.  
And at other times, as announced. (See Notice Board).

The Daily Offices of Mattins and Evensong are usually said each day at 7.15 a.m. and 7.15 p.m. (except on Saturdays). Fridays Evensong is at 4 p.m. Wednesday : Mattins is at 9.15 a.m. but it is advisable to consult the notice board in the Church Porch.

### CHURCH ORGANISATIONS AND MEETINGS :

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

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

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

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

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

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

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

**Girl Guides :** Monday, 7.15 p.m. in Scout Headquarters.

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

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

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

**Youth Group :** See Notice Board.

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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.

## THE VICAR'S LETTER

Dear Friends,

In the midst of preparing his thesis for a D.Phil., Mr. Ian Howells has taken time to write a counter-blast to the Editor's recent article on "parish types." It is appended herewith. Perhaps some of you would like to add to the list of "clerical types," and stereotype laymen?

Your sincere friend,



### "CLERICAL TYPES." Mr. Ian Howell, B.A., Lay Reader

It is easy to find fault with others, and very often the faults we condemn in others are those to which we ourselves are most susceptible. It is one of the misfortunes of our Church of England that the clergy have so dominant a role in the affairs of the Church, and often the character of a particular church is determined predominantly by that of the Vicar. A good Vicar inspires an active and interested congregation, but, so often, alas, a "dead" Vicar leads an equally "dead" congregation.

There was an old parson from Goring  
Whose sermons were terribly boring ;  
What he said was absurd,  
But nobody heard,  
For the whole congregation was snoring.

Perhaps you have noticed some of the following clerical "types."

1. **The Holy, Holy, Holy** : Their chief concern is with innumerable outward trivialities of ritual, with incense and special candles, or with a meticulous observance of every rubric in the Book of Common Prayer (1662).
2. **The Over-Earnest** : They give very lengthy sermons. They need a long time to expound all their message ; but it is all the same as last week, and the week before that, and . . . .
2. **The Learned (and not so learned)** : They spend most of their sermon quoting their text to the congregation in Greek, and then giving their own translation and explaining the finer points of the Greek syntax. (Some slightly less learned use the olde King James version in place of the original Greek, and then translate that into modern English.
4. **The Superior** : They regard themselves as the only people capable of running the church. The lay-people have no experience in such matters and so cannot possibly have any idea how to deal with church matters in the "right way."
5. **The Unimaginative** : They make no effort to meet their parishioners, and have no time for visiting. They keep office hours in the Vicarage study, and if anyone wants to see the Vicar they know where they can find him.
6. **The Faithful** : They minister faithfully to their parish, visiting the sick and lonely, teaching the Christian faith, and showing its relevance to the everyday situations encountered by the people. They are prepared to experiment to some extent to find out the forms of service in which their congregation can most readily participate. Their lives really show a quality, evident to Christians and non-Christians alike, that marks them out unmistakeably as men of God.

A poster emphasizing the need for more clergy says :

"Pray for more clergy ; and pray for your clergy."

Do we ?

### THE REVEREND AND MRS. DON SPARKES :

We welcome once again to our midst the Rev. and Mrs. Don Sparkes, who will be staying at the Vicarage during the absence of the Vicar. As Mr. and Mrs. Sparkes and their family will be on holiday, it would be appreciated if anything except urgent matters could be held over until the Vicar's return on August 18th.

Mr. B. G. Oliver, Churchwarden, and Miss O. J. Lodge, the Parish Worker, may be contacted if need be.

### THERE WILL BE NO BAPTISMS ON SUNDAY AFTERNOON —

AUGUST 13th.

### GERALDINE FORSTER :

Although a member of the University Church, where the memorial service was held, Mrs. Forster and her husband, for reasons of convenience, had often worshipped at St. Nicholas' Church. She was indeed a gracious lady, but with a keen wit, and a sense of humour. I wonder how many folk who met her realised that as long ago as 1904 she was appointed Headmistress of the first girls school in the Sudan by Bishop Gwynne? So often sitting in our pews, there are humble, and kind folk, who have made a name for themselves as Christian warriors in days gone by. Such was the late Geraldine Forster, M.B.E., whom we remember with gratitude, and extend to her family our sympathies in their loss.

### TOAD OF TOAD HALL :

A lively and spirited performance of the play was put on by members of the Harlow School on July 5th, 6th and 7th. It was obvious from the outset that the members of the caste were enjoying themselves as much as the audience, who readily showed their appreciation. Catherine Cartledge proved an expressive and ebullient Toad; Gerald Waugh splendidly caught the liveliness of Rat's character, Adrian Buck and Brian Nash that of Mole's, and Paul Kelsey Badger's uneasy temperament. Who could not help but feel the weeriness which the Wild Wooders created for us. There was also a most original approach to the surprise attack on Toad Hall, when Toad, Rat, Mole and Badger crept round the Hall in the darkness. One really felt that they were in a secret tunnel! One was surprised at the end that the audience did not jump up and dance — such was the pace and enthusiasm of the Grand Finale. Congratulations to all who took part in the production.

### COMINGS AND GOINGS :

A trip across the Atlantic and back seems nothing in these days, and many of our congregation have been joining the transatlantic trippers. Mrs. Boulton has flown over to visit her relations in Canada. So has our Cub Scout Leader, Mr. Ivor Brough. Mr. Kenneth Tasker was in our congregation the other morning, after studying and working in the U.S.A. Mr. and Mrs. Whettam have now returned from the same area. Mr. and Mrs. Smith and family, recently in Los Angeles, are back taking an active part in the life of the community. Judging by some of the P.C.s one has received there appears to be no corner of a foreign field that is not forever Marston!

### CONGRATULATIONS :

Through the pages of this Parish Magazine which they help to circulate each month, we send our CONGRATULATIONS to Mr. and Mrs. T. Finch of "Stanmore," Boult's Lane, who celebrate their Golden Wedding Anniversary this month.

Mr. and Mrs. Finch are very active in the Over 60's Club, Mr. Finch helping with transport each week and Mrs. Finch nobly helping with teas.

We send our love and our greetings to them and pray that they may enjoy many more years together blessed with health and happiness.

# AGONY

AMERICA — overwhelming, vigorous, go-getting, generous, glad-to-be-friendly — even if the handshake at times is a bit vigorous and patronizing!

AMERICA — mighty in power, mighty in skill, mighty in production, mighty in wealth.

AMERICA — openly and professedly Christian, praying and promoting, providing great Christian leaders, given to acts of great generosity and service.

AMERICA — urgent for understanding, reconciliation and peace.

AMERICA — VIETNAM? “You will find Calais written on my heart when I die” was the remark of a Queen after disastrous policy.

AMERICA — VIETNAM — Whatever of right, now like some fearful Frankenstein,



*Statue by 8-year-old Japanese blind boy*

blind to human suffering, deaf to the urgings of common humanity, going its inexorable way blasting, burning, destroying, killing.

Lest we in England become self-righteous, wagging the admonitory finger, remember our government supports America, though providing no armed help.

Holy War or Hell let loose?  
Agony—God help us.



“**A MERICAN POLICY AND ACTION IN VIETNAM IS THE GREATEST DANGER TO HUMAN SURVIVAL WITH THE EXCEPTION OF THE PRESENT POLICY AND ACTION OF THE People’s Republic of China,**” said U.S. Carson Blake, general secretary of the World Council of Churches, addressing one thousand persons at Norwalk, Connecticut earlier this year.

“The more force we use, the weaker become our best ideals. The picture of a great and wealthy nation mobilising each month more and more of its unparalleled technological might to bring a tiny, long-suffering, dark skinned nation to capitulation means clearly that, the more we win, the more we lose. And each American soldier

dead or wounded is a useless sacrifice.

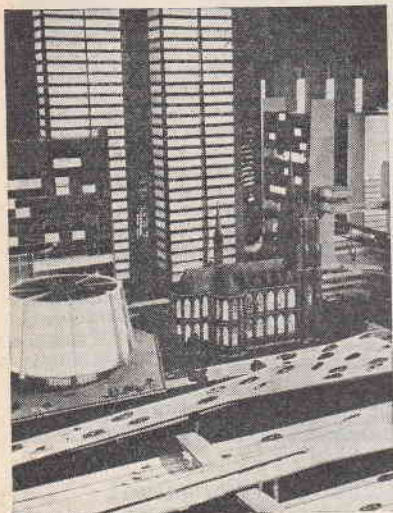
“The Vietnam war is our excuse not to use our resources to win the war against poverty in the cities, not

to establish racial justice, not to share sufficient resources to establish justice in Africa, Latin America or the rest of Asia.”

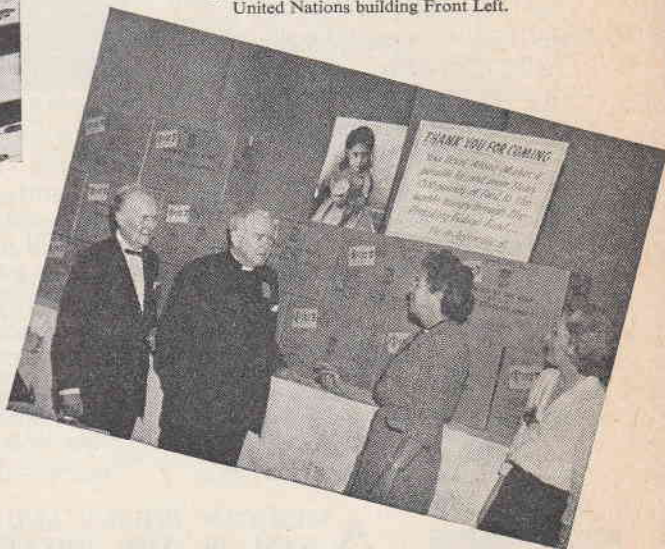
# U. S. A.



1. New York. The impressive Manhattan Skyline. United Nations building Front Left.

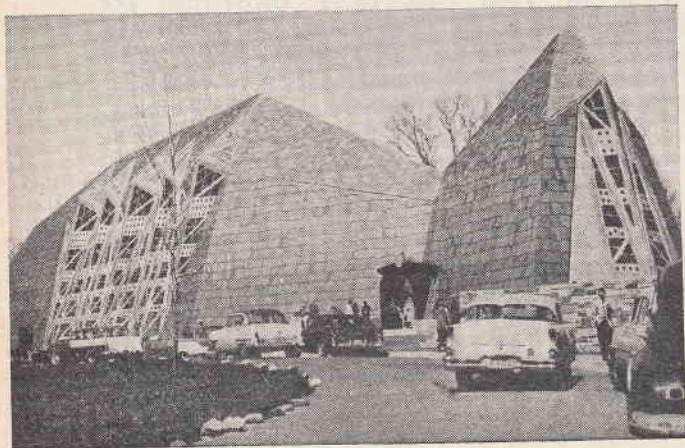


2. Adventuring into the future. Always seeking something greater and more impressive. Dream plans for tomorrow's cities: wide carways and more and higher skyscrapers—but Gothic Church! *General Motors Model Exhibit.*



3. American Giving—by Nation, by States, by public effort and private endeavour. Unmatched in the world's history, it marks both genuine concern to aid and conscience about their own prosperity.

4. Adventurous Building. The striking new Presbyterian Church, Stamford, Connecticut. Inspired by the catacombs Christian symbol of a fish, like a huge whale on its side, with ribs and tail embedded with 20,000 inch thick pieces of multi-coloured glass and chipped to flash like jewels. 234 feet long with nave 135 feet. Designed by Wallace K. Harrison, one of the architects of New York's Rockefeller Centre and United Nations building.



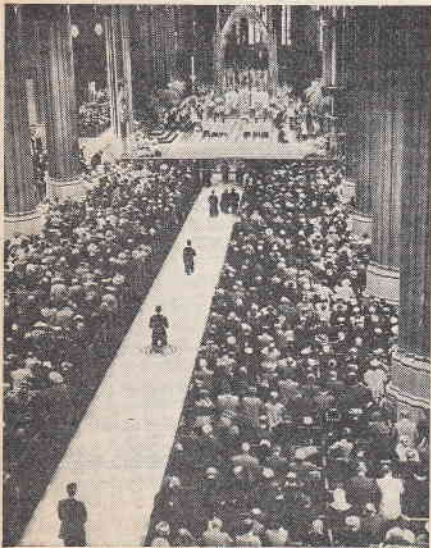


5. **Integration.** St. Augustine's, lower East Side, New York, Patronal Festival Parade, usually a gay occasion becomes a plea for neighbourhood peace and co-operation.  
Photo: *New York Times*

6. **Presiding Bishop of U.S. Episcopal Church, The Rt. Revd. J. E. Hines.**



8. **Easter Day, St. Patrick's R.C. Cathedral, New York.**



7. **Social Service.** Down-town Trinity Episcopal Church caters for underprivileged, aided by the Sisters of S.S. Margaret.

Photo: *Look Magazine*

9. **National Cathedral of Washington, D.C.** The Episcopal Cathedral, magnificent in structure and furnishing, begun in 1907 and still uncompleted; has been built entirely by private gifts. Almost every Protestant group holds services within it.



And now . . .

## PICTURE BROADSHEETS!

Now you can have a guaranteed all-the-year round overseas picture display! Picture broadsheets are 30" × 40", printed in two colours. Each contains a display title, brief main message, and five or six large pictures, litho printed from top-quality photos. There are background notes for leaders. After main display, the broadsheets can be cut up for scrap books, do-it-yourself exhibitions, etc. Subscription only £2 for 12 monthly issues. Write for illustrated leaflet and order form to

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*Bruton Parish Church, one of the finest examples of the Colonial Church in America. It has been in continuous use since 1715. In its wooden belfry, added in 1769, hangs Virginia's "Liberty Bell", which rang out the news of the victory at Yorktown and still rings for Sunday services. Four Presidents of the United States have worshipped here.*

## AMERICAN FRONTIERS

by BRIAN RICE, presently on a research fellowship at the Chicago Institute of Advanced Theological Studies.

**WHAT** are the significant happenings in the American Church at the present time? I have been putting this question to clergy and laity of many U.S. denominations during the past two months. The answers have been almost identical—

### **Consultation on Church Union.**

Vital negotiations have been taking place since 1962 between ten major U.S. denominations representing almost 30 million members. Broad agreement has now been reached on the principles of Church Union—on Faith, Worship, Sacraments and Ministry—and plans are now being formulated for the stages and steps towards a United Church.

This progress is splendid, but there is danger ahead—danger of too much haste and insufficient detailed discussion; danger that Union is being planned over the heads of local congregations; danger that a new American Pan-Protestant sect will emerge, heedless of Uniting Churches elsewhere. Frankly it worries me.

### **Revolution in the Roman Church.**

In Britain we have been rejoicing in the progress since the Vatican

Council: over here the stirrings have been much more obvious and aggressive. Naturally—for Chicago!—we have the world's largest diocese and recently the Roman laity picketed meetings of the hierarchy and demanded a greater say in running their Church; financial sanctions to the tune of millions of dollars were employed by putting buttons instead of cash in Sunday collections; and Roman teachers have been on strike in Church schools.

In many other ways this revolution has been peaceful, widespread and effective: control of Roman schools, universities and other institutions is passing from the religious orders to lay trustees; dialogue with other Christians is very popular. Several times I have seen groups of Roman seminarians in uniform present at a Parish Eucharist; Anglican priests are often invited to lecture: my assignment was the Reformation!

**Church and Society.** There is very great concern about social issues and international problems. In many American cities one can attend a Christian meeting or teach-in on Vietnam, Civil Rights, or the New

Morality almost every night of every week. Such gatherings are often packed and the soul-searching discussion is continued in millions of American homes.

There is great Christian cleavage between *direct* involvement in Civil Rights and Vietnam (Martin Luther King style) and *indirect* involvement (à la Billy Graham). This burning passionate concern for the social witness of the Church is inevitably dividing Christians: it is taking place at all levels and is much more widespread and vigorous than when I was last here in 1963. My own field of research is "Christian Responsibility in an Affluent Society" and I have been swamped with invitations to discuss mission in modern society. Today I am having a private lunch with one of President Johnson's economic advisers.

**Renewal and Experiment.** The American capacity for self-criticism is now beginning to grow. There is an impressive willingness to re-evaluate and re-organise. It is a salutary shock and stimulant for Christians everywhere to realise how much we can all learn about efficiency and planning for God.

American Churches are not afraid to experiment, though the U.S. response to M.R.I. has so far been largely negative and unimaginative—as, alas, elsewhere! Experiments of great significance to the Church of England include the 11 "pilot dioceses" set aside to seek new structures, and "pilot ministries", often ecumenical, on new frontiers in down-town, suburban and rural areas.

Among the most exciting are the Night Pastors who serve those who work all night in 10 major cities, and the Urban Vicars specialising in community organisations and in

"high rise complexes" (skyscraper flats housing 3,000 people, often with a strict security system to prevent unwanted visitors, even from Church—these mammoth buildings are the home of the lonely crowd).

**Among Anglicans.** September in Seattle will be a crucial time. The 62nd General Convention of the Episcopal Church will hold its triennial session spread over 10 days. It is estimated that 12,000 bishops, clerical and lay deputies and visitors will attend. The well-nigh impossible task of governing the Church by a 10 day session every 3 years is shown by the fact that our convocations and Church Assembly meet for at least 60 days in a 3 year span and we are still rushed off our feet.

General Convention will face liturgical revision similar to ours. It will also receive the Pusey Report on the Payment and Deployment of Clergy—the role of ministry today is just as perplexing in all American denominations as in Britain.

Perhaps the most significant proposal before Convention is one to abolish the Church's quota system and rely on voluntary pledges of dioceses to the Church's general work, beginning in 1968.

Nearly one third of the Episcopal Church's dioceses and parishes are practising the principles of "Partnership"—giving to others at least as much as they keep and spend on themselves. Twenty-eight dioceses have a completely voluntary system, with neither assessment nor quota. And giving is going up and up, Diocesan Boards of Finance please note!

American theology is trying to say that God is dead. But the American Church remains a true and faithful witness that He is very much alive.

### Hot Summer?

There is great concern in Washington that the so-called "Vietnam summer" organisation is going to make the coming summer the hottest yet. This organisation, supported by the Rev. Martin Luther

King, has called for some 10,000 volunteers whose task is to stimulate opposition to the war and to the draft.

### Education!

In 1965, Catholics, Protestants and Jews marched together down an Alabama road. One nun was asked by an angry citizen: "What are you trying to do with the white race?" She replied calmly: "Educate it!"

Hubert Humphrey,  
Vice President of the U.S.A.

### Latest Pop Hit

*Winchester Cathedral/You're breakin' me down/  
You stood and you watched as/My baby left town/  
You could have done something/But you didn't try-y/  
You didn't do nothing/You let her walk by/...*  
*Now everyone knows just how much/I needed that gal/  
She wouldn't have gone far away/If only you'd started ringin' your bell...*

The charge that "You didn't do nothing" about a broken romance is probably unique for a cathedral of the Church of England!

Episcopalian.

### Plea to President

Eighty-one members of the professional and secretarial staff of the American Episcopal Church's national headquarters recently telegraphed President Johnson to stop escalation of the Vietnamese war and negotiate for peace.

"In the name of God, stop the escalation, the bombing, the use of napalm and antipersonnel fragmentation bombs, and the war propaganda and negotiate seriously. Otherwise we must look for another candidate in 1968."

### Figures

Study of 5,623 U.S. Churches showed 42 per cent. had membership of less than 300, 7 per cent. less than 100 (these regarded as "not viable") 51 per cent. had budget of less than £7,000 p.a. (49 per cent. had more!), 16 per cent. had music director, 10 per cent. had education director or assistant minister.

Episcopalian.

### Powerful Suspect

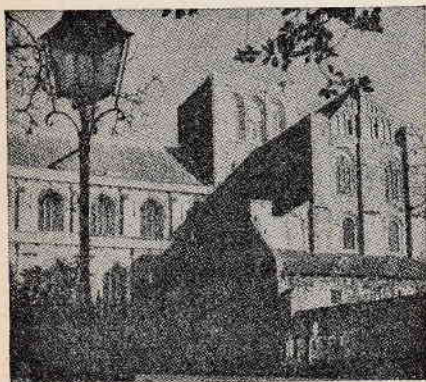
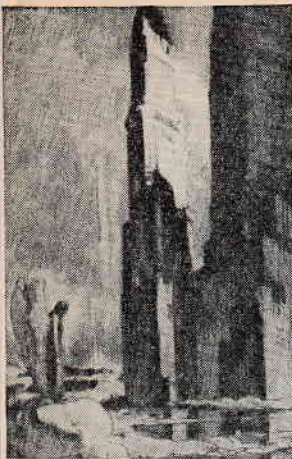
Chicago's Divinity School, just celebrating its centenary, and out of which grew Chicago University aided by John D. Rockefeller, is one of the world's finest and most ecumenical religious centres. Of today's 375 students, 55 are Methodist, 54 Lutheran, 40 Baptist, 31 Presbyterian, 25 Episcopalian, 17 Roman Catholics, 4 Jews and one Buddhist. The liberal atmosphere has gathered together some of America's most talented theologians and historians and has provided 35 College principals, 2,000 professors and administrators—far more than any other college. But its open-mindedness is highly suspect by many orthodox Christians.

### Arkansas

The State Senate has passed a law making it a felony to serve wine to persons under 21, and it defeated an amendment excluding Holy Communion. Clergy say they will refuse to accept the law—and risk becoming felons.

### Logic!

"You've never been to a psychiatrist?" exclaimed an American girl-about-town to her friend, "Why, you must be crazy!"



## **Liverpool's R. C. Cathedral**

No less than four cathedrals over a century have been designed. The first by Edward Pugin, a massive Gothic plan, Lutyen's Romanesque-style, of which the massive crypt was built (and upon which the new Cathedral has been erected) building being given up in 1941. Adrian Gilbert Scott designed a third, but his plan was abandoned. Frederick Gibbard's revolutionary plan, now completed at a total cost of £4,000,000. Its massive Lantern is ablaze with coloured glass and illuminated at night becomes a beacon of coloured light.



## **Birth Control**

Pope Paul has hesitated a long time after his 76-man commission which reported by a considerable majority—“If they are to cultivate all the essential values of marriage—married people need decent and human means for the regulation of conception”—approved birth control. It is now reported he has stated to the Indian Health and Family Planning Minister that he is opposed to any form of artificial birth control. “Emigration to under-populated countries might solve India's over-population!”

## **Twenty-Six Children**

“It is said that a Thai woman marries at 16 and, until the age of 43, produces about 26 children of whom three survive infancy, but that is one too many.”—*Dr. P. O. de Koch of the Macauley Institute, Aberdeen.*

## **Drugs**

Birmingham has set up a Home to house about thirty young people in need of rehabilitation and to prepare them for work again. The Warden of the new centre is Captain Barry Irons of the Church Army, who is the leading figure in it. The Bishop of Birmingham has launched an appeal for some twenty thousand pounds to establish this Care Centre. It will also contain an advice centre and coffee bar and it is hoped it will prove a useful means of combating this terrifying problem amongst young people in our time.



## **Svetlana Stalin**

“Since my childhood I have been taught Communism, and I did believe in it, as we all did, my generation. But slowly . . . we in

Russia have begun to think, to discuss, to argue . . . Religion has done a lot to change me. I was brought up in a family where there was never any talk about God. But when I became a grown-up person I found that it was impossible to exist without God in one's heart. I came to that conclusion myself, without anybody's help or preaching. But that was a great change because since that moment the main dogmas of Communism lost their significance for me.” *Time*

## **North Vietnam**

Caritas International, the Roman Catholic charity, has undertaken to give £535,000 for medical work in North Vietnam. This will be administered by the Red Cross. Since 1954, Catholics have contributed £28½ million in food, medicine and clothing to South Vietnam, but this is the first time that an allocation has been made to the North.

## **War Orphans**

The Rev. Pat Ashe, of St. Mary's Church, Leamington, has obtained Home Office permission to bring 20 Vietnamese war orphans to this country. It is expected other Children's Societies will follow his lead.

## **Community Worker**

Christian Aid are branching out in a new way. They are appointing a full-time community worker to live and operate among Birmingham's immigrant population. It is estimated in the inner area in Balsall Heath and Sparkbrook, one in five is a non-white and the majority of others are Irish. The aim of the worker will be to pinpoint needs and to initiate social projects.



# Kindling of Faith

In times of religious deadness or special need the Gospel kindles men's hearts. This series tells of men and movements in the last two centuries.

## I. EVANGELICAL REVIVAL

**W**AS RELIGION IN ENGLAND IN THE 18th CENTURY AS BAD AS WE ARE SOMETIMES LED TO BELIEVE? Proud, idle prelates, living like princes in their episcopal palaces. Worldly parsons dividing their week-days between the pleasures of the table and the excitements of the hunting field, with a perfunctory service or two rattled through on Sundays. Musty churches—galleried, over-pewed, the “three-decker” pulpit dwarfing a mean and diminutive altar—kept locked from one week-end to the next. The parish clerk drearily intoning psalms and responses. The parson preaching lengthy, dry-as-dust sermons.

It may seem an exaggeration, and indeed there were a few parishes here and there where a better standard of things prevailed. But, in general, it is not an unfair picture we get of Hanoverian church life from contemporary writers and later historians. The predominant notes, undoubtedly, were slothfulness, apathy, and deep disapproval of what the average cleric of the day termed “enthusiasm”.

**JOHN WESLEY AND HIS METHODIST FOLLOWERS** were “enthusiasts”—that is, they cared deeply for spiritual things. They believed that religion is meant to transform the whole of life. And the official Church of their day would have none of them.

The Evangelicals were enthusiasts. They, too, took their religion seriously. Many of them were friends of John Wesley, and owed much to his zeal and to his methods

The Rev. H. A. L. Rice,  
Lecturer at Greystoke.

of getting across to the masses the saving truths of the Gospel.

The Evangelicals, however, differed from the Methodists in two respects. They made their appeal mainly to the upper classes of society, and they remained firmly attached to the Church of England. They believed strongly in personal holiness and self-surrender, and their story is to a great extent one of individual personalities rather than that of a cohesive and co-ordinated movement. Their influence in the long run depended far more upon what they *were* than upon what they achieved. God-fearing, austere, dedicated, upright—they made their impact upon the easy-going society of their day by the integrity of their characters and by the moral fervour with which they put across their message.

**THE MOST PROMINENT OF THE EVANGELICALS** present a wonderfully contrasted set of personalities. There was John Fletcher, Swiss by birth but naturalised and ordained in England, who as Vicar of Madeley in Shropshire exercised a remarkable ministry among the roughest types of coal miner and their families.

There was John Newton, an ex-sea captain and slave-trader, converted by the Wesleys, ordained, and for sixteen years Curate of Olney in

Buckinghamshire. Here lived William Cowper, the poet, and the two men collaborated in producing what became known as "The Olney Hymns". These included such well-known examples as "Glorious things of thee are spoken," "How sweet the name of Jesus sounds" (Newton), "Hark, my soul, it is the Lord" and "Jesus where-e'er thy people meet" (Cowper)—hymns loved and sung throughout the English-speaking world to this day.

THEN THERE WAS HANNAH MORE who, after moving in fashionable and intellectual circles in London, where she was the friend of such men as Dr. Johnson, David Garrick, Edmund Burke and Horace Walpole, withdrew to Bristol and devoted the rest of her life to good works and evangelism. She was a gifted writer, and produced an abundant stream of popular plays, tracts and stories—all with a serious religious theme and purpose.

By way of contrast, there was the academic figure of Charles Simeon (1759-1836), tutor at King's College, Cambridge. Here he had a tremendous influence upon undergraduates, especially those who had thoughts of ordination.

There were as yet no theological colleges, no provision for ordinands to be trained in the technicalities of their calling. So Simeon, during term-time, used to hold regular "tea-drinkings" in his rooms on Friday evenings at which he lectured informally on pastoral and theological matters. Lord Macaulay, the poet and historian, was befriended and greatly influenced in his Cambridge days by Charles Simeon.

These names, burning and shining lights in their own generation, are only a few of those which highlight the Evangelical Revival of the late 18th and early 19th centuries. Others, more closely connected with social and humanitarian reforms, will be considered in a separate article.

## AT CHURCH HOUSE

Ivo  
Webb

THE CONVOCATIONS OF CANTERBURY and York met in joint Session in late Spring, to which also the House of Laity came. Discussions revealed the mind of the Laity on various points of difference. Alternatives at the heart of the Prayer of Consecration in the Series 2 Communion Service were obviously unpopular with all sections. The problem has been to find one form of words which could receive general acceptance. The Chairman of the Liturgical Commission, Dr. Jasper, presented a compromise solution, "Wherefore, O Lord, with this bread and this cup, we make the memorial of his saving passion, his resurrection from the dead, and his glorious ascension into heaven, and we look for the coming of his kingdom." There will be a chance for a change or for alterations, as seems best after the service has been in use for some years.

The new forms for Baptism and Confirmation were approved by the Convocations for the experimental period. These are shorter than those now used and contain more scripture. There is a change in the position of the profession of faith.

Comments on the Interim Report from the Anglo-Methodist Unity Commission were asked for which the Bishop of London will receive. The new Ordinal proposes to use the word "presbyter" instead of "priest". The next few years will show what is the mind of the Church on this and many other matters.

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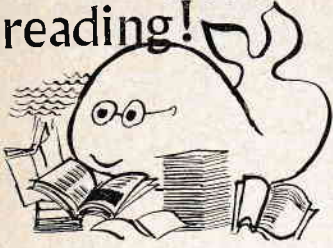
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## books worth reading!



★ **The Age of Faith** is one of a series in "The Great Ages of Man", published by Time-Life International. The other volumes are "Imperial Rome", "Classical Greece" and the "Renaissance", 36s. each.

*The Age of Faith* is a birdseye survey of western Europe during the Middle Ages, from the rise of monasticism in the fifth century to the end of 1400. It shows how, in the early centuries, the Christian Church kept alight the flame of civilisation during the darkness of the barbarian invasions. With the rise of feudalism men were the responsibility only of their local lord. There was no central authority to whom they could turn **except the Church**, no conception of national unity save the Faith which united men everywhere. The long period of the Crusades broke up feudalism and brought in its wake the plague, sweeping over Europe and decimating populations. But it brought also a widening horizon, and from the ashes of feudalism arose a new class—a class no longer dependent on the soil but on trade—the merchants. Banking and capitalism, born of the necessities of trade, grew up and towns flourished. Hitherto the Church had supplied the social benefits, education and care of the sick, but this new affluent middle-class changed the face of Europe. There arose schools and universities, hospitals and town halls for the merchant guilds and local government. Cathedrals and churches were built by the towns, unconnected with monasteries, the universities established the principle of intellectual enquiry, and the invention of printing propagated more widely the new liberal ideas. From this vital turmoil of the later Middle Ages were to arise the liberating movements of mind and spirit, the Renaissance and the Reformation, heralding in the modern world.

This book gives a series of essays on these various aspects of the evolving centuries, most adequately and beautifully illustrated.

**B. San Marzano.**

★ **"Him We Declare"** by Cuthbert Bardsley and William Purcell (Mowbrays, 8s. 6d.).

This is a book of testimony. The authors' intention is to bear witness to the reality of present-day Christian experience. They have in mind two groups of people. First, they speak to those inside the Church who are hesitant in their faith, who believe but lack the conviction to commend Christ to others. Secondly, they speak to those outside the Church who would like to believe, but doubt the possibility of knowing God for themselves.

The book is centred on Christ, and on personal commitment to Him. Each author contributes a chapter entitled "This Happened to Me". Canon Purcell draws on his experience in Religious Broadcasting to tell the stories of many others who have encountered Christ, and whose lives have been changed as a result. We read of those who have helped the authors to understand and believe more fully.

Some may object that the approach is too individualistic; there is a chapter to meet objections. The book concludes with a chapter on the Holy Spirit, and an appeal for personal commitment. Sincere, lively, challenging—such words describe the writing. The authors set themselves a limited—very worthwhile—objective, and have achieved it.

**Owen Everson.**

★ **Are You Running With Me, Jesus?** Malcolm Boyd. (Heinemann, 6s. paper, 15s. cloth).

"God, I discovered, was not an upper-middle class snob . . . nor an impersonal I.B.M. machine computing petty sins . . . It came home to me that God was loving in a terribly unsentimental and profound way." That quotation from the introduction gives the slant of these prayers by an American Episcopalian priest, formerly in advertising and television. Earthy, shocking to the lace curtain Anglican, real, in the situation and with the situation. "I'm scared, Lord. You've asked me to do something I don't think I can do . . . I don't feel strong enough and lack the courage . . . but I'll try . . ." Prayers for Free Self, for the Free Society, Racial Freedom, in the city, on the campus, for sexual sense, meditations on the Cross, etc., etc. Here is the last phrase from a prayer at an expensive party ". . . The masks are on parade tonight, Jesus. The masks are smiling and laughing to cover up status anxieties and bleeding ulcers. Tell us about freedom, Jesus."

**C.R.**

★ **Parish Prayers** edited by Frank Colquhoun. (Hodder and Stoughton, 30s.)

This compendium of prayers, some 1,800 of them, covers nearly every possible occasion in the Church's year—watch night services, Ember-tide, unity, stewardship, harvest, dedication of memorial gifts, marriage, childbirth, departed, death of a child, suicides and so on and so on. It is really a most comprehensive book. Some prayers, the editor, who is a Canon of Southwark, himself says, he would not personally approve and this no doubt will be true of all clergy but the range is tremendous and the indexing good. All the prayers are brief and very much to the point, while some are a little archaic and many are middle of the road. But also there are some which are fine and beautiful. That all the prayers are numbered helps very greatly for selecting for an occasion and with three or four ribbons to mark the pages, I am sure clergy will find this volume useful.

C.R.

★ **"Rev"—My Life and My Work Series** (Educational Explorers Ltd., Reading, 8s. 6d.)—Stephan Hopkinson, John Foster, Ray Billington.

Here are three well known clergy, Anglican, Roman and Methodist, considering and discussing their work. It is a book full of ideas, leads, views about the clergyman and his job—And I felt in it, a very useful progression. Stephan Hopkinson writes of the job as it now is and how to enter into it and make the most of it. John Foster questions and suggests what the church is, what the priest is, what the congregation is—or should be. Ray Billington, on the staff of Woolwich Parish Church, talks of the experiment there, of a diversified ministry, and suggests a new and positive pattern of what ministry might become. Clergy and lay people will find this book illuminating and informing.

C.R.

★ **The Wit of the Church** by Michael Bateman and Shirley Stenning. (Leslie Frewin Publishers, 16s.)

Exuberant Vicar introducing Bishop at length ended "I hope, my Lord, I have not encroached upon your time."

Bishop: "Time? You have encroached upon eternity . . ."

Dr. Ramsey, seen writing energetically at a boring Church Assembly debate was asked afterwards of his great interest in the debate. He replied: "I was writing out all the Prime Ministers in chronological order since 1910. I got them all right except Asquith!" . . . Archbishop Roberts,

asked whether he had any doubts about his vocation, replied he had. "Well, what kept you in the Society?" He replied "Muffins on Thursdays" . . . Dr. Montgomery Campbell on his enthronement as Bishop of London knocked ceremoniously at the west door, there was a delay, he turned to his Chaplain "Do you think we have come to the right place?" The doors were opened and he entered. Aged Cathedral dignitaries advanced towards him, he commented audibly "And the See gave up her dead!" I found it straightforward fun. Together with delightful cartoons by Osbert Lancaster, this book makes a fascinating and amusing sixteen shillings worth.

C.R.



Let God speak through your thoughts in reading the Prayer Book collect, epistle and gospel for the week.

**Trinity 11 (August 6)**

**Ask God** that his promises may be more fully realized in our lives.

**Thank God** for the power of the Risen Jesus seen in the lives of Christian people through the ages.

**Praise God** that he is able to give hope to people like ourselves who have so little to commend us.

**Trinity 12 (August 13)**

**Ask God** for a clear conscience and a sense of gratitude for his mercy.

**Thank God** for his new covenant of unchanging love for unworthy men.

**Praise God** that he gives the power to heal the body, and gives mortal man eternal hope.

**Trinity 13 (August 20)**

**Ask God** for a clearer understanding of what Christian obedience entails.

**Thank God** that we can receive his promised love in spite of sin and failure.

**Praise God** that loving him means loving all men, even our enemies.

**Trinity 14 (August 27)**

**Ask God** to help us find a practical outlet for faith, hope and charity.

**Thank God** that there can be no doubt as to what comprises a Christian character.

**Praise God** that the ordinary human qualities are those sought after by God.

# HOLIDAYS



**A**UGUST IS THE TRADITIONAL British holiday month when many of us go away. Some sit by the sea, some climb mountains, some tramp the countryside. Young people hike or cycle from one Youth Hostel to the next, families take to caravans, hotels, boarding houses, barges or boats. Many now take holidays abroad. New languages, different sights and foods fascinate us. Holidays give zest and zip to life.

As Christians are there any special ways we can make more of our holiday? Can we take Our Lord with us for instance when we go to Billy Butlin's or must we leave Him at home?

To be cheerful and kind, as we all know, is easier on holiday. Gone are the usual strains, the daily rush, the people we don't like. We become rested, well-fed, in good spirits, eager for each day's pleasure. It is easy to be pleasant when tramping the moors with our best friend! Sometimes on holiday we are directly brought face to face with those nearest us—our parents, brothers and sisters. Hidden tensions break out when we have time to look too closely at each other! How many rows and rudenesses mar breakfast in a boarding house! And there are quarrels over where to go, how much to spend, arguments between the active walkers and the sedate sitters, between the transistor owners and those who seek peace and quiet.

Christian habits of Bible reading and prayer can be shattered in a bedroom or tent shared with others, or during a crowded day out of doors. Shall we forget God? But love and loyalty to God deserve expression. So pack your Bible and prayer notebook among the essentials

in your kit: soap, towel, pyjamas and Prayer Book! Indeed on holiday we can find if we want wonderful quiet for devotion and to strengthen habits of prayer to help us through the winter.

On Sundays what about worship? Make sure, when you arrive in a new place on Saturday night, to find the nearest Church and the times of Services.

Holidays afford time to think. We can enjoy long and deep discussions while walking over hill and dale. And take an exciting religious book with you. Holidays provide opportunity to read.

Holidays abroad are more difficult. Worship is harder but more interesting. Even in a foreign language we can often recognise the Lord's Prayer or a Bible passage. In Catholic countries in a white-washed baroque church or in Notre Dame we may grasp something of what the Mass today means to the faithful. A holiday may well be a "holiday" from our normal form of worship.

Lastly there are specific types of holiday planned to further Christian service and witness . . . a Lee Abbey houseparty or Youth Conference or a W.C.C. workcamp. These all offer a particular attraction and worth.

Holidays are for enjoyment, for doing what we like. As Christians, our faith is what means most and knowing God's presence is our pleasure. May we search and find this year on holiday.

*David Atfield*

# In the troubled Far East

*A story of love and devotion  
—by Mary Andere.*

**THE LITTLE ISLAND OF Macao** lies just off the Chinese mainland. Its five square miles have the doubtful distinction of being the most densely populated area in the world—doubtful, since in Macao one person in every three is a penniless refugee, and many are blind, or crippled or old or orphaned—and without work.

Day by day little creaking sampans arrive crowded to overflowing with these people. The able-bodied simply swim to the island. They arrive with nothing but the rags on their backs, usually, and their chances of finding employment (even if they are fit enough to tackle a job) are small.

In the centre of Macao stands Ricci House, and there most refugees finally end up. Ricci House is the refugee relief centre, run by a small, bespectacled Jesuit priest, Father Luis Ruiz.

In a double sense, Father Ruiz is "a man with a mission". He is very insistent that Ricci House should be exactly what its name implies—a relief centre, but not a permanent home. He sees the great need for these human beings is to regain their sense of self-respect by being able to become self-supporting, and so to be conscious of their own dignity as human beings.

When the newcomers arrive, destitute, weary, bewildered, Father Ruiz sees they have the simple basic



*Orphaned, blind, homeless—given home, taught to work, given hope.*

necessities: a blanket, a bar of soap, toothbrush and toothpaste, clothing, a ticket for free meals for ten days. This allows them to have time to look around for work and housing. For many, that is sufficient. They manage to work out a pattern of life for themselves and their families after that.

For very many it is not so simple—the blind, the crippled, the aged, the widows and children who have no breadwinner . . . For these the needs are different, and Father Ruiz meets them as best he can from his limited resources. He seeks to supply a monthly rice ration, medical care and attention, and to find work and accommodation where it is possible.

On a battered motor-scooter, he tours the island, seeking every possible avenue which may lead to jobs for his "children". Hundreds have employment which he found for them; women, young girls in embroidery and ratan weaving, men in a diversity of jobs.

He tries to provide the money whereby a man may procure the tools essential to his trade, or help to set him up on his own. A good deal of this money comes from the grants which Oxfam generously give, and which could be increased if only the Western world were as generous with its money as the little Jesuit priest is with his time and strength. Money is always short, but he carries on, and that itself is something of a daily miracle.

# LEAVE IT TO ME

by Charles Peguy

## God Speaks:

I don't like the man who doesn't sleep, says God.

Sleep is the friend of man.

Sleep is the friend of God.

Sleep is perhaps the most beautiful thing I have created.

He whose heart is pure, sleeps. And he who sleeps has a pure heart.

That is the great secret of being as indefatigable as a child.

And to begin afresh every morning, ever new.

But they tell me that there are men

Who work well and sleep badly.

Who don't sleep. What a lack of confidence in me.

It is almost more serious than if they worked badly and slept well. . . .

They have enough virtue to work. They haven't enough virtue to be idle.

To stretch out. To rest. To sleep.

Poor people, they don't know what is good. They look after their business very well during the day.

But they haven't enough confidence in me to let me look after it during the night . . .

As if I wasn't capable, Of watching over it. Of governing and conducting, and all that kind of stuff.

I have a great deal more business to look after, poor people, I govern creation, maybe that is more difficult.

You might perhaps leave it to me for the space of a night.

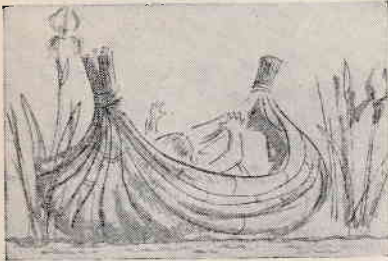
While you are asleep . . . At last.

Human wisdom says: Woe to the man who puts off what he has to do until tomorrow.

And I say Blessed, blessed is the man who puts off what he has to do until tomorrow.

Blessed is he who puts off. That is to say Blessed is he who hopes. And who sleeps.

from "Basic Verities."



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## GOLDEN SYRUP JELLY

Have you heard of Golden Syrup Jelly? When I experimented with it I was delighted . . . It is easy-to-handle, 1 tablespoon equals 1 oz, as a quick guide to measures. Melted, and used as a jelly in a flan, it sets quickly. It is easier to measure and to handle than the sticky version. It can be used in any cake, pudding, or pastry which includes golden syrup. It can also be used as a spread, like a jam, with bread and butter, or toast and hot scones; or as a plain, easy-to-manage filling for sponge cakes. Here are a few quick recipes:

**SYRUP BUTTER CREAM** for filling and topping cakes: Beat together 2 oz. butter, 2 oz. Golden Syrup Jelly, and one teaspoon lemon juice until light and fluffy.

**Fruit Flan Glaze:** Melt two tablespoons of the Jelly, cool and pour over prepared fruit in a pastry case, or flan case.

**Fruit Compote Glaze:** Warm two tablespoons Golden Syrup Jelly with 2 tablespoons orange juice, and spoon through fruit. If you want a really "showy" dish for either a cake or a pudding, try

**APRICOT SYRUP DESSERT CAKE.** 6 oz. butter; 6 oz. Golden Syrup Jelly; 4 eggs; 8 oz. S.R. flour; 3 teaspoons grated orange rind.

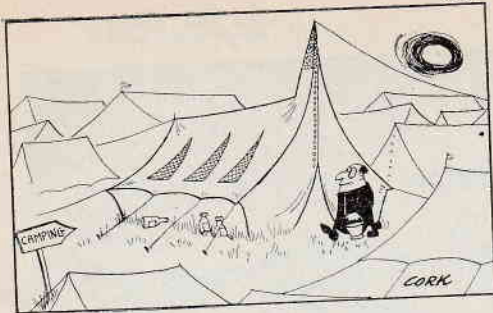
Filling: 2 oz. Golden Syrup Jelly; 2 oz. butter; 1 teaspoon grated orange rind.

**Sides and Top:** 4 oz. Golden Syrup Jelly; 2 oz. browned flaked almonds, one small can apricot halves.

Cream butter and Jelly together until light and fluffy; beat in eggs and fold in flour and orange rind. Turn into two seven inch sandwich tins, greased and lightly floured, and bake in a moderate oven, 350 deg. F. or No. 4 for approx. 25 minutes. Turn out and allow to cool.

To make the filling, cream butter and jelly together until light and fluffy, then fold in orange rind. Use mixture to sandwich the two sponges together.

Brush the sides and top with Jelly, press three quarters of the nuts round the sides, arrange apricot halves round the top edge of the cake and sprinkle remaining nuts in the centre.



## Editor's Tent !

### Your Letters . . .

#### MEMORIAL WINDOW ENQUIRY

Enquire of your incumbent whether he approves and whether there is a suitable window space. He would consult the P.C.C. If agreed, together you would consult the Diocesan Advisory Committee. Get early agreement on what is possible and on a suitable stained glass artist. To fill the whole window space would cost about £150, with much clear glass ("quarries") and less design about £100.

#### CHRISTIANS and JEWS

The Secretary of the Church's Ministry among the Jews writes of work in Israel (a Fellowship Centre has recently been opened on Mt. Carmel), Tunis, Morocco, Ethiopia, Argentina and Calcutta, as well as in the British Isles. The Society seeks to combat anti-semitism and produces literature explaining Jewish beliefs and customs.

Very favourable comment of the March *Church News* issue was also received from the Council of Christians and Jews.

Dear Canon Rhodes,

Ontario, Canada

I am a Canadian Anglican who regularly receives an English parish magazine with the fine inset "Church News". May I congratulate you on its excellent content.

Metropolitan Toronto is a heavily-populated urban area, with many thousands of Jewish citizens. The Anglican Diocese of Toronto undertook a programme of Christian-Jewish Dialogue four years ago which has proven successful far beyond the dreams of its originators. Many hundreds of Anglican lay people of all churchmanships have become involved—first in learning about the faith and tragic history of Our Lord's people, and later entering into creative dialogue with them at their synagogues on questions of mutual concern in faith, morals and social action. The rewards on both sides have been too many to enumerate here, but I would like to cite just four of real significance for Anglicans who have taken part:

1. Our Bibles have been taken off the shelf, thoroughly dusted, and read with entirely new eyes. The Old Testament has suddenly become an engrossing living book instead of a bore.
2. By the same token, the New Testament is now read with new and deeper comprehension into its Jewish background.
3. Anglicans from many parishes have drawn together in vital studies of our own Christian faith, so that we may better articulate it to

our Jewish partners whose depth of devotion and grasp of their religion frequently puts us to shame.

4. Emerging from all this has been a real awareness of the Love of Christ and the guidance of the Holy Spirit moving in our midst, with Jew and Christian.

Sincerely yours,  
Barbara Hearn.

Moseley, Birmingham

Dear Editor,

We are enthusiastic members of The Council of Christians and Jews, and have found much to enrich and strengthen our faith. It has been stimulating to discover how much Christian worship owes to Jewish worship, and Hebrew writings.

We pray that the Ecumenical Movement may extend its activities to embrace Jewry, it will be a joyful day.

Yours sincerely,  
Marjorie Busby.

Taunton

Dear Editor,

David Attfeld's interesting article on the zealots was quite unsuitable for a Parish magazine and the final paragraphs cut at the roots of the Christian Faith.

Yours faithfully,  
(Mrs.) E. J. Urlton.

(The final paragraphs were not questioning Christian belief, but questioning whether we believe them.—Ed.)

#### School Assembly

Boston

Dear Sir,

I teach Religious Education, but it lay with two agnostic teachers who had to take a House Assembly to break away from the traditional mode of service. Their method was to project slides taken the previous month, of boys in the school at various activities, including fighting, backed up by a tape-recorded sound-track of other boys choral-speaking suitable commentary. The service also included a reading of the ballad, "The Universal Soldier" and the whole led up to the conclusion that fighting causes rather than solves problems.

From this lead I have tried to carry out other innovations myself. I have even found that a reversal of the order of hymn, talk, prayer has the effect of adding interest to the Assembly and the boys follow more keenly if a "true-life" story is told illustrating a point, rather than the "point" being explained three times over using different words each time.

Yours sincerely,  
R. G. Hackford.

#### From a Schoolgirl

Stockbridge, Hants.

Dear Reverend,

Your inset "Church News" I have found in parts has a wonderful meaning to the Christian religion. I am the secretary of this school Christian Society, I would like you to write a message to the Christian Union . . .

Yours sincerely,  
Christine Budd (aged 14 years).

**A Happy  
Holiday to  
you all**



#### **CUB SCOUTS :**

As Mr. Brough feels that, after a long and valuable period of service to the Cubs, he may no longer be able to continue, the Vicar would be pleased to hear of any folk in the parish, preferably with cubbing experience, who would be willing to help.

We take this opportunity of expressing our gratitude to Mr. Brough for all that he (and Mrs. Brough) have done for the Pack ; for time willingly given ; and for all their help in every way in the past.

#### **ST. NICHOLAS' FELLOWSHIP STEWARDSHIP SCHEME :**

It is very much hoped to launch a drive for the extension of this scheme at a service in the early part of November, when visitors will be commissioned. Already a simple brochure has been designed, and it is hoped to contact as many as possible who are not already linked up with our scheme, and who are prepared to deepen their commitment to God and the Church in practical ways.

#### **VISIT OF NORWEGIANS :**

Amongst the many interesting visitors who have been shown around the Church recently were a party of 40 Norwegians, who were staying in local homes. They showed great interest in the Church, and especially in the ancient Marston cup, which in itself, is a very real testimony to the continuity of faith and order in the Church of England.

#### **DIRE STRAITS :**

The following was alleged to have been written to the public welfare section of the old Ministry of Pensions :

"I have nothing coming into the house but two sons on the dole. I am visited regularly by the clergy. Will you write to the Pensions Minister for me as I don't know what church he is in charge of. I can do with a Pension and I have no clothes on for a year."

#### **NATIONAL CHILDREN'S HOME :**

The recent house to house collection brought in the splendid amount of £18 6s. 8d. and thanks and appreciation go to all those who gave generously and to all street collectors. V.F.

#### **HARVEST FESTIVAL 1967 :**

The Harvest Thanksgiving this year will be as usual on the last Sunday of September (24th). On the resolution of the P.C.C. the Vicar will preach at the 11 a.m. Service, and at Evensong the preacher will be the Reverend Sydney Hinkes, Priest in Charge of the Conventional District of St. Mary's, Bayswater. Mr. Hinkes has already made a name for himself as a man of strong convictions, who is prepared to suffer to further them. We welcome him to our pulpit, and hope that parishioners will take this opportunity to hear him preach.

#### **HELP CHILDREN PLAY :**

The Oxford Council of Social Service is arranging a Play Leadership Scheme in South Park (Morrell Avenue, Oxford) during the present school holidays. This experimental Scheme is intended for children aged about 5 to 15 and operates everyday except Saturday. The Play Leader (who lives in Old Marston) needs helpers : either older teenagers, "mums" or people skilled in any sport, art or craft — but really anybody would be most welcome. Please contact the Play Leader for fuller information either at South Park or at OCSS, 14 Castle Street, Oxford (Tel. : 47212).

**CORRECTION :**

In last month's obituary it was stated that the late Mrs. Mary Walton was "always affectionately known as 'Grannie Walton'". I have been asked by a relation to say that this was not so, and to correct this in the current magazine. This we are pleased to do, and apologise for any embarrassment this mistake may have caused to those concerned. Editor.

**43rd OXFORD SUMMER DRAW — 1st JULY, 1967 :**

- 1st PRIZE—Mrs. J. Edwards, 48 Arlington Drive, Old Marston.
- 2nd PRIZE—J. Norton, 80 Arlington Drive, Old Marston.
- 3rd PRIZE—Susan Mortimer, 42 Elmthorpe Road, Wolvercote.

**ALTAR FLOWER ROTA**

- August 6. Mrs. Green.
- August 13. Miss Lodge.
- August 20. Mrs. Silk.
- August 27. Mrs. Monger.

**PARISH CALENDAR : AUGUST**

- Aug. 2. Wednesday. 7.15 a.m. Holy Communion.
- " 6. TRINITY XI  
Festival of the Transfiguration of Our Lord.  
Services as for the 1st Sunday in the month with Parish Communion at 11 a.m.
- " 9. Wednesday. 7.15 a.m. Holy Communion.
- " 13. TRINITY XII. Services as for the 2nd Sunday in the month.  
NO HOLY BAPTISM on this Sunday.
- " 16. Wednesday. 7.15 a.m. Holy Communion.
- " 18. Friday. There will be no Service of Holy Communion with laying on of hands at 10.30 this month.
- " 20. TRINITY XIII. Services as for the 3rd Sunday in the month with Family Communion at 9.30 a.m.
- " 23. Wednesday. 7.15 a.m. Holy Communion.
- " 24. Thursday. FESTIVAL OF ST. BARTHOLOMEW, Apos. & Martyr.
- " 27. TRINITY XIV. Services as for the 4th Sunday in the month with Holy Baptism at 3 p.m.
- " 30. Wednesday. 7.15 a.m. Holy Communion.

**HOLY BAPTISM**

- June 25. Geoffrey Alan Kerry, 51 Alpha Avenue, Kings Copse, Garsington Rd.  
Sally Ann Wilkins, 10 Glyme Drive, Berinsfield.
- July 9. Josephine James, 63 Arlington Drive.

**HOLY MATRIMONY**

- June 24. John Leslie H. Bedding and Julie Diane Hayle.
- July 1. Ivor John Holloway and Pamela Ann Cooper.

**COLLECTIONS AND COMMUNICANTS**

						£	s.	d.	Communicants
May	7.	...	...	...	...	28	2	0	100
"	12.	Whitsunday	...	...	...	40	12	3	73
"	19.	Trinity Sunday	...	...	...	37	19	9	76
"	26.	Trinity I	...	...	...	28	0	10	29
June	4.	Trinity II	...	...	...	31	19	7	100
"	11.	Trinity III	...	...	...	23	13	11	42
"	18.	Trinity IV	...	...	...	24	14	4	62
"	25.	Trinity V	...	...	...	32	2	7	43
July	2.	Trinity VI	...	...	...	30	6	11	108

Number of week-day communicants — 112.

## CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

### CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.  
**Brownies.** Brownie Guider : Mrs. N. Edmonds, 10 Ashlong Road.  
**Choir.** Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.  
**Cubs.** Cub Scout Leader : Mr. I. Brough, 7 Windsor Crescent, Old Marston.  
**Girl Guides.** Guide Guider : Mrs. J. Clarke, 30 Cavendish Drive.  
**Parish Magazine :** Sec. : Mrs. & Miss Finch, "Stanmore," Boults Lane.  
**Mothers' Union.** Enrolling Member : Mrs. R. Vernede, The Manor House, Old Marston.  
**Parochial Church Council.** Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.  
**Scouts.** Scout Leader : Mr. N. Lankford, 55 Crotch Crescent, New Marston.  
Group Scout Leader : Mr. W. Furber, 42 Cherwell Drive.  
**St. Nicholas' Fellowship.** Sec. : Miss E. Warburton, Cross Cottage, Old Marston.  
**Young Wives Group.** Group Leader : Mrs. B. Sleightholm, 72 Oxford Road. Secretary : Mrs. R. B. Wells, 14 Raymund Road.  
**Youth Fellowship.** Secretary : Miss Lindsay Dunkley, 4 Hadow Road, New Marston.

### LOCAL

- St. Nicholas' Art Group.** Sec. : Mrs. North, 5 Salford Road.  
**Allotment Association.** Sec. : Mr. R. Bowen, 135 Oxford Road.  
**British Legion.** Marston & District Sec. : Mr. F. Thompson, 5 Temple Street, Oxford.  
**The Marston Players.** Mrs. Yates, Boults Lodge, Boults Lane, Old Marston.  
**Over 60's Club.** Sec. : Mrs. J. Yates, Boults Lodge, Boults Lane.  
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.  
**Parish Council.** Chairman : Mr. Rumbold, 8 Beechey Avenue.  
**Teacher-Parent Association.** St. Nicholas County Primary School.  
Mr. J. Sparrowhawk, 23 Ashlong Road.  
**Teacher-Parent Association.** Old Marston S/M School.  
Mr. G. Ballsdon, 15 Cromwell Close.  
**Women's Institute.** Mrs. M. Harlow, Fir Tree House, Oxford Road.

### USEFUL INFORMATION

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

## DIRECTORY

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

- Baby Linen, Children's and Ladies' Wear, Wool, Slippers :**  
"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...Tel. 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 Road,  
Cowley .....Tel. 77341/2  
R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**  
"Lionel" School of Motoring, R.A.C., I.A.M.,  
12 Cotswold Crescent, Old Marston.....Tel. 42126
- Fish and Poultry, Groceries and Frozen Foods :**  
G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- Florists & Nurserymen. Wreaths, Crosses and Wedding Designs :**  
W. S. & M. G. Robbins, 66 Botley Road.....Tel. 43535
- Funeral Director :**  
W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529  
83 Botley Road, Oxford.....Tel. 42529
- General Household, Wallpaper and Paints, Paraffin  
and "King Kote" Delivery Service :**  
Simpson, 7 Salford Road, Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office :**  
L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing :**  
Ladies' & Gent's :  
S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726  
Ladies' & Children's :  
"Karenice," 9 Salford Road.....Tel. 41632  
(late night : Friday until 7.30 p.m.).  
Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**  
L. C. Boiteux, 8 Cherwell Drive, Marston.....Tel. 61668
- Men's, Youths & Juvenile Wear, Alterations & Repairs & Dry Cleaning :**  
Percy's, 11 Salford Road, Old Marston.....Tel. 43212
- Music for Parties and Wedding Receptions, Tape Recordings :**  
Michael Berg and John Bleay .....Tel. 44322  
14 Fairfax Avenue, Old Marston.....Tel. 43785
- Newsagents, Tobacconists, Confectioners and Stationers :**  
Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford.....Tel. 42123  
and 22 Cherwell Drive.  
G. C. Green, 13 Salford Road, Old Marston.....Tel. 48932
- Painter & Decorator, Plumbing & General Repairs :**  
S. Kushmar, 47 Ferry Road, Marston.....Tel. 47189
- Radio and Television, Rental, Sales and Service :**  
W. R. Hammond & Son Ltd, 404 Marston Road, Oxford...Tel. 47706
- Sanitary Engineer :**  
A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston...Tel. 47107
- Taxi — Car Hire (Long or Short Journeys) :**  
Marston Taxi Service, Mr. & Mrs. Leach,  
2 Cavendish Drive, Old Marston.....Tel. 47197
- Wavy Line Groceries, Provisions and Frozen Foods :**  
J. M. & G. M. Tyrrell, Salford Stores, 15 Salford Road .....Tel. 43174